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REV. THOMAS SCOTT'S

COMMENTARY

ON THE HOLY BIBLE.

VOLUME VI.

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THE

HOLY BIBLE;

CONTAINING

THE OLD AND NEW TESTAMENTS,

ACCORDING TO THE AUTHORIZED VERSION;

WITH EXPLANATORY NOTES, PRACTICAL OBSERVATIONS,
AND COPIOUS MARGINAL REFERENCES,

BY THE LATE REV.

THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, BUCKS.

A NEW EDITION,

WITH THE AUTHOR'S LAST CORRECTIONS AND IMPROVEMENTS; AND
EIGHTY-FOUR ILLUSTRATIVE MAPS AND ENGRAVINGS.

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PREFACE

TO

THE EPISTLES IN GENERAL,

TO

ST. PAUL'S EPISTLES,

AND TO

THE EPISTLE TO THE ROMANS.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

WE now enter upon the epistolary part of the New Testament, concerning which it may be profitable to make some previous remarks.—The epistles are letters, written either to individuals, to particular churches, or to several churches; or they are catholick epistles, that is, circular letters to the churches in general. It is supposed that they were all written by one or other of the apostles; and, excepting the epistle to the Hebrews, and the epistles ascribed to John, each has the name of an apostle prefixed to it. The apostle Paul's name is affixed to thirteen epistles, and the epistle to the Hebrews has generally been ascribed to him: that of Peter, to two; those of James and Jude, to one each. Now, if they were actually written by the apostles, what shadow of reason can there be in the opinion, which numbers maintain, that they are not to be considered as of equal authority with the gospels? The gospels indeed record the words and actions of Christ; but the human testimony, by which these words and actions were recorded, might even be thought inferior to that of the epistles; for neither Mark nor Luke were apostles: and we have as full proof that the epistles were divinely inspired, as that the gospels were. Various reasons may be assigned, why many truths should be more obscurely delivered, during our Lord's ministry than afterwards, of which he gave several intimations: (*Notes, Matt.* x. 27, 28, *v.* 27. *Luke* xii. 49—53. *John* xvi. 12, 13:) and where are we to look for the full and explicit declarations of "the whole counsel of God," but in the writings of those, whom the Lord Jesus selected as the depositaries of his truths; to whom he gave "the keys of the kingdom of heaven;" to whom he promised to give the Holy Spirit, "to teach them all things, and lead them into all truth;" and whom "he sent" to make known his gospel, even "as the Father had sent him?" (*Notes, Matt.* xvi. 19. *John* xiv. 25, 26. xx. 19—23. *vv.* 21—23.) If the doctrine of the apostles was the unadulterated and entire truth of God, and altogether of divine authority, as they *preached* it; why should it not be so when they *committed it to writing?* and if it was not the unadulterated entire truth, but either redundant or defective; then Christianity was corrupted or mutilated, even from the first. It must also be observed, that it is impossible, that we can know what the apostles preached, except from what they themselves wrote, or what others wrote concerning them: and can we suppose that their own writings are of less authority, than the writings of others on the same subject? If there be any ground for making this distinction, between the gospels and the apostolical writings, how is the church "built on the foundation of apostles and prophets?" (*Notes, Eph.* ii. 19—22. *Rev.* xxi. 9—21, *v.* 14.) 'Hence then it follows, that what the apostles have delivered in 'these epistles, as necessary to be believed or done by Christians, must be as necessary to be believed and practised 'in order to salvation, as what was personally taught by Christ himself, and is contained in the gospels.' *Whitby.*

Most of the epistles, especially those of St. Paul, were written to those churches, the planting of which is recorded in the Acts of the Apostles: and the history so entirely coincides with them, even in the most minute particulars, and evidently without the least design or aim at coincidence; that the more carefully they are examined, and compared with the history, the more evident will it appear, that both are indisputably genuine. This has been clearly shewn by the learned Dr. Paley, in his *Horæ Paulinæ:* and I am decidedly of opinion, that all the genius, sagacity, and care of any number of the most able men who ever lived, would be absolutely insufficient to forge a history, and a number of epistles, so manifestly frank, artless, and often immethodical; and yet to make the one so completely to confirm the other. If ever books had such *internal* evidence of being genuine, that no reasonable man, after a diligent examination of them, could doubt of it: these are the books. But if the epistles be genuine, they must be inspired, and also prove the divine original of Christianity.—Our Lord, not only foretold his own death and resurrection, and that before the destruction of Jerusalem, and in that generation, the gospel should be very extensively preached;

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but he promised to invest his apostles and disciples with miraculous powers, and especially with the gift of tongues, in order to accomplish this object.—'Now I desire to know, whether any thing of this nature was ever undertaken, 'or laid as the foundation of their credit, by any other authors of any doctrine, religion, sect, or heresy? Whether 'they ever made their own violent death, and resurrection, the foundation of their veracity? Or promised the like 'powers and assistances when they were risen, to those who should promote, or should embrace their doctrine? Or 'whether that, which no man else durst undertake, was not performed by the holy Jesus so effectually, as that 'his doctrine presently prevailed, and was received throughout the world, in spite of all the opposition of men 'and devils made against it; and wrought in Christians such a lasting faith, as time, and vice, though most concerned 'to do it, was never able to deface?' *Whitby*—To the fulfilment of these promises, the apostles (especially St. Paul,) in these epistles continually refer, as to facts most certainly known by those, to whom they wrote; and which none could deny or question. They appeal to the churches, whether they themselves had not exercised these miraculous gifts among them, nay, conferred them on others: they argue with them, from these gifts, as to the truth of their doctrine, when hereticks perverted it; they appeal to these gifts, as deciding between them and their opposers; they lay down rules, for the behaviour of the churches in respect of them; and they sharply reprove several instances of misconduct in this particular. Can it then be doubted, that supposing the epistles genuine, these miraculous gifts, were publickly exercised and conferred, and that all knew them to be so? And if this were the fact, was not the promise of Christ fulfilled? Is not Christianity from God? And can it be supposed, that the writers, who exercised and conferred these powers, in so conspicuous a manner, were left to themselves, without the inspiration of the Holy Spirit, in addressing the churches on the most important subjects, and transmitting their doctrine to posterity?

The epistles in general are written in language which shews, that if genuine, they must have been known by the churches, to which they were addressed, during the life of the writers: but can it be supposed, that such facts were spoken of as undeniable, during the lives of the writers; and yet, that no one of their opposers, either hereticks or persecutors, (not to say their friends,) knowing that no such facts had taken place, should stand forth publickly to deny or confute them?—It is also undeniable, that most of the epistles were known, at a very early period, to other churches, as the writings of the apostles whose names they bear. In a short time translations were made of them into other languages, copious quotations were taken from them, and homilies, or expositions, were made on them. The churches, with one consent, acknowledged them as the word of God; and neither hereticks, schismaticks, nor opposers of the gospel, denied that they were the genuine writings of the apostles, and the standard records of Christianity. But had these epistles, bearing the name of this or the other apostle, been brought forward after their death, when no one, either in the church specially addressed, or in other churches, had ever before heard of them; can it be conceived, but that they would have been rejected as spurious? It is evident the claim would have been absurd, and the imposture manifest. Had they not been known during the life of the writers; at what time, or in what manner, could it have been possible to palm them on the church, and obtain them the credit of apostolical writings?

The epistle to the Hebrews, not bearing the name of St. Paul; that of James, which it seems at that time, as well as in later ages, was supposed irreconcileable with the doctrine of St. Paul; the second epistle of Peter, which probably was written just before his martyrdom, and was not generally known till after his death; and the second and third epistles of John, in which he only styles himself "the elder," were not for some time received by the churches, as genuine; but this shews the scrupulous caution of the primitive Christians in this respect; and further enquiry, together with internal evidence, at length obtained the admission of them into the sacred canon. (Prefaces to the epistles to the Hebrews, James, the second of Peter, and the three epistles of John.) Yet very many writings, which, in some places, and for a time, were admitted as apostolical and divine, were afterwards, on fuller investigation, rejected, and most of them have sunk into oblivion.

The epistolary part of the New Testament, while it more fully shews the accomplishment of the ancient prophecies, concerning the establishment of the Messiah's kingdom, than even the historical part has done; contains also many remarkable prophecies, several of which have already received as remarkable an accomplishment; but some still remain to be fulfilled. (*Notes, Rom.* xi. 2 *Thes.* ii. 1—12. 1 *Tim.* iv. 1—5. 2 *Tim.* iii. 1—5. 2 *Pet.* ii. iii.) This also constitutes an irrefragable proof, that they were written by inspiration of that God, who sees the end from the beginning.

Finally, it will appear, as we proceed, that the writers of these epistles speak of themselves, and of each other, as authoritatively delivering the truth and will of God to mankind. Even the exceptions, (as they are supposed to be,) in a few instances, more undeniably establish the general rule: for why should an apostle intimate, that he only gave his own opinion, and not a divine and authoritative injunction, *in a particular case;* unless conscious, and unless demanding his readers to allow, that *in all other cases*, he "spake as moved by the Holy Ghost?" But if they advanced these claims, what alternative is there, between admitting them to the full extent, or decidedly rejecting them? That is, What alternative is there, between receiving the apostolical epistles as the infallible word of God, and the standard of truth and duty; and wholly rejecting them as bold impostures? Had no such claims been advanced; it might have been allowed, that they were good men, right upon the whole, yet erroneous in some things: yet on this supposition where shall we find a divine standard of Christianity? But as the case is, either they are infallibly right, their doctrine divine, their writings the standard by which all other doctrines must be tried; or they claim for themselves and each other, what they had no right to claim. I would be very cautious, in venturing on this ground; but I am fully persuaded, and often feel most deeply grieved by the assurance, that far more injury is done to the cause of truth, by a half-hearted allowance, that the epistles (or other parts of scripture)

are genuine, authentick, and instructive, but possibly in some things erroneous; than by all the open attacks of infidels. For these plausible statements leave us no standard of truth and duty; no way of discriminating between true doctrine and heresy; no divinely appointed exhibition of the Christian religion, with which all other exhibitions must be compared, and admitted or rejected as they agree or do not agree with it.

In the Acts of the Apostles, a history, or specimen, is given of the manner, in which the apostles and their fellow-labourers fulfilled the former part of their risen Lord's commission given to them just before his ascension, "Go "ye therefore and teach" (or make disciples of) "all nations, baptizing them in the name of the Father, and of the "Son, and of the Holy Ghost." In the epistles is more fully shewn the particulars, and the way, in which they executed the latter part of it; "Teaching them to observe all things whatsoever I have commanded you. (*Notes, Matt.* xxviii. 19, 20. *Mark* xvi. 14—16.) The former therefore is more exactly suited to the case of missionaries, and persons in similar circumstances: the latter to stationary pastors and their flocks, as far as they are true believers. Both, however, are essentially requisite to an accurate and comprehensive view of Christianity, and of the office and duties of its ministers.

The peculiar doctrines of the gospel are here more explicitly stated and explained, and their practical tendency more *argumentatively* shewn, than in the historical books. The distinguishing truths, here laid down, have been kept in view through the whole of the preceding exposition: and it will therefore be unnecessary formally to answer those, who have endeavoured to reconcile this part of the scripture, with systems of a contrary nature and tendency. It may, however, be proper to say, that the author has considered with much attention both Dr. Taylor's key to the epistle to the Romans, and the eminent Mr. Locke's comment on several of the epistles: but, deeply convinced, that both of these publications "darken counsel by words without knowledge;" he can only on some incidental matters deduce instruction from them. In general, if the various terms, used in scripture concerning Israel as a nation, be in the same, or nearly the same, sense to be applied to Christians under the New Testament, where is the type and the antitype? Where is "the true Israel," as distinguished from "Israel after the flesh?" And where are we to learn either the character, privileges, or duties of true believers?

Several of the epistles were written on special occasions, but others were not. These special occasions, however, were of such a nature, as gave the most favourable opportunity for explaining doctrines, enforcing precepts, and giving admonitions and counsels, of the greatest importance to the church of Christ in every age. Nor has any thing ever yet been devised, more suited to render "the word of God of no effect," than the notion, that we have little or nothing to do with this and the other part of scripture, and can conclude nothing general from it, because it was "written on a particular occasion."

We begin with the epistles of the apostle Paul, who wrote, as well as laboured, more abundantly than all his brethren. Fourteen of his epistles are reserved for our instruction. In all his writings we perceive evident proofs of a sound judgment, a talent for close reasoning, a lively imagination, and fervent affections: sometimes, yet not so often by far as many have supposed, he induces a measure of obscurity by long parentheses. All his abilities and endowments, however, were directed and superintended by the Spirit of inspiration.

The epistle to the Romans is placed first, though some others were written before it: but it was addressed to the Christians, who resided in the capital city of that great empire, which then lorded it over the whole known world; and the epistle itself is one of the longest, and most comprehensive, of all that were written by the apostle. It is not known when, or by whom, the gospel was first preached at Rome; but it is conjectured, that it was carried thither by some of those Jews, who were converted at the day of Pentecost. (*Acts* ii. 10.) Paul, however, had not yet visited that city; but, as 'the apostle of the Gentiles,' he deemed it proper to use this method of establishing the believers in the faith; and of giving them such a comprehensive view of the Christian religion, as might put them upon their guard against false teachers, of various descriptions.—This epistle is the only part of the scripture, in which divine truth is delivered in a systematical method: and it is a proper model for any one, who intends to compile a body of divinity. After the introduction, the apostle opens his subject, (as it is reasonable to begin systematical treatises,) by shewing man's relations and obligations to God his Creator, and his apostasy from his worship and service: he proceeds to prove the universal sinfulness of both Gentiles and Jews, and the impossibility of any man's justifying himself before God, by his own obedience. Having brought the whole world in guilty, deserving of wrath, and shut up under sin and condemnation; he proceeds to state the method of salvation by the mercy of God, through the redemption of his Son, and the way of justification by faith in his blood, and the imputation of his righteousness, as "the right-"eousness of God, which is unto and upon all that believe." This he proves, illustrates, and exemplifies very fully: he next proceeds to shew that this way of justification is closely connected with sanctification, and evangelical obedience: he then states the believer's experience and conflicts; and displays his character, hopes, and privileges: and at length he leads our reflections back to the source of these blessings, in the eternal election, and sovereign love and mercy of God. Having thus stated and proved doctrines, and answered objections to them, and discussed several questions respecting the calling of the Gentiles and the rejection of the Jews, he applies the whole discourse by a variety of practical exhortations, precepts, and instructions, enforced by evangelical motives. And, having touched upon some particulars, suited to the circumstances of those times, he concludes with affectionate salutations, cautions, and prayers; and with ascribing glory to God our Saviour.

CHAP. I.

The apostle shews his apostolical authority, and the great subject of his ministry, 1—5. He salutes the Christians at Rome, 6, 7; thanking God on their account, and praying for them; especially that he might come and preach among them, 8—15. The gospel is the power of God to salvation, and shews the only way of justification, 16, 17. All men of every nation are exposed to the wrath of God, for acting in opposition to the light afforded them, 18—23. A just but awful description of the gentile world, as given up, by the just displeasure of God, to the grossest idolatries, the most degrading licentiousness, and the most atrocious iniquities, 24—32.

1 PAUL, [b] a servant of Jesus Christ, [c] called *to be* an apostle, [d] separated unto [e] the gospel of God,

2 (Which [f] he had promised afore by his prophets in [g] the holy scriptures,)

3 Concerning [h] his Son Jesus Christ our Lord, [i] which was made of the seed of David, [k] according to the flesh;

4 And [l] declared *to be* [l] the Son of God with power, [m] according to the Spirit of holiness, by the resurrection from the dead:

5 By whom [n] we have received grace and [o] apostleship, [t] for [p] obedience to the faith [q] among all nations [r] for his name;

a Acts viii. 9. xvi. 40. xxii. 7. 13. xxvi. 1. 14.
b 9. xv. 16. xvi. 18. John xv. 26. xvii. 14—16. xv. 15. 20. Acts xxvi. 23. 2 Cor. iv. 5. Gal. i. 10. Phil. i. 1. ii. 7. Tit. i. 1. Jam. i. 1. 2 Pet. i. 1. Jude 1. Rev. i. 1. xxii. 6. 9.
c 5. xi. 13. Acts ix. 15. xxvi. 14. 16. 20. xxvii. 16—18. 1 Cor. i. 1. ix. 1. 16—18. xv. 8—10. 2 Cor. i. 1. xi. 5. xii. 11. Gal. i. 1. 11—17. Eph. i. 1. iii. 5—7. iv. 11. Col. i. 1. 25. 1 Tim. i. 1. 12. ii. 7. 2 Tim. i. 11. Tit. i. 1. Heb. v. 4.
d Lev. xx. 24—26. Num. xvi. 9. 40. Deut. x. 8. 1 Chr. xxiii. 13. Isa. xlix. 1. Jer. i. 5. Acts xiii. 2—4. 1 Tim. i. 16. Heb. vii. 26.
e 9. 16. xv. 16. 29. xvi. 25. Mark xvi. 15, 16. Luke ii. 10, 11. Acts xx. 24. Eph. i. 13. 1 Thes. ii. 2. 2 Thes. ii. 13, 14. 1 Tim. i. 11.
f See on Luke xxiv. 25, 27. Acts x. 43. xxvi. 6.
g ver. 2 Ps. cxix. 140. Dan. x. 21. 2 Tim. iii. 15, 16. 2 Pet. i. 20, 21. Rev. xxii. 6.
h viii. 2, 3. 29. —32. Ps. ii. 7. Matt. iii. 17. xxvi. 63. xxvii. 43. Luke i. 35. John i. 34. 49. iii. 16—18. 35, 36. v. 25. x. 36. xx. 28. Acts xiii. 33. xvii. 28. 29. 1 John iv. 9, 10. 15. v. 1. 5. 10—12. 20. Rev. ii. 18.
i 2 Sam. vii. 12—16. Ps. lxxxix. 36, 37. Is. ix. 6, 7. Jer. xxiii. 5, 6. xxxiii. 15—17. 26. Am. ix. 11. Matt. i. 1. 20—23. ix. 27. xx. 30. xxi. 9. xxii. 42—45. Luke i. 31—33. 69. ii. 4—6. John vii. 42. Acts ii. 30. xiii. 22, 23. 2 Tim. ii. 8.
k viii. 3. ix. 5. Gen. iii. 15. John i. 14. Gal. iv. 4. 1 Tim. iii. 16. 1 John iv. 2, 3. 2 John 7.
l Gr. *determined.* 1 John iii. 8—21. Acts ii. 24. 32. iv. 10. 33. x. 40. xiii. 30—37. xvii. 31. 2 Cor. xiii. 4. Eph. i. 19—24. Heb. v. 5, 6.
m Luke xviii. 31—33. xxiv. 26, 27. Heb. ix. 14. 1 Pet. i. 11. 2 Pet. i. 21. Rev. xix. 10.
n xii. 3. xv. 15, 16. John i. 16. 1 Cor. xv. 10. 2 Cor. iii. 5, 6. Gal. i. 15, 16. Eph. iii. 2—9. 1 Tim. i. 11, 12.
o Acts i. 25. 1 Cor. ix. 2. Gal. ii. 8, 9.
p Or, *to the obedience of faith.*
q xv. 18, 19. xvi. 26. Acts v. 7. 2 Cor. x. 4—6. Heb. v. 9.
r xi. 29, 30. xi. 12, 13. xv. 9—18. 16. Gen. xvii. 18. Ps. xxii. 27. lxxii. 2. lxxv. 17. Matt. xxviii. 19. Mark xvi. 15, 16. Luke xxiv. 46, 47. Acts x. 15. xxii. 21. xxvi. 17, 18.
s Mal. i. 11. 14. Acts xv. 14. Eph. i. 6. 12. 1 Pet. ii. 9, 10.

NOTES.

CHAP. I. V. 1—4. According to the custom of those times, the apostle began this epistle, by prefixing his name and distinguishing title. (*Notes*, *Acts* xv. 22—29, *v.* 23. xxiii. 25—30, *v.* 26.) The Christians at Rome would receive this letter from Paul, who was also called Saul, and had been a persecutor of the church; but who now regarded it as his honour and happiness, to be "the servant of "Jesus Christ, and his called apostle;" having been "separated," and appointed, by the choice and effectual calling of God, to preach his gospel to the world, and to spend his subsequent life in promoting it. (*Marg. Ref.* a—e.—*Note*, *Gal.* i. 15—24.) This doctrine was no new discovery or invention, but the fulfilment of the promises made in the sacred scriptures by the prophets; and it respected the Son of God, even Jesus the Saviour, the promised Messiah, the Prophet, Priest, and King of the church, whom all believers acknowledged and obeyed as their Lord. He was descended from David, according to the flesh, or in his human nature: but he had also been declared, or *determined*, to be the Son of God by that divine power, which raised him from the dead. (*Marg. Ref.* d—k.)—The expression, "according to the Spirit of holi-"ness," has been generally interpreted to signify, "ac-"cording to his divine nature;" but it is not used in that sense in any other place, nor does it obviously convey that idea. Others therefore explain it of the conception of Jesus by the Holy Spirit, on which account he was called "the "Son of God:" but this does nothing more than state, what he was "according to the flesh," or in his human nature; whereas the apostle clearly intended to shew his divine nature, as the "only begotten Son of the Father;" and the *antithesis* as well as the *context*, evidently requires this. Our Lord indeed wrought all his miracles by the Spirit of God, which was "given to him without measure:" but the apostle plainly speaks of "the Spirit of holiness," in immediate connexion with the demonstration, that Jesus was the Son of God, which arose from his resurrection from the dead. Now, the pouring out of the Holy Spirit on the witnesses of his resurrection, and all the stupendous effects which followed, both in respect of them, and of those on whom they laid their hand, were a divine attestation to their testimony: and thus Jesus, who was crucified for affirming that he was "the Son of God," was "de-"clared," or "determined to be the Son of God, with power "by his resurrection," according to the demonstration of that event, arising from the divers powers, signs, and miracles, which the Spirit of God enabled the apostles and primitive Christians to perform. (*Marg. Ref.* l, m.—*Note*, *Heb.* ii. 1—4, *v.* 4.) It may also be observed, that the Holy Spirit had foretold, by the prophets, that the Messiah would be the Son of God, as well as the Son of David; and also that he would be put to death, and rise again, and enter into his glory. When, therefore, the Lord Jesus, having been put to death as a deceiver and blasphemer, arose from the dead, "ascended on high, ... "and gave gifts to men;" especially by pouring out the Holy Spirit on his apostles and disciples, according to the predictions of holy men from the beginning, "who spake "as they were moved by the Holy Ghost;" he, in both respects, was "declared to be the Son of God with power, "by his resurrection from the dead, according to the Spirit "of holiness." (*Notes*, *Acts* ii. 22—36. *Eph.* iv. 7—13.)

Called to be *an apostle.* (1) Κλητος αποστολος. 6, 7. viii. 28. See on *Matt.* xx. 16.—*Separated.*] Αφωρισμενος. *Gal.* i. 15. See on *Matt.* xxv. 32. Ex α priv. et ὁριζω, 4.—*He had promised afore.* (2) Προεπηγγειλατο. Here only. Ex προ et επαγγελλομαι, *promitto:* quod ex επι, et αγγελλομαι, *nuntio.*—*Declared.* (4) "Determined." *Marg.* Ὁρισθεντος. *Luke* xxii. 22. See on *Acts* ii. 23.—*Of holiness.*] Ἁγιωσυνης, *2 Cor.* vii. 1. 1 *Thes.* iii. 13. Not elsewhere N. T.—*Ps.* xcvii. 12. cxlv. 5. *Sept.* Ab ἁγιος, *sanctus*, 7.

V. 5—7. From this glorious Saviour, Paul declared that he had received mercy and grace, as well as an appointment to the apostolical office; that he might be employed as his minister in bringing sinners of all nations to "the obedience of faith," by accepting of the Redeemer's mercy, and becoming the willing and devoted subjects of his kingdom, for the honour of his name in their salvation,

6 Among whom [s] are ye also [t] the called of Jesus Christ:

7 To [u] all that be in Rome, [x] beloved of God, [y] called *to be* saints: [z] Grace to you and [a] peace, from [b] God our Father, [c] and the Lord Jesus Christ.

8 First, [d] I thank my God [e] through Jesus Christ for you all, [f] that your faith is spoken of throughout [g] the whole world.

9 For [h] God is my witness, [i] whom I serve [k] with my spirit in [k] the gospel of his Son, [l] that without ceasing [m] I make mention of you always in my prayers;

10 Making [n] request, if by any means now at length I might have [o] a prosperous journey, [p] by the will of God, to come unto you.

11 For [q] I long to see you, [r] that I may impart unto you some spiritual gift, [s] to the end ye may be established;

12 That is, [t] that I may be comforted together [†] with you, [u] by the mutual faith both of you and me.

s Eph. i. 11. Col. i. 6. 21.
t viii. 28—30. ix. 24. 1 Cor. i. 9. Gal. i. 6. 1 Thes. ii. 12. 2 Thes. ii. 14. 2 Tim. i. 9. Heb. iii. 1. 1 Pet. ii. 9. 21. v. 10. 2 Pet. i. 10. Rev. xvii. 14.
u Acts xv. 23. 1 Cor. i. 2. 2 Cor. i. 1. Phil. i. 1. Col. i. 2. Jam. i. 1. 1 Pet. i. 1, 2. Jude 1. Rev. ii. 1. 8. 12. 18. 29. iii. 1. 7. 14. 22.
x ix. 25. Deut. xxxiii. 12. Ps. lx. 5. Cant. v. 1. Col. iii. 12. 1 Tim. vi. 2.
y 6. Col. iii. 15. 1 Thes. iv. 7. 1 Pet. i. 15. 2 Pet. i. 3.
z 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. Col. i. 2. 1 Thes. i. 1. 2 Thes. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. Philem. 3. 1 Pet. i. 2. 2 Pet. i. 2. 2 John 3. Jude 2. Rev. i. 4, 5.
a v. 1. xiv. 17. xv. 13. 33. Ps. cxxii. 6. Is. lv. 12. lvii. 19. 21. Zech. vi. 13. Luke ii. 14. x. 5, 6. xix. 38. 42. John xiv. 27. xvi. 33. Acts x. 36. Eph. ii. 14. 1 Thes. v. 23. 2 Thes. iii. 16. Heb. xiii. 20.
b Matt. v. 16. vi. 8, 9. John xx. 17. Gal. i. 4. Phil. iv. 20. 1 Thes. i. 3. 2 Thes. i. 1. 1 John iii. 1.
c Acts vii. 59, 60. 1 Cor. xvi. 23. 2 Cor. xii. 8—10. xiii. 14. Gal. vi. 18. Eph. vi. 23, 24. Phil. iv. 13. 23. 1 Thes. iii. 11—13. v. 28. 2 Thes. ii. 16, 17. iii. 16. 18. 2 Tim. iv. 22. Philem. 25. Rev. xxii. 21.
d vi. 17. 1 Cor. i. 4. Eph. i. 16. Phil. i. 3—5. Col. i. 3, 4. 1 Thes. i. 2, 3. iii. 9. 2 Thes. i. 3. 2 Tim. i. 3—5. Philem. 4, 5. 2 John 4. 3 John 3, 4.
e Eph. iii. 21. v. 20. Phil. i. 11. Heb. xiii. 15. 1 Pet. ii. 5. iv. 11.
f xvi. 19. 1 Thes. i. 8, 9.
g Matt. xxiv. 14. Luke ii. 1. Acts xi. 28.
h ix. 1 Job xvi. 19. 2 Cor. i. 23. xi. 10, 11. 31. Gal. i. 20. Phil. i. 8. 1 Thes. ii. 5—10. 1 Tim. ii. 7.
i Acts xxvii. 23. Phil. ii. 22. Col. i. 28, 29. 2 Tim. i. 3.
k Or, *in my spirit.* John iv. 23, 24. Acts xix. 21. 1 Cor. xiv. 4, 15. Phil. iii. 3.
k Mark i. 1. Acts iii. 26. 1 John v. 9—12.
l 1 Sam. xii. 23. Luke xviii. 1. Acts xii. 5. Eph. vi. 18. 1 Thes. v. 17. 2 Tim. i. 3.
m Eph. i. 16—19. iii. 14, &c. Phil. i. 4. 9—11. Col. i. 9—13. 1 Thes. i. 2. Philemon 4.
n xv. 22—24. 30—32. Phil. iv. 6. 1 Thes. ii. 18. iii. 10, 11. Philem. 22. Heb. xiii. 19.
o Acts xix. 21. xxvii. xxviii.
p Acts xviii. 21. xxi. 14. 1 Cor. iv. 19. Jam. iv. 15.
q Gen. xxxi. 30. 2 Sam. xiii. 39. xxiii. 15. 2 Cor. ix. 14. Phil. i. 8. ii. 26. iv. 1.
r xv. 29. Acts viii. 15—19. xix. 6. 1 Cor. xii. 1—11. 2 Cor. xi. 4. Gal. iii. 2—5. Eph. iv. 8—12.
s xvi. 25. 2 Chr. xx. 20. Acts xvi. 5. 2 Cor. i. 21. 1 Thes. iii. 2. 13. 2 Thes. ii. 17. iii. 3. Heb. xiii. 9. 1 Pet. v. 10. 12. 2 Pet. i. 12. iii. 17. 18.
t xv. 24. 32. Acts xi. 23. 2 Cor. ii. 3—3. vii. 4—7. 13. 1 Thes. ii. 17—20. iii. 7—10. 2 Tim. i. 4. 2 John 4. 3 John 3, 4.
† Or, *in you.*
u Eph. iv. 5. Tit. i. 4. 2 Pet. i. 1. Jude 3.

worship, and service. (*Marg. Ref.* n—r.—*Notes*, xii. 3—5. xv. 14—21. 1 *Cor.* xv. 3—11, *vv.* 8—10. 1 *Tim.* i. 12—14. 2 *Tim.* i. 11, 12.) Among this happy and favoured company were the persons to whom he sent this epistle; for they too had been "called" by the gospel, to become disciples of Jesus, to bear his name, and to trust and serve him. As Paul was 'the apostle of the Gentiles,' he considered himself peculiarly interested in their welfare, though they had not been converted by his ministry; he had therefore written this epistle to them: and he addressed it, not to the citizens of Rome in general, nor to the church of Rome, or at Rome, but to all those, who had been "called "to be saints," or holy, separate, and sanctified persons, partakers of divine grace, and devoted to the service of God; and who were thus evidenced to be beloved by him, partakers of his mercy and plenteous redemption, renewed in a measure to his holy image in which he delights, and constituted heirs of his everlasting kingdom. (*Marg. Ref.* s—y.) These the apostle saluted by wishing them "grace "and peace:" grace to pardon and justify them, and to sanctify their souls, and peace to comfort their hearts and consciences. Of these blessings, the sum of all happiness, he ardently desired that every professed Christian at Rome might participate: and that they all might continually have a n accession made to that measure, which they had already obtained; as springing from the free mercy of God, the reconciled Father of all believers, and coming to them, through the Person, merits, and mediation of the Lord Jesus Christ. This is the customary apostolical salutation; and it is most undeniably a prayer, or act of worship, in which Christ is addressed in union with God the Father. (*Marg. Ref.* z—c.—*Notes*, xiv. 13—18, *v.* 17. *John* xiv. 27, 28. 1 *Cor.* i. 3. *Eph.* i. 1, 2. *Phil.* ii. 5—8.)

Grace and apostleship. (5) Χαριν και αποστολην. xii. 3. xv. 15. 1 *Cor.* xv. 10. *Gal.* i. 15. *Eph.* iii. 8. 1 *Tim.* i. 14. Αποστολη, *Acts* i. 25.—*The obedience to the faith.*] Υπακοην πιστεως. xvi. 26. *Notes*, 2 *Cor.* x. 1—6, *vv.* 5, 6. *Heb.* xi. 8—10, *v.* 8. Υπακοη, v. 19. xv. 18. xvi. 19. 2 *Cor.* vii. 15. x. 5, 6. *Philem.* 21. *Heb.* v. 8. 1 *Pet.* i. 2.—*Called to be saints.* (7) Κλητοις αγιοις. 1 *Cor.* i. 1, 2. *Eph.* i. 1. 4. See on 1.

V. 8—12. The apostle next assured "the saints at "Rome," that, though personally a stranger to them, he heartily "thanked his God, through Jesus Christ," for the mercy which he had shewn to them all; as their faith in Christ, and its happy effect upon their conduct, were spoken of in every part of the world. (*Marg. Ref.* d—g.—*Notes*, *Phil.* i. 3—6. 1 *Thes.* i. 1—8.) Wherever he went, he heard the commendation of the believers at Rome; and their good conduct was the more noticed by reason of the renown of that city, and the temptations with which they were surrounded. He could therefore confirm what he was about to say, by solemnly calling to witness that God, whom he worshipped and served; not only with constant and persevering diligence, but with inward fervency, zeal, and devotion; according to the display of his glory made in the gospel, and by promoting that doctrine which respects his Son, as the great Author and Subject of it. This glorious God was witness, that he prayed for them all, on every occasion, without intermission, or neglect; and he especially besought the Lord, that he would enable him to go among them, if after so long a time, and so many disappointments, he might at length be favoured with a prosperous journey to come unto them, by the will and appointment of God. (*Marg. Ref.* i—m.—*Notes* and *P. O. Jam.* iv. 13—17.)—The apostle's language is, for substance, a most solemn oath, or appeal to the heart-searching God for the truth of what he said. (*Marg. Ref.* h.—*Note*, *Matt.* v. 33—37.) For he ardently desired to see and converse with them, that he might impart to them some of those spiritual gifts, which were generally conferred by imposition of the apostles' hands, in order to their establishment in the faith. (*Note*, *Acts* viii. 14—17.) And this he desired, in order that he might share the comfort bestowed on them, and rejoice in ministering to their joy; as well as in conferring with them, concerning the nature, object, and effects of that faith, which was held both by them and him. (*Marg. Ref.* q—u.)—St. Paul doubtless meant to remind the Romans of his apostolical character and authority, as sanctioning his doctrine, by which he intended to guard them especially against the judaizing teachers: yet he aimed to do this, in the most unassuming and affec-

13 Now [a] I would not have you ignorant, brethren, [y] that oftentimes I purposed to come unto you, ([z] but was let hitherto,) [a] that I might have some fruit [b] among you also, [b] even as among other Gentiles.

14 I am [c] debtor both to the [d] Greeks and to the Barbarians, [e] both to the wise and [f] to the unwise.

15 So, [g] as much as in me is, [h] I am ready to preach the gospel to you that are at Rome also.

16 For [i] I am not ashamed of [k] the gospel of Christ: [l] for it is the power of God unto salvation, [m] to every one that believeth; [n] to the Jew first, and also to the Greek.

a xv. 23. Cor. x. 1. xii. 1. 2 Cor. i. 8. 1 Thes. iv. 13.
y xv. 23—28. Acts xix. 21. 2 Cor. i. 15, 16.
z xv. 22. Acts xvi. 6, 7. 1 Thes. ii. 18. 2 Thes. ii. 7.
a Ix. xxvii. 6. John iv. 36. xv. 24. xv. 16. Col. i. 6.
b Or, in you.
c xv. 27. Acts xxvi. 27. xv. 1. xxi. 13. 1 Cor. ix. 2. 2 Cor. ii. 14. x. 5—16. 1 Thes. i. 9, 10. ii. 13, 14. 2 Tim. iv. 17.
d Acts ix. 15. xxi. 21. xxv. 24. xxvii. 4. 1 Cor. xiv. 11. Col. iii. 11. 1 Luke x. 21. 1 Cor. i. 19—22. ii. 14. iii. 18, 19. 2 Cor. x. 12. xi. 19. Eph. v. 15—17. Jam. iii. 17, 18.
e 22 xv. 25. xii. 16. xvi 19. Matt. xi. 25.
f Prov. i. 22. viii. 5. Is. xxxv. 8. 1 Cor. xiv. 16. 23, 24. Tit. iii. 3.
g xii. 18. 1 Kings viii. 18. Mark xiv. 8. 2 Cor. viii. 12.
h Is. vi. 8. Matt. ix. 28. John iv. 34. Acts xxi. 13. 1 Cor. ix. 17. 2 Cor. x. 15, 16.
i Ps. xl. 9, 10. lxxi. 15, 16. cxix. 46. Mark viii. 38. Luke ix. 26. 1 Cor. ii. 2. 2 Tim. i. 8. 12. 16. 1 Pet. iv. 16.
k xv. 19. 29. Luke ii. 10, 11. 1 Cor. ix. 12. 18. 2 Cor. ii. 12. iv. 4.
Gr. ix. 13. Gal. i. 7. 1 Tim. i. 11.
l i. 17. Ps. cx. 2. Is. liii. 1. 1 Cor. i. 18—24. ii. 4.
xiv. 24, 25. 2 Cor. ii. 14—16. x. 4, 5. Col. i. 5, 6. 1 Thes. i. 5, 6. ii. 13. Heb. iv. 12.
m iii. 22. 26. ix. 33. x. 4. 11. Mark xvi. 16. John iii. 15, 16. 36. vi. 35. 40. 47. vii. 38, 39. xi. 25, 26. Gal. iii. 22. 1 Pet. ii. 6. 1 John v. 10—13.
n ii. 9, 10. iii. 29, 30. iv. 9—12. ix. 24. x. 12. xv. 8, 9. Luke ii. 30—32. xxiv. 47. Acts xi. 18. xiii 46, 47. xviii. 5, 6. xx. 21. xxvi. 20. xxviii. 17—28. Gal. ii. 15, 16. iii. 28. Eph. ii. 11—17. Col. iii. 11.

tionate manner possible; that he might give no disgust to any person, or furnish false teachers with any handle against him.—Some think that the Christians at Rome had received supernatural gifts; (xii. 6;) yet it does not appear that any apostle had been there: Paul, however, expected that these gifts would be more abundantly imparted, when he should go among them; and that they would be thus fortified against such as attempted to pervert them, as well as against the fear of persecution.—It has been seen how his prayers for "a prosperous journey" to Rome were answered by his being sent thither as a prisoner! (*Notes*, xv. 22—33. *Acts* xviii. 18—23. xxv—xxviii.)

I serve. (9) Λατρευω. *Matt.* iv. 10. *Acts* xxiv. 14. See on *Luke* ii. 37.—*Without ceasing.*] Αδιαλειπτως. 1 *Thes.* i. 3. ii. 13. v. 17. Αδιαλειπτος, ix. 2. Ex *α* priv. δια, et λειπω, *linquo.*—*Mention.*] Μνειαν. *Eph.* i. 16. *Phil.* i. 3. 1 *Thes.* i. 2. iii. 6. 2 *Tim.* i. 3. *Philem.* 4. A μναομαι, *memoro.*—*I might have a prosperous journey.* (10) Ευοδωθησομαι. 1 *Cor.* xvi. 2. 3 *John* 2. Ex *ευ bene*, et ὁδος, *iter.*—*Gen.* xxiv. 12. 48. *Sept.* —*I long.* (11) Επιποθω. 2 *Cor.* v. 2. ix. 14. *Phil.* i. 8. ii. 26. 1 *Thes.* iii. 6. 2 *Tim.* i. 4. 1 *Pet.* ii. 2. Επιποθητος, *Phil.* iv. 1. Ex επι, et ποθεω, *cupio.*—*Gift.*] Χαρισμα. v. 15, 16. vi. 23. xi. 29. xii. 6. 1 *Cor.* i. 7. vii. 7. xii. 4. 2 *Cor.* i. 11. 1 *Tim.* iv. 14. 2 *Tim.* i. 6. 1 *Pet.* iv. 10. A χαρις, *gratia.*—*May be comforted together.* (12) Συμπαρακληθηναι. Here only. Ex συν, παρα, et καλεω, *voco.*

V. 13—15. The apostle next shewed, that he had repeatedly purposed to come to Rome; but that he had been hindered hitherto, by his multiplied engagements, and by the opposition made to his ministry: because he was exceedingly desirous to have some fruit among the Romans, as well as among the other Gentiles: for, as he had been converted in a most extraordinary manner, and entrusted with a dispensation of the gospel; he thought himself bound to do every thing which he possibly could, to promote the salvation of men in general, especially among the Gentiles. (*Marg. Ref.* x—b.) This was a debt, which he owed both to the civilized Greeks or Romans, and to the rude barbarians; and indeed to the learned and unlearned of every nation, from the wise philosopher to the untutored labourer. (*Marg. Ref.* c—f.) With this view of his obligation, he was ready, according to his ability and opportunity, to preach the gospel at Rome also: though in that haughty and magnificent capital, he might encounter more contempt and opposition, than in other places; and though his address might be less suitable to the fastidious taste of its refined inhabitants. (*Marg. Ref.* g, h.)

I purposed. (13) Προεθεμην. iii. 25. *Eph.* i. 9. Προθεσις, viii. 28. *Acts* xi. 23. Ex προ, et τιθημι, *pono.*—*Was let.*] Εκωλυθην. *Matt.* xix. 14. *Acts* xi. 17. xvi. 6. xxvii. 43. See on *Acts* xxviii. 31.—*A debtor.* (14) Οφειλετης. viii. 12. xv. 27. *Matt.* vi. 12. *Luke* xiii. 4. *Gal.* v. 3. Ab οφειλω, *debeo.* —*To the barbarians.*] Βαρβαροις. See on *Acts* xxviii. 2.—*Unwise.*] Ανοητοις. See on *Luke* xxiv. 25.—*As much as in me is.* (15) Το κατ' εμε. xii. 18.—*I am ready.*] Προθυμον. See on *Matt.* xxvi. 41.

V. 16. However the noble, the learned, or the proud, might despise the doctrines of the gospel; and especially that of salvation by faith in the righteousness, atonement and intercession of a Jew, who had been crucified as a deceiver by his own countrymen; the apostle was in no wise "ashamed of" it, but was ready to glory in his belief of it before all men: he knew indeed, that the power of God attended, and was displayed by, that doctrine, for the salvation of every believer, not only from merited condemnation, but also from the power of his corrupt passions and habits, from the bondage of Satan, from the love of the world and the fear of men, and from all sin and misery: so that, while Jewish rabbies, and pagan philosophers, had tried in vain to reform men's lives; the despised gospel of Christ, wherever it had been preached, had been rendered extensively successful for that purpose. (*Marg. Ref.* i—l.) This had first been evidenced among the Jews, in the conversion and holy lives of multitudes, who had before borne very bad characters: and afterwards it had produced similar effects among the Gentiles, vast numbers of whom had been turned from their immoralities and idolatries, to the holy worship and service of the true God. (*Marg. Ref.* n. —*Notes, John* xii. 27—33, *v.* 32. 1 *Cor.* i. 20—24. 2 *Cor.* iv. 7. x. 1—6, *vv.* 4, 5.)—"It is the power of God unto "salvation." 'To whom? To all that believe. Now it 'is plain, that it is not merely the power of God mani-'fested in outward miracles, that is there spoken of; for 'miracles were wrought upon and in the presence both 'of them that believed not, and them that did believe. The 'power of God, there spoken of, is a power felt only by 'them that believe: so that whatever the enemies of the free 'grace of God may ... suggest; it cannot be meant of those 'extraordinary manifestations of power in healing men's 'bodies, &c. but of that inward teaching and drawing of 'the Father, of which the prophets foretold, that it would 'be bestowed in a large manner in gospel-times.' *Dr. Maclaurin.* (*Notes, John* vi. 41—46, *vv.* 44, 45. 60—65, *v.* 65

I am not ashamed.] Ουκ επαισχυνομαι. vi. 21. 2 *Tim.* i. 8. 12. 16. See on *Mark* viii. 38.

o iii. 21. x. 3, 4. Is. xlv. 24, 25. xlvi. 13. li. 8. liv. 17. lxi. 10. Jer. xxiii. 6. Dan. ix. 24. 1 Cor. i. 30. 2 Cor. v. 21. Gal. v. 5. Phil. iii. 8, 9. 2 Pet. i. 1.

17 For therein is ° the righteousness of God revealed ᵖ from faith to faith: as it is written, ᵠ The just shall live by faith.

p iii. 3. Ps. lxxxiv. 7. John i. 16. 2 Cor. iii. 18. 2 Thes. i. 3. Tit. i. 1, 2.

18 ¶ For ʳ the wrath of God is revealed from heaven against all ˢ ungodliness and ᵗ unrighteousness of men,

q Hab. ii. 4. Gal. iii. 11. Heb. x. 38. xi. 6, 7.

r 17. ii. 5, 6. iv. 15. Num. xxxii. 14. Deut. xxix. 20—28. 2 Kings xxii. 13. Jer. iv. 8. Lam. ii. 22. Ez. vii. 19. Zeph. i. 18. John iii. 36. Acts xvii 30, 31. Gal. iii. 10. Eph. v. 6. Col. iii. 6. Rev. vi. 16, 17. xix. 15.

s v. 6. 1 Tim. i. 9. Tit. ii. 12. 2 Pet. ii. 5, 6. iii. 7. Jude 4. 15. 18.

t 29. ii. 8, 9. vi. 13. Deut. xxv. 16. Is. iii. 10, 11. lv. 7. Ez. xviii. 4. 1 Cor. vi. 9. 2 Thes. ii. 12. 2 Pet. ii. 13—15. 1 John i. 9.

u who hold the truth in unrighteousness.

u 19. 28. 32. ii. 3. 15—23. Luke xii. 46, 47. John iii. 19—21. Acts xxiv. 24, 25. 2 Thes. ii. 10. 1 Tim. iv. 1, 2.

19 Because ˣ that which may be known of God is manifest ʸ in them: for God hath shewed *it* unto them.

x 20. Ps. xix. 1—6. Is. xl. 26. Jer. x. 10—18. Acts xiv. 16, 17. xvii. 23—30.

y Or, *to them.* John i. 18. Col. i. 15, 16. 1 Tim. i. 17. vi. 16. Heb. xi. 27.

20 For ᶻ the invisible things of him, ʸ from the creation of the world, are clearly seen, being understood by the things that are made, ᵃ *even* his eternal

z 19. Deut. iv. 19. Job xxxi. 26—28. Ps. viii. 3, 4. xxxiii. 6—9. civ. 5.—31. cxix. 90, 91. cxxxix. 13—16. cxlviii. 8—12. Matt. v. 45.

a xvi. 26. Gen. xxi. 33. Deut. xxxiii. 27. Ps. xc. 2. Is. ix. 6. xxvi. 4 xl. 26. 1 Tim. i. 17. Heb. ix. 14.

V. 17. In the gospel, God had revealed, not only the righteousness of his perfect character and government, and the righteousness required by his holy law, but *that* also which he had appointed, provided, and introduced, for the justification of sinners before him. This might be called "the righteousness of God," for other reasons; but especially, because it consisted of the perfect obedience unto death of that glorious person, who is "God manifested in "the flesh." 'This phrase, in St. Paul's style, doth al-'ways signify the righteousness of faith in Christ Jesus 'dying, or shedding his blood for us. ... This righteousness 'consists not in our sanctification, but in our justifica-'tion, or absolution from our sins past, through faith in 'the blood of Christ, shed for the remission of sins.' *Whitby.*—'Therein is the righteousness, which is of the 'free grace of God, through Jesus Christ, revealed to be 'wholly of faith.' *Locke.* (*Marg. Ref.* o.)—The texts referred to, if duly considered, will prepare the reader to expect something still more *appropriate*, in this most remarkable expression; and a far higher privilege to believers, than these concessions, which are of no small importance, point out to us. (*Notes*, iii. 21—26. 2 *Cor.* v. 18—21, *v.* 21. *Phil.* iii. 8—11, *v.* 9. 2 *Pet.* i. 1, 2.) This "right-"eousness of God is revealed from faith to faith;" it is altogether of faith, from first to last, and without any respect to other distinctions, and the faith which receives it, is capable of continual augmentation: or rather it is revealed from the *faithfulness* of God in his word, to the *faith* of the believer: as by faith alone is the sure testimony and faithful promise of God received and appropriated: according to the doctrine of the prophet, that the truly just or righteous man "shall live," or be accepted and saved, "by faith," and not by works: or "the just "by faith shall live;" no other justice, or righteousness, except that by faith, can bring the possessor to eternal life. (*Marg. Ref.* p, q.—*Notes, Hab.* ii. 4. *Gal.* iii. 10—14, *v* 11. *Heb.* x. 35—39.)

From faith to faith.] Εκ πιστεως εις πιστιν.—Πιστις, *fidelitas;* iii. 3. *Matt.* xxiii. 23. *Acts* xvii. 31. *Gal.* v. 22. 1 *Tim.* v. 12. *Tit.* ii. 10.

V. 18—20. 'In vain does the evangelical doctrine 'exhort men to seek righteousness and salvation in Christ 'alone, apprehended by faith; unless all men be pre-'viously convicted as guilty of unrighteousness; which 'the apostle now begins to prove, concluding at the 'twentieth verse of the third chapter.' *Beza.*—The apostle here opens his main subject; and begins to shew, that all men deeply need the salvation of the gospel, because none can obtain the favour of God, or escape his wrath, by their own works. The ignorant and deluded indeed might imagine that their supposed virtues would atone for their vices; but in fact "the wrath of God has been re-"vealed from heaven," against every kind and degree of "ungodliness and unrighteousness of men:" not only against vice and immorality, in the conduct of men towards each other; but every failure of that reverence, love, gratitude, and honour, which are due unto God: even of "all those who hold the truth in unrighteousness." This revelation had been especially made by the holy law of God, and the Old Testament dispensation; and had now been more generally published and fully explained by the gospel. (*Marg. Ref.* r—t.) And though some extenuation might be admitted, in respect of those who had not been favoured with "the oracles of God;" yet all men were found guilty, and exposed to this "revealed wrath," for "holding the truth in unrighteousness," or acting in opposition to their knowledge, and the conviction of their own consciences. All were acquainted with many leading truths, concerning moral duties; but their depravity *imprisoned* those truths, and so restrained them from duly influencing their conduct. All might have known far more than they did, had they not hated the light through love of sin. Indeed to this day, no man, of any sect or nation, perfectly lives up to his own principles: all, at some times and in some things, do what they know to be wrong, and omit what they know to be their duty. So that the plea of ignorance cannot be admitted, *in its full latitude*, in favour of any but idiots; for all rebel against that light, not only which they might have obtained, but which they actually possess. (*Marg. Ref.* u.)—This general principle the apostle proceeded to illustrate, by the state of the Gentile world. The Pagans had not the light of revelation: but the works of creation preached to them; (*Marg. Ref.* x, y.—*Notes, Ps.* xix. 1—6;) and that "which might "be known of God," was made manifest even among them; for God had shewed it to them from age to age, ever since the world was created. The wonderful formation of their own bodies and souls, as well as the various objects all around them, proclaimed these truths: so that, being endued with rational powers, they could not have failed of knowing the true God, as their Creator, Benefactor, and Governor, and in respect of many of his attributes, had it not been for the apostasy and carnal enmity of their hearts. Indeed God himself "dwelleth in light "inaccessible," and his essential glory must be invisible to mortal eye: yet "his invisible power and Godhead" are so clearly reflected from the works which he has made, and visible in them, that his eternal and underived existence, his omnipotence, and other perfections, must be known from the beauty, excellency, variety, and immen-

power and [b] Godhead; [c] so that [d] they
are [e] without excuse:

21 Because that, [f] when they knew
God, [g] they glorified *him* not as God,
neither were thankful; [h] but became
vain in their imaginations, and [i] their
foolish heart was darkened.

22 [k] Professing themselves to be
wise, they became fools;

23 And [l] changed the glory of the
uncorruptible God into [m] an image made

[b] Acts xvii. 29. Col. ii. 9.
[c] Or, that they may be, &c.
[d] ch. i. 15 John xv. 22. marg.
[e] Acts xxii. 1. Gr.
[f] 9 28. John iii. 19.
[g] vv. 9. Ps. l. 23. lxxxvi. 9. Hos. ii. 8. Hab. i. 15, 16. Luke xvii. 15—18. 2 Tim. iii. 2 Rev. xvi. 7 xv. 4.
[h] Gen. vi. 5. viii. 21. 2 Kings xvii. 15. Ps. lxxxi. 12. Ec. vii. 29. Is. xliv. 9—20. Jer. ii. 5 x. 3—8. 14, 15. xvi. 19. Eph. iv. 17, 18. 1 Pet. i. 18.
[i] xl. 10. Deut. xxviii 29. Is. lx. 2 Acts xxvi. 18. 1 Pet. ii. 9.
[k] xl. 28. Prov. xxv. 14. xxvi. 12. Is. xliii. 10. Jer. viii. 8, 9. x. 14. Matt. vi. 23. 1 Cor. i. 19—21. iii. 18, 19.
[l] 25. Ps. cvi. 20. Is. xl. 18. xliv. 13. Ez. viii. 10. Acts xvii. 29. 1 Cor. xii. 2. 1 Pet. iv. 3. Rev. ix. 20.

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sity of his creatures, by all intelligent beings; except as their minds are debased and alienated from him by sin. (*Marg. Ref.* z—b.) Thus, even idolaters and Gentiles are left without excuse; and their ungodliness and unrighteousness are proved to be the effect of their depraved dispositions, rather than of their want of information, or the means of obtaining it. They all might have known more of God than they did, had they been properly disposed: and many of those who had discovered the vanity of the popular idolatries, and acquired some just notions of God and his worship, continued to act in opposition to their knowledge, from worldly motives. Thus "they im-"prisoned the truth in unrighteousness:" it is in vain to attempt an excuse for them; and the divine verdict, brought in against them, accords with the plainest dictates of justice and equity.—*Revealed.* (18) 'The words of St. Paul 'to the Athenians give light to these here to the Romans. 'Acts xvii. 22—31.' *Locke.*—*Ungodliness* denotes the idolatry, irreligion, profaneness, and ingratitude to God, of mankind in general; and *unrighteousness*, their injustice, oppression, cruelty, and base conduct towards each other: the former may refer to the first table of the law; the latter to the second: yet, by both they rebelled against God and deserved his wrath.—*Being understood*, &c. (20) 'Or, "If they be minded they are seen." The invisible 'things of God lie within the reach and discovery of man's 'reason and understandings; but yet they must exercise 'their faculties and employ their minds about them.' *Locke.* (*Notes*, 28—32. *Prov.* xvii. 16.)

The wrath of God. (18) Οργη Θεου. *John* iii. 36. *Eph.* v. 6. *Col.* iii. 6. *Rev.* vi. 17. xvi. 19. (*Note*, *Ps.* xc. 11.) —*Who hold.*] Κατεχοντων. vii. 6. *Luke* iv. 42. viii. 15. *John* v. 4. 1 *Cor.* xi. 2. xv. 2. 2 *Thes.* ii. 6. *Heb.* x. 23.—*That which may be known of God.* (19) Το γνωστον του Θεου. *John* xviii. 15, 16. *Acts* i. 19. xv. 18.—*The invisible things.* (20) Τα αορατα. *Col.* i. 15, 16. 1 *Tim.* i. 17. *Heb.* xi. 27. Ab α, priv. et ὁραω, *cerno.*—*From the creation of the world.*] Απο κτισεως κοσμου. *Mark* x. 6. xiii. 19. 2 *Pet.* iii. 4. A κτιζω, *creo.*—*Are clearly seen.*] Καθορατα. Here only N. T.—*Num.* xiv. 2. *Job* x. 4. *Sept.* Ex κατα, et ὁραω, *cerno.*—*Being understood.*] Νοουμενα. *Matt.* xxiv. 15. *Mark* vii. 18. *John* xii. 40. *Eph.* iii. 4. 20. 1 *Tim.* i. 7. *Heb.* xi. 3. A νους, *mens.*—*By the things that are made.*] Τοις ποιημασι. *Eph.* ii. 10. Not elsewhere N. T. *Ezra* ix. 13. *Neh.* vi. 14.—*Ps.* xcii. 4. *Sept.* A ποιεω, *facio.*—*Eternal.*] Αϊδιος. *Jude* 6. Not elsewhere. Ab αει, *semper.*—*Godhead.*] Θειοτης. Here only.—Θειοτης, *Col.* ii. 9.—*Without excuse.*] Αναπολογητους. ii. 1. Not elsewhere. Ex α, priv. et απολογεομαι, *Luke* xii. 11. *Acts* xix. 33.

V. 21—23. 'Men of their own accord rushed into 'idolatry, to understand and condemn which they might 'have had light enough within, if they had not voluntarily 'extinguished it; partly by negligence, and partly by 'wickedness; on which account the apostle says, that '"they detained the truth in unrighteousness."' *Beza.* Idolatry was first introduced, and became general and perpetual in the world, through man's depraved aversion to the holy character, worship, and service of the true God. The posterity of Noah had some knowledge of JEHOVAH; but they revolted from his service, and refused "to glorify "him as God," by their adoration, love, and obedience; neither were they thankful for the bounties of Providence, but abused them by intemperance, and forgot the Giver. (*Marg. Ref.* e, f.) Thus impiety and iniquity made way for idolatry, which was become almost universal when God called Abraham. From that time, the same causes produced the same effects, in every part of the world. Indeed, some of the philosophers, of Greece and Rome, had acquired some indistinct knowledge of the Being and perfections of the One supreme God; and they speculated on subjects of this kind with a measure of acuteness and plausibility: yet they "glorified him not as God," either by their avowed adoration, or in the conduct of their lives; nor were they thankful for his goodness to them. On the contrary, they sanctioned, by a hypocritical conformity, the stupid idolatries of their countrymen: and, proud of their superior discernment, they amused themselves with vain fancies, and *reasonings*, concerning matters too high and abstruse for them. Thus they were bewildered in inextricable mazes, and most of them took refuge in scepticism or atheism, in some of its varied forms. Their minds, being destitute of *practical* wisdom and understanding, became more and more darkened with error and delusion: and, while they professed themselves to be sages, wise men, and philosophers, they were *infatuated*, or turned into mere fools, or idiots, in the great concerns of God and religion. (*Marg. Ref.* g—i.—*Notes*, *Gen.* vi. 5. viii. 20—22, *v.* 21.) So that most of them relapsed into gross idolatry; and men in general concurred in exchanging the glorious Object of all worship for inanimate idols. They at first commonly "changed the glory of the "incorruptible God, into the image" of a mortal man, which they foolishly supposed to be a proper resemblance of him: at length they made images of their deities, like birds, beasts, fishes, serpents, and insects; and thus actually fell down to worship the meanest and most noxious of the creatures. It is well known that many of the ancients, especially the *learned* Egyptians, worshipped dogs, snakes, reptiles, nay, even vegetables! Thus mankind, having retained from original tradition, or having acquired by the exercise of reason, some general notions of a Deity; invented numerous species of idolatry, and universally forsook the worship of the true God, in all places where revelation was not actually vouchsafed.—Indeed the fact is undeniably the same even to this day; and if any nations seem to be sunk into so entire a stupidity, as to have no

like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore [m] God also gave them up to uncleanness, [n] through the lusts of their own hearts, [o] to dishonour their own bodies [p] between themselves;

25 Who [q] changed [r] the truth of God [s] into a lie, and worshipped and served [t] the creature [*] more than the Creator, [u] who is blessed for ever. Amen.

26 For this cause God [x] gave them up unto [y] vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in

m Ps. lxxxi. 11, 12. Hos. iv. 17, 18. Matt. xv. 14. Acts vii. 42. xiv. 16. xvii. 29, 30. Eph. iv. 18, 19. 2 Thes. ii. 10, 11.
n vi. 12. Eph. ii. 3. 1 Thes. iv. 5. Jam. i. 14, 15. iv. 1—4. 1 Pet. i. 14. ii. 11. iv. 2, 3. 2 Pet. ii. 18. 1 John ii. 15, 16. Jude 18.
o 1 Cor. vi. 13, 18. 1 Thes. iv. 4. 2 Tim. ii. 20—22.
p 27. Lev. xviii. 22. [q] 23. 14, 15. xlii. 25. xvi. 19. x. 37. 2 Tim. iii. 4.
r 18. 1 Thes. i. 9. John v. 20. Am. ii. 4. Jon. ii. 8. Hab. ii. 18. 1 John ii. 15, 16.
s Is. xliv. 20. Jer. x. 14, 15.
t 23. Matt. vi. 24.
* Or, *rather.*
u ix. 5. Ps. lxxii. 19. cxlv. 1, 2 2 Cor. xi. 31. Eph. iii. 21. 1 Tim. i. 11. 17.
x *See on* 24.
y Gen. xix. 5. Lev. xviii. 22—28. Deut. xxiii. 17, 18. Judg. xix. 22. 1 Cor. vi. 9. Eph. iv. 19. v. 12. 1 Tim. i. 10. Jude 7.

notions of a God remaining among them, this still more clearly proves, not man's want of rational powers, but his carnal enmity to God and religion, through which he becomes more and more the besotted and blinded slave of Satan. (*Marg. Ref.* k, l.—*Notes, Ex.* xx. 3. xxxii. 1—6. *Ps.* cvi. 19—23. *Is.* xliv. 9—20. *Jer.* x. 1—15. *Acts* xvii. 22—31.) Cicero's books, 'On the nature of the gods,' contain many very striking illustrations of the apostle's meaning.

Were thankful. (21) Ευχαριστησαν. 8. vii. 25. xiv. 6. xvi. 4. *Luke* xvii. 16. *John* vi. 11. 23. *Acts* xxvii. 35. 1 *Cor.* xi. 24.—*Became vain.*] Εματαιωθησαν. Here only N. T. 1 *Sam.* xiii. 13. xxvi. 21. *Jer.* li. 17. *Sept.* Ματαιος, *vanus*, 1 *Cor.* iii. 20. *Jam.* i. 26.—*Imaginations.*] Τοις διαλογισμοις. xiv. 1. See on *Mark* vii. 21.—*Foolish.*] Ασυνετος. 31. x. 19. *Matt.* xv. 16. *Mark* vii. 18.—Ex α, priv. et συνιημι, *intelligo.*—*Was darkened.*] Εσκοτισθη. xi. 10. *Eph.* iv. 18. See on *Matt.* xxiv. 29.—*Professing.* (22) Φασκοντες. *Acts* xxiv. 9. xxv. 19. Not elsewhere.—*They became fools.*] Εμωρανθησαν. 1 *Cor.* i. 20. See on *Matt.* v. 13. Α μωρος, *fatuus*, *Matt.* v. 22.—*Uncorruptible.* (23) Αφθαρτου. 1 *Cor.* ix. 25. xv. 52. 1 *Tim.* i. 17. 1 *Pet.* i. 4. 23. iii. 4. Ex α, priv. et φθαρτος, *corruptus*, 1 *Cor.* xv. 53, 54. 1 *Pet.* i. 18. Α φθειρω, *corrumpo.*—*Into an image made like.*] Εν ομοιωματι εικονος.—Εικων, viii. 29. *Matt.* xxii. 20. 1 *Cor.* xi. 7. xv. 49. 2 *Cor.* iii. 18. iv. 4. *Col.* i. 15. iii. 10. *Heb.* x. 1. *Rev.* xiii. 14, 15. xiv. 9. 11.

V. 24—27. The fallen race of men, having thus dishonoured God by wilful apostasy and idolatry; he left them, under the influence of Satan, to debase themselves by the most unnatural and abominable lewdness. This did not so much result from the prevalence of animal inclinations, (for the very brutes are kept from excessive and unnatural practices,) as from "the lusts of their own hearts," which madly sought satisfaction in sensuality, when they had lost the favour of God and happiness in him. Thus they disgraced their bodies, by using them to perpetrate with each other the most detestable pollutions: even those bodies, which the Creator had formed with most exquisite contrivance and good-will; as might best render them accommodated to the purposes of their own comfort and usefulness to one another, and to be the instruments of the soul in his worship and service. (*Marg. Ref.* m—p.) This was permitted *judicially*; because they had exchanged "the truth of God," which had been made known to them, respecting his nature, perfections, and worship, for the basest falsehoods and delusions of the devil, and the sophistical conclusions of their own vain reasonings: and, in consequence, they had rendered divine honour to creatures, in preference to the infinite Creator, who is in himself "most blessed for evermore;" whom all rational creatures ought to adore and bless; and whose praises are celebrated by all the inhabitants of heaven; while saints on earth repeat a cordial Amen to them. (*Marg.* and *Marg. Ref.* q—u.)—The idolaters first joined creatures with God in their worship, or adored them as mediators; then they used images to represent the invisible Object of their adoration; and at length the meanest of the creatures engrossed the whole of it. The Lord therefore, being provoked to jealousy by this base apostasy and ingratitude, gave them up to the vilest passions and inclinations; so that they were left to practise such unnatural lusts, as are not fit to be mentioned, except as a stigma on human nature, and to enhance the grace of our redemption. And this was a judgment "meet" for such a crime: as they had so dishonoured God, through their pride and carnal enmity, it was proper for them to be left to dishonour themselves, and to expose their own shame; that the consequences of their apostasy, and the blindness of their boasted reason, as well as the filthiness of their hearts, might be known to the whole intelligent creation. (*Marg. Ref.* x—z.)—Those unnatural crimes and vile affections, which are most scandalous at present, and carefully concealed, or most severely punished, were openly avowed among the Greeks and Romans, even in their politest ages: and their most elegant and celebrated poets have defiled their compositions by the mention of such detestable amours, without any expressions of abhorrence, or even of disapprobation; nay, often in a way, which sanctions them, and almost wins the unwary reader to palliate, or even approve them!

Uncleanness. (24) Ακαθαρσιαν. vi. 19. *Matt.* xxiii. 27. 2 *Cor.* xii. 21. *Gal.* v. 19. *Eph.* iv. 19. v. 3. *Col.* iii. 5. 1 *Thes.* ii. 3. iv. 7.—Ex α, priv. et καθαιρω, *purgo.*—*To dishonour.*] Τα ατιμαζεσθαι. ii. 23. *Acts* v. 41. See on *Luke* xx. 11.—*Changed.* (25) Μετηλλαξαν. 26. Here only. Ex μετα, et αλασσω, 23.—*Worshipped.*] Εσεβασθησαν. Here only.—Σεβασμα· See on *Acts* xvii. 23.—*More than.*] "Rather than." *Marg.* Παρα. *Præterito Creatore.* 'Thus 'Hilary renders the clause with purity and elegance.' *Beza.*—*Blessed for evermore.*] Ευλογητος εις τους αιωνας. ix. 5. (*Marg. Ref.* u.)—*Vile affections.* (26) Παθη ατιμιας.—Παθος, *Col.* iii. 5. 1 *Thes.* iv. 5. Not elsewhere. Ατιμια, ix. 21. 1 *Cor.* xi. 14. xv. 43. 2 *Cor.* xi. 21. 2 *Tim.* ii. 20.—*The natural use.*] Την φυσικην χρησιν, 27.—Φυσικος, 27. 2 *Pet.* ii. 12. Not elsewhere. Φυσικως, *Jude* 10.—Α φυσις,

themselves [a] that recompence of their error which was meet.

28 And even [b] as they did not like to [c] retain God in *their* knowledge, God gave them over [b] to [d] a reprobate mind, to do those things which are [e] not convenient;

29 Being [f] filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; [g] whisperers,

30 [h] Backbiters, [i] haters of God, despiteful, proud, [k] boasters, [l] inventors of evil things, [m] disobedient to parents,

31 [n] Without understanding, [o] covenant-breakers, [p] without natural affection, implacable, unmerciful;

32 Who [q] knowing the judgment of God, that they which commit such things are [r] worthy of death, not only do the same, but [s] have pleasure in them that do them.

a 28, 24.
b 18. 27. Job xxi 14, 15. Prov. i. 7. xii. 23. xv. 12. 13. xvii. 3. Jer. vi. 22. ix. 6. Hos. iv. 6. Acts viii. 21. 32. Rom. viii. 7. 8. 1 Cor. xv. 34. 2 Cor. iv. 4—6. x. 5. 2 Thes. ii. 10—12. 2 Pet. iii. 5.
c Or, acknowledge.
d Jer. vi. 30. 2 Cor. xiii. 5—7. 2 Tim. iii. 8. Tit. i. 16.
e Or, a mind void of judgment.
f Eph. v. 4. Philem. 8.
g ver. 30—19. Job xx. 16. Jer. xvii. 9. Matt. xv. 19. Mark vii. 21, 22. 1 Cor. vi. 9, 10. Gal. v. 19—21. Eph. v. 3—6. Col. iii. 5—9. 1 Tim. i. 9, 10. 2 Tim. iii. 2—5. Tit. iii. 3. Rev. xxi. 8. xxii. 15.
h Ps. xii 7. Prov. xvi 28. xxvi 20. 2 Cor. xii. 20.
i Prov. xxv. 23. viii. 7, 8. Num. x. 35. Deut. vii. 10. 2 Chr. xix. 2. Ps. lxxxi. 15. Prov. viii. 36. John vii. 7. xv. 23, 24. Tit. iii. 3.
k ii. 17. 23. iii. 27.
l 1 Kings xx. 11. 2 Chr. xxv. 19. Ps. x. 3. xlix. 6. lii. 1. xciv. 4. xcvii. 7. Acts v. 36. 2 Cor. x. 15. 2 Thes. ii. 4. Jam. iii. 5. iv. 16. 2 Pet. ii. 18. Jude 16.
m Ps. xcix. 8. cvi. 39. Ec. vii. 29.
k Deut. xxi. 18—21. xxvii. 16. Prov. xxx. 17. Ez. xxii. 7. Matt. x. 21. xv. 4. Luke xxi. 16. 2 Tim. iii. 2. 1 20, 21. iii. 11. Prov. xviii. 2. Is. xxvii. 11. Jer. iv. 22. Matt. xv. 16. &c. Is. xxxiii 8. 2 Tim. iii. 3.
m 2 Kings xvii. 14. ‡ Or, *unsociable*. n 18. 21. ii. 1—5. 21—23.
o vi. 21. Deut. xvii. 6. xxi. 22. 2 Sam. xii. 5—7. 1 Kings ii. 23. Heb. x. 29. Rev. xvi. 6.
p Or, *consent with them*. Ps. l. 18. Hos. vii. 3. Mark xiv. 10, 11.

ii. 14. 27. xi. 21. 24. *Eph.* ii. 3, *et al.*—Χρησις, Here only. A χραομαι, *utor.*—*Burned.* (27) Εξεκαυθησαν. Here only. —*Lust.*] Τῃ ορεξει. Here only. Ab ορεγω, 1 *Tim.* iii. 1. vi. 10.—*That which is unseemly.*] Την ασχημοσυνην. *Rev.* xvi. 15.—Ασχημων, 1 *Cor.* xii. 23. Ex α, priv. et σχημα, *species*, 1 *Cor.* vii. 31.—*Recompence.*] Ανταμοιβιαν. 2 *Cor.* vi. 13. Ex αντι, *pro*, et μισθος, *merces.*—*Error.*] Πλανης. See on *Matt.* xxvii. 64.

V. 28—32. Men, in all ages and nations, had shewn a disposition and decided purpose to discard from their minds the knowledge of the true God. Having no delight in him, they did not endeavour "to retain him in their know-"ledge."—Not *approving* the knowledge of JEHOVAH, men in every age and nation had been and were prompt to run into idolatry. This was an evident fact all over the Gentile world.—The glorious perfections, spiritual worship, and holy service of God, by no means suited the proud, sensual, carnal heart of fallen men: so that, as with one consent, they preferred the basest idols to him, because more congenial to their dispositions, and consistent with their favourite pursuits. (*Marg. Ref.* a.) In righteous judgment God gave them up to "a reprobate "mind," (rejecting God, and rejected by him,) that they should foolishly and perversely prefer the most shameful and pernicious practices, to those which are decent, honourable, and becoming rational creatures. Thus they were left to commit those crimes, which were utterly inconsistent with reason, nature, and their own and each other's welfare. (*Marg. Ref.* b, c.) Nay, they proceeded to such lengths in wickedness, that their whole hearts and lives were filled with every kind of fraud, oppression, extortion, and iniquity: they practised all fornication, incest, and adultery without remorse: they delighted in mischief for its own sake: they rapaciously amassed wealth by every means in their power, however mean, iniquitous, and oppressive: they revenged every injury with desperate, implacable, and pertinacious malice: they envied all, who were more honoured or prospered than themselves: they were prompt to commit murder, or engage in any kind of bitter contests, and to every species of deceit and malignity, or *habitual mischievousness*, as delighting in the misery of others. Secret calumnies and slanders were employed to ruin the characters of their neighbours or rivals: they were "haters of God," and of his authority, law, justice, service, and providence, and despiteful to his worshippers, and to each other. They were proud of their genius, sagacity, learning, possessions, and exploits; they idolized themselves, in boasting of their virtues or performances, and in wholly seeking their own glory in the most ostentatious manner. They invented new species of cruelty, treachery, luxury, impiety, idolatry, sensual gratification, and magnificence. They cast off all regard to parental authority, and despised, injured, or even murdered their aged parents, as the emperor Nero did his mother Agrippina. They acted in many things, as if they had been destitute of common sense, by the indulgence of their headstrong passions: they violated without scruple the most solemn treaties, covenants, and oaths: they sinned away natural affection, and even exposed their new-born infants, leaving them to perish without remorse or censure, that they might not have the trouble or expense of bringing them up; and in many places they put to death their parents, when they became helpless and burdensome. They were implacable in their resentments, and unmerciful in their dispositions: so that, besides the cruel carnage of their ambitious wars, the indiscriminate slaughter which often attended the taking of cities, and the frequent murder of their vanquished enemies; their publick diversions consisted in beholding gladiators fighting together, till hundreds were sometimes massacred before their eyes; or in seeing slaves and criminals fighting with wild beasts, and often devoured by them. Nor did the principal persons, whether men, or women, of the highest rank, and most cultivated manners in other respects, absent themselves from these horrid spectacles! (*Marg. Ref.* d—m.) Nay, even those among them, who were most fully convinced that these things were criminal, and deserving of condemnation and death according to "the judgment of "God," not only continued to practise them, but also delighted in, honoured, caressed, flattered, preferred, or even deified, such persons, as were most notoriously addicted to them. (*Marg. Ref.* n, o.—*Note*, 2 *Tim.* iii. 1—5.)—The history of the Greeks and Romans, especially of the latter, about the time when the apostle wrote, abundantly illustrates this horrid description of their general character, from which even their philosophers and moralists were by no means excepted. And not only their *indignant*, but their *easy good tempered* satirists, and their other poets and orators, drew such pictures of the publick morals, as abundantly shew that the apostle has not used any hyperbole, in this animated and awful description.—It might easily be shewn, that the morals of idolatrous nations, if

CHAP. II.

Those who judge others, and yet transgress themselves, are inexcusable, and cannot escape the judgment of God, 1—6. The measure of his dealings with Jews and Gentiles as it will appear at the day of

judged according to the immutable standard of the divine law, are at this day not at all better than the description here given of the Gentile world.—*Have pleasure*, &c. (32) 'This, say the Greek commentators, is much worse than 'the bare doing of them: for a man may do them by the 'power of temptation; and by consideration become sen-'sible of his folly, and repent of it: but when he is ar-'rived at that height of wickedness, that he not only 'approves, but *delights* in seeing the like things done by 'others, he demonstrates such a strong affection to them 'as is incurable.' *Whitby.*—The apostle, however, is shewing what need the Gentiles, and all men, had of the grace of the gospel; and not that they were *incurable* by it: and in fact multitudes who once had answered this description, afterwards embraced Christianity, and became "a peculiar "people zealous of good works."

They did not like. (28) Ουκ εδοκιμασαν. ii. 18. xii. 2. xiv. 22. See on *Luke* xii. 56.—*Reprobate.*] Αδοκιμον. 1 *Cor.* ix. 27. 2 *Cor.* xiii. 5—7. 2 *Tim.* iii. 8. *Tit.* i. 16.—*Prov.* xxv. 4. *Is.* i. 22. *Sept.* Ex α, priv. et δοκιμος, *probatus*, xvi. 10.—*Convenient.*] Καθηκοντα. *Acts* xxii. 22.—*Wickedness.* (29) Πονηρια. See on *Mark* vii. 22.—*Covetousness.*] Πλεονεξια. See on *Mark* vii. 22.—*Maliciousness.*] Κακια. *Acts* viii. 22. 1 *Cor.* v. 8. *Eph.* iv. 31. *Col.* iii. 8. *Tit.* iii. 3. *Jam.* i. 21. 1 *Pet.* ii. 1. 16.—*Envy.*] Φθονου. *Matt.* xxvii. 18. *Gal.* v. 21. *Phil.* i. 15. 1 *Tim.* vi. 4. *Tit.* iii. 3. *Jam.* iv. 5. 1 *Pet.* ii. 1.—*Murder.*] Φονου. *Matt.* xv. 19. *Acts* ix. 1. *Gal.* v. 21. *Heb.* xi. 37.—*Debate.*] Εριδος. xiii. 13. 1 *Cor.* i. 11. iii. 3, *et al.*—*Malignity.*] Κακοηθειας. Here only. Ex κακος, *malus*, et ηθος, *mos.* Wicked habit.—*Whisperers.*] Ψιθυριστας. Here only. Ψιθυρισμος, 2 *Cor.* xii. 20.—*Backbiters.* (30) Καταλαλους. Here only. Καταλαλια, 2 *Cor.* xii. 20. Ex κατα, et λαλεω, *loquor.*—*Haters of God.*] Θεοστυγεις. Here only. Ex Θεος, et στυγεω, *odio prosequor.*—*Despiteful.*] Υβριστας. 1 *Tim.* i. 13. Ab ὑβρις. See on *Acts* xxvii. 10.—*Proud.*] Υπερηφανους. See on *Mark* vii. 22. *Luke* i. 51.—*Boasters.*] Αλαζονας. 2 *Tim.* iii. 2. Not elsewhere. Αλαζονεια, *Jam.* iv. 16.—*Inventors of evil things.*] Εφευρετας κακων. Here only. Ex επι, et ευρισκω, *invenio.*—*Without understanding.* (31) Ασυνετους. See on 21.—*Covenant-breakers.*] Ασυνθετους. Here only. Ex α, priv. et συνιθημι, *paciscor.*—*Without natural affection.*] Αστοργους. 2 *Tim.* iii. 3. Not elsewhere. Ex α, priv. et στοργη, 'quod de insito a natura mutuo impen-'sissimi amoris affectu usurpatur, quo parentes sobolem 'amplecti et fovere solent, et liberi vicissim parentes pro-'sequuntur.' *Schleusner.*—*Unmerciful.*] Ανελεημονας. Here only N. T. *Prov.* v. 9. xi. 17. xvii. 11. *Sept.*—*The judgment.* (32) Το δικαιωμα. ii. 26. v. 16. 18. viii. 4. *Luke* i. 6. *Heb.* ix. 1. 10.—*Gen.* xxvi. 5. *Ex.* xv. 25, 26. *Deut.* xxx. 16. *Sept.* Α δικαιοω, *justum declaro aliquem.*—*Have pleasure.*] Συνευδοκουσι. See on *Acts* viii. 1.

PRACTICAL OBSERVATIONS.

V. 1—7

"A servant of Jesus Christ" is the highest style of man; and that of a minister or an apostle, only specifies the particular service in which he is employed; but the Christian slave is "a servant of Christ," as truly as the apostle.—All those who are thus distinguished have been "called" out of a state of darkness and alienation from God, and "separated" from their sinful connexions, by divine grace; and thus taught to believe, love, adorn, and promote the gospel of God. This gospel, though often treated as a new doctrine, and is new to those who have never before heard or read it, has comprised the whole hope of sinful man from the fall of Adam; and was promised by the prophets many ages before it was published by the apostles of Jesus Christ. He is the great Subject of the gospel, being "the "Son of David," and "the Son of God," according to the testimony of the Spirit of holiness by the prophets, and the demonstration of his resurrection from the dead by the power of God, attested by the same Spirit. "From his "fulness have all" his servants "received;" he gives grace to the sinner, and qualifies the believer, or the minister, for the work allotted to him: but in vain do any claim authority in the church, as successors to the apostles, when their lives evince that they have not received regenerating grace; and when instead of bringing others to "the obedience of faith," they themselves are evidently disobedient and unbelieving.—The end of the gospel-ministry is to bring sinners, of all nations, to obey the commands of God, by believing in his Son, and submitting to his authority; that his name may be glorified in their salvation, and that they may become a peculiar people to shew forth his praises. Happy they, who are thus "the "called of Jesus Christ to be his saints," beloved of God and devoted to him! They should often recollect their character and privileges, that they may be excited to act consistently; and they should cordially desire and pray for an increase of "grace and peace" to all their brethren in every place. Without grace there can be no substantial peace: in proportion as grace is communicated, peace may be expected; and when grace shall ripen into perfect holiness, peace will become complete fruition. These then are the great blessings, which we should seek for ourselves, our children, our friends, and all around us, in preference to all earthly possessions or prosperity: and they must be sought from the mercy of God our Father, by faith in the Lord Jesus Christ, and by reliance on his merits and mediation.

V. 8—15.

Zealous Christians are always ready to thank God, in behalf of all others who partake of the same invaluable blessings, in which they themselves rejoice: and we should cultivate this pious and benevolent disposition, that we may present our grateful tribute to the Lord, not only for our friends, or such as have been converted by our means; but for strangers also, and for all concerning whom we hear a good report. Indeed if we "serve God with our "spirit in the gospel of his Son," we shall be sure to approve our hearts before him, as deeply concerned for the peace and prosperity of his church: and we should also without ceasing, in our daily prayers, make mention of our fellow Christians, and the success of the gospel all over the world. Yet alas! most of us must own with shame,

judgment, 7—16. The apostle solemnly expostulates with the Jews, who trusted in the law, and yet broke it; and shews that external forms will not profit, without a renewed heart and internal piety, which God would accept even in the uncircumcised, 17—29.

that we are not so earnest or particular in this respect, even in our narrow circles, as Paul was, in respect of his most extensive connexions, and with all his urgent and multiplied engagements. But we should endeavour to imitate him, even as he imitated Christ: and we ought to long for opportunities of usefulness, as worldly men do for a prosperous trade, or occasions of distinguishing themselves and acquiring celebrity: and count *that* the most successful journey, or undertaking, in which most good has been done or attempted; though it have exposed us to hardship, loss, or peril. We should earnestly request the Lord, that by his will, such opportunities may frequently return; though we know not in what manner our prayers may be answered: we should readily impart to others, what God has entrusted to us; whether to supply their temporal wants, or to promote their spiritual comfort and establishment: we ought to *rejoice* in making others *joyful;* and should peculiarly take pleasure, in communing with those, who believe, hope for, and experience the same things as we do. But purposes, resulting even from this happy and excellent state of mind, may often be retarded and disappointed; nor ought we to be discouraged or desist on this account. We should still desire and expect the opportunity of "bringing forth fruit," though we have been "hindered hitherto:" and, while we ought to be thankful for the least usefulness, we should not say of any measure, Let this suffice us; as long as we have health and strength for labour, and so much yet remains to be done, before "all nations" are brought "to the "obedience of faith." Being redeemed by the blood, and converted by the grace, of the Lord Jesus, we are altogether his: and for his sake, we are debtors to all men, to do them all the good we can; to whatever nation they belong, or of whatever complexion, rank, capacity, or education they are. Nor ought we to deem such services any great thing; but merely our bounden duty, our debt of devoted obedience to God, of gratitude to Christ, and of love to our neighbours and our brethren.

V. 16—21.

We ought not for a moment to allow of that absurd and hateful shame, which the enmity and contempt of the wicked against the gospel often excite in our minds. On the contrary, we should glory in the doctrine of the cross; and be ready to profess or preach it, in any place, or before any description of men, according to our ability and our call in Providence; as knowing, that it is "the power of "God unto salvation to every one that believeth," and that no sinner can be saved in any other way. It is indeed evident to this day, that learned speculations, and supposed rational schemes, or the elegances of admired orators, are not attended in general with that power, which converts sinners from impiety and immorality, to the love and service of God: but this effect is produced in some good measure, wherever the despised gospel is preached, even though it be in a homely manner, and by persons of inferior abilities, erudition, and elocution. For by the gospel is "the righteousness of God revealed;" his way of justification and sanctification is opened; and sinners are taught to trust in him, and to come before him, by faith in his mercy, through the righteousness, atonement, and intercession of his beloved Son. He will therefore honour this doctrine, because it honours his perfections, law, and government, and because it is his own appointment: and they who devise other schemes may put forth *their own power* to make them successful, if they can; but God will not own or countenance them.—The gospel is "worthy of universal acceptation:" "for the wrath of God "is revealed from heaven against all ungodliness and un-"righteousness of men;" and all have been, in some degree at least, ungodly and unrighteous. No man can plead, that he has fulfilled all his obligations to God and to his neighbour; nor can any one truly say, that he has not "held the truth in unrighteousness," or that he has acted up completely to the light afforded him.—Whatever may be pleaded to the contrary, it is a certain fact, that atheism, infidelity, impiety, and idolatry spring from human depravity, not from unavoidable ignorance or mistake. The heathen nations might have known enough of God from his works, and the benefits conferred on them, to have excited their admiring love and gratitude, and to have influenced them to adore and obey their Creator and Benefactor; had they not shut out the light, or sinned in opposition to it: so that even they "were without excuse" in their apostasy and idolatry, however succeeding rebels against God may have vindicated and justified them. But, instead of glorifying him in humble gratitude, according to their measure of information, their pride and enmity induced them to indulge vain conjectures and reasonings; till their professed and boasted wisdom led them into the most palpable and degrading folly and stupidity. Thus idolatry, the stigma of man's understanding, was introduced and propagated, through the wickedness of his heart; and rational creatures exchanged the worship of the glorious Creator for that of brutes, reptiles, or inanimate images: and they continued to wander from God, till all traces of true religion must have been wholly lost, had not divine revelation, and especially that of the gospel, prevented it.

V. 22—32.

Whatever speculators may assume, of the sufficiency of man's reason to discover divine truth and moral obligation, or to regulate men's practice; stubborn facts confute the flattering hypothesis: and as far as God has *in awful displeasure* left men to themselves, they have dishonoured him by the most absurd idolatries and superstitions, and degraded themselves by "vile affections," and abominable lusts: nor is it generally expedient to mention the enormities, to which *they*, who, "liking not to retain God in "their knowledge," preferred their own inventions to his holy worship, have been given up; when, being left to "a reprobate mind," their deluded judgments, their perverse wills, and their depraved passions, have reciprocally helped to corrupt, and have been corrupted by, each other. A most horrid view of the moral character of the Greeks and Romans, even amidst all their prosperity, po

THEREFORE [a] thou art inexcusable, [b] O man, [c] whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; [d] for thou that judgest doest the same things.

2 But we are sure that [e] the judgment of God is according to truth. against them which commit such things.

3 And [f] thinkest thou this, [g] O man, that judgest them which do such things, and doest the same, [h] that thou shalt escape the judgment of God?

a i. 18—20.
b 3. ix. 20. 1 Cor. vii. 16. Jam. ii. 20.
c 26, 27. 2 Sam. xii. 5—7. Ps. l. 16—20. Matt. vii. 1—5. xxiii. 29—31. Luke vi. 37. xix. 22. John viii. 7—9. Jam. iv. 11.
d 3. 21—23.
e 5. iii. 4, 5. ix. 14. Gen. xviii. 25. Job xxxiv. 17—19. 23. Ps. ix. 4. 7, 8. xi. 5—7. xxxvi. 5, 6. xcvi. 13. xcviii. 9. cxlv. 17. Is. xlv. 19. 21. Jer. xii. 1. Ez. xviii. 25. 29. Dan. iv. 37. Zeph. iii. 5. Acts xvii. 31 2 Thes. i. 5—10. Rev. xv. 3, 4. xvi. 5. xix. 2.
f 2 Sam. x. 3. Job xxxv. 2. Ps. l. 21. Matt. xxvi. 53.
g 1. Dan. x. 19. Luke xii. 14. xxii. 58. 60.
h i. 32. Ps. lvi. 7. Prov. xi. 21. xvi. 5. Ez. xvii. 15. 18. Matt. xxiii. 33. 1 Thes. v. 3. Heb. ii. 3. xii. 25.

liteness, and erudition, is here set before us by the apostle: and the student, *who judges of characters and actions by the law of God*, will perceive, that our own historians, orators, and poets, amidst all their flattery and false colouring, adduce such facts, and make such representations, as fully prove the apostle's picture to be a real and striking likeness, and no caricature. Nay, the most illustrious and celebrated persons among them may be produced, as most exactly answering to this horrid description!—It must indeed be thankfully acknowledged, that Christianity has had considerable effect on mankind in general, in giving them more just notions of excellence, and in humanizing their manners, especially in respect of war: so that battles sometimes in later ages are scarcely more fierce and bloody, than the diversions of the savage Romans were. Our laws and customs also restrain, and drive into dark recesses, those abominations, which stalked abroad with horrid effrontery among the Pagans. There are also great numbers of real Christians among us. Yet, after all, what multitudes, even in this land, seem to be the original of the picture before us! They are full of all unrighteousness, and commit all uncleanness with greediness; or they gratify their enormous avarice by frauds, oppressions, extortion, and cruelty; or they are full of envy, deceit, contention, ambition, ostentation, malice, or malignity. Some rush upon murder from a diabolical pride and revenge, which they call *honour;* others vent their malice by whispering calumnies and slanders, to ruin their neighbour's reputation. Multitudes are so ingenious in contriving new species of fraud, perjury, impiety, or dishonesty; that legislators cannot keep pace with them, in devising new statutes to counteract their villany. While disobedience to parents is, alas! shamefully common; children are often as shamefully turned over to hirelings, and neglected by their parents, as if they were "without natural affection:" and it is too obvious, that numbers are implacable and unmerciful to those, whom they can exult over or oppress with impunity. Thus men shew themselves to be "haters "of God," and his holy service: not only by doing such things as he has forbidden, and adjudged deserving of his wrath; but by applauding, and taking pleasure in the company of those, who blaspheme his name and trample on his authority, as though they were the most worthy, generous, and excellent of the human race: while the pious servants of God are proportionably despised and shunned. These are they, who would discard revelation, and who count "the preaching of the cross foolishness." But their conduct demonstrates their need of it, and that it is a remedy which they must avail themselves of, or perish.—Finally, we may here observe, that religion moderates and regulates natural affections, but excess of depravity extinguishes them: that it is a proof of more determined impiety, for men to take pleasure in the company of the enemies of God, than to commit many crimes, whilst the heart and conscience protest against them: and that it is a peculiar cause for gratitude, if we have been restrained from these enormities, to which by nature we are as propense as any others of our apostate race.

NOTES.

CHAP. II. V. 1—3. The apostle is commonly supposed to have here passed from the state of the Gentiles, to animadvert on that of the Jews: though some think that the heathen philosophers and moralists were also included. He, however, seems to have expressed himself in a general manner, that he might include all those, of every nation, sentiment, or description, "who hold the truth in "unrighteousness," or object to "the righteousness of "God by faith," (*Notes*, i. 17—20,) and who are ready to judge and condemn others, though guilty themselves. Of these, the Jews were the most notorious: for they disdained and abhorred the Gentiles as profane, abominable, and utterly excluded from the favour of God; and they thought themselves a holy people, entitled to all their privileges by an unalienable right. Yet, while they would join with the apostle in shewing the inexcusable wickedness of the Gentiles, they were equally or more "inexcusable:" for they proudly arrogated, and severely exercised the office of a judge, though the sentence, which they denounced on others, actually condemned themselves; as they might be proved guilty of the very same crimes, or such as were of similar malignity. (*Marg. Ref.* a—d.) They copied the vices of the very heathen, whom they condemned; like them they acted in opposition to the light afforded them; and they were unthankful, rebellious, and unrighteous, even as the Gentiles were. But they, and all other persons in the world, whosoever they were that acted in this manner, must be reminded, that assuredly, "the judgment of God," according to the truth of his word, and the real character and conduct of men, would be executed on them: and instead of meeting with favour on account of their external advantages, or their condemnation of sin in others, their punishment would be enhanced by these very circumstances. For could any man suppose, that when he had committed the same crimes, which he judged deserving of punishment in others, he should himself escape the judgment of God? This intimated to the unbelieving Jews, that personal and national judgments awaited them, unless they fled for refuge to the grace of the gospel. (*Marg. Ref.* e—h.—*Notes, Matt.* iii. 7—10. *Luke* xii. 47, 48. *Heb.* ii. 1—4. xii. 22—25.)—'These Gentiles were by the Jews reputed as unclean.

4 Or [1] despisest thou [k] the riches of his goodness, [l] and forbearance, and long-suffering; not knowing that [m] the goodness of God leadeth thee to repentance?

5 But [n] after thy hardness and impenitent heart [o] treasurest up unto thyself wrath against [p] the day of wrath and [q] revelation of the righteous judgment of God;

6 Who [r] will render to every man according to his deeds;

7 To them who, [s] by patient continuance in well doing, seek for [t] glory, and honour [u] and immortality, [x] eternal life;

8 But unto them that are [y] contentious, [z] and do not obey the truth, but [a] obey unrighteousness, [b] indignation and wrath,

9 [c] Tribulation and anguish, upon every [d] soul of man that doeth evil, [e] of the Jew first, and also of the [*] Gentile:

10 But [f] glory, honour, [g] and peace,

[1] despisest thou
[k] the riches of his goodness, and forbearance, and long-suffering; not knowing that
[m] the goodness of God leadeth thee to repentance?
[n] after thy hardness and impenitent heart
[o] treasurest up unto thyself wrath against
[p] the day of wrath and
[q] revelation of the righteous judgment of God;
[r] will render to every man according to his deeds;
[s] by patient continuance in well doing, seek for
[t] glory, and honour
[u] and immortality,
[x] eternal life;
[y] contentious,
[z] and do not obey the truth, but
[a] obey unrighteousness,
[b] indignation and wrath,
[c] Tribulation and anguish, upon every
[d] soul of man that doeth evil,
[e] of the Jew first, and also of the
[*] Gentile:
[f] glory, honour,
[g] and peace,

vi. 23. Ps. x. 11. Ez. viii. 12. Jer. xii. 10. Isa. xxx. 22, 23. Matt. xxiv. 48, 49. 2 Pet. iii. 4.
k Isa. 33. x. 12. v. 23. Ps. lxxxvi. 5. Eph. 2. Prov. 1. 7. Isa. 8. 2. 3. 8. 16. Phil. iv. 19. Col. i. 27. ii. 2. 1 Tim. vi. 17. Tit. iii. 4—6.
l Isa. 25. ix. 22. Ex. xxxiv. 6. Num. xiv. 18. Ps. lxxviii. 38. lxxxvi. 15. lv. lxxx. 7—10. 1 Tim. i. 16. 1 Pet. iii. 20.
m Job xxxiii. 27—30. Ps. cxxx. 4. Isa. xxx. 18. Jer. iii. 12, 13. 22, 23. Ez. xvi. 63. Hos. iii. 5. Luke xv. 17—19. xix. 5—8. 2 Pet. iii. 9. 15. Rev. iii. 20.
n xi. 25. marg. Ex. viii. 15. xiv. 17. Deut. ii. 30. Josh. xi. 20. 1 Sam. vi. 6. 2 Chr. xxx. 8. xxxvi. 13. Is. xlv. 1. Isa. xlviii. 4. Ez. iii. 7. Dan. v. 20. Zech. vii. 11, 12. Heb. iii. 13. 15. iv. 7.
o ix. 22. Deut. xxxii. 34, 35. Am. iii. 10. Jam. v. 3. 4. 2 Pet. iii. 9 iii. 7. Rev. vi. 17.
p 2, 3. i. 18.
q xiv. 12 Job xxxvi 11. Ps. lxii. 12. Prov. xxiv. 12. Is. iii. 10, 11. Jer. xvii. 10. xxxii. 19. Ez. xviii. 30. Matt. xvi 27. xxv. 34, &c. 1 Cor. iv. 5. 2 Cor. v. 10. Gal. vi. 7, 8. Rev. ii. 23. xx. 12. xxii. 12.
r Job xxxiv. 11. Ps. lxii. 12. Prov. xxiv. 12. Is. iii. 10, 11. Jer. xvii. 10. xxxii. 19. Ez. xviii. 30. Matt. xvi 27. xxv. 34, &c. 1 Cor. iv. 5. 2 Cor. v. 10. Gal. vi. 7, 8. Rev. ii. 23. xx. 12. xxii. 12.
s viii. 24, 25. Job xvii. 9. Ps. xxvii. 14. xxxvii. 3. 34. Lam. iii. 25, 26. Matt. xxiv. 12, 13. Luke viii. 15. John vi. 66—69. 1 Cor. xv. 58. Gal. vi. 9. 2 Tim. iv. 7, 8. Heb. vi. 12. 15. x. 35, 36. Jam. v. 7, 8. Rev. ii. 10, 11.
t viii. 18. ix. 23. John v. 44. 2 Cor. iv. 16—18. Col. i. 27. 1 Pet. i. 7, 8. iv. 13, 14.
u 1 Cor. xv. 53, 54. 2 Tim. i. 10.
x vi. 23. 1 John ii. 25.
y Prov. xiii. 10 1 Cor. xi. 16 Tit. iii. 9.
z i. 18. vi. 17. x. 16. xv. 18. Job xxiv. 13. Is. i. 10. 2 Thes. i. 8. Heb. v. 9. xi. 8. 1 Pet. iii. 1. iv. 17.
a John iii. 18—21. 2 Thes. ii. 10—12. Heb. iii. 12, 13.
b ix. 22. Ps. xc. 11. Nah. i. 6. Heb. x. 27. Rev. xiv. 10. xvi. 19.
c Prov. i. 27, 28. 2 Thes. i. 6.
d Ez. xviii. 4. Matt. xvi. 26.
e 10. i. 16. Am. iii. 2 Matt. xi. 20—24. Luke xii. 47, 48. 1 Pet. iv. 17.
* Gr. Greek.
f 7. ix. 21. 23. 1 Sam. ii. 30. Ps. cxii. 6—9. Prov. iii 16, 17. iv. 7—9. viii. 18. Luke ix. 48. xii. 37. John xii. 26. 1 Pet. i. 7. v. 4.
g v. 1. viii. 6. xiv. 17. xv. 13. Num. vi. 26. Job xxii. 21. Ps. xxix. 11. xxxvii. 37. Is. xxvi. 12. xxxii. 17. xlviii. 18. 22. lv. 12. lvii. 19. Jer. xxxiii. 6. Matt. x. 13. Luke i. 79. ii. 14. xix. 42. John xiv. 27. xvi. 33. Gal. v. 22. Phil. iv. 7.

'great sinners, and so uncapable of salvation. ...To these 'Jews the apostle in this chapter directs his discourse, 'proving here, that they who lived under the law wanted 'this justification as much as others, being also great sin-'ners; and in the following chapters, that neither they 'nor the Gentiles could obtain this justification by the law.' *Whitby.*—The outward wickedness of the Jews was enormous at this time, as Josephus has shewn: in this sense they copied the worst crimes (gross idolatry excepted,) of the despised Gentiles; and their superior advantages rendered their conduct still more atrocious. (*Notes, Matt.* vii. 1—5. *Jam.* iv. 11, 12.)

Inexcusable. (1) Αναπολογητος. See on i. 20.—*We are sure.* (2) Οιδαμεν. "We know."—*Judgment.*] Κριμα. 3. iii. 8. v. 16. xiii. 2. 1 *Cor.* xi. 29. 34. See on *Matt.* xxiii. 14.—*Thinkest thou?* (3) Λογιζη; 26. viii. 18. 1 *Cor.* iv. 1. —"Dost thou calculate?"

V. 4—6. The Gentiles were without excuse, because they were unthankful to their Creator and Benefactor. (*Note*, i. 21—23.) Did the Israelites then despise the exuberant riches of his kindness to them, whom he had so peculiarly favoured? He had distinguished them, both by temporal and spiritual benefits, in every age: though they had always proved rebellious, he had still exercised immense goodness, forbearance, and long-suffering towards them; and he had at length sent his Son among them. Even after they had crucified him, he had in infinite mercy ordered the first proposals of his gospel to be made to them; and he still besought them, by his apostles and ministers, to accept of this salvation! And did they despise all this, as a small favour? Did it embolden them to continue in sin? Or did the Lord's abundant mercy and patience towards them lead them to conclude, that he would always favour them, however ungratefully they rebelled against him? (*Marg. Ref.* i—l.—*Note, Luke* xxiv. 44—49, *v.* 47.) If they thus despised his rich goodness, they strangely mistook its design and tendency; as it ought to lead and induce them to repentance.—The more kindness God exercises, the greater aggravation is there in the sinner's disobedience, and the more deeply should he be humbled for his base ingratitude. The patience of God gives the sinner time and opportunity for repentance, and the discoveries of his mercy furnishes him with motives and encouragements; and were it not for man's total depravity, the proposals of the gospel must prevail with every one to repent of his departure from God, and to return to his worship and service. (*Marg. Ref.* m.—*Notes*, and *P. O. Luke* xv. 11—24. 2 *Pet.* iii. 9. 14—16.)—If the Jews presumed upon the special kindness of God to them; and continued to reject the gospel, and to disobey his commandments, according to the "hardness of their im-"penitent hearts," their condemnation would be proportionably severe; and the longer God had patience with them, the heavier vengeance would be executed on them. All others indeed, who thus employed the day of mercy in committing sin, and hardening their hearts in impenitence, because of the goodness of God, would find, that they had accumulated wrath as a treasure "for themselves," which would be secured for them, till the day of wrath and final recompence. (*Marg. Ref.* n—p.) Then the Lord will manifest the perfect justice of his decisions before the whole world, to the full satisfaction of all his friends, and the confusion of all his enemies: seeing he will then render to every individual "according to his works;" whether he was an obstinate unbeliever, or a humble penitent believer in the divine Redeemer. (*Marg. Ref.* q, r.—*Notes, Matt.* xvi. 24—28. xxv. 31—46. 2 *Cor.* v. 9 —12, *v.* 10.)

Goodness. (4) Χρηστοτητος. iii. 12. xi. 22. 2 *Cor.* vi. 6. *Gal.* v. 22. *Eph.* ii. 7. *Col.* iii. 12. To χρηστον, *Luke* vi. 35. *Eph.* iv. 32. 1 *Pet.* ii. 3.—*Ps.* xxxiv. 8. *Sept.*—*Forbearance.*] Ανοχης. iii. 26. Not elsewhere: Ab ανεχω, *sustineo.*—*Long suffering.*] Μακροθυμιας. ix. 22. 2 *Cor.* vi. 6. *Gal.* v. 22. *Eph.* iv. 2. *Col.* iii. 12, *et al.* Μακροθυμειν. See on *Matt.* xviii. 26.—*Hardness.* (5) Σκληροτητα. Here only N. T.—*Deut.* ix. 27. *Sept.* A σκληρος, *durus.*—*Impenitent.*] Αμετανοητον. Here only: Ex α, priv. et μετανοεω. See on *Matt.* iii. 2.—*The righteous judgment.*] Δικαιοκρισιας. Here only.

V. 7—11. The apostle here gradually proceeds to a more explicit mention of the Jews, whom he especially intended to "conclude under sin." (*Gal.* iii. 22.) According to the whole tenour of scripture, as well as the dictates of common sense, no *sinner* can *do well*, till he

[h] Ps. xv. 2. Prov. xi. 18. Is. xxxii. 17. Acts x. 35. Gal. v. 6. Jam. ii. 22. iii. 13.
[*] Gr. *Greek.*
[i] Deut. x. 17. xvi. 19. 2 Chr. xix. 7. Job xxxiv. 19. Prov. xxiv. 23, 24. Matt. xxii. 16. Luke xx. 21. Acts x. 34. Gal. ii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17.
[k] 14, 15. i. 18—21. 32. Ez. xvi. 49, 50. Matt. xi. 22. 24. Luke x. 12—15. xii. 47, 48. John xix. 11. Acts xvii. 30, 31.
[l] 16. iii. 19, 20. iv. 15. vii. 7—11. viii. 3. Jam. ii. 10, 11. Ez. xx. 11. xxxiii. 20—33. Matt. vii. 21—27. Luke viii. 21. Jam. i. 22—25. 1 John ii. 29. iii. 7.
[m] Ps. cxliii. 2.

[n] to every man that worketh good, to the Jew first, and also to the [*] Gentile:

11 For [i] there is no respect of persons with God.

12 For as many [k] as have sinned without law, shall also perish without law; and as many [l] as have sinned in the law, shall be judged by the law;

13 (For [m] not the hearers of the law *are* just before God, [n] but the doers of the law shall be [o] justified.

14 For when the Gentiles, which have not the law, [q] do by nature the things contained in the law, these, having not the law, [r] are a law unto themselves:

15 Which shew the work of the law [s] written in their hearts, [†] their [t] conscience also bearing witness, and *their* thoughts [‡] the mean while [u] accusing or else excusing one another;)

16 In the day when [x] God shall judge the secrets of men, [y] by Jesus Christ, [z] according to my gospel.

[n] Rom. iii. 20. 28. x. 5. Luke x. 25—29. Gal. iii. 11, 12.
[o] iii. 30. iv. 2—5.
[p] 12. iii. 1, 2. Deut. iv. 7. Ps. cxlvii. 19, 20. Acts xiv. 16. xvii. 30. Eph. ii. 12.
[q] 27. i. 19, 20. 1 Cor. xi. 14. Phil. iv. 8.
[r] 12. i. 32.
[s] i. 18, 19.
[†] Or, *the conscience witnessing with them.*
[t] ix. 1. John viii. 9. Acts xxiii. 1. xxiv. 16. 2 Cor. i. 12. v. 11. 1 Tim. iv. 2. Tit. i. 15.
[‡] Or, *between themselves.*
[u] Gen. iii. 8—11. xx. 5. xlii. 21, 22. 1 Kings ii. 44. Job xxvii. 6. Ec. vii. 22. 1 John iii. 19—21.
[x] 5. iii. 6. xiv. 10—12. Gen. xviii. 25. Ps. ix. 7, 8. l. 6. xcvi. 13. xcviii. 9. Ec. iii. 17. xi. 9. xii. 14. Matt. xvi. 27. xxv. 31, &c. 1 Cor. iv. 5. 2 Cor. v. 10. Heb. ix. 27. 1 Pet. iv. 5. 2 Pet. ii. 9. Rev. xx. 11—15.
[y] John v. 22—29. Acts x. 42. xvii. 31. 2 Tim. iv. 1. 8.
[z] xvi. 25. 1 Tim. i. 11. 2 Tim. ii. 8.

repents, submits to God, and seeks mercy from him. The Jew who did this, must have respect to the types and promises of a Saviour, with which the law of Moses was replete, as well as to the preceptive part of it; and he alone, who did this, would perform any *spiritual* obedience. (*Note, Ex.* xix. 5.) If then there was a man, any where, who embraced by faith the revelation of "glory, honour, "and immortality," through the promised Messiah, made in the word of God, and was earnestly desirous of obtaining this blessing; if he sought the inheritance, by repenting, "ceasing to do evil, learning to do well," attending on the ordinances of God, obeying his commandments, and thus waiting patiently for the completion of his promises; and if he proved his sincerity, by patience under trials, and perseverance in well doing, amidst temptations and difficulties;—this man would surely be made partaker of eternal life, according to the constitution of the most gracious covenant of God in Jesus Christ; whatever measure of explicit knowledge he might be favoured with, or under whatever dispensation he might live. (*Marg. Ref.* s—x.) But, as all transgressors of the law are under condemnation; so those Jews, or others, who disputed against the Lord's method of saving sinners, and his sovereignty in dispensing unmerited favours; whose "eye was evil, "because the Lord was good;" who were angry at the kindness shewn to returning prodigals; (*Note, Luke* xv. 25—32, *v.* 32;) and, who refused to obey the truth, by embracing the gospel and submitting to the promised Saviour; choosing rather to "obey unrighteousness," and continue the slaves of sin and Satan: all these persons would surely sink under the indignation and wrath of their offended Judge. For "tribulation and anguish" of spirit must be the inevitable portion of "every soul of man, "who worketh evil;" and the Jew will have the first and most severe lot in this condemnation; though the unbelieving and disobedient Gentile will not be exempted. (*Marg. Ref.* y—e.) On the other hand, that "glory, ho-"nour, and peace," which God confers on the objects of his peculiar love, will certainly be given to "every man "that worketh good," as one who "obeyeth the truth." (8) The Jew indeed had the first proposal of this mercy; but no Gentile was excluded from the full participation of it, "for God is no respecter of persons." (*Marg. Ref.* f—i.—*Notes, Acts* x. 1—8. 34, 35.)—It is evident that the apostle did not mean, that either Jew or Gentile could be saved by his own works, without faith in Christ; but that, "by obeying the truth," and by that "patient con-"tinuance in well doing" which springs from faith, the Gentile would obtain eternal life; and without this, the Jew must fall under wrath and condemnation. To suppose he meant, that any man, who heard the gospel without believing it; or who had any part of revelation sent to him, yet rejected it, could be saved; would absurdly make the apostle advance principles subversive of his own grand argument throughout the whole epistle, and of his doctrine in all his epistles. He had many reasons, for first proposing his doctrine in this covert and practical manner. He thus avoided giving immediate disgust to the Jewish reader, previous to the more explicit declaration of the gospel, for which he was here only making way: he intimated, that those, who really best understood and obeyed the law, would most readily embrace the gospel; and that the Jews did not refuse to "obey the truth" from love to the holiness of the law, but from "obedience to "unrighteousness."

Patient continuance in well doing. (7) Υπομονην εργυ αγαθυ. "The perseverance of a good work." Υπομονη, v. 3, 4. viii. 25. xv. 4, 5. See on *Luke* viii. 15. Ab *υπομενω, maneo, sustineo.—Immortality.*] Αφθαρσιαν. 1 *Cor.* xv. 42. 50. 53, 54. *Eph.* vi. 24. 2 *Tim.* i. 10. *Tit.* ii. 7. Αφθαρτος· See on i. 23.—*Unto them who are contentious.* (8) Τοις εξ εριθειας. 2 *Cor.* xii. 20. *Gal.* v. 20. *Phil.* i. 16. ii. 3. *Jam.* iii. 14. 16. Ερις, xiii. 13.—*Tribulation.* (9) Θλιψις. v. 3. viii. 35. xii. 12. *Matt.* xiii. 21. xxiv. 9. *John* xvi. 21. 33. *Rev.* vii. 14, *et al.* Α θλιβω, *premo.—Anguish.*] Στενοχωρια. *Rom.* viii. 35. 2 *Cor.* vi. 4. xii. 10.—*Deut.* xxviii. 53. 55. 57. *Sept.* Εκ στενος, *angustus*, et χωρα, *regio.* A strait place, and painful confinement without relief; as in a dungeon, or the stocks.—*That doeth.*] Τυ κατεργαζομενυ. i. 27. iv. 15. v. 3. vii. 8. 13. 15. 17, 18. 20. xv. 18. *Phil.* ii. 12, *et al.* Εκ κατα et εργαζομαι, 10. See on *John* vi. 27. —*Respect of persons.* (11) Προσωποληψια. See on *Acts* x. 34.

V. 12—16. No Gentiles could be found, who had perfectly acted according to the light of their own dispensation; so that none of those could be justified by their own obedience: yet, as they had "sinned without law," or without the advantages of a written authenticated rule for their conduct; they would "perish without law;" and be consigned to a milder punishment than the wicked Jews

17 ¶ Behold, [a] thou art called a Jew, and [b] restest in the law, and [c] makest thy boast of God,

18 And [d] knowest *his* will, and [e] approvest the things that are more excellent, [f] being instructed out of the law;

[a] 24. 2. ix. 4—7. Ps. cxxxv. 4. Is. xli. 8. 2 Macc. vii. 37. John viii. 33. 2 Cor. xi. 22. Gal. ii. 15. Eph. ii. 11. Phil. iii. 3—7. Rev. ii. 9. iii. 9. [b] 23. ix. 4. 32. Jer. viii. 4—10. Zeph. iii. 11. Luke x. 28. John v. 45. vii. 19. ix. 28, 29. [c] Is. xiv. 25. xlviii. 2. Mic. iii. 11. John viii. 41.

[d] Deut. iv. 8. Neh. ix. 13, 14. Ps. cxlvii. 19, 20. Luke xii. 47. John xiii. 17. 1 Cor. viii. 1, 2. Jam. iv. 17. [e] Or, *trust the things that differ*. Phil. i. 10. *marg.* 1 Thes. v. 21. Heb. v. 14. [f] Exod. xxiv. 38—100. 104, 105. 120. Prov. vi. 23. 2 Tim. iii. 15—17. c xv. 4. Ps. xix.

would be; who having sinned "in," or *under*, "the law," would be judged by the law, and fall under the awful curses denounced in it against the disobedient. (See on *Note* 4—6.) The Jews indeed were apt to imagine, that the reading and hearing of the law, together with some attention to the legal ceremonies, would justify them before God, and atone for all their violations of the moral precepts: just as many professed Christians expect to be justified by some general attendance on outward ordinances, and a decency of moral conduct, though they are habitually guilty of many known sins and omit many evident duties. But the apostle declared, that the "hearers of "the law could not be justified" by it: if they would seek acceptance in this way, they must be "doers" of the law: and if any thus *perfectly* performed its righteous demands, he might then indeed claim the reward of righteousness, but not otherwise. (*Marg. Ref.* k—o.—*Note*, *Luke* x. 25—29.) For even the Gentiles, who had not the written law, when from natural principles they performed any of those duties which the law required, were, in this respect, "a "law unto themselves:" and by obeying thus far *their own rule*, came nearer to righteousness, than the Jews who broke *their rule*. The fragments of that law, which had originally been written in the heart, exerting their influence by a natural sense of right and wrong, appeared in their works. Their consciences also testified to the propriety of this part of their conduct, and produced an inward satisfaction: while, at the same time, their secret thoughts, or their reasonings one with another, served to accuse, or excuse themselves, or each other, according to the conformity of their conduct to their own sentiments of right and wrong, or the contrary. If then the very Gentiles could not but condemn themselves, when they acted against their own consciences; how absurd and presumptuous must it be for a Jew, to expect justification before God, by a law which he was continually transgressing! (*Marg. Ref.* p—u.)—A man accused of a murder which he did not commit, finds his conscience acquit him in that respect; though it may accuse and condemn him of robbery: and his not being guilty of the murder is no reason why he should be justified, as to the robbery. Reuben's conscience excused him, as to the cruelty exercised towards Joseph; but it accused and condemned him for incest. (*Notes*, *Gen.* xxxv. 22. xlii. 21, 22. xlix. 3, 4.) To "perish "without law" is widely different from "justification unto "life;" of which the apostle gives not so much as any intimation. (*Note*, *Matt.* xi. 20—24.) The apostle's argument by no means implied, that the Gentiles performed any *spiritual* obedience; or that any of them could be justified, on account of their partial and scanty compliance with the dictates of their own natural, and in very many things erroneous conscience. As rational creatures, in a fallen state, yet not desperate, they sometimes acted more morally, than at other times; and accordingly their consciences approved or disapproved of their conduct: and the same is the case, at this day, with infidels, and mere nominal Christians. This is an earnest and evidence of a future judgment, when God will judge the secret actions, thoughts, motives and affections of all men, by his Son Jesus Christ; which was one principal doctrine of the gospel, that Paul preached both to Jews and Gentiles. (*Marg. Ref.* x—z. *Notes*, *Ec.* xii. 11—14. 1 *Cor.* iv. 3—5. 2 *Cor.* v. 9—12, *v.* 10.)—As the apostle plainly says, that "as "many as have sinned without law, shall perish without "law;" it is surprising, that any expositors should have thought the case of Job and his friends, and Cornelius, to be referred to. Probably Job lived and died before the law; and he had traditional revelation, as the patriarchs had: and Cornelius, though not observant of the ceremonial law, had the scriptures of the Old Testament, and by the grace of God had studied them to good purpose. (*Notes*, *Acts* x. 1—8.)—It was indisputably the apostle's object, to convince his readers, that neither revelation, nor the light of reason and conscience, could save those who failed of obeying them; that all had in many things failed, however, in particular instances, some had been obedient; and that all must perish, though with different degrees of aggravation, unless saved by the gospel.—'Hell hath no 'power over sinners of Israel, because Abraham and Isaac 'descend thither to fetch them thence. ...No circumcised 'person goes to hell; God having promised to deliver them 'from it, for the merit of circumcision. ...All Israelites 'have their portion in the world to come; and that not-'withstanding their sins; yea, though they were con-'demned here for their wickedness.' *Extracts from Jewish writers in Whitby.*—It would not be easy to produce any passage from modern writers, in which proud self-righteousness and rank antinomianism are so completely combined: but a considerable portion of the same leaven, may often be discerned both among papists and protestants.

Without law. (12) Ανομως. Here only. Ανομος, *Luke* xxii. 37. 1 *Cor.* ix. 21. 1 *Tim.* i. 9. Ex *α*, priv. et *νομος*, *lex*.—*The hearers.* (13) Οι ακροαται. *Jam.* i. 22, 23. 25. Not elsewhere. See on *Acts* xxv. 23.—*The doers.*] Οι ποιηται. *Jam.* i. 22, 23. 25. iv. 11. In another sense see on *Acts* xvii. 28. The coincidence in the use of these two emphatical words, between Paul and James, is worthy of peculiar notice.—*By nature.* (14) Φυσει. i. 26. xi. 21. 24. 1 *Cor.* xi. 14. *Gal.* ii. 15. iv. 8. *Eph.* ii. 3. *Jam.* iii. 7. 2 *Pet.* i. 4. A Φυω, *nascor*.—*The work of the law written*, &c. (15) Το εργον τυ νομυ γραπτον.—Γραπτον. Here only: it does not agree with *νομυ*, but *εργον*: not the law, but the work required by the law, was, in some things, written in their hearts.—*Their conscience.*] Αυτων της συνειδησεως. See on *Acts* xxiii. 1.—*Bearing witness.*] "Their conscience wit-"nessing with them." *Marg.* Συμμαρτυρουσης. viii. 16. ix. 1. *Rev.* xxii. 18.—*The mean while.*] "Between themselves." *Marg.* Μεταξυ.—*Thoughts.*] Λογισμων. 2 *Cor.* x. 5. Not elsewhere. A λογιζομαι, *computo*, *ratiocinor*, 3. 26.—*Excusing.*] Απολογουμενων. See on *Acts* xxii. 1.

V. 17—24. In order to understand this chapter, it should constantly be kept in mind, that the apostle is

19 And [f] art confident that thou thyself art a guide of the blind, [g] a light of them which are in darkness,

20 An instructor of the foolish, [h] a teacher of babes, which hast [i] the form of knowledge and of the truth in the law.

21 Thou [k] therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, [l] dost thou steal?

22 Thou that sayest a man should not commit adultery, [m] dost thou commit adultery? thou that abhorrest idols, [n] dost thou commit sacrilege?

23 Thou [o] that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For [p] the name of God is blasphemed among the Gentiles through you, [q] as it is written.

25 For [r] circumcision verily profiteth, if thou keep the law: [s] but if thou

f Prov. xxvi. 12. Is v. 21. lvi. 10. Matt. vi. 23. xv. 14. xxiii. 16—26. Mark x. 15. John vii. 46—49. ix. 34. 40, 41. 1 Cor. iii. 18 iv. 10. viii. 1, 2. Rev. iii. 17, 18.
g Is. xlix. 6. 9, 10. Matt. iv. 16. v. 14. Luke i. 79. Acts xxvi. 18. Phil. ii. 15.
h Matt. xi. 25. 1 Cor. iii. 1. Heb. v. 13. 1 Pet. ii. 2.
i vi. 17. 2 Tim. i. 13. iii. 5. Tit. i. 16.
k Ps. l. 16—21. Matt. xxiii. 3, &c. Luke iv. 23. xi. 46. xii. 47. xix. 22. 1 Cor. ix. 27. Gal. vi. 13. Tit. ii. 1—7.
l Is. lvi. 11. Ez. xxii. 12, 13. 27. Am. viii. 4—6. Mic. iii. 11. Matt. xxi. 13. xxiii. 14.
m Jer. v. 7. vii. 9, 10. ix. 2. Ez. xxii. 11. Matt. xii. 39. xvi. 4. Jam. iv. 4.
n Mal. i. 8. 14. iii. 8. Mark xi. 17.
o 17. iii. 2. ix. 4. Jer. viii. 8, 9. Matt. xix. 17—20. Luke x. 26—29. xviii. 11. John v. 45. ix. 28. 29 Jam. i. 22, &c. iv. 16, 17.
p Is. lii. 5. Lam. ii. 15, 16. Ez. xxxvi. 20—23. Matt. xviii. 7. 1 Tim. v. 14. vi. 1. Tit. ii. 5. 8.
q 2 Sam. xii. 14.
r 28, 29. iii. 1, 2. iv. 11, 12. Deut. xxx. 6. Jer. iv. 4. Gal. v. 3—6. vi. 15. Eph. ii. 11, 12.
s 23. Jer. ix. 25, 26. Acts vii. 51.

combating the prejudices and presumption of the Jews, to whom he expected the epistle would be shewn, and whose influence he knew would be employed, to unsettle the minds of the believers at Rome. The Gentiles are therefore introduced, by way of illustrating the argument, and not in order to shew in what way they may be justified. (*Note*, 12—16.)—The apostle here immediately addressed himself to any Jew, who was willing to take up the argument. He supposed him to rest his hope of acceptance on the law, and this with great quietness and satisfaction; and to "boast of God," as standing in a covenant-relation to him. He thought himself well acquainted with the will of God; and, as an expert casuist, he could "distinguish "things which differed," and give the preference to such as were more excellent, having from his youth been instructed out of the law. (*Marg. Ref.* a—e.) In this confidence he thought himself qualified to guide and enlighten the blind and benighted pagans; and to instruct such as became proselytes, whom he deemed foolish, and mere babes, compared with himself; as he had got a complete knowledge of the whole law, having the form of it in his memory and mind. This, however, was a mere *semblance*, and *outside appearance* of the spiritual knowledge, and true meaning of the law, which, rightly understood, would lead him to trust in the promised and typified Redeemer, and not in the law itself. In this *form* he rested, without even attempting to obey all the precepts of the law, according to his own exposition; as if his work had been to instruct others, and not himself! or as if he meant to insult the great Lawgiver, by studying his commandments in order to break them! (*Marg. Ref.* f—i.—*Notes*, iii. 19, 20. vii. 7—12. *Gal.* ii. 17—21.) Did such a man explain and enforce the law against theft, and then practise dishonesty? Did he commit adultery, after quoting and explaining the seventh commandment? Did he sacrilegiously embezzle the sacred treasures, or defraud the Lord of his dues, through an idolatrous love of money, after having expressed his abhorrence of idolatry? (*Marg. Ref.* k—o.) It was notorious, that many of the chief priests, scribes, and elders, who appeared most zealous for the law, were guilty of these and similar crimes: and the rest, who rejected the gospel, and "made their boast in the law," would be found to dishonour God, by evidently breaking it. For, in fact, the name of God was blasphemed among the Gentiles, and they were set against true religion, by the wickedness of the Jews; as it had been written in their scriptures, and indeed had been a charge brought frequently by the prophets against their fathers. (*Marg. Ref.* p, q.) The terms here used concerning the Gentiles, aptly expose the arrogant self-wisdom of the Jews.—'This pas-'sage may be illustrated from the Jewish writings: for 'they say, that he who teacheth others, what he doeth not 'himself, is like a blind man who hath a candle in his 'hand to give light to others, whilst he himself doth walk 'in darkness.' *Jewish writings* quoted by *Whitby*.—*Blasphemed*, &c. (24) Of this, Josephus doth frequently accuse them, saying, '"What wickedness do you conceal or '"hide, which is not known to your enemies? You triumph '"in your wickedness, strive daily who shall be most vile, '"making a shew of your wickedness, as if it were virtue.' 'And thinkest thou this, O man, that thou shalt escape 'the judgment of God, who punisheth the Gentiles, when 'thou art as guilty as they of acting against thy conscience, 'and doing that for which thy own mouth condemns 'thee; ... and which doth also cause them to "blas-'"pheme that holy name by which thou art called?"' *Whitby*. (*Note*, 1—3.)

Thou art called. (17) Επονομαζη. Here only.—*Restest.*] Επαναπαυη. *Luke* x. 6. Not elsewhere N. T.—2 *Kings* ii. 15. vii. 2. 17. *Mic.* iii. 11. *Sept.* Ex επι et αναπαυω. See on *Matt.* xi. 28, 29.—*Makest thy boast.*] Καυχασαι. 23. v. 2. 11. 1 *Cor.* i. 29. 31. iv. 7. *Gal.* vi. 14. *Phil.* iii. 3, *et al.* Ab αυχεω, *glorior.*—*Approvest the things that are more excellent.* (18) Δοκιμαζεις τα διαφεροντα. *Phil.* i. 10.—Δοκιμαζω, i. 28. xii. 2. xiv. 22. See on *Luke* xii. 56. Διαφεροντα, *Matt.* vi. 26. x. 31. xii. 12. 1 *Cor.* xv. 41.—'Ut ... dijudi-'care possitis, quæ sint probanda, et conveniant religioni 'Christianæ, necne.' *Schleusner*, on *Phil.* i. 10.—*Being instructed.*] Κατηχουμενος. See on *Luke* i. 4.—*A guide.* (19) Οδηγον. See on *Matt.* xv. 14.—*An instructor.* (20) Παιδευτην. *Heb.* xii. 9. Not elsewhere N. T.—*Hos.* v. 2. *Sept.* A παις, *puer.*—*The form.*] Την μορφωσιν. 2 *Tim.* iii. 5. Not elsewhere. A μορφη, *forma*, *Phil.* ii. 6, 7.—*Thou that abhorrest.* (22) Ο βδελυσσομενος. *Rev.* xxi. 8. Not elsewhere. Βδελυγμα, *Matt.* xxiv. 15. *Luke* xvi. 15.—*Dost thou commit sacrilege?*] Ιεροσυλεις; Here only. Ιεροσυλος. See on *Acts* xix. 37.—*Breaking.* (23) Παραβασεως. iv. 15. v. 14. *Gal.* iii. 19. 1 *Tim.* ii. 14. *Heb.* ii. 2. Παραβατης, 25. 27. *Jam.* ii. 9. 11. Ex παρα, et βαινω, *gradior.*—*Dishonourest thou?*] Ατιμαζεις; See on i. 24.

V. 25—29. The Jews, though chargeable with the grossest violations of the moral law, confided in circumcision, as if it had secured their covenant-relation to God. But the apostle shewed them, that while circumcision,

be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, [t] if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, [u] if it fulfil the law, [x] judge thee, who [y] by the letter and circumcision dost transgress the law?

28 For [z] he is not a Jew which is one outwardly; [a] neither *is that* circumcision which is outward in the flesh:

29 But he *is* a Jew [b] which is one inwardly; [c] and circumcision *is that* of the heart, [d] in the Spirit, *and* not in the letter; [e] whose praise *is* not of men, but of God.

t Is. lvi. 6, 7. Matt. viii. 11, 12. xv. 28. Acts x. 2—4. 34. xi. 3. &c. 1 Cor. vii. 18, 19. Phil. iii. 3. Col. ii. 11.

u viii. 4. xiii. 10. Matt. xv. 15. v. 17—20. Acts xiii. 22. Gal. v. 14.

x Ez. xvi. 48—52. Matt. xii. 41, 42. Heb. xi. 7.

y 29. 29. vii. 6—8. 2 Cor. iii. 6.

z Ix. 6—8. Psalxxiii. 1. Is. i. 9—15. xlviii. 1, 2. Hos. i. 6—9. Matt. iii. 9. John i. 47. viii. 37—39. Gal. vi. 15. Rev. ii. 9.

a Jer. ix. 26. Rom. iv. 10—12. 1 Pet. iii. 21.

b 1 Sam. xvi. 7. 1 Chr. xxix. 17. Ps. xlv. 13. Jer. iv. 14. Matt. xxiii. 25—28. Luke xi. 39, 40. xvii. 21. John iv. 23, 24. 1 Pet.

d 27. vii. 6. xiv. 17. John iii. 5—8. Phil. iii. 3. 1 Thes. ii. 4. 1 Pet. iii. 4.

c Deut. x. 16. xxx. 6. Jer. iv. 4. Col. ii. 11, 12.

e John v. 44. xii. 43. 1 Cor. iv. 5. 2 Cor. x. 18.

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and the means of grace connected with it, would be very advantageous to the conscientious Jew, who copied the example of Abraham; (*Note*, iii. 1, 2;) especially in bringing him acquainted with the oracles of God, and preparing him to receive the gospel; it could not profit the presumptuous transgressor, who rested in it, and neglected that "righteousness by faith" of which it was the seal. (*Note*, iv. 9—12.) If a man cleaved to the law, he must perfectly obey it, in order to justification; circumcision made "him "a debtor to fulfil the whole law;" and his transgressions cast him out of the covenant of God, as if he had never been circumcised. (*Marg. Ref.* r, s.—*Note*, *Gal.* v. 1—6.) On the other hand, if an uncircumcised Gentile should regulate his conduct according to the righteousness prescribed by the law; ought he not to be deemed a true worshipper of God, notwithstanding his uncircumcision? Such Gentiles, as were taught by divine grace thus to love and serve God, would, like Cornelius, embrace the gospel when proposed to them: and thus in uncircumcision, the *external* natural state of man, they, being made partakers of an *inward* spiritual change, would judge and condemn the Jew, who, having the letter of the law and the outward circumcision, had no inward disposition to obedience. (*Marg. Ref.* t—x.—*Notes*, *Acts* x. 1—8. *Gal.* vi. 11—16. *Phil.* iii. 1—7, *v.* 3.) For, in fact, that man was not to be counted a Jew, or one of the chosen people of God, who was only so in his outward profession or descent; nor was that the true circumcision, the valid seal of the covenant, "which "was outward in the flesh." But he was the real Jew, or child of Abraham, who had the inward disposition of his believing and obedient progenitor; and that was "the true "circumcision," which was wrought in the heart by regeneration, according to the spiritual meaning, and not the mere letter, of the law; producing an inward conformity of the judgment and affections to its holy precepts. (*Marg. Ref.* z—d.—*Notes*, *Gen.* xvii. 9—12. *Lev.* xxvi. 41, 42. *Deut.* xxx. 1—10, *v.* 10. *Jer.* ix. 25, 26.) This indeed men could not see, or would not approve and commend, but rather despise and hate; but God would approve, commend, and value it. So that, though the outward seal had been for the time necessary; yet the inward grace, or the thing signified, was always far more excellent: and the former was now superseded by the Christian dispensation, and could be of no use to those who tenaciously adhered to it. (*Marg. Ref.* e.—*Notes*, *Acts* vii. 51—53. *Gal.* iv. 8—11. 21—31. *Heb.* x. 26, 27. 1 *Pet.* iii. 1—4, *v.* 4.)

Uncircumcision. (25) Ακροβυστια. 26, 27. iii. 30. See on *Acts* xi. 3.—*The righteousness.* (26) Τα δικαιωματα. See on i. 32. *Luke* i. 6.—*Be counted.*] Λογισθησεται. 3. iii. 28. See on iv. 3.—*Outwardly.* (28) Εν τῳ φανερῳ. *Matt.* vi. 4. 6. 18. —*Inwardly.* (29) Εν τῳ κρυπτῳ. 16. *Matt.* vi. 4. 6. 18. 1 *Cor.* iv. 5. 1 *Pet.* iii. 4.—*In the spirit*, and *not in the letter.*] Εν πνευματι, ου γραμματι. 27. vii. 6. *John* iii. 6. 2 *Cor.* iii. 6.—*Praise.*] Επαινος. xiii. 3. 1 *Cor.* iv. 5. 2 *Cor.* viii. 18. *Phil.* iv. 8. 1 *Pet.* i. 7. ii. 14, *et al.* Επαινεω, *Luke* xvi. 8.

PRACTICAL OBSERVATIONS.

V. 1—6.

The censures which men pass on their neighbours, who perhaps justly deserve them, may render themselves more inexcusable, while "they do the same things, and "yet trust in themselves that they are righteous, and de-"spise others."—The branches of man's disobedience are numerous, yet they all spring from the same root: nor can any one judge another to be deserving of divine wrath, without at the same time condemning himself: for, though he may not have committed exactly the same crimes; yet he has been guilty of the same apostasy from God, and rebellion against him; and is equally chargeable with sinning against his better judgment in various ways. Frequently, superior advantages render a man's apparently lighter offences more aggravated, in the sight of God, than the more scandalous sins of his worse educated neighbour, against which he vehemently declaims. We are indeed very incompetent judges of the comparative heinousness of men's conduct: but it is certain that "the judgment of "God is" and will be "according to truth," against all who break his law, and reject his grace. To him we ought to leave others, and to be chiefly concerned to judge ourselves, and to seek mercy according to his blessed gospel, that his truth in fulfilling his promises may secure our salvation.—If our fellow-sinners cannot stand before us in judgment; how shall we, who are guilty of the same things, escape the righteous condemnation of a heart-searching God? In deciding against them we pass sentence on ourselves; and "if our heart condemn us, God is greater "than our heart and knoweth all things." (*Notes*, *Jam.* ii. 8—13. 1 *John* iii. 18—24, *vv.* 18—20.)—The excuses, which numbers make for their misconduct, may very commonly be turned against them: nor would men in general be so daringly wicked, were it not for their experience of the Lord's forbearance, and their general notions of his mercy! (*Note*, *Ec.* viii. 11—13.) But those who thus "despise the riches of his goodness and forbearance," and grow more bold in rebellion by that kindness, which should "lead them to repentance," will find at last that they have been "sinning against their own souls;" and that their

CHAP. III.

The advantages which the Jews possessed, 1, 2. The unbelief of some does not render the faith of God of no effect, 3, 4; who is just in punishing sin, though he takes occasion from it to display his own glory, 5—8. Passages from the Old Testament adduced to prove that the Jews, as well as others, are "all under sin," 9—19; so that no flesh is justified by the deeds of the law, 20. The "righteousness of "God without the law," is "unto all and upon all "that believe," without any difference, 21, 22. As all have sinned, whether Jews or Gentiles; all must be justified by the free grace of God, through faith in Christ, and the redemption of his blood, that God may be glorified, and boasting excluded, 23—30. This establishes the law, 31.

"hard and impenitent hearts" have led them "to treasure "up wrath against the day of wrath and revelation of the "righteous judgment of God."—Indeed this is the daily employment of every unbeliever; and he adds to his store, with a rapidity of increase, proportioned to his crimes and abused advantages! He himself will certainly reap the harvest which he now sows, and the longer he is spared in the long-suffering of God, the more terrible will be the day of righteous retribution, if he continue to the end in this destructive course. (*Notes, Luke* vii. 40—43. *Gal.* vi. 6—10, *vv.* 7, 8. 2 *Pet.* ii. 4—9.)

V. 7—16.

The questions concerning justification, personal election, and efficacious grace, should be kept distinct from those, which relate to the character and conduct of the righteous and the wicked. If a man cannot be satisfied with an earthly portion, but aspires after "glory, honour, and im-"mortality;" and if he seeks this inheritance, by faith in the promises of God, and "patient continuance in well "doing;" he doubtless is in the way to eternal life. But if men contend against the precepts and sanction of God's holy law, and his decrees and dispensations, his truths and ordinances, or blame any thing rather than their own sins; if they "do not obey the truth, but obey unrighteousness," and live in allowed violations of the divine law: no doubt they are in the broad road to destruction; and, proceeding in that path, "indignation and wrath" will overtake them, to whatever church or sect they may belong, or whatever creed they may subscribe. Indeed, "tribulation and an-"guish" must come upon all impenient evil-doers: but "glory, honour, and peace" will be awarded to all, "who "are taught by the grace of God, to live soberly and right-"eously, and godly in this present world;" "for there is "no respect of persons with God." (*Notes, Tit.* ii. 11—14.) Whatever may now be objected to this, from some doctrines ill understood, or from appearances in providence which are misinterpreted; it will be made manifest to all the world, in the day when "God shall judge the secrets "of men by Jesus Christ;" as he has assured us he will, in his holy gospel. Then those who, not having the written word, have sinned against the dictates of their own consciences, will be proved guilty, and condemned by that rule: those who have sinned against the law of God, which was made known to them, will be judged and punished according to that law: and the professors of the gospel will be shewn to have been either true believers or hypocrites, according to the effects produced by the truth on their minds, and hearts, and conduct. (*Notes* and *P. O. Matt.* xxv. 31—46.) For if the very Gentiles were "a "law unto themselves" and each other, when they acted contrary to "the work of the law written in their hearts;" how absurd must it be for any man, to expect acceptance with God by a written law, which he hears and disobeys; or by the gospel, when he does not *practically* believe it! No man can indeed be justified by his own obedience, because all men deviate from their rule: yet the nearer they act in conformity to their principles and convictions, the lighter will be their condemnation; and the greater the distance there is between their *known rule*, and their *allowed practice*, the more aggravated must be their guilt; when the secrets of men shall be brought to light, and all these infinitely important concerns shall be determined by the omniscient, most righteous, and yet most merciful Judge.

V. 17—29.

The Jew, who "rested in the law, and made his boast "of God," and was proud of his superior knowledge and attainments, will at the last day be more deeply condemned, than the blind Gentile whom he so greatly disdained: and numbers, 'who call themselves Christians,' and have learned many right notions of the gospel as a system, and so deem themselves the children of God, though they "obey not the truth," will perish more dreadfully than their more ignorant neighbours, who have sinned against less light and inferior advantages. Indeed the sermons which many preach, and the books which they publish, will testify against them; and it behoves ministers especially, to be most awfully jealous over themselves in this respect: for it is far more congenial to the self-flattery of our hearts and our worldly lusts to instruct others, than to bear the yoke ourselves. Many teach their hearers the truth and will of God, who never teach themselves; they lay down good rules, but never practise them: and the discoveries of the great day will shew, that some, who appeared to be "the guides of the blind, and the light of "such as sat in darkness," were indeed dishonest men, adulterers, or sacrilegious mercenaries. Numbers despise their ignorant neighbours for resting in a dead "form of "godliness," and yet they themselves trust in "a form of "knowledge," which is equally lifeless and inefficacious: and many glory in the gospel, whose unholy lives dishonour God, and cause his name and truth to be blasphemed among his enemies. In short, no forms, ordinances, or notions can profit us, without *regeneration by the Holy Spirit*; which will always eventually lead us to seek an interest in "the righteousness of God by faith." The distinction between truth and error, and between divine institutions and human inventions, is indeed immutable and most important: yet a man may be alive to God, who maintains some errors, cleaves to some superstitions, and forms improper conclusions in respect of some divine appointments: while another, who is very clear in his notions, and exact in externals, may be "dead in sin," "uncircumcised in

a b. 2—29. Gen. xxv 32. Ec. vi 8. 11. Is. i. 11—15. Mal. iii. 14. 1 Cor. xv. 32. Heb. xiii. 9.
b 3. vi 1, 2. 15—23. 28, 29.
c n 18. ix. 4. Deut. iv. 7, 8. Neh. ix. 13, 14. Ps. lxxviii. 4—7. cxlvii. 19, 20. Is. viii. 20. Ez. xx. 11, 12. Luke xvi. 29—31. John v. 39. 2 Tim. iii. 15—17. 2 Pet. i. 19—21. Rev. xix. 10. d 1 Cor. ix. 17. 2 Cor. v. 19. Gal. ii. 7. 1 Tim. vi. 20. e Acts vii. 38. Heb. v. 12. 1 Pet. iv. 11. f ix. 6. x. 16. xi. 1—7. Heb. iv. 2.

WHAT [a] advantage then hath the Jew? or what profit *is there* of circumcision?

2 [b] Much every way: chiefly, [c] because that unto them were [d] committed [e] the oracles of God.

3 For what [f] if some did not believe: [f] shall their unbelief make the faith of God without effect?

4 [b] God forbid: yea, [l] let God be true, [k] but every man a liar; as it is written, [l] That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

g xi. 29. Num. xxiii. 19. 1 Sam. xv. 29. Is. liv. 9, 10. lv. 11. lxv. 15, 16. Jer. xxxiii. 24—26. Matt. xxiv. 35. 2 Tim. ii. 13. Heb. vi. 13—18.
h 6. 31. vi. 2. 15. vii. 7. 13. ix. 14. xi. 1. 11. Luke xx. 16. 1 Cor. vi. 15. Gal. ii. 17. iii. 21. vi. 14. i Deut. xxxii. 4. Job xl. 8. Ps. c. 5. cxix. 160. cxxxviii. 2. Mic. vii. 20. John iii. 33. 2 Cor. i. 18. Tit. i. 2. Heb. vi. 18. 1 John v. 10. 20. Rev. iii. 7.
k Ps. lxii. 9. cxvi. 11. l Job xxxvi. 3. Ps. li. 4. Matt. xi. 19.

"heart;" and, through the letter and the outward form, he may deceive himself, and be a scandal to the gospel. For he is no more a Christian now, than he was a Jew of old, who is one outwardly; "neither is that baptism, "which is outward in the flesh:" but he is the real Christian, who is inwardly a true believer, with an obedient faith; and the true baptism is that of the heart, by "the "washing of regeneration and the renewal of the Holy "Ghost," producing a spiritual mind, and a cordial subjection to the truth, in its holy import and tendency. A Christian of this character will seldom be much approved by zealots of any party, any more than by the world at large: but he will be accepted of God, and at length welcomed with the praise of God, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

NOTES.

CHAP. III. V. 1, 2. If disobedient Jews could not be accepted, and if obedient Gentiles might be saved; it would be asked, "What advantage has the Jew" above the Gentile? or in what respect does circumcision profit him? (*Marg. Ref.* a.—*Note*, ii. 25—29.) The whole Old Testament implied, that God had peculiarly favoured the posterity of Abraham; and the law, together with the "seal of "circumcision," had been supposed to convey some special privileges: and did the apostle mean to level all these distinctions, and to prove that the Jews had no advantage from their relation to Abraham, and their national covenant? To this he replied, that they, as a collective body, had doubtless much benefit from them in every way. (*Note*, ix. 4, 5.) The law and circumcision could not indeed save them in their sins, or by their own efficacy; yet they gave them most important advantages for obtaining salvation. The stated ministry of the priests, the occasional messages of the prophets, the ordinances of the temple, the worship at the synagogues, their education in an acquaintance with the true God, and at a distance from gross idolatry, the many good examples which were set before them, and the dispensations of providence respecting them, were *means of grace*, which probably were made effectual to the conversion and salvation of more persons in that one nation, from age to age, than were converted in all the rest of the world. But especially "the oracles of God," the sacred writings of Moses and the prophets, were "com-"mitted to them;" and the written word of God had been continued among them through their several generations, to direct them how to seek acceptance with God, and to walk before him. In them the Messiah was promised, and the various particulars of his character, miracles, redemption, and kingdom, were typified and predicted: among the Jews he made his appearance in the appointed time; in him the scriptures were fulfilled before their eyes, and numbers of them had believed in him, and found salvation by him. (*Marg. Ref.* b—e.)—*Oracles*, &c. (2) Some think the scriptures are thus called, with reference to the oracular answers, which the high priest delivered, when he consulted the Lord by the breast-plate of judgment; (*Note*, *Ex.* xxviii. 30;) implying that they were as immediately and entirely the word of God, as the oracles thus delivered had been.—'This is so remarkable and important a testi-'mony to the divine inspiration of the Old Testament in 'general, that it can leave no doubt concerning the full 'persuasion of St. Paul on this head.' *Doddridge.*—*Committed*, &c.] Or, "they were entrusted with the oracles of "God."—'The oracles of God were deposited with the 'Jews, not to keep to themselves, but to publish them to 'all the world besides; but because they did not this work 'sufficiently, it is Christ's appointment to the apostles, 'that they should disperse themselves unto all nations, 'and so bring them to the knowledge of his will.' *Hammond.*—It behoves Christians in every age to remember, that the scriptures are thus committed or entrusted to them also, in order that they may communicate the blessing to all around them, and to all who shall come after them, and to all men, throughout the earth, by every proper means, to the utmost of their ability; and to preserve them uncorrupted and entire, for this purpose. In this latter respect, the Jews have fulfilled their trust, to a degree of exactness, which could never have been previously expected: (*Note*, *Prov.* xxii. 12:) and, while their frivolous and minute exactness, in many things, is apt to excite contempt; their *fairness*, in preserving the sacred text from intentional alteration, is evident in almost all passages, even where their own rejection of the Messiah appears most criminal. It is the present plan of their Rabbins, to fright the people from reading such portions of the scripture.

What advantage ... hath the Jew? (1) Τι το περισσον της Ιουδαιου; *Matt.* v. 47. *John* x. 10.—'Quæ igitur est præstan-'tia Judæi?' *Schleusner.*—*Profit.*] Ωφελεια. *Jude* 16. Not elsewhere. Ωφελεω, ii. 25.—*Were committed.* (2) Επιστευθησαν. *Luke* xvi. 11. *John* ii. 24. 1 *Cor.* ix. 17. *Gal.* ii. 7. 1 *Thes.* ii. 4. 2 *Thes.* i. 10. 1 *Tim.* i. 11. *Tit.* i. 3.—*The oracles of God.*] Τα λογια του Θεου. See on *Acts* vii. 38.

V. 3, 4. What if some, if even the greater part of the nation of Israel, from worldly and ambitious motives, had obstinately and wickedly rejected this divine Saviour? Did their unbelief render the *faithfulness* of God ineffectual? He had fulfilled his promises to their fathers; and if they would not receive and submit to the "Seed of Abraham," and the Son of David, could they plead that God had failed of his word, because he would not continue his

m 7. 25, 26. v. 8. 20, 21.
n iv. 1. vi. 1. vii. 7. ix. 18, 14.
o ii. 5. iii. 19. ix. 18—20. xii 19. Deut. xxxii. 39—43. Ps. lviii. 10, 11. xciv. 1, 2. Nah. i. 2. 6—8. 2 Thes. i. 6—9. Rev. xv. 3, 4. xvi. 5—7. xviii. 20.
p vi. 19. 1 Cor. ix. 8. Gal. iii. 15. q See on 4. r Gen. xviii. 25. Job viii. 3. xxxiv. 17—19. Ps. ix. 8. xi. 5—7. l. 6. xcvi. 13. xcviii. 9. Acts xvii. 31.

5 But [m] if our unrighteousness commend the righteousness of God, [n] what shall we say? [o] *Is* God unrighteous who taketh vengeance? ([p] I speak as a man)

6 [q] God forbid: [r] for then how shall God judge the world?

7 For [s] if the truth of God hath more abounded through my lie unto his glory; [t] why yet am I also judged as a sinner?

8 And not *rather*, (as [u] we be slanderously reported, and as some affirm that we say,) [x] Let us do evil, that

s Gen. xxxvii. 9. 20. xliv. 14 1. 18—20. t iii. 19. xiv. & 30. 1 Kings xiii. 17. 18. 26—32. 2 Kings viii. 10—15. Matt xxvi. 34. 69—75. t ix. 19, 20. Is. x. 6, 7. Acts ii. 23. xiii. 27—29.
u Matt. v. 11. 1 Pet. iii. 16, 17. x v. 20. vi. 1. 15. vii. 7. Jude 4.

special favour to them, notwithstanding their disobedience and atrocious wickedness? (*Notes*, xv. 8—13. *Luke* i. 46—55. 67—75.) "God forbid," that such a thought should be allowed in any one's mind! Let the thought be abhorred; let every man rather humbly acknowledge the veracity and faithfulness of God; though it should require him to suppose that all men were liars, hypocrites, or deceivers, as every one in some degree must be allowed to be. (*Marg. Ref.* f—k.—*Note, Ps.* lxii. 8—10.) Let the blame of the rejection of the Messiah rest on *them*, and *their* hypocrisy, and not be supposed to reflect upon the faithfulness of God: even as David, when he had committed grievous offences, acknowledged that God was, by *his* crimes, "justified" in his declarations concerning the desperate wickedness of the human heart: and that the humiliating event was permitted, to display more clearly the truth, justice, and mercy of God; and that he might be fully vindicated from all those presumptuous charges, by which men venture to arraign the testimonies of his word, the threatenings of his law, or the dispensations of his providence. (*Marg. Ref.* l.—*Note, Ps.* li. 4.) The quotation is exactly from the LXX.

The faith of God. (3) Την πιστιν τ Θεϑ. See on i. 17. *2 Tim.* ii. 13.—*Make ... of none effect.*] Καταργησει. 31. iv. 14. vi. 6. vii. 2. 6. *Luke* xiii. 7. 1 *Cor.* i. 28. ii. 6. vi. 13. xiii. 8. 10, 11. *Heb.* ii. 14, *et al.*—*God forbid.*] Μη γενοιτο. 6. vi. 2. See on *Luke* xx. 16.

V. 5—8. To the foregoing conclusion of the apostle, the Jews or other cavillers might reply, that if "their unrighteousness" gave occasion to the more illustrious manifestation of the divine *justice*, or rather to the shewing more evidently the necessity and excellency of "the righteousness of God" for man's justification; would he not be unrighteous, if he took vengeance on them, for those actions which eventually occasioned the more conspicuous display of his glory? (*Marg. Ref.* m—o.—*Note*, v. 20, 21.) This objection the apostle adduced "as a man," an unbeliever, who purposed to justify himself, and find fault with the sentence of God against him. (*Marg. Ref.* p.—*Note*, ix. 19—21.)—In fact, the wickedness and obstinate unbelief of the Jews fully proved the need, which all men have of "the righteousness of God by faith;" and also his justice, in punishing them for their sins, and in the sentence of the law against all transgressors: and thus in every sense it "commended his righteousness." Yet the thought, that it would be unjust in him to take vengeance on them, ought to be rejected with abhorrence: for, if he could not *justly* punish those crimes which made way for the display of his glory, how could he judge the world? (*Marg. Ref.* r.—*Note, Gen.* xviii. 23—26.) In that case he never could inflict vengeance on any criminal: for he will take occasion, from the rebellion of all fallen creatures, however distinguished, to display his own glorious perfections to the greater advantage; though the intention of transgressors, and the natural tendency of their conduct, are diametrically contrary to both. So that this proves still more fully the malignity of sin, as committed against a Being of such infinite wisdom, power, and perfection, that he effects good to his creation, and glory to himself, by occasion of those very actions, which naturally tend to the destruction of his creatures, and the dishonour of his name. (*Notes, Gen.* l. 20. *Is.* x. 5—14. lv. 8, 9. *Eph.* iii. 9—12.)—This objection might for substance be stated in another way: 'Suppose the truth of God, in his predictions, promises, or denunciations, should be more abundantly manifested to his glory, by any man's telling a wilful lie: why should the liar be punished for giving occasion to the display of God's glory?' Yet every one must see, that the lie thus told was directly *contrary* to the truth of God, and merely the *occasion* of displaying it: and the event could not deduct from the malignity of the lie. (*Marg. Ref.* s, t.—*Notes, Gen.* xii. 11—16. xxvii. 6—29.) If it were in any case admitted, that a violation of the law of God ceased to be criminal, because his glory was eventually promoted by it; then the slanderous report, circulated concerning the Christians by those who, misunderstanding the doctrine of salvation by grace, affirmed that they said, "Let us do evil, that good may come," would indeed be established as a general principle; and as the rule of man's conduct, instead of the holy and perfect law of God. But, in fact, the condemnation of those who thus perverted the gospel, or who committed sin that good might come from it, was most righteous. The blame of their sins belonged only to themselves; the honour of the good done by occasion of them, to God alone. (*Marg. Ref.* u, x.)—Different opinions indeed are advanced concerning the persons, of whom the apostle said, "whose damnation is "just." Some interpret it of the Jews and others who reject the gospel: but this proposition, though true, seems not to rise out of the context, or belong to the argument. Others apply the awful sentence to the calumniators, who charged the Christians with saying, "Let us do evil that "good may come:" but the clause, "as we be slander-"ously reported, &c." is, I think properly, included in a parenthesis, that it may not interrupt the main subject. The apostle evidently intended to shew that God may justly, and will certainly, punish those sins, which yet eventually prove the occasion of more conspicuously manifesting his glory. Now, if this were not the case, it might be said, "Let us do evil that good may come:" but on the contrary, whatever blasphemers may assert, this proposition is so contrary to the real nature and genius of the gospel, that every intelligent minister or Christian will be forward to allow the condemnation of those, who thus

good may come? whose damnation is just.

9 ¶ [y] What then? [z] are we better *than they?* No, in no wise; for we have before [a] proved both Jews and Gentiles, [b] that they are all under sin;

10 [c] As it is written, [d] There is none righteous, no, not one:

11 There is [e] none that understandeth, [f] there is none that seeketh after God.

12 They [g] are all gone out of the way, they are together [h] become unprofitable; [i] there is none that doeth good, no, not one.

13 Their [k] throat *is* an open sepulchre; [l] with their tongues they have used deceit; [m] the poison of asps *is* under their lips:

14 Whose [n] mouth is full of cursing and bitterness:

15 Their [o] feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways;

17 And [p] the way of peace have they not known:

18 There is [q] no fear of God before their eyes.

y 5. vi. 13. xi. 7. 1 Cor. x. 19. xiv. 15 Phil. i. 18
z 22. 23. Is. lxv. 5. Luke viii. 39. xviii. 9—14. 1 Cor. iv. 7.
a Gr. charged. i. 28, &c. ii. 1, &c.
b Gal. iii 10. 22.
c 4. xi. 8. xv. 3, 4. Is. xxi. 20. 1 Pet. i. 16.
d Ps. xiv. 1—3. liii. 1—3.
e 23. Job xiv. 4. xv. 14. xxv. 4. Mark x. 18. Eph. ii. 1—3. 1 John i. 8—10.
f i. 22. 28. Ps. xiv. 2—4. liii. 2. 4. xciv. 8. Prov. i. 7. 22. 29, 30. Is. xxvii. 11. Jer. iv. 22. Hos. iv. 6. Matt. xiii. 13, 14. 19. Tit. iii. 3. 1 John v. 20.
g viii. 7. Job xxi. 15, 16. Is. ix. 13. xxxi. 1. lv. 6. lxv. 1. Hos. vii. 10. Ex. xxxii. 8. Ps. xiv. 3. Ec. vii. 29. Is. liii. 6. lix. 8. Jer. ii. 13. Eph. ii. 3. 1 Pet. ii. 25.
h Gen. i. 31. vi. 6, 7. Matt. xxv. 30. Philem. 11.
i Ps. liii. 1. Ec. vii. 20. Is. lxiv. 6. Eph. ii. 8—10. Phil. ii. 12, 13. Tit. ii. 13, 14. Jam. i. 16, 17.
k Ps. v. 9. Jer. v. 16. Matt. xxiii. 27, 28.
l Ps. v. 9. xii. 3, 4. xxxvi. 3. lii. 2. lviii. 4. Is. lix. 3. Jer. ix. 3—5. Ez. xxii. 7. Matt. xii. 34, 35. Jam. iii. 5—8.
m Deut. xxxii. 33. Job xx. 14—16. Ps. cxl. 3.
n Ps. x. 7. lix. 12. cix. 17, 18. Jam. iii. 10.
o Prov. i. 16. vi. 18. Is. lix. 7, 8.
p v. 1. Is. lvii. 21. lix. 8. Matt. vii. 14. Luke i. 79.
q Gen. xx. 11. Ps. xxxvi. 1. Prov. viii. 13. xvi. 6. xxiii. 17. Luke xxiii. 40. Rev. xix. 5.

encourage themselves in sin, under a vain imagination that good will follow, to be undeniably righteous. (*Note*, vi. 1, 2.) The floodgates of licentiousness are opened by such a view of the gospel.—Yet even apparently religious persons often tolerate, nay zealously promote, practices which cannot be denied to be deviations from truth and integrity, and vindicate them, because good is thus done. In this way, however, the standard of *integrity* is (dreadful to say!) fixed lower, in some particulars, among numbers who are zealous for the gospel, than among respectable worldly people; who are, by noticing these things, exceedingly prejudiced against evangelical truth.—Nay, the same false principle is brought forward, in another and more fashionable form, when *utility*, and not "the law of God," is made the standard of morality, and a main principle of reasonings on moral obligation. It is, on these accounts, most obvious to suppose, that the apostle meant, though in a cursory manner, to bear a most decisive testimony against a maxim, which, carried to its consequences, is destructive of all practical religion; and against those who, professing Christianity, countenanced and acted according to it.

Commend. (5) Συνιστησι. v. 8. xvi. 1. 2 *Cor.* iv. 2. vi. 4. vii. 11. (*Note*, v. 7—10, v. 8.)—*The righteousness of God.*] Θεου δικαιοσυνην. See on i. 17.—*Who taketh vengeance.*] Επιφερων την οργην. "Bringeth the wrath." ii. 5. See on i. 18.—*Lie.* (7) Ψευσματι. Here only.—Ψευστης, 4. *John* viii. 44. 55. 1 *Tim.* i. 10. *Tit.* i. 12.—*We be slanderously reported.* (8) Βλασφημουμεθα. ii. 24. xiv. 16. See on *Matt.* xxvii. 39.—*Is just.*] Ενδικον εστι. *Heb.* ii. 2. Not elsewhere. Ex εν, et δικη. See on *Acts* xxv. 15.

V. 9—18. The apostle here resumes his subject from the second verse. The advantages of the Jews were many: (*Note*, 1, 2:) but were they "better" than the Gentiles, or more able to justify themselves before God by their own works, or without "the righteousness of faith?" No, in "no wise;" for "we have before lodged the indict-"ment against both Jews and Gentiles, that they are all "under sin." (*Marg.* and *Marg. Ref.* y—a.—*Notes*, i. 18—32. ii.) They had all, in manifold instances, violated the known rule of their conduct, and were under condemnation as transgressors, unless delivered by the mercy and grace of God according to the gospel. To this indictment, on which the Gentiles had been convicted, the Jews pleaded, 'Not guilty;' and therefore, besides the evidence already brought against them from notorious facts, and the nature of the case, the apostle produced several passages of the scriptures against them. In these, it was not intimated that circumcision, the written law, the ceremonial observances, or the national covenant, would excuse their crimes, or entitle them to the favour of God; as the unbelieving Jews vainly imagined. And if these charges were true of the greater part of the nation in former times; could it be supposed, that the Jews, when the apostle wrote, were better *by nature*, or merely *as circumcised*, or as *having the law*, than their fore-fathers had been? It was expressly written of them, that in themselves, and by their works, there was not one of them righteous: that there were none of them, who understood the character, truth, and will of God, or their own interest and duty; or who earnestly sought to know him, and find happiness in his favour: they had all forsaken the way of holy obedience, they were all become unprofitable, in respect of the great end of their creation, and their peculiar advantages; so that none of them employed themselves in glorifying God, and doing good to man. (*Marg. Ref.* b—i.—*Notes*, *Ps.* xiv. 1—3.) Their throats, by their insatiable luxury, or rather by their filthy communications, resembled the sepulchre when opened to receive the dead, or when emitting its nauseous and infectious vapours. (*Marg. Ref.* k.—*Note*, *Ps.* v. 9.) Deceit and dissimulation seemed the chief use of their tongues; their slanders, seductions, and flatteries were under their lips, as the fatal "poison "of asps:" instead of pious and kind words, their mouths were filled with imprecations, perjuries, and bitter revilings. (*Marg. Ref.* l—n.—*Notes*, *Ps.* x. 2—11. cxl. 3.) They were eager to shed blood, in revenge, ambition, or avarice: (*Notes*, *Prov.* i. 10—14. *Is.* lix. 3—8:) they knew not the ways, in which godly men walk at peace with God and their neighbours; and therefore they went on in those paths, which lead to misery and ruin, both to themselves and each other. (*Marg. Ref.* p.) In short they had cast the fear of God behind their backs, and habitually disregarded his authority, threatenings, precepts, and judgments. (*Marg. Ref.* q.—*Note*, *Ps.* xxxvi. 1.)—A few exceptions, by *the mercy and grace of God*, there doubtless were to these general rules; and the apostle intended

r 2. ii. 12—18. John x. 35. xv. 25. 1 Cor. ix. 20, 21. Gal. iii. 23. iv. 5. 21. v. 18.
s 4. i. 20. ii. 1. 1 Sam. ii. 9. Job v. 16. ix. 2, 3. Ps. cvii. 42. Ez. xvi. 63. Matt. xxii. 12, 13. John viii. 9 1 Cor. i. 29.
t 9. 23. ii. 1. Gal. iii. 10. 22.

19 Now we know that r what things soever the law saith, it saith to them who are under the law; s that every mouth may be stopped, t and all the world may become * guilty before God.

* Or, *subject to the judgment of God.*

20 Therefore u by the deeds of the law, there shall x no flesh be justified y in his sight: z for by the law *is* the knowledge of sin.

u 28. ii. 3. iv. 13. ix. 32. Acts xiii. 39. Gal. ii. 16. 19. iii. 10—13. v. 4. Tit. iii. 5—7. Jam. ii. 9, 10.
x Job xxv. 4. Ps. cxxx. 3. cxliii. 2.
Jam. ii. 20—26. y Job xv. 15. xxv. 5. z vii. 7—9. Gal. ii. 19.

very soon to shew how these persons were made to differ: but these quotations were full to the point, to shew the Jews, that they were as unable to justify themselves before God as the Gentiles were. For if, in the days of David and Isaiah, this had been the general character of the people; the acceptance, and holiness, of any among them, must arise from some other cause, than their national covenant and external privileges.—Most of these texts are quoted nearly from the Septuagint, without material alteration. They are indeed all, except the first clause, found together in many editions of the Septuagint in the fourteenth Psalm, and exactly as quoted by the apostle. (*Note, Ps.* xiv. 2, 3.) But it is more likely, that some transcriber inserted the passage from this epistle, than that the arrangement was made by the Greek translators themselves.

Are we better than they? (9) Προεχομεθα. Here only. *'Num vere præstamus gentilibus? Nullo modo.'* Schleusner. See on 1.—*We have before proved.*] Προητιασαμεθα. Here only. Ex προ, et αἰτιαομαι, *accuso.* *'Ante pronuntiavimus de Judeis et gentibus, quod sub peccato sint omnes.'* Syriack, in *Schleusner.*—Αιτιαμα, *Acts* xxv. 7.—*That seeketh after.* (11) Ὁ ἐκζητων. *Heb.* xi. 6. xii. 17. 1 *Pet.* i. 10.—*Ps.* xiv. 2. *Sept.* See on *Acts* xv. 17.—*They are become unprofitable.* (12) Ηχρειωθησαν. Here only N. T. —*Ps.* xiv. 3. *Sept.* Αχρειος, *Matt.* xxv. 30. *Luke* xvii. 10.—*That doeth good.*] Ποιων χρηστοτητα. *Ps.* xiv. 3. *Sept.*—See on ii. 4.—*Throat.* (13) Ὁ λαρυγξ. Here only N. T.—*Ps.* v. 9. *Sept.*—*They have used deceit.*] Εδολιωσαν. Here only N. T.—*Ps.* v. 10. cv. 25. *Sept.* Α δολος, *fraus,* i. 29.—*The poison of asps.*] Ιος ασπιδων. Ιος, *Jam.* iii. 8. Ασπις. Here only.—*Ps.* cxl. 3. *Sept.*—*Bitterness.* (14) Πικριας. See on *Acts* viii. 23.—*Ps.* x. 7. *Sept.*—*Destruction.* (16) Συντριμμα. Here only N. T.—*Ps.* xiv. 3. *Is.* lix. 7. *Sept.* Ex συν, et τριβω, *tero.*—*Misery.*] Ταλαιπωρια. *Jam.* v. 1. Not elsewhere N. T. *Is.* lix. 7. lx. 18. *Sept.* —Ταλαιπωρος, vii. 24. *Rev.* iii. 17.

V. 19, 20. It was well known, that the things which were written in the law (or in the Old Testament,) were immediately addressed to those "who were under the law," and had the benefit of divine revelation; or to the nation of Israel, and not to the Gentiles. (*Marg. Ref.* r.—*Note,* ii. 12—16.) This was intended to silence the objections of the Jews, who broke the law in which they rested; and indeed in this manner "every mouth must be stopped," and "all the world must become," or *be proved,* "guilty "before God:" as it was not supposed that the Gentiles were more free from guilt, than his peculiar people Israel. So that, in fact, every sinner's plea must be silenced; either in this life as a humble penitent before God's mercy-seat, or as a condemned criminal before his judgment-seat. (*Marg. Ref.* s, t.) From these premises it evidently followed, that no one of the whole fallen race could be justified before God, by his own obedience to the law: for by the law sin is discovered, exposed, and condemned. The *straightness* of that perfect rule detects and makes known the *crookedness* of men's dispositions and actions; and it must therefore convict the transgressor as guilty, instead of pronouncing him not guilty, or a righteous person. (*Marg. Ref.* u—z.)—Every attentive reader must observe, that the apostle uses the word "law" in various meanings; which is rather to be considered as the defect of human language, than the result of ambiguity in his style. But the context generally shows how the word is to be understood: and common sense, united with a teachable spirit, will usually determine this far better than critical learning; which is too often employed to perplex what is plain, rather than to clear up what is obscure. The nature of the argument requires us to suppose, that the apostle means the sacred scriptures in general, when he says, "Whatsoever the law saith:" for the quotations are not from the law of Moses, and it is evident the whole Old Testament was thus spoken of. (*Note, John* x. 32—39, *v.* 34.) When he spoke of the Jews, as "under the "law," he evidently meant the whole legal dispensation, by which they were distinguished from the Gentiles. But when he says, "by the law is the knowledge of sin," he must be understood of the *moral* law especially, the extent, spirituality, and excellency of which shews what things are sinful, and how evil sin is: whereas the ceremonial law rather gave the knowledge of salvation, by prefiguring the shedding of that atoning blood, and the communication of that sanctifying grace, by which sin is taken away. (*Notes,* vii. 7—12. *John* i. 17. 2 *Cor.* iii. 7—11. *Gal.* ii. 17—21, *v.* 19.)—Indeed this subject seems capable of an easy solution. If there be any law, which a man has perfectly kept, he may doubtless be justified by it: and surely no man can be justified by a law, which condemns him for breaking it! But, there is no law of God, which any man has kept; therefore no law by the deeds of which a man can be justified. The Gentile broke the law of his reason and conscience; the Jew broke the moral law; and even the attempt to justify himself by observing the ceremonial law, contradicted the very nature and intent of it. And as to that 'new law,' which requires sincere obedience as the condition of justification; those, who dream of it should shew us when it was promulgated, where it may be found, what it requires, whom it can condemn, or whom it can justify. When this is done, it may be worth while to prove, that it "makes void" both the law and the gospel; that it introduces a new, vague, and unintelligible rule of duty, which every man may interpret according to his own inclinations; that it introduces boasting, and unites together pharisaical pride and antinomian licentiousness. (*Note,* 29—31.) Yet this vague unscriptural notion, which is replete with such complicated absurdities, so well suits men's natural indolence of thought, in matters of religion; serves so conveniently to reconcile a quiet conscience with a worldly life; and so coincides with their enmity against both the holiness of the law, and the humiliating doctrines of the gospel; that perhaps it deceives

21 ¶ But now [a] the righteousness of God without the law is manifested, [b] being witnessed by the law [c] and the prophets;

22 Even the righteousness of God, [d] *which is* by faith of Jesus Christ, [e] unto all [f] and upon all them that believe: [g] for there is no difference;

23 For [h] all have sinned, and [i] come short [k] of the glory of God:

24 Being [l] justified freely by his grace, [m] through the redemption that is in Christ Jesus;

25 Whom God hath [n] set forth [o] *to be* a propitiation [p] through faith in his blood, [q] to declare his righteousness for [r] the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness; [q] that he might be just, [r] and the Justifier of him which believeth in Jesus.

a i. 17. v. 19. 21. x. 3, 4. Gen. xv. 6. Is. xlv. 24. Jer. xxiii. 5, 6. xxxiii. 16. Dan. ix. 24. 1 Cor. i. 30. 2 Cor. v. 21. 2 Pet. i. 1.
b Deut. xviii. 15—19. Luke xxiv. 44. John i. 45. iii. 14, 15. v. 39, 47. Acts xxvi. 22. Heb. x. 1—14.
c i. 2. Acts iii. 21—23. x. 43. xxviii. 23. 1 Pet. i. 10, 11.
d iv. 3—13. 20—22. v. 1. viii. 1. Phil. iii. 9
e iv. 6, 11, 22. Gal. ii. 16. iii. 6. Jam. ii. 23.
f Is. lxi. 10. Matt. xxii. 11, 12. Luke xv. 22. Gal. iii. 7—9.
g ii. 1. x. 12. Acts xv. 9. 1 Cor. iv. 7. Gal. iii. 28. Col. iii. 11.
h 9—19 i. 28—32. ii. 1, &c. Gal. iii. 22. 1 John i. 8—10. 1 Heb.
i. 1. k v. 2. 1 Thes. ii. 12. 2 Thes. ii. 14. 1 Pet. iv. 13. v. 1. 10. 1 v. 16—19. 1 Cor. vi. 11. Eph. ii. 7—10. Tit. iii. 5—7.
m v. 9. Is. liii. 11. Matt. xx. 28. Eph. i. 6, 7. Col. i. 14. 1 Tim. ii. 6. Tit. ii. 14. Heb. ix. 12—14. 1 Pet. i. 18, 19. Rev. v. 9. vii. 14.
n Or, *foreordained*. Acts ii. 23. iii. 18. iv. 28. xv. 18. 1 Pet. i. 18—20. Rev. xiii. 8.
o Ex. xxv. 17—22. Lev. xvi. 15. Heb. ix. 5. *Gr.* 1 John ii. 2. iv. 10.
p v. 1. 9. 11. Is. liii. 11. John vi. 47. 53—58. Col. i. 20—23. Heb. x. 19, 20.
q Ps. xxii. 31. xl. 10. l. 6. xcvii. 6. cxix. 142. 1 John i. 10.
r Or, *passing over*. 25, 24. iv. 1—8. Heb. ix. 15—22. 25, 26. x. 4. xi. 7. 13. 17. 39, 40. Rev. v. 9. xiii. 8. xx. 13.
s Deut. xxxii. 4. Ps. lxxxv. 10, 11. Is. xlv. 21. xlv. 21. Zeph. iii. 5. 15. Zech. ix. 9. Rev. xv. 3.
t 30. iv. 5. viii. 33. Gal. iii. 8—14.

more souls, than all other false systems of religion put together, in this superficial dissipated age.—'By law, which 'is the publishing of the rule with a penalty, we are not 'delivered from the power of sin, nor can it help men to 'righteousness; but by law we come experimentally to 'know sin, in the power and force of it, since we find it 'prevail upon us, notwithstanding the punishment of 'death is annexed to it.' *Locke.*—'The knowledge of sin, 'being chiefly by the moral law, (vii. 7,) shews, that the 'apostle excludes that, as well as the ceremonial law, from 'justification: and evident it is, that the *antithesis* runs all 'along, not between *moral* and *ceremonial* works; but be-'tween *works in general, and faith.* (20. 22. 27. iv. 2. 6. ix. '32. x. 5, 6.)' *Whitby.*—"*No flesh*," means none born of fallen Adam's race. (1—4. 9. *John* iii. 6. *Notes*, 21—26. *Ps.* cxliii. 2.)

May be stopped. (19) Φραγῇ. 2 *Cor.* xi. 10. *Heb.* xi. 33.—(*Notes*, *Ez.* xvi. 60—63, *v.* 63. xxxvi. 31. *Zech.* xii. 9—14.)—*May become guilty before God.*] "Become sub-"ject to the judgment of God." *Marg.* Γενηται ὑποδικος, κ.τ.λ. Here only. See on ενδικος, 8.—*Be justified.* (20) Δικαιωθησεται. 4. ii. 13. iv. 2. v. 1. viii. 30. 33. *Luke* vii. 29. 35. x. 29, *et al.*—*Ps.* cxliii. 2. *Sept.*

V. 21—26. The apostle, having "shut up all men "under sin," (*Note*, *Gal.* iii. 19—22, *v.* 22,) proceeds more explicitly to exhibit "the righteousness of God by "faith," (*Note*, i. 17,) which had been manifestly declared by the preaching of the gospel. This is the righteousness, which God had *appointed*, *provided*, and *introduced*, in the Person of his Son. It was "without the "law;" having no dependence on any man's personal obedience to the law, being entirely a distinct thing: no past obedience being in the least taken notice of as having any influence in the sinner's justification; and his subsequent obedience being intended for other purposes. It had nothing to do with the ceremonial law, except as it was the substance of some of its shadows: for the Jew, who accepted of this righteousness, would place no dependence on these externals; and the Gentile convert was not required to be circumcised, or to keep that law. Yet it had been "witnessed by the law and the prophets:" the ceremonies typified it; the very strictness of the moral law and its awful curses, being compared with the promises of mercy to sinners, implied it; the promises and predictions of the Messiah bore witness to it; the faith and hope of ancient believers recognized it; and the whole Old Testament, rightly understood, taught men to expect and depend on it. (*Marg. Ref.* a—c.) This "righteousness of "God by faith in Jesus" is accounted, or imputed, to all believers without exception: yea, it is "put on them" as a robe: for the words "unto all and upon all," seem incapable of any other consistent construction. (*Marg. Ref.* d—f.—*Notes*, iv. 4—8. *Is.* xlv. 23—25. *Jer.* xxiii. 5, 6. *Dan.* ix. 24. 1 *Cor.* i. 26—31. 2 *Cor.* v. 18—21, *v.* 21. *Gal.* iii. 26—29. *Phil.* iii. 8—11, *vv.* 8, 9. 2 *Pet.* i. 1, 2.) Nor is there, in this respect, any difference between one man and another, however otherwise distinguished; as "all have sinned, and come short" of rendering to God the glory due unto him, all have lost his glorious image, and all have forfeited that glorious felicity, which was annexed to perfect obedience as its reward. (*Marg. Ref.* g—k.—*Notes*, v. 1, 2. *Ps.* lxxiii. 23—28, *v.* 24. 1 *Pet.* v. 10, 11.) Therefore, whatever the nature or degree of men's crimes may have been, or whatever their nation, rank, or capacities, "there is no difference," as to the way in which they must be justified before God. Every believer is not only pardoned, but honourably acquitted, as one against whom no charge can be supported; and "accounted "righteous," or entitled to the reward of righteousness. (*Notes*, iv. 6—8. viii. 32—34.) This is by the free gift of God, which he bestows on the believer, wholly from his own infinite grace and mercy; not only without his deserving it, but directly contrary to his deserts, which the apparent tautology, "freely, by his grace," seems to denote. This grace is honourably exercised, "through the "redemption that is in Jesus Christ," or through the ransom and meritorious obedience unto death, of the incarnate Son of God, as our Surety: for God the Father had before set him forth to be a propitiatory sacrifice; he had appointed him to be Mediator, as "God manifested "in the flesh," for that purpose; he had openly "laid on "him the iniquities of us all," and exacted the punishment from him; and he had exhibited this transaction to the world by the gospel, that through him sinners of every nation might approach God, on a propitiatory, or mercy-seat, and find acceptance by faith in the Saviour's atoning blood. (*Marg. Ref.* l—o.) This method was taken, in order "to declare" and manifest the perfect righteousness of God; even in the very act of pardoning the innumerable sins of believers, remitting the punishment due to them, and accounting those righteous who in themselves were not so. Indeed, whatever the Jews might suppose

s 19. ii. 17. 23. iv. 2. Ex. xvi. 62, 63. xxxvi. 31, 32. Zeph. iii. 11. Luke xviii. 9—14. 1 Cor. i. 29—31. iv. 7. Eph. ii. 8—10. t ix. 11. 32. x. 5. xi. 6. Gal. ii. 16. u vii. 21. 23. 25. viii. 2. Mark xvi. 16. John iii. 36. Gal. iii. 22. 1 John v. 11, 12.

27 s Where *is* boasting then? It is excluded. By what law? t of works? Nay; u but by the law of faith.

28 Therefore x we conclude that a man is justified by faith, without the deeds of the law.

x 20—22. 26. iv. 5. v. 1. John iii. 14—18. v. 24. vi. 40. Acts xiii. 38, 39. 1 Cor. vi. 11. Gal. ii. 16. iii. 8. 11—14. 24. Phil. iii. 9. Tit. iii. 7.

this was as necessary in respect of their believing progenitors, as any other sinners. For, in *remitting* the punishment, justly merited by the sins committed in times past "through his forbearance," God was not propitiated in any degree by the repentance or subsequent good works of his servants, which could not satisfy his justice; nor did he ultimately regard the legal sacrifices, which "could not take away sin:" but he had dealt with them as looking forward to the engagements of the divine Surety of the new covenant, and the atonement which he was at length to make. In the fulness of time, therefore, this sacrifice was offered, this righteousness introduced, and this method of justification published to mankind; that God might be clearly known to be a just and righteous Governor, and yet "the Justifier" of every one "who believed in Jesus;" which he could not otherwise have been. (*Marg. Ref.* p—r.—*Notes, Prov.* xvii. 15. xxiv. 24, 25.) For justice in a governor requires, that every man be dealt with according to his real character and actions; except some expedient can be adopted, for maintaining the authority of the law, and the credit of the administration; and to indemnify individuals, while mercy is exercised to those who deserve punishment. So that ancient believers had been admitted to the reward of righteousness, as well as exempted from the punishment deserved by their sins, for the sake of that promised Redeemer, who had engaged to pay their ransom, and bring in an infinitely valuable and everlasting righteousness for their justification: nor would it otherwise have consisted with the infinite justice of God, to have dealt with them in a manner, so very different from their real deservings, nay, contrary to them. (*Notes, Heb.* xi. 1—16. 39, 40.) This is evidently the apostle's argument; and the concluding verses might be thus translated: "Whom God hath before appointed to be "a propitiation, through faith in his blood, for a demon- "stration of his justice, on account of the passing by of "sins, that had been committed in former times, through "the forbearance of God; *I say*, for a demonstra- "tion of his justice, in this present time, in order that he "might be just, and the Justifier of him that believeth in "Jesus."—'Dr. Hammond saith the word δικαιος is here 'to be rendered *clement* and *merciful*, and that it is com- 'monly taken in that notion, and seldom in that of *vin- 'dictive justice*: but in opposition to this I assert, that the 'word δικαιος is used about eighty times in the New Testa- 'ment, and not once in that sense of clemency and mercy. '... He himself produces but one place, (*Matt.* i. 19,) 'where, says Dr. Lightfoot, men torment the word δικαιος 'to make it signify clement and merciful, when it bears 'clearly the ordinary sense. Joseph being a just man, 'would not cohabit with an adulteress: and yet not being 'willing to make her a publick example, and no necessity '... lying upon him so to do, he was minded to put her 'away privily. ... That he might appear to be just, in re- 'quiring this satisfaction for our sins.' *Whitby.*—Too strong a protest cannot be entered, against this practice of giving a new meaning to words, in scripture, in order to get rid of a conclusion, against which the writer happens to be prejudiced: it is absolutely adding to, or taking from, or changing the word of God; (*Note, Rev.* xxii. 18—21;) and it perplexes the minds of ordinary readers to such a degree, that the plainest passages seem to them obscure, and of doubtful meaning.

The righteousness of God. (21) Δικαιοσυνη Θεου. 22. See on i. 17.—*Without.*] Χωρις. See on *John* xv. 5.—*Difference.* (22) Διαστολη. x. 12. 1 *Cor.* xiv. 7. Not elsewhere.—*Come short.* (23) Ὑστερουνται. *Matt.* xix. 20. 1 *Cor.* i. 7. viii. 8. xii. 24. 2 *Cor.* xi. 5. 8. *Phil.* iv. 12. *Heb.* iv. 1.—*The redemption.* (24) Της απολυτρωσεως. viii. 23. *Eph.* i. 7. 14. iv. 30. *Col.* i. 14. *Heb.* ix. 15, *et al.*—*Hath set forth.* (25) "Foreordained." *Marg.* Προεθετο. See on i. 13.—*A propitiation.*] Ἱλαστηριον. *Heb.* ix. 5. Not elsewhere N.T. *Ex.* xxv. 17. *Lev.* xvi. 13—15. *Sept.* Ἱλασμος. 1 *John* ii. 2. iv. 10. (*Notes, Ex.* xxv. 10—21. 1 *John* ii. 1, 2. iv. 9—12.)—*To declare.*] Εις ενδειξιν. 26. 2 *Cor.* viii. 24. *Phil.* i. 28. Ab ενδεικνυμι, ii. 15. ix. 17.—*The remission.*] Την παρεσιν. Here only. A παριημι, *præ-termitto, remitto.* "Passing over." *Marg.*—*That are past.*] Των προγεγονοτων. Here only.—*The forbearance.*] Τη ανοχη. See on ii. 4.—*Believeth in Jesus.* (26) Εκ της πιστεως Ιησου. "Who is of the faith of Jesus." *Mark* xi. 22.

V. 27, 28. The Jews were disposed to boast, as if they had been superior, in nature and excellency, to the Gentiles; instead of considering themselves more highly and undeservedly favoured by God. (*Note*, ii. 17—24.) But what reason had they for glorying, seeing even their pious ancestors had been justified by grace, through faith, for the sake of the promised Redeemer and his propitiation? And the apostle decides, that all boasting by any of the human race is excluded, and can have no admission, in consistency with truth and justice. It was indeed the avowed purpose of God, that boasting should be shut out, as the rival of his glory: but "by what law," or rule of judgment, could this be effected? Was it to be done by "the law of works," or the method of justifying men on the condition of their own obedience? This could never answer the end, if it were practicable for any to be thus justified; nay, this would introduce and sanction the boasting of one over another, in the things of God. Boasting must therefore be excluded, "by the law of faith:" not by *a remedial law*, as some call it, (which in fact is "a "law of works," and introduces boasting;) but by justifying believers, entirely by the grace of God through the righteousness and redemption of Christ, without any respect to their works, by faith alone of his own gift and operation; (*Marg. Ref.* s—u.—*Notes,* 1 *Cor.* i. 26—31. *Eph.* ii. 4—10;) not considered, *in this matter*, as an act of obedience, or a good work, or as the principle of subsequent obedience; (*Notes, Gal.* v. 1—6;) but as forming the relation between Christ and the sinner; which renders it proper, that the believer should be pardoned and justified for the sake of the Saviour; and that the unbeliever, who is not thus united or related to him, should remain

y i. 16. ix. 24—28. Gen. xvii. 7. x. ver. 20 —23. Isa. 5. Jer. xxii. 19 xxxi. 34. Hos. i. 10. Zech. 3. 11 viii. 20—23. Mal. i. 11. Matt xxiii. 32. Gal. iii. 14. 28—29. Eph. iii. 6. Col. iii. 11. x. 12, 13. Gal. ii. 14—16. v. 6. vi. 15. Phil. iii. 3. Col. ii. 10, 11.

29 *Is he* y the God of the Jews only? *Is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* z one God, which shall justify the circumcision by faith, and uncircumcision through faith.

z 28. iv. 11, 12.

31 Do a we then make void the law through faith? b God forbid: yea, c we establish the law.

a iv. 14. Ps. cxix. 126. Jer. viii. 8, 9. Matt. v. 17. xv. 6. Gal. ii. 21. iii. 17—19.
b *See on* 4.
c vii. 7—14. 22. 25. viii. 4. x. 4. xiii. 8—10. Ps. xl. 8. Is. xlii. 21. Jer. xxxi. 33, 34. Matt. iii. 15. v. 20. 1 Cor. ix. 21. Gal. ii. 19. v. 18—23. Heb. x. 16. Jam. ii. 8—12.

under condemnation. This is "the law of faith," or the rule of the divine conduct towards believers and unbelievers; and as God has determined, that "no flesh shall "glory in his presence;" so on this ground also, the apostle concluded, that "a man is justified by faith, and "not by the deeds of the law." (*Marg. Ref.* u, x.—*Notes, Mark* xvi. 14—16. *John* i. 10—13. iii. 27—36, ve. 35, 36. 1 *John* v. 11, 12.)—*By what law?* (27) 'Or, '"by what doctrine:" as the Hebrew word *Torāh* is 'sometimes used for the doctrine which any one pre-'scribes.' *Beza. Torāh* is indeed used with great latitude; even much greater than the word νομος, *law*, is in the New Testament. (*Notes*, 19, 20. *Ps.* xix. 7—11. cxix. 1.)

Boasting. (27) Ἡ καυχησις.—'Id. quod Τι προεχομεθα; '(9)' *Schleusner.* xv. 17. 1 *Cor.* xv. 31. 2 *Cor.* i. 12. vii. 4. 14. viii. 24. ix. 4. xi. 10. 17. 1 *Thes.* ii. 19. *Jam.* iv. 16. See on ii. 17.—*It is excluded.*] Εξεκλεισθη. *Gal.* iv. 17. Not elsewhere.—*Law.*] Νομ. vii. 23. 25. viii. 2.—*We conclude.* (28) Λογιζομεθα. vi. 11. viii. 18. *Heb.* xi. 19. See on ii. 3.

V. 29—31. Could any man suppose, that the great Creator of all was the God of the Jews only? Was he not also the God of the Gentiles? Being the Proprietor, Governor, and Benefactor of the whole earth; when all men had alike apostatized from him, it was meet, that in revealing a way for their recovery and reconciliation, he should suit it to the general case of all the nations; though special reasons might require a temporary restriction of it: for his object would be to receive worship from his creatures, in different parts of the world, and to become their Father and Portion. (*Marg. Ref.* y.) In fact, he was "the God of the Gentiles," as well as of the Jews; nor were even external privileges to be restricted to the Jews any longer: seeing the same One, living, and true God, who had formerly justified, and did at that time justify those of the circumcision who believed, by faith, and not by their legal services, and left unbelievers under condemnation; was ready, with equal regard, to justify uncircumcised Gentiles, through faith in Christ, when they were brought thus to receive him. (*Marg. Ref.* z.—*Note, Gal.* ii. 11—16.) And if any should object, that this doctrine of "faith made void the law," as if it had been given in vain; the apostle absolutely denied the charge, and would by no means have a thought of this kind to be allowed of. On the contrary, he strongly maintains, that this fully "establishes the law" in all its honour and authority; neither abrogating it, nor disgracing it, nor altering it to a nearer level with man's present state and abilities. (*Note, Ps.* cxix. 126.)—The doctrine of faith indeed honours and fulfils the ceremonial law; and shewed the proper intent of it, and of the legal dispensation: but then, this was only in order to the final abrogation of them. But the moral law was fully established in honour and authority, both in respect of its precepts and sanction, by the perfect obedience and propitiatory sufferings of the incarnate Son of God: so that its immutable obligation, excellency, and equity, could not have been so fully shewn, either by the perfect obedience of the whole human species, or by the destruction of every transgressor. Nor is any man justified by faith in Christ, who does not condemn himself, as *justly deserving* the wrath of God, for breaking his holy law. Moreover, it is given into the hands of every believer, as his rule of grateful obedience, by which he is to regulate his temper and conduct, and examine all his actions; that in every thing, in which he deviates from this perfect standard, he may repent, and seek forgiveness through the blood of Christ. Yea, it is written in his heart, by the regeneration of the Holy Spirit; (*Notes, Jer.* xxxi. 31—34. *Heb.* viii. 7—13;) and the believer's love to it, and delight in obeying it, are the evidences of his justification. (*Notes, Jam.* ii. 14—26.) So that the doctrine of faith in every way magnifies and establishes the just, holy, good, and spiritual law of God, in all its honour and authority; while all other schemes of justification disgrace it, or weaken its authority and obligation, as if its precepts were unreasonably strict, and its penalty unrighteously severe; so that God would not be just, if he dealt with men according to it. We therefore *know* what the apostle's doctrine was: because we *know* what doctrine is objected to, as "making void the law;" what doctrine is perverted by hypocrites and antinomians, as loosening man's obligation to holy practice; and what doctrine, when duly understood and truly believed, "establishes the law" in the completest manner, and gives the most efficacious motives to all holy obedience.

Do we make void. (31) Καταργουμεν. See on 3.—*We establish.*] Ἱστωμεν. x. 3. xi. 20. xiv. 4. 2 *Cor.* xiii. 1. *Jude* 24.

PRACTICAL OBSERVATIONS.

V. 1—8.

We ought always to distinguish between our *advantages*, and our *deservings;* and between *the means* of becoming accepted and holy, and *that grace* which teaches to profit by those means.—It is a favour of inestimable value to have "the oracles of God" transmitted to us: yet numbers, who are thus distinguished, continue in unbelief to their deeper condemnation. (*Notes, Luke* xii. 47, 48. *John* iii. 19—21.)—As the promises of God are made to believers alone; the unbelief of some or many professed Christians, cannot make "the faithfulness of God of none "effect:" for he will fulfil his promises to his people, and execute his threatened vengeance on hypocrites and apostates. But, while pride and enmity "charge God "foolishly," humble faith says, "God forbid! let God "be true and every man a liar:" and the believer will give him credit for his truth and justice, even where his dispensations are enveloped in clouds and darkness. Indeed, the humble Christian readily decides against every man's pretensions or opinions, when they reflect on the

CHAP. IV.

Justification by faith proved, from the example of Abraham; and the words of David, 1—8. Abraham was justified before circumcision, (which was "the "seal of the righteousness of faith,") that he might be the father of all believers, whether circumcised or not, 9—12. The promise was not given to him through the law, else it had been void; but, being "of faith by "grace," it is sure to all his spiritual seed, in every age and nation, 13—17. The nature and strength of that faith, by which he was justified, 18—22. This was recorded, not for his sake only, but to shew that all who believe in Christ, as crucified and risen, are justified in like manner, 23—25.

WHAT [a] shall we then say that [b] Abraham our father [c] as pertaining to the flesh hath found?

2 For if Abraham [d] were justified by works, [e] he hath *whereof* to glory, [f] but not before God.

[a] vi. 1. vii. 7. viii. 31.
[b] Is. li. 2. Matt. iii. 9. Luke iii. 8. xvi. 24, 25. 29—31. John viii. 33. 37—41. 53. 56. Acts xiii. 26. 2 Cor. xi. 22.
[c] 16. Heb. xii. 9.
[d] *See on* iii. 20—28.—Phil. iii. 9
[e] iii. 27. xv. 17. Ex. viii. 9. Jer. ix. 23, 24. 1 Cor. ix. 16. 2 Cor. v. 12. xi. 12. 30. xii. 1—9. Gal. vi. 13, 14. Eph. ii. 9.
[f] Gen. xii. 12, 13. 18. 20. xx. 9—13. Josh. xxiv. 2. 1 Cor. i. 29. iv. 7. Gal. iii. 22.

veracity, or militate against the word, of God: knowing that every man is fallible, deceitful, and unholy; but that the Lord can neither mistake, nor deceive, nor be deceived; and that he will be justified from every charge, and will overcome in every contest, or controversy, which his rebellious creatures may presume to enter into with him.—The nature and desert of sin, and the motives and purposes of the sinner, remain precisely the same; when the only wise God has taken occasion from them to manifest more conspicuously his own glory: and his justice also will be glorified in punishing the transgressors.—It has often been "slanderously reported" of Christians, that they say, "Let us do evil, that good may come," and "Let us sin on, that grace may be glorified:" but, if we be true believers, we know that duty belongs to us, and events to God; and that we must not commit any sin, or speak one falsehood, on the hope, or even the assurance, that God would glorify himself by means of it. But, if any habitually speak and act in another manner, without all doubt "their damnation will be just;" and those who love the truth of the gospel, should be extremely careful to avoid all appearances, which may give plausibility to such disgraceful slanders against our holy religion.

V. 9—20.

Let us remember, that many and great as our advantages are, we are no *better* in the sight of God than benighted heathens, if not worse; except grace have made us to differ; and then to grace the whole praise is due: for it is proved, beyond contradiction, that we are all, in ourselves, "under sin." (*Notes*, *Eph.* ii. 1, 2. *Tit.* iii. 4—7.)—The scriptures adduced in these verses, too exactly describe the bulk of nominal Christians: their want of conformity to the law of God, and of understanding in the great concerns of religion, and their indisposition to seek with earnestness and decision after his favour and image: their unprofitableness, and working of mischief, instead of doing good; their filthy, profane, dissembling, slanderous, boasting, and flattering words; their oaths, perjuries, curses, and bitter revilings; their revenge, murders, duels, fightings, and delight in war; their mischievous and destructive courses, and their ignorance of the way of peace and holiness, too evidently prove, that "there is no fear of God "before their eyes." So that he, who examines the state of society, even in this *Christian* country; nay, he who enquires seriously into the disposition of his own heart, and the tenour of his past and present life, comparing them with the holy law of God; will easily perceive, that his mouth, and "every mouth must be stopped, and all "the world must be brought in guilty before God." How plain then is it to common sense, that "by the works of "the law shall no flesh be justified before God!"

V. 21—31.

Blessed be the Lord, that he has not left our fallen race "shut up under sin," without hope or help. For "now "the righteousness of God without the law is manifested:" and those alone are truly wise, who plead guilty at his mercy-seat; and seek "that righteousness of God by faith in "Jesus Christ, which is unto all and upon all that believe," without any difference. Proud men will be offended at this, and strive to establish some distinction, between themselves and more *scandalous* or *vulgar* sinners: but they labour in vain; for "all have sinned and come short of the glory of "God;" and the meanest and most guilty of the human species, who comes in God's appointed and manifested way, shall be "justified freely by his grace through the redemp-"tion" of his Son: while all, who persist in the attempt of justifying themselves, will assuredly perish under the wrath of God. (*Note*, x. 1—4.) This is a plan equally suited to glorify the justice, holiness, and mercy of our God; and to give encouragement to the broken-hearted self-condemned criminal. Thus all they, who of old "obtained a good report," found righteousness and salvation: thus the believer's felicity is secured, "boasting "is excluded," despair obviated, and the Lord shewn to be the God of all nations, with equal regard; making no other distinction in his final decision, than that which subsists between believers and unbelievers. And, whatever Pharisees, Sadducees, or infidels may object; whatever Antinomians, or Enthusiasts may plead, or profess; the doctrine of faith establishes the law in its real honour, and lays the true foundation for all holy obedience; and this doctrine *alone* "establishes the law."

NOTES.

CHAP. IV. V. 1—3. The apostle had generally stated, that the mercy shewn to believers of old was vouchsafed with reference to the righteousness and redemption of Christ; (*Note*, iii. 21—26, *vv.* 25, 26;) but he here proceeds to shew this more especially, in respect of Abraham, the most renowned progenitor of Israel.—'From this 'single example of Abraham, as deservedly selected from 'among all the fathers, the apostle intended to draw a con-'clusion, which would necessarily take in all believers. 'And that he might do this fairly, he intimates, at the 'very entrance of the question, that he did not propose 'Abraham merely as one of the number of believers, but 'as the father of the church; that he might properly rea-'son from the father to his children, the foundation of

g ix. 17. x. 11. xi. 2. Is. viii. 20. Mark xii. 10. Jam. iv. 5. 2 Pet. i. 20, 21. h Gen. xv. 6. Gal. iii. 6—8. Jam. ii. 23. i 5. 9. 11. 22—25. Ps. cvi. 31.

3 For [g] what saith the scripture? [h] Abraham believed God, and it was [i] counted unto him for righteousness.

4 Now [k] to him that worketh is the reward not reckoned of grace, but of [l] debt.

5 But [l] to him that worketh not, but [m] believeth on him that justifieth

k ix. 32. xi. 6. 35. Matt. xx. 1—16. l 24, 25. iii. 22. v. 1, 2. x. 3. 9, 10. Acts xiii. 38, 39. Gal. ii. 16, 17. iii. 9—14. Phil. iii. 9. m 24. iii. 26—30. viii. 30—34. John v. 24. Gal. iii. 8.

'which he lays in the thirteenth verse. ...In whatever way 'Abraham, the father of believers was justified, in the 'same must all his children (that is, all believers,) be 'justified: but Abraham was not justified, and made the 'father of the faithful, by any of his own works, either 'preceding or following his faith in Christ, as promised 'to him; but merely by faith in Christ, or the merit of 'Christ by faith imputed to him for righteousness. There-'fore all his children become his children, and are justi-'fied, not by their works, either preceding or following 'their faith; but by faith alone in the same Christ, who 'was at length to come; ...and thus they are at present 'justified, and shall be to the end of the world.' *Beza.*—The original seems to connect the words, "according to "the flesh," with the verb "found." "What shall we "say, that Abraham, our father, hath found according to "the flesh?" and some would explain it exclusively of his circumcision. 'By virtue of his obedience to God's com-'mand, in circumcising his foreskin. (1 *Cor.* x. 18. ... '2 *Cor.* v. 16. ... xi. 18. ... *Phil.* iii. 3, 4.)—In this the 'Jews had the greatest confidence of being acceptable to 'God, ... declaring that no circumcised Jews go to hell.' *Whitby.*—The apostle had doubtless respect to these arrogant prejudices of his countrymen, in this argument: but if circumcision exclusively had been intended; he would scarcely have allowed, that Abraham might have had whereof to glory, if he had been justified by his obedience in that single instance, and not by his faith. It may, therefore, be concluded, that all those formal and proud works, however distinguished, by which men "born "of the flesh," but not "of the Spirit," in every age, seek justification before God, were intended by the words "ac-"cording to the flesh." (*Marg. Ref.* a—f.—*Notes, John* iii. 6. 2 *Cor.* xi. 16—23. *Phil.* iii. 1—7. 1 *Pet.* ii. 23—25.) Did Abraham find righteousness, or justification, in this way? Surely not: why then should any man, who allows this, seek to be justified by such works?—As all really good works are "the fruits of the Spirit," and none else are called "good works" in scripture, at least in the New Testament: and as it is especially the office of the Holy Spirit, to convince men of sin, and to glorify Christ: it may be indisputably inferred, that "the fruits of the Spirit" are never expressly and allowedly depended on for justification. (*Notes, John* xvi. 8—11. *Gal.* v. 1—6. 22—26. *Eph.* ii. 4—10.)—Yet, even the proposition, 'Good works 'are the fruits of faith, and follow after faith,' in Christ; though a general truth, may admit of some exception, in such cases as that of Cornelius. (*Note, Acts* x. 1, 2.)—'This 'interrogation, being not formally answered, must be taken 'as an answer to itself: "What do we say? that Abraham '"found according to the flesh?" No, certainly he did 'not.' *Hammond.*—No Jew would deny, that Abraham was at least one of the most eminent servants of God, mentioned in scripture: if therefore any of them had been justified by works, it might be supposed that *he* belonged to that company. And if this had indeed been the case, he would have had some ground of glorying above others, which was contrary to the doctrine before taught: (*Note*, iii. 27, 28:) but, in fact, however distinguished he had been in various respects, he had really nothing to boast of in the presence of God, being a sinner saved by grace, through faith, even as other men. For, not to argue from the years which had preceded his calling, the original source of his being made to differ from his former neighbours, or the failures in his subsequent obedience, and even in his faith; (*Notes, Gen.* xii. 11—16. xx. 1—6. 9—13. *Josh.* xxiv. 2;) it was evident from express scripture, that "he believed God, and "it was counted to him for righteousness." (*Marg. Ref.* g—i.—*Note, Gen.* xv. 5, 6.) The promise of God, his perfections as engaged to perform it, and the promised Seed through whom the blessings were bestowed, were the objects of his faith: this formed his relation to the Messiah, and interested him in the righteousness which the Messiah had engaged to perform; and therefore his faith was imputed to him for righteousness, as he thus received, and was made partaker of that "righteousness of "God, which is, by faith of Jesus Christ, unto all and "upon all that believe:" (*Note*, iii. 21—26, *v.* 22:) so that he was accepted, and dealt with, as if he had personally satisfied divine justice, and perfectly answered all the demands of God's holy law. But, if Abraham, though highly distinguished among men, had no ground of glorying before God; much less had his posterity any ground of glorying in him as their father, while they refused to walk in his steps.—Thus the apostle, by this single example, struck at the very root of their national vain confidence, in Abraham as their father, in circumcision, and in the law of Moses. (*Notes, Gal.* iii. 6—14. *Heb.* xi. 11. —19. *Jam.* ii. 21—24.)—*Abraham believed*, &c. (3) The quotation is from the LXX, *Gen.* xv. 6.

As pertaining to the flesh. (1) Κατὰ σαρκα. i. 3. viii. 1. 4, 5. 13. ix. 3. *Acts* ii. 30. 1 *Cor.* x. 18. 2 *Cor.* v. 16. x. 2. xi. 18. *Gal.* iv. 23. 29. *Phil.* iii. 3.—*Hath found.*] Ἐυρηκεναι. x. 20. *Matt.* vii. 7, 8. *John* i. 46.—Whereof *to glory.* (2) Καυχημα. 1 *Cor.* v. 6. ix. 15, 16. 2 *Cor.* i. 14. v 12. ix. 3. *Gal.* vi. 4. *Phil.* i. 26. ii. 16. *Heb.* iii. 6. Καυχησις. See on iii. 27.—*It was counted.* (3) Ελογισθη. 4—6. 8—11. 22—24. ii. 26. iii. 28. vi. 11. viii. 18. 36. *Gal.* iii. 5. 2 *Tim.* iv. 16. *Heb.* xi. 19. *Jam.* ii. 23.—*Gen.* xv. 6. *Sept.*

V. 4, 5. From the example of Abraham, the apostle observed, that "to him" (if there were any such among men,) who "worked" the full measure required by the law, the reward must be adjudged, as a debt due to him by the terms of that covenant: (*Marg. Ref.* k.—*Note, Luke* x. 25—29:) whereas it was obvious, that it was adjudged to Abraham of grace, as unmerited, seeing "his "faith was imputed to him for righteousness:" and this was the universal case of believers. For "to him who "worketh not, but," conscious that he can advance no claim of this kind to the desired reward, comes as a sinner, and "believeth on him who justifieth the ungodly, his "faith is counted for righteousness." (*Marg. Ref.* l—n.) This imputation of faith is not because of its own excel-

n i. 17, 18. v. 6—8. Josh. xxiv. 2. Zech. iii. 3, 4. 1 Cor. vi. 9—11. 1 Tim. i. 13—15. Tit. iii. 3—7.
o *See on* 3.
p 9. Deut. xxviii. 29. Ps. i. 1—3. cxii. 1. cxlvi. 5, 6. Matt. v. 3—12. Gal. iii. 8, 9. 14. iv. 15. Eph. i. 3.
q 11. 24. i. 17. iii. 22. v. 18, 19. Is. xlv. 24, 25. liv. 17. Jer. xxiii. 6. xxxiii. 16. Dan. ix. 24. 1 Cor. i. 30. 2 Cor. v. 21. Phil. iii. 9. 2 Pet. i. 1.
r iii. 20, 21, 27. Eph. ii. 8—10. 2 Tim. i. 9.
s Ps. xxxii. 1, 2. li. 8, 9. lxxxv. 2. cxxx. 3, 4. Is. xl. 1, 2. Jer. xxxiii. 8, 9. Mic. vii. 18—20. Matt. ix. 2. Luke vii. 47—50.

[n] the ungodly, [o] his faith is counted for righteousness.

6 Even as David also describeth [p] the blessedness of the man unto whom [q] God imputeth righteousness [r] without works,

7 *Saying*, [s] Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man [t] to whom the Lord will not impute sin.

9 *Cometh* [u] this blessedness then upon the circumcision *only*, or upon the uncircumcision also? [x] for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? [y] Not in circumcision, but in uncircumcision.

t Is. liii. 10—12. 2 Cor. v. 19—21. Philem. 18, 19. 1 Pet. ii. 24. iii. 18.
u iii. 29, 30. ix. 23, 24. x. 12, 13. xv. 8—19. Is. xlix. 6. Luke ii. 32. Gal. iii. 14. 26—28. Eph. ii. 11—13. iii. 8. Col. iii. 11.
x *See on* 3.
y Gen. xv. 6. xvii. 10. 1 Cor. vii. 18, 19. Gal. v. 6. vi. 15.

lency, or worthiness as a good work; but as it refers the sovereign Judge for payment to the accepted righteousness and atonement of his Son: even as the receipt of a scrap of paper, intrinsically not worth a farthing, in the form of a draft upon a creditable banker, is entered in the merchant's book, for a considerable sum of money, as if it had been paid in cash. The man, "who worketh not," will indeed diligently use appointed means of grace, earnestly and perseveringly repent, forsake sin with decision, and conscientiously perform his several duties, and even become "zealous of good works:" yet he "worketh "not" at all, with an aim or expectation of obtaining righteousness in this way, which he knows to be absolutely impossible. He comes to God, as "the Justifier of the "ungodly," that he may obtain "the gift of righteousness "by faith," of free grace, through the merits of the divine Surety. He is not indeed absolutely "ungodly" at the time of his justification; for his humiliation, submission, and faith, are effects of regeneration; which is the source of all "godliness" in a fallen creature. Yet he is justified, as "ungodly" in himself, in strict justice, and according to the law: he comes for the blessing as "ungodly:" God makes no account of any thing in justifying him, except his faith as forming his relation to Christ; and the man has no respect to any thing else himself, in expecting that blessing. Nay, the justified believer, whatever his holiness or diligence may be, never works *for this purpose;* and he still comes before God as "ungodly," *in this respect*, still depending on "the righteousness of God by "faith in Christ," as his only hope; though his good works are evidences of the sincerity of his faith. (*Note, Phil.* iii. 8—11.)—Abraham several years before, "by "faith, obeyed" the call and command of God; and therefore could not be, strictly speaking, altogether "ungodly," when it was said, "He believed God, and it was counted "to him for righteousness:" so that the example of Abraham is a full and clear refutation of the construction, which some put on this text, that men are, altogether and in every sense, ungodly and unregenerate, at the time when God justifies them; a most obnoxious sentiment and of most dangerous tendency. (*Note, Heb.* xi. 8—10.)—'"He that worketh," that is, who hath deserved any 'thing by his work, to whom is opposed "he that work-'"eth not;" that is, who brings no work, for which he 'claims a reward; but depends on the gratuitous promise 'of God. But this indeed is spoken, by concession, in 'a similitude taken from the commerce and contracts of 'men: for otherwise, "who hath first given? and it '"shall be rendered to him again." ' *Beza.* (*Notes*, xi. 1—6, *vv.* 5, 6. 33—36.)

The reward. (4) Ὁ μισθος. *Matt.* v. 12. 46. vi. 1, 2. 5. 16. x. 41, 42. xx. 8. *Luke* x. 7. *John* iv. 36, *et al.*—*Of grace.*] Κατα χαριν. 16. "According to grace."—*Of debt.*] Κατα το οφειλημα. *Matt.* vi. 12. Not elsewhere. Οφειλετης. See on i. 14.—*The ungodly.* (5) Τον ασεβη. v. 6. 1 *Tim.* i. 9. 1 *Pet.* iv. 18. 2 *Pet.* ii. 5. iii. 7. *Jude* 4. 15. Ασεβεια. See on i. 18.

V. 6—8. In like manner, David, speaking of those among men who were peculiarly happy, did not mention or intimate any thing concerning those who had never sinned, or such as had done works to cover their sins and to justify themselves: but he "described the blessedness "of the man, to whom God imputeth righteousness with-"out works," when he said, "Blessed are they whose "iniquities are forgiven," and "whose sins are covered." (*Marg. Ref.* p—s.—*Note, Ps.* xxxii. 1, 2.) Not that forgiveness of sins is equivalent to justification; for this implies also treating a man as righteous, and entitled to the reward of eternal life: as it is evident, in all human transactions, that the pardon of a criminal is very distinct from giving him the title to an estate. But God always imputes righteousness, where he does not impute sin: for none are pardoned, except in virtue of their relation to Christ by faith; and if his atoning blood cover their sins, his righteousness also justifies their persons. (*Note, 2 Cor.* v. 18—21, *v.* 21.) As their Surety, he suffered for their sins, which were imputed to him; and they are rewarded and made heirs of eternal life, because his righteousness is imputed to them. 'From hence the expression of blot-'ting out iniquity, so frequently used in scripture, may be 'understood; that is, the striking it out of the account.' *Locke.*—It should be remembered, that the inspired apostle, under a clearer dispensation, expounds the words of the prophet; not the prophet the words of the apostle. We must therefore understand David, according to St. Paul's interpretation; and not the reverse. If St. Paul meant forgiveness exclusively; why should he add the clause, "imputeth righteousness without works?" (*Note*, 9—12.)—*Blessed*, &c. (7, 8) Exactly from the LXX, *Ps.* xxxii. 1, 2.

The blessedness. (6) Τον μακαρισμον. 9. *Gal.* iv. 15. Not elsewhere. Μακαριος, 7, 8. xiv. 22. *Matt.* v. 3—11. *Acts* xx. 35.—*Are covered.* (7) Επεκαλυφθησαν. Here only N. T.

V. 9—12. The Jews not only supposed that righteousness was by works, but that the privileges of God's people

11 And he received [z] the sign of circumcision, [a] a seal of the [b] righteousness of the faith which *he had yet* being uncircumcised; that he might be [c] the father of all them that believe, though they be not circumcised, [d] that righteousness might be imputed unto them also;

12 And the father of circumcision [e] to them who are not of the circumcision only, but who also walk [f] in the steps of that faith of our father Abraham, which *he had* being [g] *yet* uncircumcised.

13 For [g] the promise that he should be the heir of the world, *was* not to Abraham, or to his seed, [h] through the law, [i] but through the righteousness of faith.

14 For [k] if they which are of the law *be* heirs, faith is [l] made void, and the promise made of none effect.

15 Because [m] the law worketh wrath: for [n] where no law is, *there is* no transgression.

16 Therefore *it is* [o] of faith, that *it might be* by grace; to the end [p] the promise might be sure to all the seed: not to that only which is of the law, [q] but to that also which is of the faith of Abraham, who is [r] the father of us all,

17 (As it is written, [s] I have made thee a father of many nations,) [*] before him whom he believed, *even* God, [t] who quickeneth the dead, [u] and calleth those things which be not as though they were:

z Gen. xvii. 11. Ex. xii. 13. xxxi. 13, 17. Ez. xx. 12, 20.
a ii. 25, 29. Deut. xxx. 6. 2 Cor. i. 22. Eph. i. 13. iv. 30. Rev. ix. 4.
b 13. iii. 22. iv. 30. x. 6. Gal. v. 5. Phil. iii. 9. Heb. xi. 7. 2 Pet. i. 1.
c 12. 16—18. ix. 6. Matt. viii. 11. Luke xix. 9. Gal. iii. 7. 29. vi. 16.
d *See* on 6.
e ix. 6, 7. Matt. iii. 9. Luke xvi. 25—31. John viii. 39, 40. Gal. iv. 22—31.
f Josh. xxiv. 14. Prov. ii. 20. Cant. i. 8. 2 Cor. xii. 18. 1 Pet. ii. 21.
g Gen. xii. 3. xvii. 4, 5. 16. xxii. 17, 18. xxvi. 4. xxviii. 14. xlvi. 10. Ps. ii. 8. lxxii. 11.
h Gal. iii. 16—18. 29
i *See* on 11.
k 16. Gal. ii. 21. iii. 18—24. v. 4. Phil. iii. 9. Heb. vii. 19. 28.
l iii. 31. Num. xxx. 12, 15. Ps. cxix. 126. Is. lv. 11. Jer. xix. 7.
m iii. 19, 20. v. 20, 21. vii. 7—11. John xv. 22. 1 Cor. xv. 56. 2 Cor. iii. 7—9. Gal. iii. 10. 19. 1 John iii. 4.
n ii. 12, 13. v. 13.
o iii. 24—26. v. 1. Gal. iii. 7—12. 22. Eph. ii. 5. 8. Tit. iii. 7.
p Heb. vi. 13—19. 2 Pet. i. 10.
q *See* on 11.
r ix. 8. Is. li. 2.
s Gen. xvii. 5. 16. 20. xxv. xxviii. 3. Heb. xi. 12.
* Or, *like unto him.* iii. 29.
t 2. viii. 11. Matt. iii. 9. John v. 21. 25. vi. 63. 1 Cor. xv. 45. Eph. ii. 1—5. 1 Tim. vi. 13.
u viii. 29, 30. Is. xlii. 6. xliv. 7. xlix. 12. lv. 12. Acts xv. 18. 1 Cor. i. 28.

Heb. xi. 7. 1 Pet. ii. 10. 2 Pet. iii. 8.

were inseparably connected with circumcision: the apostle therefore next enquired, whether "the blessedness," of which he was speaking, was vouchsafed to circumcised persons exclusively, or to the uncircumcised also? This might be readily decided by the case of Abraham. At what time "was faith imputed to him for righteousness?" The answer was undeniable; for it appeared, from the scripture before cited, that he was justified at least fourteen years before he was circumcised; the former having been some time before Ishmael's birth, the other when Ishmael was thirteen years of age. (*Notes, Gen.* xv. 5, 6. xvi. 1—3. xvii. 23—27.) It was therefore manifest, that circumcision was not necessary in order to justification: and indeed Abraham received from God circumcision, to be an outward sign of the grace given him, and "a seal of the "righteousness of faith" imputed to him, when he was in uncircumcision. (*Marg. Ref.* y—b.—*Notes, Gen.* xvii. 9—13.) This language fully proves that circumcision *sealed spiritual blessings to Abraham personally*, as the outward seal of the covenant of grace, and the emblem of sanctification, however it might otherwise be applied or misunderstood. 'This seems an incontestable proof, that 'circumcision was the seal of *the covenant of grace*, and 'not merely of temporal promises; and consequently ob-'viates the most considerable objection, that hath ever 'been urged against infant-baptism.' *Doddridge.* (*Notes, Heb.* vi. 13—20.)—This seal was also a pledge to Abraham, of the performance of the promise respecting his seed, especially his spiritual seed of true believers. (*Note*, 1—3.) It is manifest, that he was justified before he was circumcised: and this was expressly ordered, for this end, "that "he might be the father of all" those believers, who should have the circumcision of the heart, but not the circumcision of the flesh, that they might inherit all his blessings; especially "that righteousness should be im-"puted to them" also: (*Notes, Gal.* iii. 6—14. 26—29:) and he was afterwards circumcised, "that he might be the "father of the circumcision also;" not merely the natural progenitor of the nation of Israel, but the spiritual father of all believers among them, who walked after the example of his obedient faith, which he had before circumcision, but most of them subsequent to it; that it might be to *them* "the seal of the righteousness of faith;" though not to *those*, who had only the outward sign, without the inward grace signified by it. (*Marg. Ref.* c—f.—*Note*, ii. 25—29.)

A seal. (11) Σφραγιδα. 1 *Cor.* ix. 2. 2 *Tim.* ii. 19. *Rev.* v. 1, 2. 5. 9. vi. 1, *et al.* Σφραγιζω, xv. 28. *Matt.* xxvii. 66. *John* iii. 33. vi. 27. *Rev.* x. 4. xx. 3. xxii. 10.—*Walk.* (12) Στοιχεσι. See on *Acts* xxi. 24.—*The steps.*] Τοις ιχνεσι. 2 *Cor.* xii. 18. 1 *Pet.* ii. 21. Not elsewhere N. T. *Deut.* xi. 24. *Ps.* xviii. 36. *Sept.*

V. 13. "The world" cannot here mean the land of Canaan, which is never so called: but "in Abraham and "his Seed all the nations of the earth are blessed." (*Notes, Gen.* xii. 1—3, *v.* 3. *Gal.* iii. 15—18.) Abraham was the root and specimen, of all that multitude all over the earth, on whom the most valuable blessings would be conferred, and who may be said to be "heirs of the world." He was, as it were, the repository, in whom all these blessings were first laid up for their advantage; and also the progenitor of Christ, "the King of kings and Lord of lords," and "Heir of all things." (*Marg. Ref.—Notes*, 1 *Cor.* iii. 18—23. *Heb.* i. 5—7. *Rev.* v. 8—10. xi. 15—18. xix 11—16.) This distinction was not given to Abraham through the law, for that was not promulgated till long after; nor to his posterity as under the law, for multitudes of them would be excluded for their sins, especially for unbelief: but it was given to him, through "the right-"eousness of faith," and they were the true seed, who partook of that same distinction.

The righteousness of faith.] Δικαιοσυνης πιστεως. 11. ix. 30. x. 6. *Gal.* v. 5. *Phil.* iii. 9. *Heb.* xi. 17.—*Notes*, ix. 30—32. x. 5—11. *Gal.* v. 1—6. *Heb.* xi. 7.

V. 14—17. The apostle further argued, that if all they, and they only, who were under the law, were heirs; "faith," which the scripture assigned as the immediate cause of Abraham's justification, would be made ineffectual. 'I

18 Who [x] against hope believed in hope, that he might become the father of many nations; according to that which was spoken, [y] So shall thy seed be.

19 And, [z] being not weak in faith, [a] he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He [b] staggered not at the promise of God through unbelief; [c] but was strong in faith, giving glory to God;

21 And being [d] fully persuaded, that

x 19 v. 5. viii. 24. Ruth i. 11—13. Prov. xiii. 12. Ez. xxxvii. 11. Mark v. 35, 36. Luke i. 18. Acts xxvii. 20. 25.
y Gen. xv. 5, 6.
z 20, 21. xiv. 21. Matt. vi. 30. viii. 26. xiv. 31. Mark ix. 23, 24. John xx. 27, 28.
a Gen. xvii. 17. xviii. 11—14. Heb. xi. 11—19.
b Num. xx. 13—23. 2 Kings vii. 2. 19. 2 Chr. xx. 15—20. Is. vii. 9. Jer. xxxii. 16—27. Luke i. 18. 45.
c Is. xxxv. 4. Dan. x. 19. xi. 32. Hag. ii. 4. Zech. viii. 9. 13. 1 Cor. xvi. 13. 2 Cor. xii. 10. Eph. vi. 10
2 Tim. ii. 1.
d viii. 38. 2 Tim. i. 12. Heb. xi. 13.

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[e] is made void to them, who are not of the law, because [e] then they cannot by it be made heirs: and it is also [e] made void to them that are of the law; because they were [e] heirs before, and may still be so without it. (15)' *Whitby.* Indeed, whether the law of reason, or tradition, (under which Abraham was,) or the law of Moses, be considered; instead of giving any man an interest in the promises of God, it must necessarily expose him to condemnation. For "the law worketh wrath," by shewing that every transgressor is exposed to the righteous indignation of God: and the clearer, the more copious, and the more express the law is, the more numerous, evident, and aggravated must his transgressions appear. If a man could possibly be without any law, he would not be arraigned and condemned as a criminal: for, as "sin is the transgression of "law," no transgression could in that case be charged upon him, who is under no law. (*Marg. Ref.* k—n.—*Notes*, iii. 19, 20. v. 20, 21, *v.* 20.) But, as this cannot be the case of any, all men are liable to condemnation: (*Note*, v. 12—14:) for every man's rule "worketh wrath" against him for acting contrary to it; till he flees for refuge to Christ, who saves all believers from the condemnation of the law, though not from their obligation to obey it. (*Notes*, iii. 9—26. *Gal.* iii. 10—14. 19—22.) As therefore God intended to give multitudes of transgressors a title to the promised blessings: so he appointed it to be "by faith, "that it might be of grace," in order to ensure it to all the seed of Abraham, even to all who should ever be made partakers of "like precious faith with" him; not only to those who lived under the law of Moses, but to all others throughout the earth, and in every age of the world. This accorded to the promise, that "God had made Abraham "the father of many nations." Several nations indeed naturally descended from him; (*Note, Gen.* xii. 1—3;) yet this promise had a far nobler and more sublime accomplishment, in the immense multitudes from all nations, who have been, are, and hereafter shall be, made partakers in the blessings first conferred on him, in behalf of himself, and of all that should be accounted his children by a living faith. (*Marg. Ref.* o—r.) This was the case, before that God in whom Abraham believed, as to the relation of the whole church to him: for God not only quickens the dead in sin, and so raises up children to Abraham from the nations which were dead in their idolatry and iniquity; but "he calleth those things which be not, as though "they were;" and so had all the unnumbered millions of future believers, as it were, present before him, in respect of his fore-knowledge and pre-determination, when he made the promise to Abraham; and considered him as the father, and them as the family, to whom the inheritance of the blessings was ensured through faith. (*Marg. Ref.* s—u.—*Notes*, viii. 28—31. *Matt.* iii. 7—10. *Acts* xv. 13—18, *v.* 18. *Gal.* iii. 26—29. *Heb.* vi. 13—20.)—*I have made*, &c. (17) Exactly from the LXX, *Gen.* xvii. 5.

Is made void. (14) Κεκενωται. 1 *Cor.* i. 17. ix. 15. 2 *Cor.* ix. 3. *Phil.* ii. 7. A κενος, *vacuus*, 1 *Cor.* xv. 10.—*Made of none effect.*] Καταργηται. See on iii. 3.—*Worketh.* (15) Κατεργαζεται. See on ii. 9.—*No law is.*] Ουκ εστι νομος. 13. ii. 12. [e] Νομος is used by St. Paul of every [e] rule of life, of every revelation, especially of the Mosaick [e] law. The various senses then, of this word, are calcu-[e] lated to produce perplexity. ...Our English version, by [e] having almost constantly said "the law," whatever be [e] the meaning of νομος in the original, has made this most [e] difficult epistle still more obscure.' *Bp. Middleton.*—When without the article, it is commonly used for *law* in general, or rule of conduct whatever it be: when with the article, of the Mosaick law. Yet this rule has several exceptions, which the context alone can fully decide.—*Transgression.*] Παραβασις. See on ii. 23.—*Who quickeneth.* (17) Τω ζωοποιουντος. viii. 11. 1 *Cor.* xv. 45. See on *John* v. 21.

V. 18—22. The nature and energy of Abraham's faith are next stated. He believed the testimony of God, and expected the performance of his promise, when the case seemed *hopeless*, or "beyond hope;" and when there was nothing to oppose to the most formidable objections, and apparent impossibilities, but the sure testimony and faithful promise of God. He confidently hoped to become the father of many nations, naturally in his posterity, and spiritually through Christ, who was to descend from him; because God had said, that his seed should be innumerable as the stars of heaven. (*Marg. Ref.* x, y.—*Note, Gen.* xv. 5, 6.) Yet many years had elapsed, since the same promise, for substance, was given; and he still continued without any child by Sarah, to whose offspring the promise was restricted. (*Note, Gen.* xv. 2, 3.) She had been barren all her younger years, and was then become incapable of bearing children, according to the common course of nature; and Abraham was now grown old and unlikely to have any. (*Notes, Gen.* xvii. 5—8. 17. xviii. 9—12.) But though tried by such long delays, and discouraged by such immense difficulties, he did not weakly "stagger "at the promise through unbelief;" he did not hesitate most confidently to expect, that God would be as good as his word: and being marvellously strengthened in faith, he gave glory to God, and honoured all his perfections, by a full assurance that he was able to perform what he had promised: and therefore "his faith was imputed to him "for righteousness." That is, his faith was thus approved to be genuine, meet to form the relation between him and the predicted Redeemer; and thus it marked him out as a proper person, to be justified by the everlasting righteousness which the Messiah would introduce. (*Marg. Ref.* z—f.—*Notes, Gen.* xvii. 17. *Heb.* xi. 11, 12.)—It is

what he had promised [c] he was able also to perform.

22 And therefore [d] it was imputed to him for righteousness.

23 Now [e] it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, [f] if we believe on him that raised up Jesus our Lord from the dead;

25 Who [g] was delivered for our offences, [h] and was raised again for our justification.

c ver. 4. Gen. xviii. 14. Ps. cxv. 3. Jer. xxxii. 17. 27. Matt. xix. 26. Luke i. 37. 2 Cor. ix. 8.
d See on 3. 6.
e ver. 4. 1 Cor. ix. 10. x. 6. 11. 2 Tim. iii. 16. 17.
f x. 9, 10. Eph. i. 18—20. Heb. xiii. 20, 21. 1 Pet. i. 21.
g iii. 25. v. 6—8. viii. 3. 32. Is. liii. 5, 6. 10—12. Dan. ix. 24. 26. Zech. xiii. 7. Matt. xx. 28. 1 Cor. xv. 3, 4. 2 Cor. v. 21. Gal. i. 4. iii. 13. Eph. v. 2. Tit. ii. 14. Heb. ix. 28. 1 Pet. i. 18, 19. ii. 24. iii. 18. 1 John ii. 2. iv. 9, 10. Rev. i. 5. v. 9. vii. 14. 16. x. 12—14. 1 Pet. i. 21.
h viii. 33, 34. 1 Cor. xv. 17. Heb. iv. 14-

evident from the whole context, that Abraham's faith did not justify him, by its own merit or value, but as interesting him in Christ: for, though the sincerity of his faith was manifested on this occasion, he had actually been justified long before; and his example would not in any way aptly illustrate the Christian's justification by the righteousness of Christ, and not by that of his own faith, if we do not thus understand it.—A very common perversion of this passage must not pass unnoticed. Many speak of "hoping against hope;" not that God will fulfil his promises to *believers*, notwithstanding all difficulties and improbabilities; but that themselves are believers and shall be saved, contrary to the evidence of their tempers and lives: and this is often the grossest presumption and fanaticism imaginable, though sometimes in a measure countenanced by those who are not aware of its tendency.—*So shall*, &c. (18) From the LXX, but it accords to the Hebrew. (*Gen.* xv. 5.)

Against hope. (18) Παρ' ελπιδα. "Beyond hope." xiv. 5. *Luke* iii. 13. xiii. 2. 4. 1 *Cor.* iii. 11. *Gal.* i. 8. *Heb.* xi. 1.—*Dead.* (19) Νενεκρωμενον. *Col.* iii. 5. *Heb.* xi. 12.—*The deadness.*] Την νεκρωσιν. 2 *Cor.* iv. 10. Not elsewhere.—*He staggered not.* (20) Ου διεκριθη. xiv. 23. See on *Matt.* xxi. 21.—*Was strong.*] Ενεδυναμωθη. *Acts* ix. 22. *Eph.* vi. 10. *Phil.* iv. 13. 1 *Tim.* i. 12. 2 *Tim.* iv. 17. *Heb.* xi. 34.—*Being fully persuaded.* (21) Πληροφορηθεις. xiv. 5. See on *Luke* i. 1. *Notes*, 1 *Thes.* i. 5—8. *Heb.* vi. 11, 12.

V. 23—25. The history of Abraham, and of his justification, "was not written for his sake alone," or merely to honour his memory; as he had been dead long before Moses recorded it: but it was intended for the instruction of mankind in all future generations; and of those especially to whom the gospel should be preached. If indeed they believed in that God, who had raised Jesus from the dead, and who was able to fulfil his largest promises, their faith would be "imputed to them for righteousness," even as that of Abraham had been: for this faith, if genuine, would form a relation between them and the Lord Jesus, and give them an interest in his righteousness, atonement, and intercession. For, as Jesus had been delivered up to death, by man as a criminal, but by the Father as a sacrifice for the offences of his people; so "he "had been raised again for their justification." (*Marg. Ref.*—*Notes*, viii. 32—34. 1 *Cor.* xv. 12—19. *Heb.* xiii. 20, 21.) He was thus perfectly justified from the charges brought against him, and the acceptance of his righteousness and redemption was demonstrated: and in this all his people were interested; this justification of the Surety was eventually effectual for the justification of all those who were represented by him, to which privilege every one is actually admitted when he truly believes the testimony, and embraces and relies on the promises of God, according to the gospel. (*Notes*, *John* v. 24—27, *v.* 27. 1 *Pet.* i. 17—21. 1 *John* v. 9—12.)

If we believe. (24) Τοις πιστευουσιν. "Who do believe."—*Delivered.* (25) Παρεδοθη. viii. 32. *Acts* iii. 13. *Eph.* v. 25. 1 *Pet.* i. 23.—*For our justification.*] Δια την δικαιωσιν. "In order to our justification." v. 18. Not elsewhere.

PRACTICAL OBSERVATIONS.

V. 1—8.

No mere man, since the fall of Adam, could ever "find" any thing but death by his own works; and the history contained in the scriptures, with the confessions of the best of men, proves that all who have been saved, escaped condemnation and obtained heaven by "faith being im-"puted to them for righteousness."—In all controversies we should enquire, "What say the oracles of God?" These uniformly teach, that the reward is not assigned to a man for working, as "a debt;" but through believing, as "of grace." None can sincerely pray for this blessing, till he cease from working in order to justify himself: and indeed no man performs good works from pure principles, till he learns to believe "in him who justifieth the un-"godly." Yet at the same time no true believer will neglect "working," in order to glorify God, to do good to men, and to make his own calling and election sure; because he delights in the commandments of God, and "hungers and thirsts after righteousness."—Man's felicity consists in the favour of God, which can belong to none of our fallen race, except the pardoned sinner; and the forgiveness of sin, and the imputation of "righteousness "without works," are vouchsafed entirely through the obedience unto death of our gracious Redeemer. Those who obtain this "blessedness" are most happy, though poor, despised, and afflicted; all who come short of it are most miserable, however wealthy, honoured, and prospered. This distinction extends to all nations, sects, or forms of worship; some are justified, and some are not, in all countries, where the great truths of the gospel are known: and this method of "justifying the ungodly" is equally suited to preclude the most eminent saints from *glorying*, and the most atrocious sinners from *despairing*.

V. 9—25.

The seal of the Holy Spirit, in sanctification, is the inward evidence "of the righteousness of faith:" when the old nature is crucified, and the heart is circumcised to love God, it is evident that we are "the children of Abraham" and walk in his steps: and sacraments will in this case be really seals and pledges of the same blessing.—Blessed be God, that we are not left under the covenant of works. For the more holy and perfect the law, the greater wrath would in that case come upon us: but, as all is "of "grace," it is "through faith;" and the promised bless-

CHAP. V.

They who are justified by faith, have peace with God, rejoice in hope, and rejoice and glory in tribulations, 1—5. The abundant love of God to them, when sinners and enemies, in "reconciling them to him-"self by the death of his Son," assures them of final salvation, and excites them to rejoice and glory in him, 6—11. As sin and death come upon all men by Adam, so the grace of God, which justifieth unto life, with all concurrent blessings, comes more abundantly on all believers by Jesus Christ, 12—19. The law proved an occasion to the abounding of sin unto death; but this made way for the still greater abounding of grace, as "reigning through righteousness unto "eternal life by Jesus Christ," 20, 21.

[a] THEREFORE [a] being justified by faith [b] we have peace with God [c] through our Lord Jesus Christ;

2 By [d] whom also we have access by faith into this grace [e] wherein we stand, [f] and rejoice in hope of [g] the glory of God.

3 And not only *so*, [h] but we glory in tribulations also, [i] knowing that tribulation worketh patience;

4 And [k] patience, experience; [l] and experience, hope:

5 And [m] hope maketh not ashamed;

a 9. 18. i. 17. iii. 22. 26—28. 30. iv. 5. 24, 25. ix. 30. x. 10. Hab. ii. 4. John iii. 16—18. v. 24. Acts xiii. 38, 39. Gal. ii. 16. iii. 11—14. 25. v. 4—6. Phil. iii. 9. Jam. ii. 23—26.

b 10. x. 15. Job xxii. 21. Ps. lxxxv. 8—10. Is. xxvii. 5. xxxii. 17. liv. 13. lv. 12. lvii. 19—21. Luke ii. 14. John xiv. 27. xvi. 33. Acts x. 36. 2 Cor. v. 18—20. Eph. ii. 14—17. Col. i. 20, 21. iii. 15. Heb. xiii. 20. Jam. ii. 23.

c vi. 23. John xx. 31. Eph. ii 7.

d John x. 7. 9. xiv. 6. Acts xiv. 27. Eph. ii. 18. iii. 12. Heb. x. 19, 20. 1 Pet. iii. 18.

e 9, 10. viii. 1. 30—39. xiv. 4. John v. 24. 1 Cor. xv. 1, 2. Eph. vi. 13. 1 Pet. i. 4, 5.

f 5. viii. 24, 25. xii. 12. xv. 13. Job xix. 25—27. Ps. xvi. 9—11. xvii. 15. Prov. xiv. 32. 2 Thes. ii. 16, 17. Heb. iii. 6. vi. 18, 19. 1 Pet. i. 3—9. 1 John iii. 1—3.

g ii. 7. iii. 23. viii. 17, 18. Ex. xxxiii. 18—20. Ps. lxxiii. 24. Matt. xxv. 21. John v. 24. 2 Cor. iii. 18. iv. 17. Rev. iii. 21. xxi. 3. 11. 23. xxii. 4, 5.

h viii. 35—37. Matt. v. 10—12. Luke vi. 22, 23. Acts v. 41. 2 Cor. xi. 23—30. xii. 9, 10. Eph. iii. 13. Phil. i. 29. ii. 17, 18. Jam. i. 2. 12. 1 Pet. iii. 14. iv. 16, 17.

i 2 Cor. iv. 17. Heb. xii. 10, 11. Jam. i. 3.

k xv. 4. 2 Cor. i. 4—6. iv. 8—12. vi. 9, 10. Jam. i. 12. 1 Pet. i. 6, 7. v. 10. 1 Josh. x. 24, 25. 1 Sam. xvii. 34—37. Ps. xxvii. 2, 3. xlii. 4, 5. lxxi. 14. 18—24. 2 Cor. iv. 8—10. 2 Tim. iv. 16—18.

l m Job xxvii. 8. Ps. xxii. 4, 5. Is. xxviii. 15—18. xlv. 16, 17. xlix. 23. Jer. xvii. 5—8. Phil. i. 20. 2 Thes. ii. 16. 2 Tim. i. 12. Heb. vi. 18, 19.

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ing is ensured to all the chosen seed, wherever dispersed, or however distinguished. May we then copy the example of Abraham; and, in the midst of perils and difficulties, "in hope believe beyond hope;" assured that God is both able and willing to perform his promises to all who trust in him; and waiting the accomplishment of them in patient obedience. Thus our faith will be "imputed to us for "righteousness," through him "who died for our offences, "and rose again for our justification:" and "because he "lives, we shall live also, and live for ever." (*Notes*, v. 7—10. viii. 32—39. *John* xiv. 18—20. *Col.* iii. 1—4.)

NOTES.

CHAP. V. V. 1, 2. The apostle, having stated and confirmed his doctrine, concerning justification, here proceeds more fully to shew "the blessedness" of those who are justified. (*Note*, iv. 6—8.) When the sinner believes in Jesus, his "faith is imputed to him for righteousness:" thus he is justified before God, accounted a righteous person, and entitled to the reward of righteousness. (*Marg. Ref.* a.—*Note*, iv. 23—25.) In consequence of this, "he "has peace with God;" the controversy, or hostility, which sin had excited, is terminated by a blessed pacification, through the great Mediator; and a covenant of amity is ratified between that holy God who had so just cause to treat his rebellious creature as an enemy, and that rebel who before was so unreasonably alienated from his beneficent Creator. (*Marg. Ref.* b, c.—*Notes*, 7—10. *2 Cor.* v. 18—21. *Col.* i. 18—23.) The sinner submits, pleads guilty, seeks mercy, and learns to love and serve God: and his offended Sovereign receives him to full favour, and thenceforth behaves to him as his Friend and Father. The believer, being thus reconciled, considers the cause and people of God as his own, and separates from his enemies, that he may be united to his friends: he makes the glory of his God the ultimate end of his habitual conduct: and God protects, countenances, provides for, and communes with him, as his friend: and requites the injuries or favours done to him, as if done to himself. (*Notes, Gen.* xii. 1—3. *Is.* xli. 8, 9. *John* xv. 12—16. *Jam.* ii. 21—24.) All this centres in the Person, mediation, and grace, of our Lord Jesus Christ, who has made and preserves this blessed peace. Thus every true believer has actually found admission into a state of full favour with God, even as if he had never sinned: in this he "stands" accepted before God, and is secured by his promise and grace from being cast down from it; and he learns to rejoice and glory, in the prevailing, abiding, and realizing hope, of being glorified with God, and glorifying him; of completely bearing his glorious image, and of enjoying his unspeakable love to all eternity. (*Marg. Ref.* d—g.—iii. 23. *Notes*, ii. 7—11. viii. 14—17. 28—31. *Ps.* lxxiii. 23—28. *2 Cor.* iii. 17, 18. iv. 13—18. *Rev.* xxi. 22—27.)—The expressions here used may also allude to the free access of sinners from different nations, into the full enjoyment of the privileges of God's people, without any respect to the legal ceremonies and restrictions, in approaching his mercy-seat.

Being justified. (1) Δικαιωθεντες. "Having been justi-"fied." 9. ii. 13. iii. 4. 20. 24. 26. 28. 30. iv. 2. 5. vi. 7. viii. 30. 33. *Matt.* xi. 19. xii. 27. 1 *Cor.* iv. 4. *Gal.* ii. 16, 17. iii. 8. 11. 14. v. 4. *Tit.* iii. 7. *Jam.* ii. 21. 24, 25.—*By faith.*] Εκ πιστεως. i. 17. iii. 30. ix. 30. x. 6. *Gal.* ii. 16. iii. 8. 11. *Jam.* ii. 24.—*Access.* (2) Την προσαγωγην. *Eph.* ii. 18. iii. 12. Not elsewhere. Α προσαγω, *adduco. Introduction*, as any one is introduced into the presence of a prince, by some person of superior distinction, or one appointed for that purpose. (*Eph.* ii. 18. 1 *Pet.* iii. 18. Gr.)—*We stand.*] Εστηκαμεν. See on iii. 31.—*Rejoice.*] Καυχωμεθα. 3. 11. See on ii. 17. (*Notes, Ps.* xliv. 8. *Is.* xlv. 23—25. *Jer.* ix. 23, 24. 1 *Cor.* i. 26—31. *Gal.* vi. 11—14.) "Boasting," or *glorying*, in ourselves is excluded; that, by the free grace of God, we may glory and exult in the hope of heavenly felicity, even during our heaviest trials; and in Christ Jesus, and in God as our God and Portion.

V. 3—5. The primitive Christians rejoiced, or exulted, "in hope of the glory of God," not only *notwithstanding* present afflictions, but they even "gloried" in the tribulations themselves, as the sure pledges of the divine favour, and as means of spiritual improvement. (*Marg. Ref.* b.—*Notes*, *2 Cor.* iv. 13—18. xii. 7—10.) For they were assured, from the word of God and from the evidence of facts, that their trials and persecutions produced submis-

viii. 4—17. 28. Matt. xxii. 37. 1 Cor. viii. 3. Heb. viii. 10—12. 1 John iv. 19.

[n] because the love of God is [o] shed abroad in our hearts by the Holy Ghost, which is given unto us.

[o] Is. xlv. 3—5. Ez. xxxvi. 25—27. 2 Cor. i. 22. iii. 18. iv. 6. Gal. iv. 6. v. 22. Eph. i. 13, 14. iii. 16—19. iv. 30. Tit. iii. 5, 6.

6 For [p] when we were yet [q] without strength, [r] in due time [s] Christ died for the [t] ungodly.

[p] Ez. xvi. 4—8. Eph. ii. 1—5. Col. ii. 13. Tit. iii. 3—5.
[q] Lam. i. 6. Dan. xi. 15.
[r] See on iv. 25.—[t] Or, according to the time. Gal. iv. 4. Heb. ix. 26. 1 Pet. i. 20. 1 Thes. v. 9, 10.
[s] See on iv. 5.—xi. 26. Ps. i. 1. Tit. ii. 12.

sion to the divine will, and acquiescence in it, meekness amidst injuries and provocations, "patient continuance in "well-doing," and quietly waiting for the Lord in all difficulties, perils, and sufferings. (*Marg. Ref.* i—l.—*Notes, Jam.* i. 2—4. 1 *Pet.* iv. 12—16.) Their trials indeed might at first excite impatience; but by watching and praying, they would overcome it: and thus they were wrought into a patience of spirit through trials; as the rough block is wrought into a beautiful statue, by the chisel and labour of the statuary. At the same time this patience produced an enlarged experience; an experimental acquaintance with their own weakness and sinfulness, in order to their humiliation; of the reality and power of grace in their hearts, after repeated trials in the furnace; (*Note*, 1 *Pet.* i. 6, 7;) of the faithfulness of God to his promises; and of his readiness to answer their prayers. So that, these painful dispensations conduced still further to establish "the hope "of glory;" and to assure them, that this hope would never make them ashamed, by vanishing in disappointment; like the baseless confidence of a worldly man, of a Pharisee, an unbelieving Jew, an enthusiast, an antinomian, or a hypocrite. For the hope of the tried and experienced believer is not only warranted by the word of God, but "sealed" upon his heart by the gift of the Holy Spirit; through whose sacred influences the excellency and loving kindness of God, especially in the work of redemption, are so discovered to him, and poured out through all the faculties of his soul, as to produce a similarity of disposition, a reciprocal love of the divine perfections, a longing desire of the favour of God, a delight in communing with him and serving him, a lively gratitude for his benefits, and zeal for his glory: these, being both full proofs of regeneration, the inward "seal of the righteousness of faith;" and earnests of heavenly felicity, ensure the Christian's hope from the shame of disappointment. (*Marg. Ref.* m, n.—*Notes, Is.* xlv. 15—17. 1 *Pet.* iv. 12—16.) Many, both writers and preachers, interpret this clause ("the "love of God is shed abroad in our hearts,") almost exclusively of the perception and sense of the love of God to us, which is vouchsafed by the Holy Spirit. Yet our love to God, as "the fruit of the Spirit," writing his law in our hearts, is in fact the only indisputable proof that our hope will never make us ashamed. The seal and consolations of the Spirit are distinguished, from all enthusiastical delusions and false affections, by their permanently sanctifying effects: (*Notes, 2 Cor.* i. 21, 22. *Eph.* i. 13, 14. iv. 30—32:) no *supposed* sense of God's love to us, except as attended with the consciousness of loving him, can warrant a scriptural assurance; and the Spirit of adoption is doubtless a Spirit of love to God, as well as confidence in him. (*Notes*, viii. 14—17. 28—31. 1 *John* iv. 19.) It must therefore be evident, that the work of the Holy Spirit, in changing our natural enmity against God into supreme love of him, must be intended, either as the primary meaning of the clause, or as the inseparable effect of a genuine sense and perception of the love of God to us. —It cannot be supposed, that the apostle mentioned this triumphant confidence as the habitual attainment of all justified persons: but rather as an invaluable privilege, consequent on justification; which must be sought with diligence and earnestness, and actually enjoyed nearly in proportion as it is thus sought.—The sufferings of believers, especially from persecution, form a grand objection, to what is spoken in scripture concerning their happiness, in the opinion of men in general. To select, therefore, these very trials, as a special ground of the Christian's glorying and rejoicing, was peculiarly suited to meet that objection, and to produce a great effect on the reader's mind and heart. (*Notes, Matt.* v. 10—12. *Luke* vi. 21—23. *Acts* v. 41, 42. 2 *Cor.* iv. 13—18. xii. 7—10. *Phil.* i. 27—30.)

Worketh. (3) Κατεργαζεται. See on ii. 9. iv. 15.—*Patience.*] Ὑπομονην. See on ii. 7.—*Experience.* (4) Δοκιμην. 2 *Cor.* ii. 9. viii. 2. ix. 13. xiii. 3. *Phil.* ii. 22. '*Examen, an aliquid vere ita sit, ut esse debet.*' Schleusner. The proof of any thing, or person, by *experiment.* Δοκιμιον, *Jam.* i. 3. 1 *Pet.* i. 7. Δοκιμαζω, *probo, Luke* xiv. 19. *Phil.* i. 10. 1 *Pet.* i. 7.—*Is shed abroad.* (5) Εκκεχυται. *Acts* i. 18. x. 45.

V. 6. It might perhaps be objected to the words "hope "maketh not ashamed," that after all, it was not impossible, nor even highly improbable, the believer's hope should terminate in disappointment and shame, through the prevalence of sinful propensities, and the power of temptation; and that Satan might, at length, induce him to apostatize. Some constitutional or habitual iniquity, which in more favourable circumstances had been kept under with great difficulty, might at length obtain the ascendency through unwatchfulness, and so destroy him; or he might fall away, in the hour of death, or at some other critical season. The apostle therefore digresses in order to obviate this objection: and at the same time shews, what abundant reason believers have to love their God and Saviour; and to adore with admiring complacency the glory of his grace. When they, who are now "at "peace with God," lay in the ruins of the fall, under deserved wrath, and the power of sin and Satan, "without "strength" to resist their offended Sovereign, or to deliver themselves; when they had neither natural power for so arduous a work, if they had been inclined to it; nor moral ability or inclination to attempt it: when thus impotent, and helpless, and dead in sin, they could have no refuge but in the mere compassion of God. They were also "ungodly," and without any proper disposition of heart towards him, nay, every way contrary to his nature, will, and worship; they were too proud even to ask for mercy, or to allow their need of it, and too averse from true religion, to be at all willing to become spiritual worshippers; yet even then "Christ died for them," in their stead, a sacrifice for their sins, and to make way for their salvation! Some of those indeed, for whom Christ died, had previously gone to heaven; others were godly persons then living on earth; and others had not come into existence: yet they were all considered as "without strength," and as "ungodly," in

t John xv. 13. 1 John iii. 16.
u 2 Sam. xviii. 27. Ps. cxii. 5. Acts xi. 24.
x xvi. 4. 2 Sam. xviii. 3. xxiii. 14—17.
y 20, 21. iii. 5. Eph. i. 6—8. ii. 7. 1 Tim. i. 16.
z Is. liii. 6. 1 Pet. iii. 18. 1 John iv. 9, 10.
a See on i. iii. 24—28.—1 John i. 7.

7 For [t] scarcely for a righteous man will one die; yet peradventure for [u] a good man [x] some would even dare to die.

8 But God [y] commendeth his love toward us, [z] in that while we were yet sinners, Christ died for us.

9 Much more then, [a] being now justified by his blood, [b] we shall be saved from wrath through him.

10 For if [c] when we were enemies, we were [d] reconciled to God by the death of his Son; much more, being reconciled, [e] we shall be saved by his life.

b 10. i. 18. viii. 30. John v. 24. 1 Thes. i. 10.
c viii. 7. 2 Cor. v. 18. 21. Col. i. 20, 21.
d ii. *marg.* viii. 32. Lev. vi. 30. 2 Chr. xxix. 24. Ez. xlv. 20. Dan. ix. 24. Eph. ii. 16. Heb. ii. 17.
e John vi. 40. 57

x. 28, 29. xi. 25, 26. xiv. 19. 2 Cor. iv. 10, 11. Col. iii. 3, 4. Heb. vii. 25. Rev. i. 18.

respect of Christ's dying for them. They all stood, as it were, present before God, according to his omniscience, fore-knowledge, and pre-determination, in their natural state of impenitent ungodliness; as Adam, after his transgression: (*Notes, Gen.* iii. 10—13:) and Christ, as their divine and righteous Surety, took their sins upon himself, and engaged to atone for them, before they knew their own lost condition, and without any solicitation from them. In this sense, he is "the Lamb slain from the foundation "of the world." (*Marg. Ref.*—*Notes*, 1 *Pet.* i. 17—21. *Rev.* xiii. 8—10.) The believers who lived before his coming, were not only pardoned and saved, through his engagement in their behalf; but their repentance, faith, and grace, as the effects of regeneration, sprang from the same source. (*Note*, iii. 21—26.) At length, "in due "time," the season appointed by the only wise God, above four thousand years subsequent to the fall of Adam, he appeared on earth, and "died for the ungodly;" and by his Spirit sinners were, and are, quickened from the death of sin, and so brought to repent, believe, love, and obey: but all blessings come to them, through his atonement and intercession. (*Notes, Eph.* ii. 4—10. *Tit.* iii. 4—7.)

Without strength.] Ασθενων. *Mark* xiv. 38. *Acts* iv. 9. v. 15, 16. 1 *Thes.* v. 14, *et al.*—*In due time.*] Κατα καιρον. 'Tempore, a Deo definito, mortuus est.' *Schleusner.*—*The ungodly.*] Ασεβων. See on iv. 5.

V. 7—10. To illustrate the immensity of this love of God, the apostle shews, that if "a righteous man" one of strict integrity, who had committed no crime against the welfare of the community, were about to be put to death through the iniquity and oppression of unjust judges, or in any other way were in danger of losing his life; there would scarcely be found a person, who would consent to die in his stead: though perhaps for "a good man," one of extensive philanthropy, whose life had been and was likely to be a publick blessing, some one might even venture to lay down his life. This has in a few cases been done on the field of battle; and perhaps it might be possible to find a man, who would, in such a cause, suffer for his friend, or benefactor, even upon a scaffold. Yet this most rare instance, the very summit of human affection, falls immensely beneath the love of God to us. (*Marg. Ref.* t—x.) He, who should give up his life in these circumstances, would do it for a person of superior excellency, or one who had greatly befriended him; and his death would ensure honour and applause to his memory. But the infinitely glorious God had "commended," or set off to the utmost advantange, "his love to us," in that his incarnate and co-equal Son gave himself, to endure the most agonizing and ignominious death, for those who were infinitely beneath him; for his creatures who had rebelled against him, and persisted in that ungrateful rebellion; yea, for impenitent sinners, many of whom had perpetrated the most atrocious and multiplied crimes to provoke his vengeance, and all of them rebels and ungrateful, whose state of heart rendered them the meet objects of his abhorrence! Yet, he had freely loved them, and purposed their salvation; and when his justice and holiness, and the honour of his law, obstructed that gracious design, he so loved them, that he gave his own Son to die a sacrifice for their sins! (*Marg. Ref.* y, z.—*P. O. Gen.* xxii. 13—24. *Notes, John* iii. 16. xv. 12—16. 1 *John* iv. 9—12.) Now if this were so; and they, by divine grace, had been brought to repent, and to believe in Christ; and had thus been justified through the shedding of his blood, by faith in that great atonement: "much more" would they be kept from falling again under the wrath of God and perishing in sin, through him who died for them, and rose again. For could it be imagined that he, who so loved them, when enemies, as to die for them, would not save and uphold them by his almighty power, now they were made friends? If, when they were not only destitute of godliness, and impenitent transgressors; but enemies to the holy character, law, sovereignty, grace, providence, and cause of God, they had been brought into a state of reconciliation, and cordial peace with Him, by the death of his Son upon the cross; (*Note*, 1, 2;) "much more" would they, being thus reconciled, be preserved from falling under the power of sin and Satan, or finally apostatizing, "by his life," his intercession, authority, and omnipotent grace. (*Marg. Ref.* a—e.—*Notes*, viii. 32—39. *John* x. 26—31. xiv. 18—20. *Col.* iii. 1—4.) He, who had done the greater work for them when enemies, would surely do that which was immensely less difficult for them as his friends and children; and the *living* Lord would complete the purpose of his *dying* love, by saving all believers to the uttermost, till his finished ransom on the cross should terminate in their finished salvation, as "pre-"sented faultless before the presence of his glory with "exceeding joy."—There could be no danger of a reconciled believer falling under the wrath of God, except on the supposition of his committing sin, and dying without repentance; but had Christ suffered, and humbled himself even to death upon the cross, that he might bring him into this state of reconciliation? and would he, after all, so leave him to himself, and in the hands of the wicked one, as thus finally to perish, when his living power could prevent it, without any suffering or self-denial whatever?—Some expositors insert, 'If we be not wanting to our-'selves.' But first, Is not this undeniably adding to the scripture? (*Note, Rev.* xxii. 18—21, *vv.* 18, 19.) And, secondly, Does not this inevitably lead us to trust in our own hearts, instead of trusting in God, to "hold us up "that we may be safe?" (*Notes, Prov.* xxviii. 26. *Jer.*

11 And not only *so*, [f] but we also joy in God through our Lord Jesus Christ, [g] by whom we have now received the [*] atonement.

12 ¶ Wherefore, [h] as by one man sin entered into the world, [i] and death by sin; and so death passed upon all men, [†] for that [k] all have sinned;

13 For [l] until the law sin was in the world: [m] but sin is not imputed when there is no law.

14 Nevertheless [n] death reigned from Adam to Moses, [o] even over them that had not sinned after the similitude of Adam's transgression, [p] who is the figure of him that was to come.

f ii. 17. 1 Sam. ii. 1. Ps. xxxiv. 11. xxxvii. 1. xliii. 4. cvi. 54. cxlix. 2. Is. lxi. 10. Hab. iii. 17, 18. Luke i. 46, 47. Gal. v. 22. Phil. iii. 1. iii. 3. iv. 4. 1 Pet. i. 8.

g John i. 12. vi. 50—58. 1 Cor. x. 16. Col. ii. 6.

* Or, reconciliation. 10.

h 19. Gen. iii. 6.

i vi. 23. Gen. ii. 17. iii. 19. 22—24. Ez. xviii. 4. 1 Cor. xv. 21. Jam. i. 15. Rev. xx. 14, 15.

† Or, in whom.

k iii. 23. Jam. iii. 2. 1 John i. 8—10.

l Gen. iv. 7—11. vi. 5, 6. 11, 12. viii. 21. xiii. 13. xviii. 20, 21. xix. 4, &c. 32. 36. xxxviii. 7. 10.

m iv. 15. 1 Cor. xv. 56. 1 John iii. 14.

n 17. 21. Gen. iv. 8. v. 5—31. vii. 22. xix. 25. Ex. i. 6.

o viii. 20. 22. Ex. i. 22. xii. 29, 30. Jon. iv. 11.

p 1 Cor. xv. 21, 22. 45.

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xvii. 9, 10. 2 *Cor.* vii. 1. *Phil.* ii. 12, 13. 2 *Pet.* i. 5—10.)

Commendeth. (8) Συνιστησι. See on iii. 5.—*From wrath.* 9) Απο της οργης. "From the wrath." i. 18. ii. 5. iii. 5. iv. 15. ix. 22. *John* iii. 36. 1 *Thes.* i. 10.—*We were reconciled.* (10) Καλλαγημεν.—*Being reconciled.*] Καλλαγεντες. 1 *Cor.* vii. 11. 2 *Cor.* v. 18—20. Not elsewhere. Αποκαλλασσω, *Col.* i. 20, 21.

V. 11. Having such a pledge of future and complete salvation, in the love of God through Christ, and in past mercies experienced; the apostle declared that he, and other established believers, not only rejoiced and exulted in the hope of heaven, and in their tribulations for Christ's sake; but they "gloried in God also," as their unchangeable Friend and all-sufficient Portion: but this was not by the works of the law, as the Jew made his boast in God; but "through our Lord Jesus Christ." For, according to the law, they were all sinners and enemies, but by Christ they had now "received reconciliation." (*Marg.* and *Marg. Ref.* f, g.) This is the proper translation of the sentence, which refers to the whole of the pacification, between God and the believing sinner through the mediation of Christ; and not merely to the *atonement*, which is the ground of it.—In exactness of language, God receives *the atonement;* and believers, in consequence, "receive "*the reconciliation.*" As the apostle and his brethren were confident that the great Peace-maker, who had effected this reconciliation, "by the blood of his cross," and the power of his grace, would certainly preserve it; they gloried in God through him, as their God, and everlasting Portion.—To explain all this of the Gentiles exclusively, as some do, as if the Jews did not want a reconciliation, makes the apostle speak of himself as a Gentile: and indeed it is so unscriptural and so irrational; that one cannot but be astonished to find men of great learning and talents contend for it.

We ... joy.] Καυχωμενοι. See on 2.—*The atonement.*] Την καλλαγην. 2 *Cor.* v. 19. Not elsewhere. A καλλασσω, 10.

V. 12—14. In order more fully to illustrate the important subject, the apostle calls the reader's attention to the state of the whole human race, from the fall of Adam. He was the federal head, surety, and representative of all his posterity; nor did sin enter, save to the personal condemnation of Eve, till he also ate the forbidden fruit. (*Note, Gen.* iii. 6.) By that "one man sin entered into "the world," to pollute and ruin the whole human species; and so "death," spiritual and temporal, followed and "passed upon all men, for that" (or, "in whom") "all "had sinned." In Adam, as being in his loins when he thus apostatized, we all sinned and fell under condemnation; his blood was attainted for rebellion; and thence that evil nature originated, from which all our personal transgressions proceed. (*Marg. Ref.* h—k.—*Notes, Gen.* ii. 16, 17. iii. 17—19.) In proof of this our union with Adam, and our concern in his first transgression, which the proud heart of man is prone to deny, or object to, even with blasphemous enmity, it should be observed, that for two thousand five hundred years before the giving of the law, sin prevailed in the world, and was punished with death: but sin cannot be imputed, where no law is, of which it is a transgression. (*Marg. Ref.* l, m.—*Note,* iv. 14—17.) None of the immense multitudes, who died between the fall of Adam, and the promulgation of the law, could personally violate the prohibition, to which the penalty of death had been originally annexed; yet they were included in the sentence denounced against Adam, and, after much toil and suffering, "returned to the dust "whence they were taken." And, though adults might be thought to die for their personal violation of the law of tradition, or of their own reason and conscience; yet, during this long interval, an innumerable multitude had been subjected to death, who had never broken any law, "after the similitude of Adam's transgression;" that is, wilfully and deliberately. For the number of infants, who had been cut off, with great pain and agony, previously to their commission of actual sin, had been immensely great. They were involved in the destruction of the whole world by the deluge, and in that of Sodom and Gomorrah; and according to the ordinary course of things, "death reigned over them," before they were capable of actual and wilful transgression. Nor could this fact be accounted for, consistently with the divine perfections; otherwise than by allowing that they, as one with Adam, had fallen in him under condemnation, through his violation of that covenant, in which he acted as surety for all his offspring. (*Marg. Ref.* n—p.) There may indeed be a comfortable hope, that as infants die in Adam, without their own personal transgression; so they will be saved in Christ, without their own personal faith in him, as never living to be capable of it: yet that change must be wrought in them by the regenerating Spirit, which would have produced faith, had they lived longer. Indeed the sufferings and death of infants, in every age, forms an irrefragable proof of 'original sin:' but it was more peculiarly so, from Adam to Moses; as that law was not then in being, which in some instances, entailed the guilt of the parents on their children, to the third and fourth generation. (*Note, Ex.* xx. 5.) Yet these laws were deduced from the same principle of the *oneness* between the root and the branches; though only applied in some special cases, while that of Adam reached in general to all his posterity. For

15 But [q] not as the offence so also *is* the free gift. For if through the offence of one [r] many be dead; much more the grace of God, [s] and the gift by grace, *which is* by one man, Jesus Christ, [t] hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: [u] for the judgment *was* by one to condemnation, [x] but the free gift *is* of many offences unto justification.

17 For if [y] by [*] one man's offence death reigned by one; much more they which receive [z] abundance of grace, and of the [a] gift of righteousness, [b] shall reign in life by one, Jesus Christ:

18 Therefore, as, by [†] the offence of one, *judgment came* [c] upon all men to condemnation; even so by [‡] the righteousness of one, *the free gift came* [d] upon all men unto justification of life.

19 For [e] as by one man's disobe-

q 16, 17. 20. Is. lv. 8, 9. John iii. 16. iv. 10.
r 12. 18. Dan. xii. 2. Matt. xx. 28. xxvi. 28.
s vi. 23. 2 Cor. ix. 15. Heb. ii. 9. 1 John iv. 9, 10. v. 11, 12.
t 20. Is. liii. 11. lv. 7. Rev. vii. 9, 10. 14—17.
u Gen. iii. 6—19. Gal. iii. 10. Jam. ii. 10.
x Is. i. 18. xliii. 25. xliv. 22. Luke vii. 47—50. Acts xiii. 38, 39. 1 Cor. vi. 9—11. 1 Tim. i. 13—16.
y 12. Gen iii. 6. 19. 1 Cor. xv. 21, 22. 49.
* Or, *by one offence.*
z 20. John x. 10. 1 Tim. i. 14.
a Is. lxi. 10. Phil. iii. 9.
b viii. 39. Matt. xxv. 34. 1 Cor. iv. 8. 2 Tim. ii. 12. Jam. ii. 5. 1 Pet. ii. 9. Rev. i. 6. iii. 21. v. 9, 10. xx. 4. 6. xxii. 5.
† Or, *one offence.*
c 12. 15. 19. iii. 19, 20.
‡ Or, *one righteousness.* iii. 21, 22. 2 Pet. i. 1.
d John i. 7. iii. 26. xii. 32. Acts xiii. 39. 1 Cor. xv. 22. 1 Tim. ii. 4—6. 1 John ii. 20.
e 12—14.

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he was "a figure," or type, "of him, who was to come," as the Surety of a new covenant, in behalf of all related to him. (*Note*, 1 *Cor.* xv. 45—49.) In many respects Adam might be considered as the contrast of Christ; but he resembled him, and was his type, in the divine prescience, by acting as the surety of all related and united to him: for thus Christ acted as the Surety of all his people, who are one with him, and deemed his spiritual progeny: (*Notes*, *Ps.* xxii. 30, 31. *Is.* liii. 11, 12:) and they are interested in his obedience, sufferings, victories, and exaltation.—'Adam is compared with Christ, both in what is 'similar, and what is contrary. They are alike in this; 'that each of them shares what he has with *his:* they are 'clearly unlike in this, that Adam by nature communicates 'sin unto death to his posterity; but Christ by grace com-'municates his righteousness to his people, unto life.' *Beza.*—Many learned men explain what is said of "death," as meaning only *mortality:* but, do we not all derive a *depraved*, as well as a *mortal* nature from Adam? And does not Christ save his people from guilt and depravity and eternal punishment, and not from mortality? And would immortality, without justification and sanctification, be a blessing? (*Notes*, *John* v. 28, 29. 2 *Tim.* i. 10.) If we are depraved, or "dead in sin," and mortal, as Adam's descendants; we must not only die, but be miserable and unholy for ever, without the salvation of Christ. (*Notes*, vi. 21—23. *Gen.* ii. 16, 17.)—*Death reigned.* (14) "Sin "reigned unto death." (*Note*, 20, 21, v. 21.) What a grand, sublime, tremendous idea! Sin and death personified, as two united conquerors and tyrants reigning over all mankind; and, without mercy, consigning, by various tortures, their bodies to the grave, and their souls to hell!

Sin ... death. (12) Ἡ αμαρτια ... της ἁμαρτιας ... ὁ θανατος. The article seems definitely to point out "the sin," and "the death," which by Adam's transgression entered into the world.—*For that.*] Ἐφ' ᾧ. "In whom." *Marg.*—As of those, who die during infancy, it cannot be said, They "have sinned," the margin seems to give the true meaning; in Adam, as one with him, "all sinned."—*When there is no law.* (13) Μη οντος νομου. See on iv. 15.—*Reigned.* (14) Ἐβασιλευσεν. 17. 21. vi. 12. *Luke* i. 33. xix. 14. 27. 1 *Cor.* iv. 8. *Rev.* v. 10. xx. 4. 6, *et al.*—*The figure.*] Τυπος. vi. 17. See on *John* xx. 25. Αντιτυπος, *Heb.* ix. 24. 1 *Pet.* iii. 21.

V. 15—19. The principal thing, which renders the expositions, generally given of these verses, perplexed and unsatisfactory, arises from an evident misconception of the apostle's reasoning, in supposing that Adam and Christ represented *exactly the same company:* whereas Adam was the surety of the whole human species as his posterity; Christ only of that chosen remnant, which has been, or shall be, one with him by faith, who alone "are counted to him for "a generation." (*Note*, *Ps.* xxii. 30, 31.) Indeed all men, in consequence of the undertaking of Christ, are under a dispensation of mercy, and are "endured with much long-"suffering;" they are not left desperate, they have many temporal mercies, and they shall all arise to judgment. There is likewise such an infinite sufficiency in the atonement of Christ, and it is proposed to sinners in so general a manner, as a common salvation for all who will accept of it, that a foundation is laid for the most unreserved invitations, exhortations, and expostulations; and no one will be rejected, who sincerely seeks this salvation. Yet these important truths perfectly harmonize with the foreknowledge and predetermined purpose of God, in respect of the persons, who actually will embrace and obtain the proffered blessings. If we omit the consideration of the *number*, who perish in "the first Adam," or are saved in "the "second Adam;" if we wholly leave this to the wise, righteous, and merciful Creator and Judge of all men, as one of those "secret things which belong to him," and not to us; and if we exclusively consider the benefits which *believers* derive from Christ, as compared with the loss sustained in Adam, by *the human race:* we shall then see the passage open, most perspicuously and gloriously, to our view. For the thoughts of the *supposed* immense majority of those, who shall eventually perish, is apt to encumber the mind in these contemplations: I say, *supposed;* for possibly we shall find our conjectures erroneous, when the doom of men, through all ages and nations, shall be finally determined. Let us then advert to the apostle's words.—"The offence" of Adam, and its consequences, do not in all things coincide with the "free gift," or the grace, of redemption. Through that one man's single offence, "the many," or the multitude, of mankind are *dead;* under condemnation, dead in sin, and exposed to death temporal and eternal. But the infinite grace and mercy of God, and the free gift of righteousness and salvation, through that "one man Jesus Christ," "the second "Adam," who is also "the Lord from heaven," much more abound to "the many," even to all the multitude of believers; by bringing them into a far safer, happier, and more exalted state, than that from which they fell in

f Is. liii. 10—12. Dan. ix. 24. 2 Cor. v. 21. Eph. i. 6. Rev. vii. 9—17.

dience many were made sinners; f so by the obedience of one shall many be made righteous.

20 Moreover, g the law entered that the offence might abound: h but where

g iii. 19, 20. iv. 15. vi. 14. vii. 5—8. John xv. 22. 2 Cor. iii. 7—9. Gal. iii. 19—25.

h vi. 1. 2 Chr. xxxiii. 9—13. Ps. xxv. 11. Is. i. 18. xliii. 24, 25. Jer. iii. 8—14. Ez. xvi. 52. 60—63. xxxvi. 25—32. Mic. vii. 18, 19. Matt. ix. 13. Luke vii. 47. xxiii. 39—43. 1 Cor. vi. 9—11. Eph. i. 6—8. ii. 1—5. 1 Tim. i. 13—16. Tit. iii. 3—7.

Adam. (*Marg. Ref.* q—t.) For this gift, not merely answers to the loss sustained by Adam's sin, but far exceeds it in this respect: "the judgment of God" came through Adam's *single* offence, "upon all men to condemnation; "but the free gift" not only delivers believers from that "condemnation," but from the punishment due to their own numerous, or rather innumerable transgressions: nor does it place them anew in a state of probation, at all resembling that of Adam before he sinned; but it fixes them in a state of justification, even as Adam would have been, if he had stood his time of trial. For if, by "one offence "of one man," death acquired a complete dominion over the whole human race, without a personal trial, *in that respect*, whether they would be obedient or not; much more will they, who by faith "receive the abundance of "grace," and of the gift of "righteousness," be assuredly preserved in that state of acceptance, and so "reign in "life" by the perfect obedience of their one Surety Jesus Christ; without the infinite peril, or inevitably fatal consequences, of being put upon *a personal* trial of their perfect obedience, like that in which Adam had failed, and in which Christ had persevered. (*Marg. Ref.* u—x.) Man is indeed, in some respects, in a probationary state on earth: but no man is put upon the trial, whether he can obtain exemption from the general condemnation of Adam and his seed, by his own personal obedience. A trial is made of him, tending to discover the wickedness of his heart by manifold experiments; the trial is made by the gospel, whether the sinner will repent and believe; professed Christians are tried, whether they are sincere or not; and believers are proved in respect of the strength of their faith and grace: yet they are not put upon any probation, with reference to their justification and eternal life; but "are accounted righteous," and appointed heirs by faith alone, through the righteousness of their One divine Surety; which consisted not, like Adam's offence, in one action, but in a continued and perfect conformity to the whole divine law, through life, and unto his death upon the cross.—Yet, notwithstanding these differences, the similarity is striking and instructive: for, "as by the one "offence of one man, sin entered," and prevailed to the condemnation of all men; so, by "the righteousness of "One," even Christ, grace entered and prevailed to the complete justification of all men, throughout the earth, and during all ages, who are related to Christ by grace and faith, or by regeneration, and partaking of the life-giving Spirit of Christ; as all men were related to Adam by natural generation. For, as "by the disobedience" of one single person, being a publick character, or representative of his posterity, "many were made" or constituted "sinners," and dealt with accordingly, previously to the consideration of their personal transgressions: so, "by the "obedience of One," who also was a publick character, and the representative of his people, "many," even the whole multitude of believers, "are constituted righteous" before God, and dealt with as such; even previously to the consideration of their personal holiness and obedience; which spring from their spiritual union with Christ, as depravity does from man's natural union with Adam. (*Marg. Ref.* y—f.) Thus, in many things, the type and the Antitype coincide; though disobedience and condemnation are opposite to obedience and justification. But the believer, being justified by faith, has his title to life in Christ, who preserves it for him: so that he is not left to peradventures, or to the hazards arising from the mutability of creatures, as Adam was: but he is safe by his union with Him, who is "God manifest in the flesh;" and his future felicity will be proportionably more exalted, in consequence of his endeared relation to the Godhead, in Christ his Brother and Friend.—*Much more*, &c. (17) Can any thing be "much more" certain, than that all men as one with Adam die? Yes, it is much more certain that all, who, by faith "receive the abundance of grace and the gift of right-"eousness, shall reign in life with Christ." Enoch and Elijah did not die, but were translated; and multitudes innumerable shall be living when Christ shall come: (*Note*, 1 *Cor.* xv. 50—54:) but not one true believer shall come short of "reigning in life with him!"—As it is evident, that *all men*, in the strict sense of the word, do not "re-"ceive abundance of grace and of the gift of righteous-"ness," or obtain "justification of life;" and that "all "men," in this universal sense, shall not "reign in life," for some shall "go away into everlasting punishment:" so the term must be explained, in the first clause, of *all men in Adam*, and in the second of *all men in Christ*, if any consistent meaning is to be affixed to the words (18): except universal "salvation, with eternal glory," be contended for; as "justification unto life," and "reigning "with Christ in life" are predicated emphatically of the whole company here described. It may, indeed, be admitted, that the "free gift" is *sufficient* for "all men," and ought to be proposed to "all men;" and if "all "men" (18) be thus understood, as some think it may be, it differs from the "many" in some of the other verses: yet the apostle's argument seems, through the whole, to be concerning the same companies, those in Adam and those in Christ.

The offence. (15) Το παραπτωμα. 16, 17, 18. 20. See on iv. 25.—*The free gift.*] Το χαρισμα. 16. vi. 23. See on i. 11.—*Of one.*] Τυ ἑνος. 17. 19. "The one offence of the "one man."—*Many.*] Οι πολλοι ... τυς πολλυς. 19.—"The "many" in Adam; "the many" in Christ. *Note*, *Dan.* xii. 2, 3.—*The gift.* (16) Το δωρημα. *Jam.* i. 17. Not elsewhere. Δωρεα, 15. 17. See on *John* iv. 10.—*Condemnation.*] Κατακριμα. 18. viii. 1. Not elsewhere.—*Justification.*] Δικαιωμα. 18. See on i. 32.—*Justification of life.* (18) Δικαιωσιν ζωης. See on iv. 25.—*Disobedience.* (19) Της παρακοης. 2 *Cor.* x. 6. *Heb.* ii. 2. Παρακυω, *Matt.* xviii. 17. *Were made.*] Κατεσταθησαν.—*Shall...be made.*] Κατασταθησονται, *Matt.* xxiv. 45. 47. xxv. 21. 23. *Acts* xvii. 15. *Tit.* i. 5. *Heb.* ii. 7. v. 1. vii. 28. viii. 3. *Jam.* iii. 6. iv. 4. 2 *Pet.* i. 8. Ex κατα, et ἱστημι, *statuo, constituo.*—*The obedience.*] Της ὑπακοης. i. 5. vi. 16. xv. 18. xvi. 19. 26. 2 *Cor.* vii. 15. x. 5. *Philem.* 21. *Heb.* v. 8. 1 *Pet.* i. 2. 14. Ὑπακυω, vi. 12.

V. 20, 21. The whole plan, respecting justification, was fixed and carried into effect, long before the law was

sin abounded, grace did much more abound;

1 14. vi. 12. 14. 16. 21 That [l]as sin hath reigned unto death, even so might [k] grace reign [l]through righteousness [m] unto eternal life, by Jesus Christ our Lord.

k John i. 16, 17. Tit. ii. 11. Heb. iv. 16. 1 Pet. v. 10.
l 17. iv. 13. viii. 10. 2 Pet. i. 1.
m vi. 23. John x. 28. 1 John ii. 25. v. 11—13.

given by Moses. (*Notes*, iv. *Heb.* xi. 1—19.)—This law, including the whole Mosaick dispensation, "entered" in accession to the preceding revelations among a few persons, compared with the whole posterity of Adam; and for a short time, compared with the duration of the world: *i. e.* among the sons of Jacob alone; and above two thousand five hundred years after the creation of the world. But, so far from being intended for the justification of those who received it, "it entered that the offence might "abound." The moral law, by its perfection, shewed that very many thoughts, affections, tempers, words, and actions were sinful, which otherwise would not have been known to be so. (*Note*, iii. 19, 20.) It evinced the malignity and desert of every sin; and it irritated man's natural corruption, both to hanker after forbidden objects, and to rise in opposition and enmity against its spiritual precepts, and its righteous sanction. (*Note*, vii. 7—14.) Thus it occasioned transgressions to be multiplied, for it had no efficacy to cure human depravity: (*Note*, viii. 3, 4:) and at the same time it aggravated the enormity of sin, seeing it was committed against so express a declaration of the divine will. Even the ceremonial law, as considered apart from Christ, multiplied *duties*, and consequently *transgressions*; as none perfectly kept it, and numbers constantly violated it. (*Marg. Ref.* g.) So that the law in every sense "entered," in order to shew and condemn man's abounding wickedness, as an experiment tried with a part of the human race; that the free grace of redemption might be more gloriously displayed, by its superabounding, where sin had most abounded; and (like the waters of the deluge,) flowing far above the summits of the highest mountains of man's guilt and depravity. (*Marg. Ref.* h.—*Notes*, *Gal.* ii. 17—21. iii. 19—22.)—Therefore, as "sin," like some terrifick victor and tyrant, had "reigned" with uncontrouled sway, unto the death and ruin of all men, under Adam's covenant: (*Note*, 12—14:) even so "grace," or the infinitely free and rich mercy of God, might ascend a more exalted throne, and there reign with benign authority, through the righteousness of the Surety of the new covenant, unto the eternal life of all who believed; in virtue of the power and grace of the Lord Jesus Christ. (*Marg. Ref.* i—m.)—Grace reigns also in the believer's heart: but this is more explicitly treated on in the ensuing chapter; and grace as reigning upon the throne of God, to justify every believing sinner, however his past transgressions have been multiplied and aggravated, and to complete the salvation of every justified believer, is here specially intended. As "grace reigns unto eternal life" to those alone who are in Christ by faith; so these exclusively must be intended, in the whole contrast between the first and the second Adam.

Entered. (20) Παρεισηλθεν. *Gal.* ii. 4. '*Irrepo*, ... *insuper* '*introco.*' Schleusner. Not elsewhere. Ex παρα, εις, et ερχομαι.—*Much more abound.*] Ὑπερπερισσευσεν. 2 *Cor.* vii. 4. Not elsewhere. Ὑπερπερισσως, *Mark* vii. 37. Ex ὑπερ et περισσως, *abundanter*.—*Hath reigned.* (21) Εβασιλευσεν. See on 14

PRACTICAL OBSERVATIONS.

V. 1—11.

A most blessed change takes place in the sinner's state, however guilty and depraved he has been, when he becomes a true believer: "being justified by faith he hath "peace with God," through "our Lord Jesus Christ;" and this will in due time be communicated to his conscience, and dwell in his heart: he has free access to the mercy-seat; he is established in the grace and favour of God; and he may now rejoice and triumphantly exult in the hope of everlasting glory; though he perhaps just before trembled, from well grounded apprehensions of deserved vengeance. How immense then are our obligations to him, who has made "all things ready" by his agonizing death on the cross; and has made our hearts willing by his regenerating grace! May we act as the covenanted friends of our reconciled God; may we "adorn the doctrine of God our Saviour in all things;" may we study to recommend it to our fellow sinners, and to make grateful returns for his love, by our kindness to our poor fellow Christians, who are the brethren and receivers of this our rich and bountiful Benefactor! (*Notes*, *Matt.* xii. 46—50. xxv. 34—40.) Then we need not be dismayed by temptations and afflictions, or despond and murmur under them; nay, we may "glory" and rejoice in them: for, though nature feels that "tribulation worketh" impatience, yet grace finds that at length it produces "patience, experience," and hope, even "hope which maketh not ashamed; be"cause the love of God is shed abroad in our hearts by "the Holy Ghost." This seal of God cannot be broken, and Satan evidently and peculiarly fails in his attempts to counterfeit it: for all false affections, and enthusiastick confidences, are liable to be consumed in the furnace of long-continued afflictions; and they never can communicate that reciprocal, steady, pre-eminent, and abiding love of God in Christ, which no fire can burn, no waters can quench, and which in ten thousands of instances has proved stronger than the fear of death in its most tremendous forms; and has enabled a feeble believer to disregard the cruelty of a savage executioner, in comparison of the anguish of wilfully denying or disobeying his beloved Lord. Surely he is worthy of all this devotedness from every one of us! If we consider how "*helpless*, and un"godly," rebellious, and full of enmity against God, we were, when his compassionate eye was first fixed upon us; if we reflect on the salvation purposed for us, the price paid for it, the dignity of our Redeemer, the change wrought in us, before we were willing cordially to accept of the free gift, and the privileges most graciously bestowed upon us; we cannot but allow, that the love of God our Saviour "passeth knowledge," and is infinitely beyond example or illustration. (*Notes*, *Eph.* iii. 14—19. 1 *John* iii. 1—3.) It is inconceivable, that even God himself could more have "commended his love to us," or have given us more powerful motives and encouragements to humble submission and grateful obedience. In proportion as

CHAP. VI.

Believers cannot "sin on that grace may abound," as some would object; being "dead to sin," according to the meaning of baptism, which represents their conformity to Christ in his death, burial, resurrection, and living unto God, 1—10. They should reckon themselves to be "dead to sin and alive to "God," 11; and, as not being "under the law, but "under grace," they must not suffer "sin to reign in "their bodies," but yield them to God, as instruments of righteousness, 12—15. Being "made free from "sin, and become servants to righteousness," they should serve righteousness wholly, 16—20. The service of sin is unfruitful, shameful, and destructive; but the servants of God have their "fruit unto holi- "ness, and the end eternal life," 21, 22. This is the free *gift* of God in Christ; but death is the *wages* of sin, 23.

[a] WHAT shall we say then? [b] shall we continue in sin, that grace may abound?

2 [c] God forbid: [d] How shall we that are [e] dead to sin [f] live any longer therein?

a See on iii. 5.
b 15. ii. 4, 5. iii. 5—8. 31. v. 20, 21. Gal. v. 13. 1 Pet. ii. 16. 2 Pet. ii. 18, 19. Jude 4.
c See on iii. 4.
d Gen. xxxix. 9. Ps. cxix. 104. 1 John iii. 9.
e 5—11. vii. 4. Gal. ii. 19. vi. 14. Col. iii. 3. 1 Pet. ii. 24.
f 2 Cor v. 14—17. 1 Pet. i. 14. iv. 1—3.

we feel the force of these motives, we may be assured that we are "justified by the blood of Jesus," and "recon- "ciled to God by his death:" and that we shall be saved from wrath by him, "who was dead, and is alive for ever- "more, and hath the keys of death and hell." (*Notes, John* xi. 20—27. *Rev.* i. 12—20.) Though conscious of our own sinfulness, we may thus "glory in God through Jesus "Christ," as our almighty, unchangeable, and everlasting Father, Friend, and Portion; and as having "received the "reconciliation." (*Notes, Ps.* xlviii. 14. *Heb.* xi. 13—16.) At the same time we shall learn not to disdain or despair of any other sinners: for we shall be conscious, that they are not worse in themselves, or further from God, than we once were; and that they are equally capable of being reconciled in the same way, whatever their character and crimes may heretofore have been.

V. 12—21.

Let us from this portion of the sacred scriptures learn habitually to look upon ourselves, and the whole human race, as lying in the ruins of the fall; sinners by nature and practice, exposed to condemnation, and no more able to save our own souls from hell, than to rescue our bodies from the grave. Instead of perplexing ourselves about the awfully deep and incomprehensible, but most righteous dispensation of God, in permitting the entrance of sin and death; let us learn to adore his grace for providing so adequate a remedy for that awful catastrophe, which we are sure was consistent with all his glorious perfections. (*Note, Gen.* ii. 16, 17.)—As our children have evidently, through us, received a sinful, suffering, and dying nature from the first Adam; we should be stirred up, even by their pains and sorrows in helpless infancy, to seek for them the blessings of the second Adam's righteousness and salvation. (*Note,* 1 *Cor.* xv. 45—49.) Though "the grace of God," and the gift by grace, have "much more abounded" to the many "through Christ," than justice and wrath did through Adam: yet multitudes choose to remain under the horrid dominion of sin and death, rather than seek the blessings of "the reign of grace!" But there is the fullest encouragement to every sinner, who comes to Christ for his free and holy salvation; and he "will in no wise cast "out" one humble supplicant. Let all then flee, without delay, to "this righteousness, by faith in Christ," whilst grace fills the throne of God, and before the Judge ascends his dread tribunal: let the entrance of the law into the conscience, that sin may be known to abound, impel the sinner to the greater diligence in applying for salvation: let none be discouraged by the view of their enormous crimes, seeing there is in Christ "much more abounding "grace:" let the unestablished enquirer give diligence to make sure his interest in the Redeemer; and let the thankful and confirmed believer frequently meditate on his obligations, privileges, securities, and prospects. Let him contrast his state in Adam, with his felicity in Christ: that, while he gives all the glory to divine grace, through that "obedience by which he is made righteous;" he may look at all enemies and remaining obstacles, and at "the king of terrors," with a victorious hope; assured that "grace shall still reign through righteousness, unto "eternal life, by Jesus Christ our Lord."

NOTES.

CHAP. VI. V. 1, 2. (*Note,* v. 20, 21.) The apostle was aware that his doctrine might seem open to the objection, which is now continually made to that of "salva- "tion by grace." (*Note,* iii. 29—31.) It might be said, that if we be *justified* of entire mercy, by the imputation of Christ's righteousness, and the efficacy of his sacrifice, through faith alone, without works of any kind, or in any degree, either before or after believing; are not men set free from all moral obligation, and the flood-gates of licentiousness thrown open? And, if God take occasion from man's excess in wickedness, the more conspicuously to display his abounding grace: may we not safely, and even on principle, commit more and greater enormities, and continue to work iniquity, without remorse or amendment, on purpose that the riches of divine grace may be the more glorified in our salvation? This is specious: and self-deceived hypocrites, through Satan's suggestions, comment in this manner on the gospel; and so give some colour to the cavils of avowed opposers. But the apostle has taught us how to answer all objections, and guard against abuses on this ground. He does not set us an example of keeping out of sight, explaining away, or *cautiously* proposing the free grace of the gospel: but, while he states his doctrine in the most explicit and decisive language imaginable, he shews also the inseparable connexion between justification and sanctification. Let "the thought be abhorred," says he, "of continuing in sin that grace may abound." The *unbeliever* has no part in that grace: and, as the *believer* is "dead to sin, how shall he live any longer" in the practice of it? That view of the glory of God, of the holiness and excellency of the law, and of his own guilt and

g 16. vii. 1. 1 Cor. iii. 16. v. 6. vi. 2, 3. 9. 15, 16. 19. ix. 13. 24. 2 Cor. xiii. 5. Jam. iv. 4.
h Matt. xxviii. 19. 1 Cor. xii. 13. Gal. iii. 27. 1 Pet. iii. 21.
* Or, are.
4, 5. 8. 1 Cor. xv. 29. Gal. ii. 20, 21. vi. 14. 2 Cor. xiii. 4. Eph. i. 19, 20. ii. 5, 6.

3 [g] Know ye not, that so many of us, [h] as * were baptized into Jesus Christ, [i] were baptized into his death? 4 Therefore [k] we are buried with him by baptism into death; [l] that like as Christ was raised up from the dead [m] by the glory of the Father, [n] even so we also should walk in newness of life.

5 For [o] if we have been [p] planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

i 8. Col. ii. 12, 13. iii. 1—3. 1 9. viii. 11. 1 Cor. 1, 2. 2 Pet. i. 4—9. o 8—12. Eph. ii. 5, 6. Phil. iii. 10, 11. 13. Is. v. 2 Jer. ii. 21. Matt. xv. 13. John xii. 24. xv. 1—8.

m John. ii. 11. 9, 20. xi. 40. Col. i. 11.
n 19. vii. 6. xii. 1, 2. xiii. 13, 14. 2 Cor. v. 17. Gal. vi. 15, 16. Eph. iv. 17. 22—24. v 8. Phil. iii. 17, 18. Col. i. 9—12. ii. 11, 12. iv. 1. 1 Pet. iv. 1. p Ps. xcii

danger, which, as the effect of regeneration, convinced him that he needed the salvation of Christ, and made it precious to his heart, led him also to repent, and to abhor all sin. This change, begun in convictions, always humbling and often alarming, was more completely effected by further discoveries of the mercy, and experience of the comforts, of redemption: so that love and gratitude to the divine Saviour, and other evangelical principles, concur with hatred of sin, to mortify his affections to its pleasures and interests, and to cause him to separate from iniquity, as a dead man ceases from the actions of life. (*Marg. Ref.* c—f.—*Notes, John* xvi. 8—11. 14, 15. *2 Cor.* v. 13—15. *Gal.* ii. 17—21. v. 13—*26. Jam.* ii. 8—26.) Not only *ought* this to be the believer's character, but in a measure it actually is so: and thus it forms the proper evidence, being the inseparable concomitant, of his justification. This effectually secures him from abusing the doctrines of grace: he may be seduced into sin, but he "cannot live "any longer" in the habitual practice of known transgression: (*Note*, 1 *John* iii. 4—10:) he cannot take occasion from grace as superabounding, to continue in sin that it may still more abound; but, on the contrary, in proportion to his admiring views of the riches of divine mercy in his salvation, he will be "stedfast, unmoveable, and al-"ways abounding in the work of the Lord;" and he will be remiss in duty, at those times alone, when such hopes and affections grow languid and low.—'The benefits of 'justification and sanctification are connected by a perpe-'tual bond; each of them flows from Christ, by the grace 'of God. Sanctification is the destruction of sin, that 'is, of our original depravity; in the place of which the 'purity of a renewed nature succeeds. This is the quality, 'which the Spirit creates in the members of Christ our Head. '—"Dying unto sin," and "living unto God," or Christ, 'or righteousness, answer to each other.' *Beza.*—It is surprising, that many learned expositors should, without hesitation or proof, interpret the phrase, as if it only meant the *outward profession* made in baptism: and, as if all baptized persons were indeed "dead unto sin." 'Note 'here, that if the faith, to which St. Paul in this epistle 'doth ascribe justification, did not only oblige to, but even 'comprehend evangelical and constant obedience, there 'could be no colour for this objection: that therefore 'must be a mistake.' *Whitby.*

Shall we continue. (1) Επιμενωμεν. xi. 22. See on *Acts* xiii. 43.—*Are dead to sin.* (2) Απεθανομεν τη αμαρτια. 10. *Gal.* ii. 19. *Col.* ii. 20. iii. 3. *Notes, Gal.* vi. 11—14. 1 *Pet.* ii. 18—25, *v.* 24.

V. 3, 4. The apostle, by his introductory question, most emphatically shews, that all who had been baptized into the name and religion of Jesus, had received the sign, and made the profession, of communion with him, and conformity to him in his death; that, in virtue of his dying for their sins, they should die to all sin, and have done with their former unholy indulgences, pursuits, habits, and connexions. (*Marg.* and *Marg. Ref.* g, h.—*Notes*, ii. 25—29. 1 *Cor.* xii. 12—14. *Gal.* iii. 26—29. *Col.* ii. 11, 12. 1 *Pet.* iii. 21, 22. 2 *Pet.* i. 8, 9.) This profession was equivalent to "being buried with Christ," as dead with him. For, as his burial was a manifestation that he was really dead, and an introduction to his immediate resurrection, by the glorious power of the Father, and for the display of his glory: so the baptism of a converted Jew, or Gentile, was a professed manifestation of his death to sin, and to all his carnal expectations, affections, and pursuits, from which he meant to be entirely secluded, as one buried is from the affairs of life; and it was a professed introduction to his walking "in newness of life," not only as to his outward actions, but with respect to his inward principles. (*Marg. Ref.* k—n.—*Note*, vii. 5, 6.) The spiritual meaning of the external sign is the same, when baptism is administered to the infant-offspring of believers: even as the meaning of circumcision was the same, when it was performed on Abraham the aged believer, on Ishmael who perhaps never believed, and on Isaac an infant of eight days old, long before he believed. (*Notes*, iv. 9—12. *Gen.* xvii. 7—12. *Matt.* xxviii. 19, 20.) It was the outward sign of regeneration, or 'a death unto sin, and a new birth 'unto righteousness;' and it sealed justification by faith to all those who ever possessed the thing signified, but to none else. Thus Simon Magus, though baptized adult, derived no more benefit from the outward sign, than those multitudes do, who, having been baptized in infancy, when grown up despise the inward and spiritual grace of it. (*Notes, Acts* viii. 9—13. 36—40.) Great stress has been laid upon the expression, "buried with him by bap-"tism into death," as proving that baptism ought to be performed by *immersion*, to which the apostle is supposed to allude. (*Note, Col.* ii. 11, 12.) But we are said also to be "crucified with Christ," and *circumcised* with him, without any allusion to the outward manner in which crucifixion and circumcision were performed: and, as baptism is far more frequently mentioned, with reference to the "*pouring out*" of the Holy Ghost; (*Notes, Acts* i. 4—8. ii. 14—21. *Tit.* iii. 4—7;) and as the apostle is evidently treating on the inward meaning, not the outward form, of that ordinance; no conclusive argument is deducible from the expression, shewing that immersion is *necessary* to baptism; or even, apart from other proof, that baptism was generally thus administered.

We are buried. (4) Συνεταφημεν. *Col.* ii. 12. Not elsewhere. Ex συν et θαπτω, *sepelio.*—*Newness.*] Καινοτητι. vii. 6. Not elsewhere. Καινος, *novus.*

V. 5—7. 'By an elegant metaphor, the apostle com-'pares Christ, who died and was buried, and rose again 'from the dead, to a plant, which, being covered in the

q Gal. ii. 20. v. 24. Eph. iv. 22. Col. iii. 9, 10.
r vii. 24. viii. 3. 13. Col. ii. 11, 12.
s 12. 22. vii. 25. viii. 4. 2 Kings v. 17. Is. xxvi. 13. John viii. 34—36.
t 2. 8. vii. 2. 4. Col. iii. 1—3. 1 Pet. iv. 1.
* Or, *justified*. viii. 1.

6 Knowing this, [q] that our old man is crucified with *him*, [r] that the body of sin might be destroyed, [s] that henceforth we should not serve sin.

7 For [t] he that is dead is * freed from sin.

8 Now [u] if we be dead with Christ, [x] we believe that we shall also live with him:

u 3—5. 2 Tim. ii. 11, 12.
x John xiv. 19. 2 Cor. iv. 10—14. xiii. 4. Col. iii. 3, 4. 1 Thes. iv. 14—17.

9 Knowing that [y] Christ, being raised from the dead, dieth no more; [z] death hath no more dominion over him.

10 For in that he died, [a] he died

y Ps. xvi. 9—11. Acts ii. 24—28. Heb. vii. 16. 25. x. 12, 13. Rev. i. 18.
z 14. v. 14. Heb. ii. 14, 15.
a viii. 3. 2 Cor. v. 21. Heb. ix. 26—28. 1 Pet. iii. 18.

'earth, germinates in due time. And then, because he 'had said, that we are "dead to sin, and buried with '"Christ," that we might rise again unto righteousness; 'in order to intimate that all these things take place, by 'the grace which we derive from Christ, he says that we 'have grown together with him into one plant; as those 'things which are "planted together" with a tree, grow 'together, and live by one common sap.' *Beza.* 'We 'grow together with Christ, as moss, ivy, misseltoe, or 'such like, grow up by a tree, and are nourished by the 'juice thereof.' *Leigh.* Sinful men then become "one with "Christ," by partaking of the Holy Spirit, which animates his whole mystical body, as the soul does our natural bodies; and by the teaching and influence of the Holy Spirit, they believe unto justification: and then faith renders them in that way "one with Christ;" but the same Spirit also inclines and enables them to mortify all their sinful passions, and thus renews their souls unto holiness. If then, a man be "planted together" with Christ "in the "likeness of his death," he most certainly will be conformed to him "in the likeness of his resurrection;" and, by motives and grace derived from him, habitually live a holy life, according to a new rule, and for new ends and purposes. (*Marg. Ref.* o, p.—*Note*, vii. 5, 6.) For he will know, that Christ was crucified to atone for sin, in order that he might mortify and destroy it. So that the corrupt nature, the "old man," is, in all true believers, crucified with Christ, by the grace derived from his cross. It is deprived of dominion, and proscribed as an enemy and condemned criminal: its destruction is absolutely determined: it is weakened, confined, and in a disgraced, suffering, and dying state; though it yet lives and struggles for life, and even for liberty and victory. Nor is there any intention, either in the believer or his gracious Lord, to release the crucified rebel: die he must, though in a lingering manner; the whole body of sin, every kind and degree of non-conformity to the holy law of God, must be "abolished" and destroyed; that the believer may no more be the slave of sin, and that at length he may be finally delivered from its harassing emotions. (*Marg. Ref.* q—s.) For he that is dead to the love and practice of sin is freed for ever from its yoke: he has passed into the service of another master; sin has no further claim upon him, and shall never recover its lost authority. (*Marg. Ref.* t.—*Notes*, viii. 3, 4. 12, 13. *Gal.* v. 22—26. *Col.* ii. 11, 12.) Thus the seventh verse is commonly explained; but it is most exactly translated: "He that is dead, has "been justified from sin;" (*Marg.*—*Note*, viii. 1, 2;) and the literal meaning seems still more aptly to coincide with the apostle's argument: he, and he only, who "is dead "to sin," has been justified from the guilt of it, "having "received the free gift unto justification of life." (*Note*, v. 15—19, v. 18.) His death to sin is the requisite attestation of his being accounted righteous; so that the doctrine, properly understood, is incapable of that perversion which is generally objected to it.—Indeed, Christ when "he died unto sin once," (10) was justified as our Surety and exemplar, in consequence of his death: so that the believer's conformity to his Lord, of which the apostle discourses, is illustrated by the literal translation. —*Our old man.* (6) Our depraved nature is called "a "man;" because it comprises a complete system of unholy dispositions and affections, and imparts its baleful influence to the whole soul and body: and the "old man;" because derived from the first Adam, and so in every one prior to grace, or the image of the second Adam. (*Notes*, 1 *Cor.* xv. 45—49. *Eph.* iv. 20—24. *Col.* iii. 7—11.)

Planted together. (5) Συμφυτοι. Here only N. T.—*Zech.* xi. 2. *Sept.*—Α συμφυω, *Luke* viii. 7.—*Our old man.* (6) Ὁ παλαιος ἡμων ανθρωπος. *Eph.* iv. 22. *Col.* iii. 9.—Παλαιος, *Luke* v. 36, 37. 39. 1 *Cor.* v. 7. 2 *Cor.* iii. 14. 1 *John* ii. 7.—*Is crucified with* him.] Συνεσταυρωθη. *Matt.* xxvii. 44. *Mark* xv. 32. *John* xix. 32. *Gal.* ii. 20.—*The body of sin.*] Το σωμα της ἁμαρτιας. *Col.* ii. 11. *Notes*, vii. 22—25. *Col.* ii. 11, 12.—*Destroyed.*] Καταργηθη. iv. 14. vii. 2. 6. See on iii. 3. 31.—*Is freed from sin.* (7) Δεδικαιωται απο της ἁμαρτιας. *Acts* xiii. 39.

V. 8—10. The promise of God to give life, even eternal life, to all who believe, is the sole ground of our hope of obtaining the inestimable blessing: but as all who hear the gospel do not obtain it, nor all who profess and seem to believe it; how shall we know, that we, rather than our fellow-sinners, are partakers of the promise, except by being conscious of having experienced a 'death 'unto sin, and a new birth unto righteousness?' If a professed Christian is a stranger to this change, his confidence of "reigning with Christ in glory" is presumptuous. But when a man becomes dead to his once most beloved sinful pleasures and pursuits; his prospect is clear, and his interest in the righteousness of the Surety is demonstrated. (*Marg. Ref.* u, x.—*Notes*, v. 6—10. *John* xiv. 18—20. *Gal.* ii. 17—21.) "Christ rose from the "dead, no more" to be subjected to death; seeing the end for which he died was fully answered. He could never have been liable to death, had it not been on account of our sins, imputed to him as our Surety, to expiate which "he died unto sin once:" (*Note*, *Heb.* ix. 24—26:) but, having accomplished that grand and gracious design, he rose again, and now in our nature, as one with the Father, he lives a heavenly life, in unspeakable exaltation and felicity, to the glory of the divine perfections and government, by carrying on and perfecting his mediatorial work, "as Head "over all things to his church." (*Marg. Ref.* y—b.) In like manner, therefore, in conformity to his death and resurrection, "we die unto sin," are delivered from its do-

b 11. viv. 7—9. Luke xx. 38. 2 Cor. v. 15. 1 Pet. iv. 6.
c viii. 18.
d See on 2.
e 13. 1 Cor. vi. 20. Gal. ii. 19, 20. Col. iii. 3—5.
f 23. v. 1. xvi. 27. John xx. 31. Eph. ii. 7. Phil. i. 11. iv. 7. Col. iii. 17. 1 Pet. ii. 5. iv. 11.
g 16. v. 21. vii. 23, 24. Num. xxxiii. 55. Deut. vii. 2. Josh. xxiii. 12, 13. Judg. ii. 3. Ps. xix. 13. cxix. 133.

unto sin once: but in that he liveth, he liveth unto God.

11 Likewise [c] reckon ye also yourselves to [d] be dead indeed unto sin, but alive unto God [f] through Jesus Christ our Lord.

12 Let [g] not sin therefore reign in your [h] mortal body, that ye should obey it [i] in the lusts thereof:

13 Neither [k] yield ye your members *as* [*] instruments of unrighteousness unto sin: but [l] yield yourselves unto God, as those that are [m] alive from the

h viii. 11. 1 Cor xv. 53, 54. 2 Cor iv. 11. v. 4.
i 16. ii. 8. viii. 13. xiii. 14. Gal. v. 16. 24. Eph. ii. 3. iv. 22. 2 Tim. ii. 22. Tit. ii. 12. iii. 3. Jam. i. 14, 15. iv. 1—3. 1 Pet. i. 14. ii. 11. iv. 2, 3.
1 John ii. 15—17. Jude 16.
k 16. 19. vii. 5. 23. 1 Cor. vi. 15. Col. iii. 5. Jam. iii. 5, 6. iv. 1.
* Gr. *arms*, or *weapons*. 2 Cor. x. 4.
l xii. 1. 2 Chr. xxx. 8. Dan. iii. 28. 1 Cor. vi. 20. 2 Cor. viii. 5. Phil. i. 20.
m 11. Luke xv. 24. 32. John v. 24. 2 Cor. v. 15. Eph. ii. 5. v. 14. Col. ii. 13. 1 Pet. ii. 24.

minion, and rise to a new life, to fall no more under that bondage; but henceforth for ever to live unto God, and to find happiness in his holy service, and in glorifying his name.—As the blessed Jesus was in himself wholly free from sin; it seems impossible to find any satisfactory meaning in the words, "He died unto sin once;" unless we allow, that he died as an atoning sacrifice for the sins of men which were imputed to him, and that he "bare "them in his own body on the tree." (*Notes, Col.* ii. 20—23. iii. 1—4. *Heb.* ix. 27, 28. 1 *Pet.* ii. 18—25, v. 24. iv. 1, 2.)

We shall live with him. (8) Συζησομεν. 2 *Cor.* vii. 3. Not elsewhere. Ex συν, et ζαω, *vivo*.—*Hath no more dominion.* (9) Ουκ ἑι κυριευει. 14. vii. 1. xiv. 9. See on *Luke* xxii. 25.—*Once.* (10) Εφαπαξ. 1 *Cor.* xv. 6. *Heb.* vii. 27. ix. 12. x. 10.

V. 11. The preceding verses declare the character and experience of *real* Christians, according to their measure of grace: but the apostle here proceeds to exhort *professed* Christians to evince their sincerity by a suitable conduct; and believers to live up to their privileges, and in consistency with their profession. For this end, let them "ac-"count themselves to be dead indeed unto sin," and be influenced by this to a resolute rejection of all its allurements and temptations: and let them consider themselves, as "alive unto God" through the redemption of his Son; that they may experience more powerfully the motives of the gospel, to devote all their lives, talents, and capacities to his service, and to seek all their happiness in glorifying him. (*Marg. Ref.*)

Reckon.] Λογιζεσθε. See on iii. 28.—*Dead unto sin.*] Νεκρους τη ἁμαρτια. *Eph.* ii. 1. 5. *Col.* ii. 13. The context clearly shews, that being "dead to sin," or "*from sin*," is meant; and not "dead in sins:" and sanctification by union with Christ, not pardon through his atonement, is the benefit insisted on. This appears by the clause "Our "old man is crucified with him" (6): that is, not our persons but our depraved nature and propensities.—(*Note*, 1, 2.)

V. 12, 13. 'The vicious affections, like noxious weeds, 'sprout up and increase of themselves but too naturally; 'while the graces of the Christian temper, exoticks in the 'soil of the human heart, like the more tender productions of the vegetable world, (though the breath of heaven 'must quicken them,) require on our part also, in order 'to their being preserved in health and vigour, constant 'superintendence and assiduous care.' *Wilberforce's View of Practical Christianity.*—Let none therefore suffer sin to reign in their bodies, (which are indeed become mortal, and which no attention or care or gratification can preserve from the grave,) that they should obey and comply with its corrupt lustings, to the injury of their immortal souls. If a *professed* Christian does this habitually, he can have no evidence of his conversion; as provision is made in the gospel for deliverance from the dominion of sin, as well as from condemnation: and if a real Christian does this in any particular instances, it must weaken his evidence and confidence; and it is the effect of partial unbelief, unwatchfulness, and forgetfulness of his obligations and privileges. (*Marg. Ref.* g—i.—*Notes*, viii. 12, 13. 1 *Cor.* ix. 24—27.) Let then none yield, or consign over, the members, senses, or organs of their bodies, to be employed as the instruments, or weapons, of the carnal propensities of the soul, in doing the work or carrying on the warfare of unrighteousness, by the commission of sin; by being inlets to sinful thoughts or affections into the heart; by communicating the inward evil to pollute others with corrupt words; (*Note, Jam.* iii. 3—12;) or by gratifying any sensual, malevolent, covetous, or ambitious inclination. But rather let them "yield" and give up themselves wholly unto God, as alive from the condemnation and death of sin, by his abundant grace; that all their powers of body and soul may be consecrated to his service, as instruments of his work, in all righteousness, to his glory; or as weapons with which to fight his battles, against sin, the world, and Satan. (*Marg. Ref.* k—n.—*Notes*, 2 *Cor.* v. 13—15. 2 *Cor.* x. 1—6.) Thus our eyes should be employed in contemplating the works, and reading the word, of God; our ears, in hearing his voice, and in attending to the cries of the distressed; our tongues in speaking the praises of God, instructing the ignorant, preaching his word, and in profitable conversation: and even our natural inclinations, should be so regulated by his law, and subordinated to superior considerations, that "whether we eat, or drink, or whatever we do, we may do "it to the glory of God." (*Notes*, 16—19. xii. 1. 1 *Cor.* vi. 18—20. x. 29—33. *Phil.* i. 19, 20. *Col.* iii. 16, 17. 1 *Pet.* ii. 11.)—Is it not most evident, that sin is here represented as having its seat in the soul, which employs the members of the body, as instruments of accomplishing its evil purposes? And if so, what becomes of that system of interpretation, which supposes animal nature to be the *flesh*, and the rational soul the *spirit*? (*Notes*, vii. 15—25. viii. 1—13. *Gal.* v. 16—26.)

Reign. (12) Βασιλευετω. See on v. 14.—*Mortal.*] Θνητῳ. viii. 11. 1 *Cor.* xv. 53. 2 *Cor.* iv. 11. v. 4.—*Job* xxx. 23. *Is.* li. 12. *Sept.* Α θνησκω, *morior*.—*Yield ye.* (13) Παριςανετε. 16. Παριςημι, 19. xii. 1. xiv. 10. xvi. 2. *Matt.* xxvi. 53. *Eph.* v. 27. *Col.* i. 22. 28. 2 *Tim.* ii. 15. iv. 17, *et al.*—*Members.*] Μελη. 19. vii. 5. 23. xii. 4, 5. *Matt.* v. 29, 30. 1 *Cor.* vi. 15. xii. 12. 14. *Eph.* iv. 25. v. 30. *Col.* iii. 5. *Jam.* iii. 5, 6. iv. 1.—*Instruments.*] "Arms, or "weapons." *Marg.* Ὁπλα. xiii. 12. *John* xviii. 3. 2 *Cor.* vi. 7. x. 4, Ὁπλιζομαι, 1 *Pet.* iv. 1. Πανοπλια, *Eph.* vi. 13.

dead; and [n] your members *as* instruments of righteousness unto God.

14 For [o] sin shall not have dominion over you: [p] for ye are not under the law, but [q] under grace.

15 [r] What then? [s] shall we sin, because we are not under the law, but under grace? God forbid.

16 [t] Know ye not, that [u] to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; [x] whether of sin unto death, or of obedience unto righteousness?

17 But [y] God be thanked, [z] that ye were the servants of sin: [a] but ye have obeyed from the heart [b] that form of doctrine [c] which was delivered you.

18 Being then [c] made free from sin, ye became the [d] servants of righteousness.

19 I [e] speak after the manner of men, [f] because of the infirmity of your flesh: for [g] as ye have yielded your members servants to uncleanness, and to iniquity [h] unto iniquity; even [i] so now yield your members servants to righteousness [k] unto holiness.

n Ps. xxxvii. 30. Prov. xii. 18. Jam. iii. 5, 6.
o 12 v. 20, 21. Ps. cxxx. 7, 8. Mic. vii. 19. Matt. i. 21. John viii. 36. Tit. ii. 14. Heb. viii. 10.
p m. 19, 20. vii 4—11. Gal. iii. 23. iv. 4, 5. 21. v. 18.
q 15. iv. 16. v. 21. vi. 6. John i. 17. 2 Cor. iii. 6—9.
r *See on* iii. 9.
s i, 2. 1 Cor. ix. 20, 21. 2 Cor. vii. 1. Gal. ii. 17, 18. Eph. ii. 8—10. Tit. ii. 11—14. Jude 4.
t *See on* 3.
u 13. Josh. xxiv. 15. Matt. vi. 24. John viii. 34. 2 Pet. ii. 19.
x 12. 17. 19—23. *See on* i. 3.—1 Chr. xxix. 12—16. Ezra vii. 27. Matt. xi. 25, 26. Acts xi. 18. xxviii. 15.
y 1 Cor. vi. 9—11. Eph. ii. 5—10. 1 Tim. i. 13—16. Tit. iii. 3—7. 1 Pet. ii. 9, 10. iv. 2—5.
z i. 5. ii. 8. xv. 18. xvi. 26. Ps. xviii. 44. *marg.* 2 Cor. x. 5, 6. Heb. v. 9. xi. 8. 1 Pet. i. 22. iii. 1. iv. 17.
b 2 Tim. i. 13.
c Gr. *whereto ye were delivered.*
c 14. Ps. cxvi. 16. cxix. 32. 45. Luke i. 74, 75 John viii. 32. 36. 1 Cor. vii. 21, 22. Gal. v. 1. 1 Pet. ii. 16.
d 19, 20. 22. Is. xxvi. 13. liv. 17.
e iii. 5. 1 Cor. ix. 8. xv. 32. Gal. iii. 15.
f viii. 26. xv. 1. Heb. iv. 15.
g 13. 17. 1 Cor vi. 11. Eph. ii. 2, 3. Col. iii. 5—7. 1 Pet. iv. 2—4.
h 16. 1 Cor. v. 6. xv. 33. 2 Tim. ii. 16, 17. Heb. xii. 15.
i 13. k 22.

V. 14, 15. *Hope* of victory gives fresh ardour to the courageous: *assurance* of it would make a coward valiant. The slave emancipated from his yoke, or the captive escaped from his dungeon, will resist all attempts to reduce him to his former abject state, with a vigour proportioned to the prospect of preserving his beloved liberty. Thus the apostle assures believers, that sin shall not resume its hated dominion over them, in order to animate their opposition to its influence, in every instance. He shews, that the ground, for this assurance of final liberty and victory, lies in the nature and securities of the new covenant. (*Marg. Ref.* o—q.—*Notes*, 2 *Sam.* xxiii. 5. *Is.* lv. 1—3. *Jer.* xxxi. 31—34. xxxii. 39—41. *Heb.* viii. 7—13.) He could not intend, merely to distinguish between the Mosaick dispensation and that of the gospel; for all were not slaves to sin who were under the former, nor are all free from sin who live under the latter. But the moral law, as the foundation of the covenant of works, in whatever way or degree it is known, is evidently opposed to the covenant of grace. All, who remain under the covenant of works, must be held under "the dominion of sin," and their efforts to emancipate themselves be unsuccessful; because no grace is by it promised or communicated to a sinner. (*Note*, *Ex.* xix. 5.) But the believer passes from under this covenant, to be under that of mercy and grace; and as motives and encouragements are by it supplied, so effectual help is ensured to him, to preserve him from ever again becoming the willing slave of any sin; though he may be grievously harassed, baffled, or even polluted, by those temptations and corruptions, to which he once was wholly subjected. (*Notes*, vii. 15—25.) As an objection to this, it is here enquired by some supposed opponent, May Christians then safely commit sin, because "they are "not under the law but under grace?" To this the apostle answers with his usual energetick expression of abhorrence. A carnal man, taking it for granted that he is not "under the law, but under grace;" because of some change of notions or flow of affections, may thus pervert the doctrine of perseverance, as well as that of justification: but the true believer cannot; his heart rises against the hated suggestion, and he must reject it with decided detestation: or if betrayed to yield to it in any instance; he must abhor himself, and deeply repent of such horrid ingratitude and perverseness. (*Notes*, 1, 2. *Gal.* v. 16—18. 1 *John* iii. 4—10.)

Under the law. (14) Υπο νομον. 15. See on iv. 15.

V. 16—19. It could not but be known, and acknowledged, that all Christians were "the servants of God." (*Notes*, *Is.* liv. 15—17. *John* xii. 23—26.) The apostle therefore demanded, whether it might not be proved, what master any man served, by observing the constant tenour of his conduct. A person may do an occasional service for one, to whom he is not servant: but no doubt he is the servant of that man, to whom he habitually yields and addicts himself; and in whose work he spends his time and strength, and skill, and abilities, day after day, and year after year. The case is the same in spiritual matters: a man may profess Christianity, and in some things appear to serve God; and yet habitually addict himself to sinful pursuits and pleasures. (*Marg. Ref.* u.—*Note*, *Matt.* vi. 24.) But every one must be adjudged to be the servant of that master, to execute whose commands he willingly "yields himself;" (*Note*, 2 *Chr.* xxx. 12;) whether it be the sinful propensities of his own heart, in such actions as lead to death; or the new and spiritual obedience implanted by regeneration, in habitually performing the righteousness required in the law, and daily seeking, and striving, and praying, to be more and more exactly conformed to it. (*Marg. Ref.* x.) The apostle, however, not only congratulated the Romans, but likewise thanked God, on account of the change which had taken place in them. They had been the willing devoted slaves of sin, which they uniformly obeyed, by gratifying their various worldly and sensual inclinations, without regard to the authority or glory of God. But they had now cordially obeyed the call of the gospel; they had "been delivered," or "cast "into the very fashion of it;" as melted metal receives and retains the exact impression of the mould, into which it is poured. Being thus renewed into the nature of the humble, holy, and loving gospel of Christ; they were set at liberty from the slavery of sin, and "became the servants of "righteousness," obeying the dictates of that new nature, which is, as it were, God's representative in the heart, even as sin is that of Satan. These things the apostle stated to the Christians at Rome, by similitudes taken from the affairs of men, "because of the infirmity of their flesh:"

20 For when ye were [l] the servants of sin, ye were free [o] from righteousness.

21 [m] What fruit had ye then in those things, [n] whereof ye are now ashamed? [o] for the end of those things *is* death.

22 But [p] now being made free from sin, and [q] become servants to God, [r] ye have your fruit unto holiness, [s] and the end everlasting life.

23 For [t] the wages of sin *is* death: [u] but the gift of God *is* eternal life, through Jesus Christ our Lord.

l See on 17. o Gr. *to righteousness.* m vii. 5. Prov. i. 31. v. 10—13. ix. 17, 18. Is. iii. 10. Jer. xvii. 10. xliv. 20—24. Gal. vi. 7, 8. n Ezra ix. 6. Job xl. 4. xlii. 6. Jer. iii. 3. viii. 12. xxxi. 19. Ez. xvi. 61—63. xxxvi. 31, 32. xliii. 11. Dan. ix. 7, 8. xii. 2. Luke xv. 17—21. 2 Cor. vii. 11. 1 John ii. 28. o 23. i. 32. Ps. lxxiii. 17. Prov. xiv. 12. xvi. 25. Phil. iii. 19. Heb. vi. 8. Jam. v. 20. 1 Pet. iv. 17. Rev. xx. 14. p *See on* 14. 18.—viii. 2. 2 Cor. iii. 17. Gal. v. 13. q vii. 25. Gen. i. 17. Job i. 8. Ps. lxxxvi. 2. cxliii 12. Is. liv. 17. Dan. iii. 26. vi. 20. Gal. i. 10 Col. iv. 12. Tit. i. 1. Jam. i. 1. 1 Pet. ii. 16. Rev. vii. 3. r Ps. xcii. 14 John xv. 2. 16. Gal. v. 22. Eph. v. 9. Phil. i. 11. iv. 17. Col. i. 10. s 21. Num. xxiii. 10. Ps. xxxvii. 37, 38. Matt. xiii. 40. 43. xix. 29. xxv. 46. John iv. 36. t v. 12. Gen. iii. 19. Is. iii. 11. Ez. xviii. 4. 20. 1 Cor. vi. 9, 10. Gal. iii. 10. vi. 7, 8. Jam. i. 15. Rev. xxi. 8. u ii. 7. v. 17. 21. John iii. 14—17. 36. iv. 14. v. 24. 39, 40. vi. 27. 32, 33. 40. 50—58. 68. x. 28. xvii. 2. Tit. i. 2. 1 Pet. i. 3, 4. 1 John ii. 25. v. 11, 12.

which rendered them less capable of understanding abstract reasonings on subjects of this kind; and that he might guard them against those delusions, to which their weakness and remaining sinfulness would otherwise expose them. As therefore, before their conversion, they had "yielded their bodies," as the instruments of their souls, to be "the slaves" of uncleanness and injustice; thus continually accumulating guilt, adding strength to evil propensities, and furthering the cause of wickedness and ungodliness in the world; even so ought they now to devote themselves wholly to be "the servants of righteousness," or to execute constantly the commands of God, the dictates of his Spirit, and the motions of the new nature: that, by progressive sanctification, they might press forward to perfect holiness; and do what they could to render others also holy and happy. (*Marg. Ref.* z—i.—*Notes, Tit.* iii. 4—7. 1 *Pet.* ii. 13—17.)

Ye were the servants, &c. (17) Ητε δουλοι της αμαρτιας. —That is, "though ye were the servants of sin." 16. 20. *John* viii. 34, 35.—*That form of doctrine.*] Τυπον διδαχης. —Τυπος. See on v. 14. Διδαχη, xvi. 17. *Matt.* xvi. 12. *Acts* ii. 42. *Tit.* i. 9, *et al.*—*Which was delivered you.*] "Whereto ye were delivered." *Marg.* Εις ὁν παρεδοθητε. iv. 25.—*Being ... made free.* (18) Ελευθερωθεντες. 22. viii. 2. 21. *John* viii. 32. 36. Ελευθερια, *libertas*, viii. 21.—*Ye became the servants.*] Εδουλωθητε. 22. 1 *Cor.* vii. 15. ix. 19. *Gal.* iv. 3. *Tit.* ii. 3. Δουλος, 17. 20.—*After the manner of men.* (19) Ανθρωπινον. 1 *Cor.* ii. 4. 13. iv. 3. x. 13. *Jam.* iii. 7. 1 *Pet.* ii. 13.—Καϊ ανθρωπον, *Gal.* iii. 15.—*Holiness.*] Αγιασμον. 22. 1 *Cor.* i. 30. 1 *Thes.* iv. 3, 4. 7. 2 *Thes.* ii. 13. 1 *Pet.* i. 2.—*Ez.* xlv. 4. *Am.* ii. 11. *Sept.*

V. 20. The willing slaves of sin, though by no means free from obligations to be righteous, are yet unrestrained by these obligations in following their own carnal inclinations. They perform no service to righteousness; they are not influenced by a single regard to the glory or authority of God, in any of their actions; but they uniformly gratify some of their own unholy passions, and seek happiness in so doing; or in one way or other, are actuated by selfish motives: so that nothing which they do is "good before "God."

Free from righteousness.] "To righteousness." *Marg.* Ελευθεροι τη δικαιοσυνη.—Ελευθερος, vii. 3. *John* viii. 33. 36. *Gal.* iii. 28. 1 *Pet.* ii. 16.—'*Liber, non servus, ... a servitute* '*immunis.*' Schleusner. "The dominion of sin" consists in willingly being slaves to it; not in being harassed by its hated power, and occasional prevalence; as an expelled usurper struggling to resume his throne: and being "made "free from sin," means deliverance from the "dominion "of sin;" not an exemption from its distressing and hated strugglings for victory and dominion; as many erroneously suppose, to their deep disconsolation. (*Note, Luke* xi. 14—26, *vv.* 21, 22.)

V. 21—23. The apostle here calls on the Christians at Rome, and on his readers, to declare, what advantages they had acquired in the service of sin. What was the "fruit" produced by those evil actions, of which, as penitents, they were at length ashamed? (*Marg. Ref.* m, n. —*Notes, Jer.* xxxi. 18—20. *Ez.* xvi. 60—63. xxxvi. 31, 32.) They could not but know, that vanity, vexation, disappointment, disgrace, disease, remorse, fear, and sorrow, always attended or followed sinful indulgences; besides the fatal effects caused by them to others: and therefore, if this life alone were considered, they could have rational inducement to return to them. But, besides all present bad consequences, "the end of these things is "death;" and it would be a mere delusion to suppose, that any creed or profession could preserve the habitual transgressor from this condemnation. (*Marg. Ref.* o.—*Notes*, v. 12—21.) As "death" is here opposed to "ever-"lasting life;" and as temporal death is the end of the most godly life, as well as the most ungodly; it is clearly absurd to restrict his meaning to the death of the body: doubtless the apostle meant the future state of final misery, in a total separation from the presence and favour of God, and under his awful wrath and vengeance. (viii. 13. *Notes, Gen.* ii. 16, 17. *Rev.* xx. 11—15.) From this condemnation the believer is set at liberty, when "made "free from sin;" as the removal of the malefactor's fetters, and the opening of his dungeon, are evidences that his offences are pardoned, and the consequence of his reconciliation. Then, he "becomes a servant of God:" thenceforth he has "his fruit unto holiness;" *i. e.* the nature and effects of his conduct are holy: this tends to the increasing "sanctification" of his own, and also to promote the general cause of truth and holiness, against that of delusion, sin, and misery; and it terminates in perfect holiness. So that, instead of death, at the end of his course, he is put in possession of everlasting life; of which he had many foretastes, in holy consolations, when serving God in newness of life. (*Marg. Ref.* p—s.—*Note, John* iv. 10—15.) But, this happy event of his conduct, is not to be considered as a *merited* reward. Indeed death, temporal, spiritual, and eternal, is the stipend, or stipulated and deserved "wages of sin," even of every violation of God's law: this every man has earned, or deserved, and every unbeliever will receive. But "eternal life is the gift of "God" to those who condemn themselves, and renounce all dependence on their defective and defiled services, to rely entirely on divine grace, through the righteousness and atonement of Jesus Christ: and that holiness, which is the meetness for heavenly happiness, is as much "the

CHAP. VII.

The believer's state, as "dead to the law," and united to Christ, that he may serve God "in newness of Spirit," is illustrated by the law concerning marriage, 1—6. Through the depravity of human nature, the moral law, though "spiritual, holy, just, and good," can only occasion sin and death, 7—13. The painful conflict of those, who "delight in the law of God," but are not able to keep it, 14—24; and their prospect of deliverance by Christ, 25.

"gift of God through Christ," as that imputed righteousness which is the believer's title to it. (*Marg. Ref.* t, u. —*Notes*, v. 20, 21. 1 *John* v. 11, 12.)—Thus the apostle closes his argument concerning justification, and sanctification as the seal and evidence of it.

The end. (21) Το τελος. 22. x. 4. 1 *Pet.* i. 9. iii. 8. iv. 7. 17. See on *Matt.* xxiv. 6.—*The wages.* (23) Τα οψωνια. See on *Luke* iii. 14.—*The gift.*] Το ... χαρισμα. v. 15, 16. See on i. 11. '*Donum ex gratia concessum*: '... *omne, quod quis sine ullo merito suo, sola alterius gratia,* '*accipit.*' Schleusner.

PRACTICAL OBSERVATIONS.

V. 1—4.

Self-righteous pride, and antinomian licentiousness, are two fatal rocks, on which immense multitudes are continually wrecked, and between which none but the Holy Spirit can pilot us: and the objections of open enemies, to the doctrines of grace, derive their greatest plausibility from the unholy lives of many professed friends.—The mercy of God is indeed glorified in proportion to the abounding of sin, which is freely pardoned to the penitent; but his justice will be glorified in the deepest condemnation of those, who "continue in sin, that grace may "abound." Every true believer abhors the thought of thus perverting the gospel, and despising the riches of divine grace; (*Note*, ii. 4—6;) and could he even be deluded into an opinion, that he might go on in sin with impunity, he would be kept back by a strong aversion from it: for how can he, in whose heart those principles are mortified, which gave rise to his former sinful courses, continue in those practices, in which he now has no pleasure, but which he loathes and dreads? Indeed our baptism may instruct us, in the necessity of thus dying to sin, and being "buried," as it were, from all ungodly and unholy pursuits, and of rising to "walk with God in new-"ness of life:" and unholy professors of Christianity (alas, how numerous are they!) belie and virtually renounce their baptism. They have had the outward sign alone of 'a death unto sin, and a new birth unto righteousness;' they have never passed from the family of Satan into that of God; nor have they ever renounced the world, the flesh, and the devil, to believe in Christ, and keep his commandments.

V. 5—15.

If indeed we have been so made "one with Christ," as to stand accepted in his righteousness; we shall certainly have conformity to him in his death and resurrection: and his grace will enable us to "crucify the old man, with his "affections and lusts," and excite us to determine on the destruction of "the whole body of sin;" that we may no more serve that hated enemy, which crucified our beloved Lord; nor ever rest satisfied, till it has no place in our souls. Thus, by looking to our crucified, riser, and glorified Redeemer, and believing that we shall live together with him; we should be animated to "reckon ourselves "dead indeed unto sin, but alive unto God through him." —As our "mortal bodies" will at last be raised immortal and incorruptible, by the almighty power of the Saviour; (*Notes*, 1 *Cor.* xv. 50—58. *Phil.* iii. 20, 21;) so we should never allow "sin to reign" in them, or obey it in the lusts thereof; but, praying earnestly for help from above, we should refuse to yield any of our senses, or members, to be the instruments of unrighteousness; and seek to have them all devoted to God, and employed in his service; as those who have already entered on that divine and happy life, which we hope to lead to all eternity.—To this we may be encouraged, by the nature of the new covenant. If we be indeed Christians, we are "not under the law," which gives no power, and proposes no mercy; but "under" the "grace" of the gospel: and this ensures to the regenerate and believing the preservation and perfection of that "liberty, with which Christ hath made him free." (*Notes*, *Gal.* v. 1—6. 13—15.)

V. 16—23.

The real Christian finds, by experience, that his heart, as well as his state, is made new: he has most cordially changed his master and his work: he remembers that once he was the wretched slave of sin; but he thanks God, that he has both heard, understood, believed, and obeyed the gospel. Thus he found his mind cast into the form of it: and as the *same* metal becomes a *new* vessel, when melted and cast into the mould; so he became "a new creature," when being thus "made free from sin he became the ser-"vant of righteousness." Notwithstanding, therefore, "the infirmities of his flesh," he aims, and prays to be enabled, to spend all his powers and capacities of body and soul in the service of righteousness, unto increasing holiness; even as he once yielded them to serve his sinful passions, unto abounding iniquity.—Those who now are the servants of God, once were the slaves of sin; and in like manner they who now are the slaves of sin, may become "the servants of God," through the gospel. We ought therefore diligently to use every means with those who are yet unchanged, in dependence on the divine blessing to render them effectual: and when the change takes place, we should heartily thank God for it.—We may boldly enquire of sinners, What fruit they gather from their vices? What real good they ever derived from ungodliness and iniquity? We may shew them that all men must be ashamed of these things; either in deep repentance here, or in everlasting contempt and misery hereafter: (*Note*, *Dan.* xii. 2, 3:) for "the end of them is "death;" and every wise man will consider in what future consequences his present conduct is likely to terminate. Happy then is he, and he alone, who is covered with shame for his past offences, who is set at liberty from sin, and thus hates and dreads it, and who "has his fruit unto "holiness and the end everlasting life."—It is of the Lord's mercy, that we have not all received, as well as de-

[a] *See* vi. 8.
[b] ix. 3. x. 1.
[c] ii. 17, 18. Ezra vii. 25. Prov. vi. 23. 1 Cor. ix. 8, 9. Gal. iv. 21.
[d] 6. vi. 14.

[a] KNOW ye not, [b] brethren, (for I speak to [c] them that know the law,) how that [d] the law hath dominion over a man as long he liveth?

[e] Gen. ii. 23, 24. Num. xxx. 7, 8. 1 Cor. vii. 4, 39.

2 For [e] the woman, which hath an husband, is bound by the law to *her* husband, so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

[f] Ex. xx. 14. Lev. xx. 10. Num. v. 13, &c. Deut. xxii. 22—24. Matt. v. 32. Mark x. 6—12. John viii. 3—5.

3 So then, [f] if while *her* husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law: so that she is no adulteress, [g] though she be married to another man.

[g] Ruth ii. 13. 1 Sam. xxv. 39—42. 1 Tim. v. 11—14.
[h] 6. vi. 14. Gal. ii. 19, 20. iii. 13. v. 18. Col. ii. 14, 20.
[i] Matt. xxvi. 26. John vi. 5. 1 Cor. x. 16. Heb. x. 10. 1 Pet. ii. 24.
[k] Ps. xlv. 10—15. Is. liv. 5. lxii. 5. Hos. ii. 19, 20. John iii. 29. 2 Cor. xi. 2. Eph. v. 25—27. Rev. xix. 7, 8. xxi. 9, 10.
[l] vi. 22 Ps. xlv. 16. John xv. 8.

4 Wherefore my brethren, [h] ye also are become dead to the law by [i] the body of Christ; [k] that ye should be married to another, *even* to him who is raised from the dead; [l] that we should bring forth fruit unto God.

Gal. v. 22, 23. Phil. i. 11. iv. 17. Col. i. 6. 10.

served, "the wages of sin:" but "thanks be to God" for the inestimable gift of his own Son, to be our Salvation, and of eternal life through him! May we all forego our boasts and renounce our vain-confidences; may we come as condemned criminals, not to buy, merit, or earn the favour of God, "which is life eternal;" but to supplicate him, for Christ's sake, to bestow it on us as a free gift; that he may have all the glory, both now and for evermore!

NOTES.

CHAP. VII. V. 1—4. The apostle had before said, "Sin shall not have dominion over you; for ye are not "under the law, but under grace:" (*Note*, vi. 14, 15:) and he here proceeds to confirm and illustrate that proposition. In interpreting these verses, the meaning of the word "law" must be first carefully settled. It must be shewn, whether the ceremonial law in particular, or the Mosaick dispensation in general; or the moral law, as requiring perfect obedience in order to "justification of "life," be intended. (*Note*, iii. 19, 20.) Most expositors explain it either of the ceremonial law, or the Mosaick dispensation; but they do not assign any satisfactory reason, why sin must have dominion over a man, as long as he continued under the ceremonial law, or the Mosaick dispensation; or why deliverance from the law, in this sense, by professing the gospel, should ensure his liberty from that slavery: indeed no such reason can be assigned. No doubt, great numbers, under the Mosaick dispensation, were both justified and sanctified, by the mercy and grace of the new covenant; and their relation to the law did not prevent them from being made "free from sin." (*Note*, *Ex.* xix. 5.) On the other hand, immense numbers remain slaves to sin under the Christian dispensation; and their external privileges and profession do not deliver them. (*Notes*, 2 *Cor.* iii. 7—11. *Gal.* iv. 21—31.) But so long as a man continues "under the law," *as a covenant*, and seeks justification by his own obedience; he inevitably continues the slave of sin, in one form or other: because nothing but "the Spirit of life in Christ Jesus" can make any sinner "free from the law of sin and death;" (*Note*, viii. 3, 4;) and, on the other hand, every one who is delivered from the law, as a covenant, by living faith in Christ, is, by the "Spirit of life" given to him, delivered from the bondage of sin, which shall never more have dominion over him.—The apostle's argument, through all the subsequent parts of this chapter, relates exclusively to the *moral* law, and refers especially to the tenth commandment; as those who explain these verses of the ceremonial law, or the Mosaick dispensation, are constrained to admit: (*Notes*, 7—12:) and though he speaks in the first three verses of the law, in a more general sense; it should be noticed, that he is only illustrating his main subject by an apt similitude.—'When the apostle particularly 'meant the *ceremonial*, in distinction from the *moral* law, 'he frequently spoke of it in diminutive terms. (*Eph.* ii. '15. *Col.* ii. 20. *Heb.* viii. 13. ix. 10.) ... But none of these 'lessening or distinctive characters of the law are found 'in this epistle, ... to restrain it to the ceremonial law, in 'what is said about justification by its works.' *Guise.*—These remarks may prepare the way, for that interpretation of this passage, and of the chapter, which, after mature deliberation, I have given.—Many Jewish converts to Christianity resided at Rome, and the apostle, it is probable, more immediately intended these, when he said, "I speak to them that know the law." But several of the Gentile converts had doubtless got acquainted with the books of Moses. (*Marg. Ref.* c.) Now, it was well known by them, that the law retained its authority over a man, to enforce obedience, or inflict punishment, "as long as "he lived." In ordinary cases, death alone dissolved the relation between the Jew and the law: yet, in particular instances, the law became dead, and lost its authority to command or condemn a man, through his change of circumstances: and when the Jew became a Christian, and understood his Christian liberty, his relation to the Mosaick dispensation was finally terminated. From this case of a Jew, in respect of the law of Moses, as the condition of the national covenant, (*Notes*, *Ex.* xix. 5. xxiv. 3, 4. *Gal.* iii. 15—18. *Heb.* viii. 7—13. ix. 18—23,) they might learn how the matter stood in respect of the *moral* law, as the condition of the covenant of works. The law respecting marriage in particular would aptly illustrate the subject. The married woman was bound to her husband in the strictest bonds; and, while the moral law forbad adultery, the judicial law condemned the adulteress to death: but this law became dead to her, and she to it, by the death of her husband. If before this, she had been married to another man, the law would have condemned her to an ignominious capital punishment; but after her husband's death, she incurred no penalty by marrying another man. (*Marg. Ref.* e—g.)—The apostle does not, in this place, state the precepts concerning marriage, under the Christian dispensation; he merely shews, in one particular, how the case stood under the law: he says nothing concerning divorces or polygamy; neither does he intimate, that the man would be an adulterer, who took another

5 For when we were [m] in the flesh, the [*] motions of sins [n] which were by the law, [o] did work in our [p] members to [q] bring forth fruit unto death.

6 But [r] now we are delivered from the law, [†] that being dead wherein we were held; that we should [s] serve in newness of spirit, and not *in* the oldness of the letter.

7 [t] What shall we say then? [u] *Is* the law sin? God forbid. Nay, [x] I had not known sin but by the law: for I had not known [z] lust, except the law had said, [y] Thou shalt not covet.

8 But [a] sin, taking occasion by the commandment, [a] wrought in me all manner of concupiscence. [b] For without the law sin *was* dead.

m vii. 8, 9. John iii. 6. Gal. v. 16, 17, 24. Eph. ii. 3. 11. Tit. iii. 3.
* Gr. *passions.* i. 26. *Gr.*
n iii. 20. iv. 15. v. 20. 1 Cor. xv. 56. 2 Cor. iii. 6—9. Gal. iii. 10. Jam. ii. 9, 10. 1 John iii. 4.
o 8—13. Matt. xv. 19. Gal. v. 19—21. Jam. i. 15.
p 23. vi. 13, 19. Col. iii. 5. Jam. iv. 1.
q vi. 21.
r 4. vi. 14, 15. Gal. iii. 13, 23—25. iv. 4, 5.
† Or, *being dead to that.* i. 4. s i. 9. ii. 27—29. vi. 4. 11, 19, 22. xii. 2. Ez. xi. 19. xxxvi. 26. 2 Cor. iii. 6. v. 17. Gal. ii. 19, 20. vi. 15. Phil. iii 3. Col. iii. 10.
t iii. 5. iv. 1. vi. 15.
u 8. 11. 13. 1 Cor. xv. 56.
x 5. iii. 20. Ps. xix. 7—12. cxix. 96.
z Or, *concupiscence.* 8. 1 Thes. iv. 5.
y xiii. 9. Gen. iii. 6. Ex. xx. 1. Deut. v. 21. Josh. vii. 21. 2 Sam. xi. 2. 1 Kings xxi. 1—4. Mic. ii. 2. Matt. v. 28. Luke xii. 15.
a Jam. i. 14, 15.
b iv. 15. John xv. 22. 24. 1 Cor. xv. 56.

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wife, while his former was living, and not *legally* divorced: yet our Lord has taught this. (*Notes, Matt.* xix. 3—9.) It would therefore be foreign to the apostle's design to interpret his words, as meaning that a woman, who had been equitably divorced for consanguinity, which rendered her former marriage a nullity, or for any other cause, would be guilty of adultery, if she married again during her former husband's life: for neither the law of Moses, nor the precepts of Christ, inculcate any such thing.—Now the case of the believer, in respect of the subject under consideration, bore some analogy to that which had been stated. Not only were the Jewish converts "dead to" the Mosaick law, by its virtual abrogration; but all true Christians were become dead to the moral law, as a covenant of works, "by the body of Christ," by his incarnation, obedience, and sacrifice on the cross for their transgressions. (*Marg. Ref.* h, i.—*Note, Eph.* ii. 14—18.) He having thus answered its demands as their Surety, it had no further power to condemn; but believers were looked upon as if they had fully endured its sentence, and fulfilled its righteousness, by their Surety and Representative. Thus the relation between them and the law, as *the condition of a covenant*, between God and them, was dissolved, even as marriage is dissolved by the natural or legal death of either party; and this was in order to their being "married to Christ as risen from the dead," that, being united to him, according to the covenant of grace, and made partakers of all his "unsearchable riches," they might, by "the supply of his Spirit," bring forth such fruit in their lives, as bore the holy stamp of God upon it, was meet for his gracious acceptance, and honourable to his name.—It should be remembered, that many (probably most) of the Christians at Rome had been Gentiles, who never were under the Mosaick law; and even the Jewish converts were not, as yet, required to renounce it. This consideration fully proves that no *mere* change of *external state* is exclusively meant, as many learned commentators have supposed. (*Note, Gal.* ii. 17—21.)

Hath dominion. (1) Κυριευει. See on vi. 9.—*As long as he liveth.*] Εφ' ὁσον χρονον ζη. Either ανθρωπε, or νομος, may be the antecedent to the relative here understood. The former is the more obvious construction; but the latter derives support from the context (6).—*Which hath an husband.* (2) Ὑπανδρος. Here only N. T.—*Num.* v. 20. 29. *Prov.* vi. 24. *Sept.* Ὑπο τον ανδρα ωσα.—*She is loosed.*] Καληργηται. 6. See on iii. 3.—*She shall be called.*] (3) Χρηματισει. See on *Acts* xi. 26.—*Ye are become dead.* (4) Εθανατωθητε. viii. 13. *Matt.* x. 21. xxvi. 59. xxvii. 1. 2 *Cor.* vi. 9, *et al.*—*Should bring forth fruit.*] Καρποφορησωμεν. 5. *Matt.* xiii. 23. *Mark* iv. 20. 28. *Luke* viii. 15. *Col.* i. 6. 10. Καρποφορος, *Acts* xiv. 17. Ex καρπος, vi. 21, 22, et φερω, *fero.*

V. 5, 6. "In the flesh," evidently means an unregenerate state; (*Marg. Ref.* m.—*Notes,* 18—21. viii. 5—9. *John* iii. 6;) which is the necessary consequence of being under the covenant of works, and destitute of the grace of the gospel. While, therefore, both Jews and Gentiles were in this state, "the motions of sins," or those desires and affections which the law forbad, powerfully exerted themselves, and wrought by the members of the body, or in all the constituent parts of the old man, to produce such thoughts, desires, words, and works, as subjected them to "death" by the sentence of the law; instead of entitling them to "life" as having fulfilled its righteousness. (*Marg. Ref.* n—q.) But when, by faith in Christ, any of them were delivered from that covenant, and their former relation to the law was dissolved; becoming "dead to it," or it becoming "dead to them," as the wife by the death of her husband, they were brought into a new relation to Christ, and God dealt with them by another covenant. Being therefore now regenerate, and having sure promises of sanctifying grace as well as of pardoning mercy; they were encouraged and enabled to worship and obey God "in newness of spirit," from ingenuous principles according to the spiritual meaning of the precept, in cordial love and gratitude, under the influence of the Holy Spirit; and not merely with external observances, moral or ceremonial, according to the letter of the precept, and the corrupt glosses of the Scribes and elders upon it, of which service alone the old nature is capable. (*Marg.* and *Marg. Ref.* r, s.—*Notes, Matt.* v. 20—48. 2 *Cor.* iii. 4—6.)—'Some of "the works of the' '"flesh do not require the members of our body," ... but 'only the faculties of our minds, for their performance.' *Locke.* (*Note, Gal.* v. 19—21.)

In the flesh. (5) Εν τη σαρκι. viii. 3. 8, 9. 2 *Cor.* x. 3. *Gal.* v. 14. vi. 12. *Eph.* ii. 11. *Phil.* iii. 3, 4.—*The motions.*] "The passions." *Marg.* Τα παθηματα. viii. 18. 2 *Cor.* i. 5. *Gal.* v. 24, *et al.* Α πασχω, *patior.*—*In our members.*] Εν τοις μελεσιν. Or "by our members." See on vi. 13.—*Jam.* iv. 1.—*We were held.* (6) Καλειχομεθα. See on i. 18.—*In newness of spirit.*] Εν καινοτητι πνευματος. See on vi. 4.—*The oldness of the letter.*] Παλαιοτητι γραμματος. 2 *Cor.* iii. 6. See on ii. 27. Παλαιοτης. Here only. Παλαιος. See on vi. 6.

V. 7, 8. It might be objected to the above statement, that if those who were "under the law" inevitably remained the slaves of sin, and if none could serve God

c Matt. xix. 20. Luke x. 25—29. xv. 29. xviii. 9—12. 21. Phil. iii. 5, 6. d Matt. v. 21, &c. xv. 4—6. Mark vii. 8—13. e iii. 19, 20. x. 5. Ps. xl. 12. Gal. iii. 10. Jam. ii. 10, 11.

9 For [c] I was alive [d] without the law once: [e] but when the commandment came, [f] sin revived, [g] and I died.
10 And [h] the commandment, which

f 21—23. viii. 7. g 4. 6. *marg.* 11. iii. 20. Gal. ii. 19.

h x. 5. Lev. xviii. 5. Ez. xx. 11. Luke x. 27—29. 2 Cor. iii. 7.

"in newness of spirit," till they were "dead to the law," and it to them; surely "the law" and "sin" were in reality the same: and would not this cast a vile aspersion on the holy law of God? (*Notes*, 1—4. v. 20, 21.) To this objection, the apostle answered, with abhorrence of so blasphemous a thought, by observing, that the law and sin were diametrically opposite to each other; and that the former was suited to discover and detect the latter: (*Marg. Ref.* x.—*Note*, iii. 19, 20:) so that, in his own case, he himself should not have known the sinfulness of his thoughts, motives, inclinations, and actions, but by the law. That exact balance detected the deficiency of his obedience, and that perfect standard shewed the obliquity of his heart and life; (*Note, Dan.* v. 25—28;) as well as proved his sins to be more aggravated and numerous, than he had ever before imagined: yet, at the same time, it contained no provision of mercy or grace for his relief. Thus the most salutary laws of the community shut up the criminal in a dungeon, load him with fetters, and condemn him to death for the contrariety of his conduct to them: but the clemency of the prince alone can give him a pardon and release.—In particular, the apostle observes that, by his natural conscience without the law, he should not have known that "lust," or *coveting*, was sinful: he should not have supposed, that, while free from adultery, theft, or murder, the desire of a forbidden indulgence, or an object withheld by Providence, was criminal, even so criminal as to expose him to the curse of the law. (*Marg. Ref* y.—*Notes, Ex.* xx. 17. *Matt.* v. 27, 28.) Nay, he should not have felt so many *lustings*, or *covetings*, if the very strictness of the commandment, "Thou shalt not covet," had not given *occasion* to them. So that "sin," (his depraved nature spoken of as an agent,) traiterously watching the opportunity of destroying him, "took occasion by the commandment" to excite in his heart "all manner of concupiscence." The imagination began to rove, and the heart to hanker after forbidden objects; and so he was led to conceive of some greater satisfaction in them, than in those which were not forbidden. (*Marg. Ref.* z, a.)—That man has no deep knowledge of human nature, or the perverse wickedness of his own heart, who does not observe, or is not conscious, of this irrational propensity, to fancy that there is something exquisitely pleasurable, in what is out of our reach, or prohibited. Indeed it seems natural to expect, that it would be so with the posterity of those, who could be satisfied with no fruit in the garden of God, except that which he had forbidden: amidst the profusion of Eden perhaps that tree had been disregarded, if it had not been prohibited. (*Notes*, and *P. O. Gen.* iii. 1—6.) We readily observe this propensity in others, especially in our children; though perhaps self-love may make us blind to it in ourselves.—"For without the law sin was dead:" not only the same affections and actions could not have hurt us, if the law had not given sin its condemning power; but the sinful principle lay comparatively in a dead or dormant state; as a frozen serpent is inactive and innoxious, till the warmth enlivens it and it recovers vigour; and then, if provoked, its nature becomes apparent. (*Marg. Ref.* b.—*Note*, viii. 5—9.) Thus the spiritual precepts and awful sanctions of the law, excite the depravity of the heart by their contrariety to it; as the alkali produces an effervescence by its contrariety to the acid; and so the heart rises in blasphemous enmity to the law, and rushes more impetuously into transgression.—In what sense can this be applied to the *ceremonial* law, the ordinances of which a carnal mind might readily comply with, provided their relation to the gospel were not perceived? Does the tenth commandment belong to the *ceremonial* law? Where is the marked transition, from the *ceremonial* to the *moral* law, to be found in this discussion? Is not the apostle evidently throughout illustrating one proposition; namely, that 'those who are under the law are slaves to sin?' The inconsistency of expositors, who set out with confining the meaning to the ceremonial law, or the Mosaick dispensation; and then glide, either imperceptibly to themselves, or at least without hinting it to their readers, to the most spiritual precept of the moral law, must be obvious to every attentive student: and the perplexity which arises from this source is inexpressible.—'It is surprising to me, 'that the learned Mr. Locke, and some others after him, 'should make the sense of the passage to be, "without '"the law,"' (meaning the law given by Moses,) '"sin is '"dead," not able to hurt me; or, without the law of 'Moses, which annexes death to transgression, sin is as 'good as dead, is not able to have its will against me, 'and bring death upon me. For this is contrary to the 'apostle's peremptory assertions, that "by one man sin '"entered into the world and death by sin;" "that sin '"was in the world until," or all along before, "the law;" 'and that "death reigned from Adam to Moses." (v. 12 '—14.) How then could it be said, that sin was not able 'to hurt the apostle, or to bring death on him, or upon 'any other Jew, without the law of Moses: since "it had '"reigned unto death" so many hundred years before 'that law was given; and we are told, that the very hea-'thens, who had only the law of nature, knew the judg-'ment of God, that the transgressions of that law were 'worthy of death? (*Rom.* i. 32.)' *Guise.* (*Notes*, ii. 12—16. v. 12—14.)

Lust (7) "Concupiscence." *Marg.* Την επιθυμιαν. 8. i. 24. vi. 12. xiii. 14. The change of the words in the translation, where the same word is used in the original, often perplexes the reader. Επιθυμια, so far from meaning exclusively "lust," in the common acceptation of that term, signifies a *strong desire* of any kind; and is used in a good sense; (See on *Luke* xxii. 15;) or in a general but evil sense. (*Gal.* v. 16. *Eph.* ii. 3. 1 *Pet.* iv. 2, 3.)—*Thou shalt not covet.*] Ουκ επιθυμησεις. xiii. 9. *Matt.* v. 28. *Luke* xxii. 15. *Acts* xx. 33. *Gal.* v. 17. *Jam.* iv. 2.—*Ex.* xx. 17. *Sept.*—*Occasion.* (8) Αφορμην. 11. 2 *Cor.* v. 12. xi. 12. *Gal.* v. 13. 1 *Tim.* v. 14. Εκ απο, et ὁρμη· See on *Acts* xiv. 5.—*Wrought.*] Κατειργασατο. 13. 15. 17, 18. 20. See on ii. 9.. (*Note, Jam.* i. 13—15.)

V. 9—12. It seems evident, that the apostle in these verses, and in the subsequent part of the chapter, spoke

was ordained to life, I found *to be* unto death.

11 For [1] sin, taking occasion by the commandment, [k] deceived me, and by it slew *me*.

12 Wherefore [l] the law *is* holy; and [m] the commandment holy, and just, and good.

13 Was [n] then that which is good, made death unto me? God forbid. But [o] sin, that it might appear sin, working death in me by that which is

i e 13.
k Ge. xliv. 20. Jer. xvii. 9. xlix. 16. Ob. 3. Eph. iv. 22. Heb. iii. 13. Jam. i. 22. 26.
l 14. m. 31. xii. 2. Deut. iv. 8. x. 12, 13. Neh. ix. 13. Ps. xix. 7—12. cxix. 39. 86. 127. 128. 137. 140. 172. 1 Tim. i. 8.
m 7.
n viii. 3. Gal. iii. 21.
o 8—11. v. 20. Jam. i. 13—15.

literally of himself, and his own experience. If he personated another man, why did he not give some intimation of his design? In another place he fairly brought forward the Jew; (*Note*, ii. 17—29;) and ambiguity is no characteristick of his writings. Indeed, I apprehend, that the more humble and spiritual any Christian is, the more clearly will he perceive, that the apostle describes the experience of the true believer, from his first convictions, to his greatest progress in grace during this present imperfect state. His avowed object is to shew that the law can do nothing for a sinner, either to justify or sanctify him; and that the believer feels this daily, as long as he lives. "I was," says he, "alive "without the law once:" he was once a Pharisee, ignorant of the spirituality of the law, and only attentive to the outward letter; to the corrupt glosses of the scribes, which were suited to limit and explain away even the literal sense of the command; (*Notes*, *Matt.* v. 19—22. 33—37. 43—48. xv. 1—14;) and to ceremonies and traditions: and, having some general decency of character, without any acquaintance with his inward depravity, he concluded that his heart and life were good, and that he was in a state of acceptance with God. (*Marg. Ref.* c, d.) But when "the "commandment came" to his conscience, by the convictions of the Holy Spirit, and he perceived its righteous and extensive requirements, and its severe denunciations: he found the sinful propensities of his heart, which before seemed dormant, rise against it; and every endeavour, to fulfil its precepts, shewed him more plainly his inability to do it. 'The prohibition of what we desire makes us 'think the enjoyment of it more sweet and valuable; or 'at least provokes "the carnal mind, which is not sub-'"ject to the law of God," to a more fervent lusting after 'it. ...Sin is in scripture represented as an enemy that 'seeks our ruin and destruction, and takes all occasions to 'effect it. 23....1 *Pet.* ii. 11.' *Whitby.* (*Notes*, 7, 8. v. 20, 21.) Thus his former hopes died away; he found himself a helpless sinner under merited condemnation, and became as a dead man, except as the gospel revived him from despondency. (*Note*, *2 Cor.* v. 13—15.) Thus the law, of which the promise was, "The man that doeth these "things, shall live in them," which was originally ordained to life for holy creatures, and from which, he, though a sinner, had expected heaven, was "found to be unto "death:" even as the law of any country, which secures the lives of honest men, is "found to be unto death" by the murderer or robber. (*Marg. Ref.* f—h.)—The ceremonial law was not "ordained unto life," except as it pointed out Christ, the Substance of its shadows; and it was found unto death by none, but those who made it an appendix to the covenant of works, and rejected Christ for the sake of it: and this perfectly coincides with the interpretation above given.—Sin, the corruption of fallen nature, being averse to the holy strictness of the moral law, by its extreme deceitfulness, seduced Paul into various transgressions, and thus slew all his self-righteous hopes, and actually brought him under deeper condemnation. Not that the law *caused* this, or even *gave* any just occasion for it: but "sin *took* occasion" from it; as a wicked man takes occasion from a pious discourse, or a friendly admonition, to scoff, blaspheme, or rage the more. (*Marg. Ref.* k.—*Notes*, *Prov.* ix. 7—9. xxiii. 9. *Matt.* vii. 6. *Acts* xviii. 1—6.) The whole law must therefore be allowed to be perfectly holy, the transcript of the divine character; and each commandment, (especially that which prohibits "coveting,") most "holy," and at the utmost distance from moral evil; most "just," as requiring nothing more than what is righteously due to God and our neighbours; and most "good," as tending to the true welfare of ourselves, our families, the community, and all mankind: so that the universal observance of it would almost annihilate the evils of the world, and convert earth into heaven. (*Marg. Ref.* l, m.—*Notes*, *Ex.* xx. 1. 17. *Ps.* xix. 7—11. *Gal.* iii. 19—22. 1 *Tim.* i. 8—11.)—The apostle never passes such eulogiums on the ceremonial law, or the Mosaick dispensation: they had a temporary fitness and goodness; but they "made nothing perfect," and consisted of "carnal ordi-"nance" which continued in force "till the time of re-"formation," and no longer. (*Notes*, *Heb.* ix. 8—10.)

I was alive. (9) Εζων. 1 *Thes.* iii. 8.—*Without the law.*] Χωρις νομου. See on iii. 21.—*The commandment.*] Της ενϑολης. 8—13. *Matt.* v. 19. xv. 3. 6. *Luke* xv. 29. The tenth commandment seems to be especially intended.—*Revived.*] Ανεζησεν. xiv. 9. *Luke* xv. 24. 32. *Rev.* xx. 5.—*Occasion.* (11) Αφορμην. See on 8. 'Sin took occasion by 'the law: for both the pravity of our nature was more in-'flamed by the prohibition; and we wished it removed as 'a rub, or a block, out of the way.' *Leigh.* (*Note*, viii. 5—9.)

V. 13. The question here recurred, Was a "good" law made death to those who were under it? Was this its natural tendency and efficacy? (*Notes*, 5—8.) This conclusion the apostle rejects with detestation. Wholesome food, or a valuable medicine, through a diseased state of the body, or when taken improperly, may "occasion" death, contrary to its general and proper tendency: but poison kills, as a *cause*, by its native efficacy. The law may *occasion* death through man's depravity; but sin is the poison that *causes* death. It was not therefore the law, "but sin," which was made death to the apostle. "Sin "took occasion," from the goodness of the law, to manifest its own deformity, odiousness, and dire malignity, by "working death in him by that which was good," as an intemperate man murders himself, not by a sword or by poison, but by the wholesome gifts of a bountiful Providence. Thus, through the commandment "sin became "exceeding sinful;" that is, the odious and ruinous nature of sin, as well as the sinfulness of the human heart, were most clearly shewn; in order that the abounding

good; that sin by the commandment might become exceeding sinful.

14 For we know that [p] the law is spiritual; [q] but I am [r] carnal, [s] sold under sin.

[p] Lev. xix. 18. Deut. vi. 5. Ps. li. 6. Matt. v. 22. 28. xxii. 37—40. Heb. iv. 12.

[q] 18. 22, 23. Job xlii. 6. Ps. cxix. 25. Prov. xxx. 2. 5. Is. vi. 5. lxiv. 5, 6. Luke v. 8. vii. 6, 7. xviii. 11—14. Eph. iii. 8.

[r] Matt xvi. 23. 1 Cor iii. 1—3.

[s] 24. Gen. xxxvii. 27. 36. xl. 15. Ex. xxi. 2—6. xxii. 3. 1 Kings xxi 20. 2 Kings xvii. 17. Is. l. 1. lii. 3. Am. ii. 6. Matt. xviii. 25.

grace of God might appear the more glorious. (*Marg. Ref.*—*Note*, v. 20, 21.)

Exceeding sinful.] Καθ' ὑπερβολην ἁμαρτωλος. Ὑπερβολη, 1 *Cor.* xii. 31. 2 *Cor.* i. 8. iv. 17. xii. 7. *Gal.* i. 13. Ab ὑπερβαλλω, *Eph.* i. 19. ii. 7. iii. 19. 'Καθ' ὑπερβολην, pro 'ὑπερβαλοντως, *valde, maxime.*' Schleusner.—'Αμαρτωλος. iii. 7. v. 8. 19. See on *Luke* xv. 1. 'Ut appareret, peccatum esse maxime detestabile, et pœna dignum.' *Schleusner.*

V. 14. The apostle here proceeds to confirm his position.—"We know," says he, and allow, "that the law "is spiritual." It is not like human laws, which reach only to the outward actions, and take no cognizance of the motives, affections, and thoughts; for God chiefly respects these: (*Marg. Ref.* p.—*Notes, Ex.* xx. 1. *Deut.* vi. 5. *Ps.* li. 5, 6:) the law requires an entire conformity to the spiritual excellency of the divine perfections, and such a state of the heart, as approves itself to him, who "is a "Spirit:" and it allows of nothing but what is done from the most pure and sublime motives, and in perfect love, zeal, gratitude, and delight. Compared with this most holy rule of conduct, the apostle found that he was "car-"nal, sold under sin:" his nature was perfectly opposite to this spiritual law; and even, after all his attainments in grace, he found himself so very far short of this perfection, and in every respect so unable to attain to it, though he ardently aspired after it; that he seemed comparatively to be "carnal," and like a man who is sold against his will to a hated master, from whom he can by no means set himself at liberty. (*Marg. Ref.* q—s.)—Numbers cannot conceive, that St. Paul could mean this of himself as a confirmed believer; and, finding it to be inseparably connected with what follows, they would explain the whole of an awakened Jew, or some other convinced sinner, who is seeking justification by the "works of the law;" or at most of an unconfirmed believer. But such things are spoken, as are true of none but real Christians; and the whole is actually verified in their experience. A believer cannot willingly sell himself to work wickedness, as Ahab did; (*Note*, 1 *Kings* xxi. 25, 26;) nor will he imitate those slaves, who love their master and his service, and refuse liberty when offered to them: (*Note, Ex.* xxi. 3—6:) yet, when he compares his actual attainments with the spirituality of the law, and with his own desire and aim to obey it; he sees that he is yet to a great degree "carnal" in the state of his mind, and under the power of evil propensities, from which (like a man sold for a slave,) he cannot emancipate himself. He is "carnal" in exact proportion to the degree, in which he falls short of *perfect* conformity to the law of God: and he indignantly and reluctantly thus far serves an abhorred master; yet cannot shake off the galling chain, till his powerful and gracious Friend comes to rescue him from it. It is true, this inability lies in the remaining evil of his heart alone: yet, it is a real, but most humiliating hindrance to his serving God, as angels and the spirits of just men made perfect do; or as the Saviour did, who could say, "The prince of "this world cometh, and hath nothing in me." (*Notes, John* viii. 27—29. xiv. 29—31, *v.* 31.) To this perfect holiness the zealous believer cannot but aspire; nothing short of it will ever satisfy his "hungering and thirsting "after righteousness;" and this proves that in another sense, he is "made free from sin," that is, set at liberty from its hated dominion, and become the "servant of "righteousness." (*Note*, vi. 16—19.)—As the apostle was far more enlightened and humble than Christians in general are, doubtless this clog was more uneasy to him, than it is to them; though most of us find our lives at times greatly embittered by it. So that this energetick language, which many imagine to describe an unestablished believer's experience, or even that of an unconverted person, seems to have resulted from the extraordinary degree of St. Paul's sanctification, and the depth of his self-abasement and hatred of sin: and the reason of our not readily understanding him seems to be, because we are so far beneath him in holiness, humility, acquaintance with the spirituality of God's law, and the evil of our own hearts, and in our degree of abhorrence of moral evil. (*P. O. Matt.* viii. 5—13. *Note, Eph.* iii. 8.) In the former part of the chapter, the apostle had spoken in the past tense, "I was "alive, &c." (9): but here he uses the present, to which he uniformly adheres in what follows. He had described his state, as a blind proud Pharisee; and the manner in which he became "dead to the law," as to dependence on it for justification: (*Note, Gal.* ii. 17—21:) and here he shews, that even, as a confirmed Christian, all his hope and all his holiness must come from Christ, according to the new covenant. Thus in another place he says, "What "things were gain to me, these I *counted* loss for Christ; "yea, doubtless, and I *count* all things but loss, for the "excellency of the knowledge of Christ Jesus, &c." (*Notes, Phil.* iii. 1—11, *vv.* 7—9.)—Some indeed suppose the transition from the experience of the apostle, under his first convictions, to his subsequent conflict with indwelling sin, to be made at the next verse: but the change of tense in this place does not admit of that construction.—In the very same chapter, in which our Lord pronounces Peter "bless-"ed," as a believer, he says, "Thou savourest not the "things that be of God, but those that be of men:" (*Notes, Matt.* xvi. 17—23:) that is, thou art "*carnal*," not totally, but in a considerable degree. Thus likewise the apostle addresses the Christians at Corinth as carnal, even when he speaks to them "as babes in Christ." (*Note*, 1 *Cor.* iii. 1—3.) Humbly to confess, and deeply to lament, that we are thus "carnal and sold under sin," is very far indeed from the disposition and conduct of a willing slave to his lusts: and the readiness, with which numbers of the most eminent believers adopt the apostle's language, shews that it is very suitable to their strong feelings of abhorrence of sin, and of self-abasement. "I abhor myself "and repent in dust and ashes." (*Notes, Job* i. 1. xlii. 1—9. *P. O.* 1—6.) "Woe is me! for I am undone: for I "am a man of unclean lips." (*Note, Is.* vi. 5. *P. O.* 1—8.) "My soul cleaveth unto the dust." (*Note, Ps.* cxix. 25.) "Surely I am more brutish than any man!" (*Note, Prov.*

15 For [t] that which I do I allow not; for [u] what I would, that do I not; but [x] what I hate, that do I.

16 If then I do that which I would not, [y] I consent unto the law that *it is* good.

17 Now then [z] it is no more I that do it, but [a] sin that dwelleth in me.

18 For I know [b] that in me (that is, [c] in my flesh,) dwelleth no good thing: [d] for to will is present with me, but *how* to perform that which is good, I find not.

19 For the good that I would, I do not; but the evil which I would not, that I do.

t xiv. 22. Luke xi. 48.
* Gr. *know.* Ps. i. 6. Nah. i. 7. 2 Tim. ii. 19.
u 16. 19, 20. 1 Kings viii. 46. Ps. xix. 12. lxv. 3. cxix. 1—6. 32. 40. Ec. vii. 20. Gal. v. 17. Phil. iii. 12—14. Jam. iii. 2. 1 John i. 7, 8.
x xii. 9. Ps. xxxvi. 4. xcvii. 10. cl. 3. cxix. 104. 113. 128. 163. Prov. viii. 13. xiii. 5. Am. v. 15. Heb. i. 9. Jude 23.
y 12. 14. 22. Ps. cxix. 127, 128.
z 20. iv. 7, 8. 2 Cor. viii. 12. Phil. iii. 8, 9.
a 18. 20. 23. Jam. iv. 5, 6.
b Gen. vi 5. viii. 21. Job xiv. 4. xv. 14—16. xxv. 4. Ps. li. 5. Is. lxiv. 6. Matt. xv. 19. Mark vii. 21—23. Luke xi. 13. Eph. ii. 1—5. Tit. iii. 3. 1 Pet. iv. 2.
c 5. 28. viii. 3—13. xiii. 14. John iii. 6. Gal. v. 19—21. 24.
d 15. 19. 25. Ps. cxix. 5. 32. 40. Phil. ii. 13. iii. 12. 115—117. 173. 176. Gal. v. 17.

xxx. 2, 3.)—Indeed all the complaints of the prevalence of sin, and all the longings and pantings after holiness, and all the earnest cries for pardon, teaching, quickening grace, which pervade the book of Psalms, especially the hundred and nineteenth Psalm, are entirely coincident with this complaint of the apostle, and arise precisely from the same source; a "delight in the law of God;" and a painful consciousness of great remaining want of conformity to it. (*Notes, Ps.* cxix. 5. *Matt.* v. 6.)

Spiritual. (14) Πνευματικος. i. 11. xv. 27. 1 *Cor.* ii. 13. 15. iii. 1. ix. 11. x. 3, 4. xii. 1. xiv. 1. 37. xv. 44. 46. *Gal.* vi. 1. *Eph.* i. 3. v. 19. vi. 12. *Col.* i. 9. iii. 16. 1 *Pet.* ii. 5.—*Carnal.*] Σαρκικος. xv. 27. 1 *Cor.* iii. 1. 3, 4. ix. 11. 2 *Cor.* i. 12. x. 4. *Heb.* vii. 16. 1 *Pet.* ii. 11.—*Sold under sin.*] Πεπραμενος ὑπο την ἁμαρτιαν. *Matt.* xviii. 25, *et al.*—1 *Sam.* xxiii. 7. 1 *Kings* xxi. 25. *Is.* l. 1. lii. 3. *Sept.* Την ἁμαρτιαν, 7, 8, 9. 11. 13. 17. 20. 23.—In all these texts with the article, "the sin, which dwelleth in us," and which the apostle speaks of as a person, or agent, is evidently intended.

V. 15—17. The apostle here begins more particularly to enlarge on the conflict, which he daily maintained with the remainder of his original depravity. He was frequently tempted by "the sin that dwelt in him" into such tempers, words, or actions, as he did not approve or allow, in his renewed judgment and affections. He earnestly desired, and fully determined, if possible, to perform a perfect obedience to the law of God; but he continually fell short of this: and, while he "hated" and abhorred every kind and degree of sin, he found it impracticable wholly to avoid committing it in work, or word, or thought. In thus doing what he "hated," and desired above all things to shun, he "consented to the law, that it was good;" and as the prevailing bias of his soul was to holiness, he was evidenced by it to be a regenerate man, under the covenant of grace; so that it would not be laid to his charge, in the day of judgment, that *he* did the evil which he hated, but it would be placed to the account of "the sin, which dwelt "in him" as a detested inmate, and which he was not able to expel, though not willing to obey it. (*Marg. Ref.* —*Notes, Ps.* lxvi. 18, 19. cxix. 113. *Phil.* iii. 12—14.) The apostle certainly did not mean to excuse his sinfulness, as if he might not *justly* have been condemned for it: but to shew that "righteousness could" in no case "be "by the law;" and that, by the grace of the gospel, a man's state and character are determined, according to what *habitually* prevails in his heart and life; notwithstanding impediments and restraints. A wicked man feels some inward opposition to his crimes, from conscience, fear, or shame; and he meets with various obstacles to the gratification of his desires: yet all this is accounted for nothing, while sin habitually prevails in his heart and conduct, and he does not hate it. (*Note, Ps.* xxxvi. 3, 4.) A godly man has great hindrances in his holy progress, from indwelling sin and outward temptation: yet this is not imputed to him for *condemnation*, seeing the prevailing state of his heart and tenour of his conduct are holy. Thus Judas, in betraying Christ, acted in character, according to the habitual, though concealed, state of his heart: it was "Judas that did it:" but Peter, through sudden temptation, acted out of character, and contrary to the habitual state of his heart, in denying Christ: it was "not he, but "the sin that dwelt in him;" that is, according to the gracious tenour of the new covenant.

Allow not. (15) "I know not." *Marg.* Ου γινωσκω. *Matt.* vii. 23. *John* viii. 55. x. 14, 15. 27. 1 *Cor.* viii. 3. 2 *Tim.* ii. 19.—*Ps.* i. 6. *Sept. Notes, Ps.* i. 4—6. *Matt.* vii. 21—23. 2 *Tim.* ii. 19.—*I consent.* (16) Συμφημι. Here only.—*Dwelleth.* (17) Οικουσα. 18. 20. viii. 9. 11. 1 *Cor.* iii. 16. 1 *Tim.* vi. 16. Κατοικεω, *Eph.* iii. 17. *Col.* i. 19. ii. 9. Ενοικεω, viii. 11.

V. 18—21. The apostle "knew, that in him," as a fallen creature, apart from regenerating grace, "no good "thing," but sin and only sin was found; though its actings were more specious at one time than another. (*Notes, Gen.* vi. 5. *Jer.* xvii. 9, 10. *Matt.* xv. 15—20.) It is evident from the limitation, "that is, in my flesh," that he spoke as a believer, who had grace, as well as "sin, dwelling in "him:" for by "flesh," in this connexion, he does not mean the body as distinct from the soul, but "the old man," or unregenerate human nature, as the subsequent parts of the argument fully prove: and this nature, derived from fallen Adam, never concurs with the Holy Spirit in regeneration, or with the new man afterwards, but always strives against both. (*Marg. Ref.* b, c.—*Notes,* 5, 6. viii. 1—13. *John* iii. 6. *Gal.* v. 6—18.) The apostle became more deeply acquainted with this humiliating truth by his experience subsequent to conversion, than he had been before. Formerly he perhaps supposed, that a little good disposition, or moral ability to holiness, was in man; but this was now experimentally disproved. As regenerate, he had indeed an habitual willingness to obey the law of God, and to accomplish the good required by it: but his corrupt nature, though dethroned and crucified, made such constant opposition to this, that he could by no means perform what he aimed at. (*Marg. Ref.* d.—*Note, Phil.* ii. 12, 13.) So that, in fact, he did not fulfil that measure of good, which he was habitually desirous of doing, but in every thing fell short of his aim: and he was also frequently doing the evil, in some measure or respect, which he was habitually most bent upon avoiding. Now, as he was thus constantly baffled and obstructed, in his earnest persevering desires and endeavours to obey the law; it was

20 Now if I do that I would not, [e] it is no more I that do it, but sin that dwelleth in me.

21 I find then [f] a law, that when I would do good, [g] evil is present with me.

22 For [h] I delight in the law of God after [i] the inward man:

23 But I see [k] another law in my members, warring against the law of my mind, [l] and bringing me into captivity to the law of sin which is in my members.

24 O [m] wretched man that I am! [l] who shall deliver me from [*] the body of this death?

25 I [o] thank God, through Jesus Christ our Lord. [p] So then with the mind I myself serve the law of God; but with the flesh the law of sin.

e 17.
f 23. vi. 12. 14. viii. 2. Ps. xix. 13. cxix. 133. John viii. 34. Eph. vi. 11—13. 2 Pet. ii. 19.
g 2 Chr. xxx. 18, 19. Ps. xix. 12. xl. 12. cxix. 87. Is. vi. 5—7. Zech. iii. 1—4. Luke iv. 1, 2. Heb. ii. 17, 18. iv. 15.
h viii. 7. Job xxiii. 12. Ps. i. 2. xix. 8—10. xl. 8. cxix. 16. 24. 35. 47. 48. 72. 92. 97—104. 111. 113. 127. 167. 174. Is. li. 7. John iv. 34. Heb. viii. 10.
i ii. 29. 2 Cor. iv. 16. Eph. iii. 16. Col. iii. 9, 10. 1 Pet. iii. 4.
k 5. 21. 25. viii. 2. Ec. vii. 20. Gal. v. 17. 1 Tim. vi. 11, 12. Heb. xii. 4. Jam. iii. 2. iv. 1. 1 Pet. ii. 11.
l 14. 2 Tim. ii. 25, 26.
m viii. 26. 1 Kings viii. 38. Ps. vi. 6. xxxii. 3, 4. xxxviii. 8—10. cxix. 20. 81—83. 131. 143. 176. cxxx. 1—3. Ez. ix. 4. Matt. v. 4. 6. 2 Cor. xii. 7—9. Rev. xxi. 4.
n Deut. xxii. 26, 27. Ps. lxxi. 11. lxxii. 12. xci. 14, 15. cii. 20. Mic. vii. 19. Zech. ix. 11, 12. Luke iv. 18. 2 Cor. i. 8—10. 2 Tim. iv. 18. Tit. ii. 14. Heb. ii. 15.
* Or, *this body of death.* vi. 6. viii. 13. Col. ii. 11.
o vi. 14. 17. Ps. cvii. 15, 16. cxvi. 16, 17. Is. xii. 1. xlix. 9. 13. Matt. i. 21. 1 Cor. xv. 57. 2 Cor. ix. 15. xii. 9, 10. Eph. v. 20. Phil. iii. 3. iv. 6. Col. iii. 17. 1 Pet. ii. 5. 9.
p 15—24. Gal. v. 17—24.

evident that it was not properly he, as a believer, who did this; but the traitor and enemy that lodged within his heart. (*Note*, 15—17.) He was obliged, contrary to his habitually prevalent inclinations, to live under a sort of necessity of being sinful; and he could only persist in maintaining the conflict with his inward enemies, without being able entirely to extirpate them. (*Note*, *Ps.* cxix. 5. 2 *Cor.* vii. 1.) For indeed, he found, by painful experience, that there was "a law" imposed upon him, in his present state of warfare, that, when he was most desirous of "doing good, evil was present with him," to interrupt, intrude, baffle, discourage, and defile him. (*Marg. Ref.* f, g.)—Let any man who knows his own heart, and the *spirituality* of the law of God, compare his actual conduct, comprising his thoughts, motives, affections, words, and works, during any given time, with his purposes, prevailing desires, and earnest persevering prayers: let him take that one duty, which he especially aims to perform most perfectly, or that wrong temper, or evil propensity, which he most longs to rectify or extinguish: let him examine himself very exactly in these respects every night; and he will surely find, that he cannot but be a sinner still, and subjected to "a law, that when he would do good, evil is "present with him." God has wise reasons for permitting this to be so, especially to give us a deeper sense of the malignity of sin, and our own deep depravity, in order to commend the grace of the gospel: but those who are most acquainted with the excellency of the law, and most diligently aim in every thing to obey it, will be most deeply conscious that the case is actually thus with *them*, whatever their opinion may be of those, whom they suppose to be more eminent Christians.—This opposition to sin, however, though in a measure unsuccessful; and this humiliating and distressing disappointment, respecting the object of their most ardent desires; must not be confounded with the willing slavery of sin, and the convenient *excuse* of indwelling depravity. The apostle "daily exercised him-"self to have a conscience void of offence towards God "and man:" and could call others to witness, "how "holily, and justly, and unblameably, he had behaved "among them." Yet this was not inconsistent with his being deeply humbled in the sight of God, by the consciousness of wandering thoughts in prayer, want of fervour, of love and gratitude to God, of zeal for his glory, and of enlarged goodwill to men; the rising of evil tempers, the intrusion of vain imaginations, and the intermixture of selfish motives. (*Notes*, *Acts* xxiv. 10—21, *v.* 16. 1 *Thes.* ii. 9—12.) All these are "sin," and as such hated and abhorred, in proportion to the degree of a man's sanctification: (*Note*, *Ps.* cxix. 113:) yet no mere man on earth, after all possible diligence, watchfulness, fasting, and prayer, could truly say, that, in these respects, he was perfectly free from sin, in his worship and obedience. So that, even the person who is not conscious of at any time neglecting one duty, or committing one actual transgression, in word or deed, (which is *at least* a most uncommon case,) yet, aspiring to be holy as an angel, or as Jesus Christ was, will very painfully feel, that "he doeth not "the things that he would;" and will "find a law, that "when he would do good, evil is present with him:" and the more spiritual the services are in which he engages, the greater clog and hindrance will it be to him. Had the apostle intended to describe the case of any of those, however distinguished, who habitually live in sin, against the conviction of their own judgment and conscience; it cannot be conceived, that he would not, with his usual concise energy, have reprobated their conduct, as far more aggravated, than that of ignorant and thoughtless transgressors: but nothing of this kind appears; on the contrary, he leads on the character, which he is describing, to exultation and joy in believing. (*Notes*, 22—25. viii. 1, 2.)

To will. (18) Το θελειν. 19. 21. *Phil.* ii. 13.—*Is present.* Παρακειται. 21. Here only. Προκειται, 2 *Cor.* viii. 12.—*A law.* (21) Τον νομον. 23. 25. viii. 2.—Men, in various respects, do those things *voluntarily;* which yet they are very reluctant to do, and perhaps previously had resolved not to do. 'Και γαρ εγω σοι δωκα εκων, ακοντι δε θυμῳ.' Homer. '*I indeed willingly gave unto thee, but with* '*an unwilling mind.*' This unwilling willingness pervades a great proportion of human actions. 'I really could not 'refuse him.'—'I could not, as I was circumstanced, do 'otherwise.' So that free-agency and responsibility still remain the same notwithstanding this "*law*, that when we "would do good, evil is present with us."

V. 22—25. By "the inward man," the apostle must mean the soul, as renewed by divine grace. He alone uses the term; and he uses it concerning believers only. (*Notes*, ii. 25—29. 2 *Cor.* iv. 13—18, *v.* 16. *Eph.* iii. 14—19, *v.* 16.) The affections and faculties of the soul in fallen man, are more opposite to the law of God, than the bodily appetites; nay, the latter are not sinful, except as improperly gratified through the lusts of the heart. (*Notes*, vi. 12, 13. 16—19. *Gal.* v. 16—21. *Jam.* i. 13—15.) But to approve, and even "delight in, the law of God," according to the habitual judgment and affections of the soul, through a kind of spiritual sympathy, or congeniality of heart with

CHAP. VIII

Those who are in Christ, and walk after the Spirit, are free from condemnation, 1—4. The carnal mind, and the spiritual mind distinguished, so that they only are the children of God, who have the Spirit of Christ, are "led by the Spirit," and mortify the flesh, 9—14. "The Spirit of adoption" testifies with their spirit, and marks them as children and heirs of God; though now exposed to suffering, 15—18. The creation, through man's sin, is subject to vanity, and waits for deliverance at "the manifestation of the children of "God," 19—22; who "groan being burdened," and are saved in hope, and patiently expect deliverance,

its most strict and holy requirements, must be peculiar to the regenerate; nay, it must imply a high degree of sanctification. This the apostle had attained to: yet he "found another law in his members," the constituent parts of the old man, (*Note*, vi. 5—7,) which continually enjoined a conduct, or suggested inclinations, contrary to "the law of his mind;" and this tended to "bring him "into captivity to the law of sin," and in some cases for a time it produced that effect. This painful conflict was more grievous to him, than all his other trials: so that he was led to bemoan himself as "a wretched man," who was constrained, by a kind of necessity which he found it impossible to escape from, to be and to do what he most abhorred. This extorted a bitter complaint, which neither bonds, nor stripes, nor tortures, could have done; and, with a sort of holy impatience and eagerness, he exclaimed, "O wretched man that I am! who shall deliver "me from the body of this death?" (*Notes*, viii. 18—23. 2 *Cor.* xii. 7—10.) For the sin "which dwelt in him" clogged his motions, offended his senses, and was a nuisance to him, as a spiritual man; even as if any one should be forced to drag about with him a putrefying corpse, as, by a refinement of cruelty, some have been sentenced to do. He found by experience that he could not deliver himself; and the law, instead of delivering him, *seemed* to make the case still worse: (*Notes*, 9—12. viii. 3, 4:) but this made him the more fervently to thank God, for the method of salvation revealed through Jesus Christ; which gave him earnests and sure hopes, of final and complete deliverance from this enemy, and a triumphant victory in this spiritual warfare.—"So then," says he, "I myself with my mind" (my prevailing judgment, affections, and purposes, as a regenerate man,) "serve and obey the law of God:" but with the flesh, the carnal nature, the remains of depravity, "I serve the law of sin," or that "law which wars against "the law of my mind." Before conversion, the whole man serves this law, with a very feeble opposition from conscience, fear, and shame: but, at length, the usurper is dethroned, and grace reigns in the heart. Yet still the usurper lurks in the kingdom, reigns over his own party, makes war, creates immense disturbance, and gains temporary advantages; but he is hated, opposed, proscribed, and shall die. (*Note, Gal.* v. 22—26.)—*Delight in the law of God.* (22) 'This is so sure a trace of real piety, 'and is represented in scripture as in this view so decisive; 'that if it be supposed a true representation of a cha-'racter, we must surely allow it to have been that of a 'truly good man.' *Doddridge.* It is especially spoken of Christ; and of the man after God's own heart, as the type of him. (*Notes*, *Ps.* xl. 6—8. cxii. 1. cxix. 47, 48. 92. 97—100. 111.) It is the effect of "the law being written "in the heart;" and it is the direct opposite of "the "carnal mind, which is enmity against God; for that is "not subject to the law of God, nor indeed can be." (*Notes*, viii. 5—9. *Jer.* xxxi. 31—34. *Heb.* viii. 7—13. x. 5—18.) "Consenting to the law that it is good;" "de-"lighting in" the holy, just, good, and spiritual law of God; hating all evil; loving all good; and being deeply distressed at not being able to do the good which is loved, are all exclusively peculiar to the regenerate, and widely different from a heathen's saying in one particular: 'I see and approve the better, but follow the worse;' which in fact any man might say. 'Araspas' (in Xenophon) 'complains of two souls contending within him, which 'contains an agreeable illustration of this paragraph.' *Doddridge.* But in the case of Araspas, the conflict was between *ambition* and *sensual indulgence*, equally corrupt principles; not between "delight in the holy law of God," and the opposition of remaining depravity to earnest endeavours after perfect conformity to it. Indeed, such a conflict as is here described, must exist where sin is hated, and "the law of God delighted in," till holiness is perfected. "Abhorrence of evil" must increase in proportion to the love of God and holiness; so that the least degree of evil rising in the heart, and escaping from the lips, in some passionate or vain word, will necessarily more grieve and burden an eminent saint, than perhaps the grossest crimes did before his conversion: even as a speck of dirt gives more uneasiness to a very cleanly person, than the most squalid filthiness does to those, who are used to live in it as their element. (*Note, Ez.* xi. 17—20.)—There is, therefore, no need to have recourse to such unnatural expedients in expounding this chapter, as to imagine, that when the apostle said, "I myself," he meant some other person of a widely different character; or the whole family of Abraham, before and under the law. However these theories have been sanctioned by eminent names, they go upon suppositions, for which the scripture gives not the least ground; and which are wholly unprecedented and unparalleled, in the writings of any good author, sacred or profane. No doubt, numbers have perverted the words of the apostle: and it is fairly allowed, that no man, who is not himself engaged in this conflict, can clearly understand his meaning, or fully enter into those feelings which dictated his energetick language. But, as to the former case, those who want an excuse for sin, "*wrest* the other scriptures also to their own destruction:" (*Note*, 2 *Pet.* iii. 14—16:) and as to the latter, "the secret "of the LORD is with them that fear him;" and "the "heart knoweth his own bitterness, and a stranger doth "not intermeddle with his joy." (*Notes*, *Ps.* xxv. 14. *Prov.* xiv. 10.) It cannot be expected, that a man, who never saw war, could enter into the feelings, and fully understand the ardent language, of an experienced soldier, when he related all his conflicts, dangers, hardships, terrors, narrow escapes, victories, and triumphs. But I apprehend, that many pious persons exclude themselves from the rich source of instruction and consolation, in their war-

23—25; the Holy Spirit aiding their prayers, and thus rendering them acceptable, 26, 27. All things work together for the good of those who love God, as "called according to his purpose," which springs from their predestination to life, 28—31; and is secured by the death, resurrection, and intercession of Christ, 32—34. Nothing shall separate them from the love of God through Christ, 35—39.

fare, provided for them in this chapter, either from fear lest others should pervert it to bad purposes; or because men of great name have affected to reprobate the evidently obvious interpretation, and have tried to force some other meaning upon the words, of which it is impossible they can admit. (*Notes, Ps.* cxix. 81—83. 97—100. 131. 173—176.)

I delight. (22) Συνηδομαι. Here only. Ex συν, et ἡδομαι, *delector.* Ἡδυς, *dulcis.* Ἡδιςα, 2 *Cor.* xii. 9.—*The inner man.*] Τον εσω ανθρωπον. 2 *Cor.* iv. 16. *Eph.* iii. 16. Ὁ κρυπτος της καρδιας ανθρωπος, 1 *Pet.* iii. 4.—*Warring against.* (23) Αντιςρατευομενον. Here only. Ex αντι, et ςρατευω, 1 *Cor.* ix. 7. 2 *Cor.* x. 3. *Jam.* iv. 1.—*Bringing into captivity.*] Αιχμαλωτιζοντα. *Luke* xxi. 24. 2 *Cor.* x. 5. Αιχμαλωτος, *Luke* iv. 18.—*To the law of sin.*] Τῳ νομῳ της αμαρτιας. 25. viii. 2. See on 14, and 21.—*O wretched man that I am.* (24) Ταλαιπωρος εγω ανθρωπος. *Rev.* iii. 17. Not elsewhere, Ταλαιπωρια· See on iii. 16.—*Shall deliver.*] Ῥυσεται. xi. 26. xv. 31. *Matt.* vi. 13. xxvii. 43. *Luke* i. 74. xi. 4. 1 *Thes.* i. 10. 2 *Tim.* iv. 17, 18. 2 *Pet.* ii. 7. 9.—*The body of this death.*] Τε σωματος τε θανατε τετε. vi. 6. viii. 6. 13. *Col.* ii. 11.—*With my mind.* (25) Τῳ νοι. Τῳ νομῳ τε νοος με, 23.—Αδοκιμον νεν· See on i. 28.—Τε νοος της σαρκος, *Col.* ii. 18.—Μεμιανται αυτων και ὁ νες και ἡ συνειδησις, *Tit.* i. 15. The mind to serve God must be a direct contrast to all these.

PRACTICAL OBSERVATIONS

V. 1—6.

We stand in such a relation to the holy law of God, as the rule of our present conduct and future judgment, that none but he who formed the union can dissolve it: and, unless "we become dead to the law by the body of Christ," renouncing all expectations from it, that we may be united to Him, who "died for our sins and rose again for our justification," we must inevitably abide under the dominion of sin, and the curse of the law for ever.—If, however, we are thus delivered, it is not in order to our being "lawless;" (*Note,* 1 *Cor.* ix. 19—23, *v.* 21;) but that the Spirit of Christ dwelling in us may write the law in our hearts, and enable us to bring forth the fruits of holy obedience, to the glory of God. Indeed this is absolutely necessary, in order to our serving God with that "newness "of spirit," which the law itself demands; by enjoining "the love of God with the whole heart," and the "love "of our neighbour as ourselves;" for sanctifying grace comes only by the new covenant, without which we fallen creatures must continue "in the flesh;" and our natural "concupiscence" will work against the law "to bring "forth fruit unto death;" so that nothing more than a formal obedience to the outward letter of any precept, can be performed by us, without the renovating, new creating grace of the new covenant. (*Notes,* 2 *Cor.* v. 17. *Eph.* ii. 4—10, *v.* 10.)

V. 7—13.

It is not the fault of the holy law of God, that it cannot justify or sanctify a sinner: nay, it is the necessary effect of its perfection, by which it detects and condemns the least degree of evil, and leaves the transgressor to *merited* ruin without help or remedy: and the better the law is, the more righteous is the doom of those who break it. We should therefore be very careful while shewing the impossibility of salvation by the law, to avoid all expressions which so much as *seem* derogatory to it. On the contrary, we ought to bear decided testimony to its equity, spirituality, and excellency; and shew that it is, on that very account, suited to convince the sinner of the danger of his case, and even to render it still worse, so long as he foolishly cleaves to the law, and depends on it. For no man could expect to be either justified or sanctified by a broken law, or according to a forfeited covenant, were he not ignorant of the law, and of himself as compared with it: so that the proudest Pharisee on earth would from his towering height of vain confidence, sink into despair; if the commandments of God were once discovered to his soul, in all their spirituality and excellency, without a correspondent view of the salvation of Christ. Ten thousand unobserved transgressions would stand in dread array against him; his former foibles and infirmities, as he thought them, would appear desperate rebellion, ingratitude, and enmity; his admired duties would appear loathsome, through pride, selfishness, and hypocrisy; and the dormant lusts of his heart, which secular motives or carnal hopes had restrained, would burst forth into enmity against God, disdain subjection to his law, "work in him all "manner of concupiscence," and concur in slaying his hope and his soul. (*Note, John* xvi. 8—11.) Thus the law, which was "ordained unto life, would be found to be "unto death;" through the deceitfulness of sin, and the unsuspected and desperate wickedness of his heart, "working death in him by that which was good," and making manifest its own "exceeding sinfulness." Thus a proper knowledge of the holy law of God is the two-edged sword, which gives the death-wound both to self-righteousness, and to antinomianism: for it is perfectly fit to be the rule of our duty, to be written in our hearts, and obeyed in our lives, for the very same reasons on account of which it cannot justify or save us.

V. 14—25.

Every believer knows a little of the things spoken of by the apostle in these verses, when he first flees for refuge to the hope of the gospel; but his subsequent experience gives him still further insight into them. He is now in a measure "spiritual;" yet, in comparison with the spiritual requirements of the law, and the best desires of his heart, he must confess that he "is carnal and sold under "sin;" and he groans under that clog and those fetters, which, as it were, chain him to the earth, and prevent him from mounting heavenward as he longs to do. "He con-"sents to the law that it is good," yea, "he delights in "it after the inward man:" he would do the good it requires; he allows of no violation of it; he wants no change in it, but longs to have his heart brought into a

[a] 33, 34. iv. 7, 8. v. 1. viii. 17. 20. Is. liv. 17. John iii. 18, 19. v. 24. Gal. iii. 13. [b] xvi. 7. John xiv. 20. xv. 4. 1 Cor. i. 30. xv. 22. 2 Cor. v. 17. xii. 2. Gal. ii. 28. Phil. iii. 9. [c] 4. 14. Gal. v. 16. 25. Tit. ii. 11—14.

THERE is therefore now [a] no condemnation to them which are [b] in Christ Jesus, [c] who walk not after the flesh, but after the spirit.

2 For [d] the law of [e] the Spirit of life in Christ Jesus [f] hath made me free from [g] the law of sin and death.

[d] iii. 27. [e] 10, 11. John iv. 10. 14. vi. 63. vii. 38, 39. 1 Cor. xv. 45. 2 Cor. iii. 6. Rev. xi. 11. xxii. 1. [f] vi. 18. 22. Ps. ii. 12. John viii. 32. 2 Cor. iii. 17. Gal. v. 1. [g] v. 21. vii. 21. 25.

perfect conformity to it; he abhors all sin, and would serve God as angels do; he watches, prays, strives, and uses every means for this purpose: yet, after persevering in this course, perhaps during a long course of years, he finds that he cannot attain to perfection. (*Note, Phil.* iii. 12—14.) Still he sins against his own allowance; he does what he hates, and longs to be preserved from: his will often changes, like the weather-cock with the wind: that which on his knees he most ardently prayed against, and dreaded more than pain or death, in the hour of temptation he is betrayed into: his resolutions melt like the firm ice before the noon-day sun, and he is counteracted in obeying the dictates of "the law of his mind," by "the "law of sin," pervading both body and soul; so that he cannot perform that which he is most earnestly willing to do. (*Notes, Matt.* xxvi. 30—35. 40, 41. 69—75.) His views of the beauty of holiness and the excellency of the law, and of his own obligations to obedience, and his pantings after perfect purity, increase as "he grows in grace:" so that he seems further from the mark than ever, when at the height of his attainments in this present world. He is more deeply convinced as he proceeds, that "in him," as a fallen sinner, "dwelleth no good thing;" that, from depraved nature, evil alone can proceed; that the law can only condemn him; and that 'none but Jesus can do 'helpless sinners good.' This conflict sometimes renders him weary of life, and even impatient of living: he could be content to suffer, but he can scarcely bear the thought of continuing a self-abhorred sinner: he groans out frequently, "O wretched man, that I am!" while he drags about with him the detested "body of sin and death," from which he can obtain no deliverance: and did he not firmly trust in the mercy and grace of God through Jesus Christ, his case would be most deplorable. But, with this hope, prospect, and support, he manfully sustains the conflict; he rejoices amidst his humiliations; his groans and tears are mingled with hallelujahs, and his conscious guilt and depravity render the Redeemer's love, and complete salvation, doubly precious to his soul. His very anguish from such a source is the pledge of his felicity: having wrestled and prevailed for the blessing, and seen the face of Emmanuel in peace, he goes on his way *halting*. (*P. O. Gen.* xxxii. 13—32.) His complaints, yea, his unallowed and deeply repented sins, are preparing him for singing more loudly and sweetly, "Worthy is the Lamb "that was slain:" and, like the dissonance attending on the tuning of a musical instrument, make way for more delightful melody; when patience shall have had its perfect work, and he shall have "overcome by the blood of "the Lamb, and by the word of his testimony." (*Notes*, viii. 32—39. *Rev.* vii. 13—17.) In the mean time, it shall be graciously pleaded in his behalf, that "it was not *he*, "but sin that dwelt in him."—But, if a man speak on this subject with indifference or with satisfaction; if "sin dwell-"ing in him" be the excuse for crimes committed, without remorse or godly sorrow; if he "allow the evil, and "desire not the good," presuming that he has all things in Christ; if, instead of consenting to the goodness of the law, condemning himself, and loathing his sins, he depreciates the law and extenuates his own guilt; if his utmost willingness be to escape hell at any rate, without longing to be holy according to the spiritual and good law of God; if he do not "delight in it after the inward man," nor serve it with the prevailing desire of his mind, but willingly "serve the law of sin:" then doubtless he is "with-"out Christ," whose name he profanes; he is under the law which he hates; and his presumptuous confidence and quietness only prove, that he is given over to "a strong "delusion to believe a lie." Nor does this much disputed and abused chapter more evidently condemn the hope of the proudest Pharisee on earth, than it does that of such a professor of evangelical truth.

NOTES.

CHAP. VIII. V. 1, 2. The apostle had shewn, that the believer, being earnestly desirous of obeying the holy law of God, was graciously accepted in Christ; and his failures were ascribed to "sin dwelling in him," against his habitual and prevalent inclination, and so not imputed to him: and he here proceeds more fully to state this privilege. (*Notes*, vii. 15—25.) While men continue "under "the law," as a covenant, every failure is imputed to them for condemnation: but when they "become dead to the "law," and one with Christ, they are "in him" by faith, as their Refuge from day to day; and there is no condemnation for them. All their past sins are blotted out; they are fully justified; and, continually exercising repentance, and faith in his blood and righteousness, their lamented transgressions and deficiencies are pardoned. Thus they are preserved from condemnation, and shall be to the end, and for ever. (*Marg. Ref.* a, b.—*Notes*, 32—39. iv. 6—8. *Is.* liv. 15—17. *John* v. 24—27. x. 26—31.) Their character and conduct likewise distinguish them: for, notwithstanding their painful conflict with in-dwelling sin, they do "not walk" after the dictates of corrupt nature, but are habitually influenced by the new principle, communicated in regeneration: for "that which is born "of the Spirit, is spirit." (*Marg. Ref.* c.) Corrupt nature, "the sin which dwelleth in them," as "the law of sin "and death," (*Note*, vii. 22—25,) once commanded their willing service; but regenerating grace, by "the Spirit "of life in Christ Jesus," and by means of the gospel, has dethroned the usurper sin, and made them free from his law, by efficaciously inducing a contrary conduct. (*Marg. Ref.* e—g.—*Notes*, vi. 16—23. *John* viii. 30—36. 2 *Cor.* iii. 17, 18.) So that, though the remaining power of sin greatly harasses them, and in some instances prevails; yet, on the whole, they are enabled successfully to resist its authority, and to "walk at liberty" in obedience to God's commandments.—Some explain "the law of the "Spirit of life," of the doctrine of the gospel, through which the Spirit is communicated, rather than of his com-

3 For [b] what the law could not do, in that it was weak through the flesh, [i] God sending his own Son, [k] in the likeness of sinful flesh, and [*] for sin, [l] condemned sin in the flesh;

4 That [m] the righteousness of the law might be fulfilled in us, [n] who walk not after the flesh, but after the Spirit.

5 For they [o] that are after the flesh do [p] mind the things of the flesh; but they that are after the Spirit, [q] the things of the Spirit.

6 [r] For [†] to be carnally minded *is* death: but [‡] to be spiritually minded *is* [s] life and peace.

7 Because [t] the carnal mind *is* enmity against God: [u] for it is not subject to the law of God, [x] neither indeed can be.

b Gen. xx. 20. vii. 5—11. Gal. iii. 21. Heb. vii. 18, 19. x. 1—10. 14.
i 32. John iii. 14—17. Gal. iv 4, 5. 1 John iv. 10—14.
k ix. 3. Mark xv. 27, 28. John ix. 24.
* Or, *by a sacrifice for sin.* 2 Cor. v. 21. Gal. iii. 13.
l vi. 6. 1 Pet. ii. 24. iv. 1, 2.
m Gal. v. 22—24. Eph. v. 26, 27. Col. i. 22. Heb. xii. 23. 1 John iii. 2. Jude 24. 2 Pet. ii. 10.
n 1.
o 12, 13. John iii. 6. 2 Cor. x. 3.
p 6, 7. Mark viii. 33. 1 Cor. ii. 14. Phil. iii. 18, 19.
q 9. 14. 1 Cor. ii. 15. Gal. v. 22—25. Eph. v. 9. Col. iii. 1—3.
r 13. vi. 21. 23. vii. 5. 11. Gal. vi. 8. Jam. i. 14, 15.
† Gr. *the minding of the flesh.* xiii. 14.
‡ Gr. *the minding of the Spirit.*
s v. 1. 10. xiv. 17. John xiv. 6. 27. xvii. 3. Gal. v. 22.
t i. 28. 30. v. 10. Ex. xx. 5. 2 Chr. xix. 2. Ps. liii. 1. John vii. 7. xv. 23, 24. Eph. iv. 18, 19. Col. i. 21. 2 Tim. iii. 4. Jam. iv. 4. 1 John ii. 15, 16.
u 4. iii. 31. vii. 7—14. 22. Matt. v. 19. 1 Cor. ix. 21. Gal. v. 22, 23. Heb. viii. 10.
x Jer. xiii. 23. Matt. xii. 34. 1 Cor. ii. 14. 2 Pet. ii. 14.

manding influence in the believer's soul: but the latter is the more exact contrast to the "law of sin and death," from which he is by divine grace effectually set at liberty. —'To be in Christ,' says M. Le Clerc, 'is often used by 'St. Paul, for being a Christian: ...but if he means only 'Christians by profession, or by only being members of 'the Christian church; this will by no means agree with 'this place, or any other of like nature: since freedom 'from condemnation and other benefits conferred on us by 'Jesus Christ, will not follow our being Christians in this 'sense; but upon a lively faith in Christ, our union to him 'by the Spirit, and our being so in him as to become 'new creatures. (9. 2 *Cor.* v. 17. *Gal.* v. 6.) ...The Spirit 'of Christ giving me a new life, is now another law, or 'rule of my actions, freeing me from the motions and 'power of sin, to which I was subject whilst under the 'law; and from the death to which that subjected me.' *Whitby.*—They who "are in Christ," are true Christians; "they walk not after the flesh, but after the Spirit;" this describes their character: and it is their grand privilege, that "there is no condemnation for them." (*Notes, John* xiv. 18—20. xv. 2—8. 1 *Cor.* i. 26—31. 2 *Cor.* v. 17. *Gal.* iii. 26—29. *Phil.* iii. 8—11.)

Therefore. (1) Αρα. "Truly, verily."—*In Christ Jesus.*] Εν Χριστῳ Ιησυ. xvi. 7. 1 *Cor.* i. 30. 2 *Cor.* v. 17. xii. 2. *Gal.* iii. 28.—*After the flesh.*] Κατα σαρκα.—*After the spirit.*] Κατα πνευμα. 4. 5. 13. See on i. 3, 4.—*The law of the Spirit of life.* (2) Ὁ νομος τυ Πνευματος της ζωης.—See on vii. 23.—Πνευμα της ζωης, 10, 11. 1 *Cor.* xv. 45. 1 *Pet.* iii. 18. "The Spirit of the life, which is in Christ "Jesus." (*Notes,* 10, 11. *John* iv. 10—15, *v.* 15. *Rev.* xxii. 1.)—*Hath made me free.*] Ηλευθερωσε με. See on vi. 18.—*The law of sin and death.*] Τυ νομυ της αμαρτιας και τυ θανατυ. See vii. 23.

V. 3, 4. The good and perfect law of God was "weak "through the flesh," or by means of man's depravity: so that it was "impossible" for it to bring man to holiness or liberty, any more than to justify him: even as the most salutary laws of the land cannot make men honest. They can only declare how they ought to act, and denounce penalties against transgressors; but they cannot change the heart: and therefore men's impetuous passions break through the feeble restraint, without regard to consequences; as the vehement torrent of a swollen river breaks through or overflows the mound, which was placed to impede its course. (*Marg. Ref.* h.) As therefore, the law was wholly inadequate to man's necessity; God was pleased, in infinite mercy, to send his own Son, to assume our nature, and appear "in the likeness of sinful flesh." Though free from sin, he became subject to those infirmities, to which through sin we are exposed; he was accused of many crimes, and "numbered with trans-"gressors;" and he was punished by the Father, as our Surety, as if he had been the greatest of sinners. Thus he was appointed "for sin," or "for a sin-offering;" that God, having "condemned sin in the flesh," and shewn his abhorrence of it, by the sufferings of his Son in our flesh, might pardon and justify the believer's person, and execute the sentence of condemnation on his corrupt nature, by its crucifixion and destruction; (*Marg. Ref.* i—l;) that, as the consequence of this, through his mercy and grace, even the very "righteousness" required by "the law," might be fully written in our hearts, and habitually, in all its parts, performed in our lives, though too imperfectly to justify us; and that, hereafter we might be perfectly conformed to the holy law, in its substantial requirement of perfect love to God and his creatures, and obey it fully for evermore. (*Marg. Ref.* n, o.) —Many expositors explain this of Christ, as One with his people, having fulfilled the righteousness of the law in their stead; and of its imputation to those, who walk after the Spirit. But the former sense seems more obvious, and best to answer the apostle's design; who was proving, that deliverance from the law as a covenant was necessary, in order to our obeying the law as a rule. (*Notes,* vii. 5, 6. *Gal.* ii. 17—21.) 'Sanctification, begun in us, is 'the sure evidence of our union with Christ; which is 'the richest fruit of a holy life.' *Beza.*—The completion, however, of sanctification seems especially intended. (*Notes, Eph.* v. 22—27. *Col.* i. 21—23. *Jude* 22—25.)

What the law could not do. (3) Το αδυνατον τυ νομυ. *Matt.* xix. 26. *Heb.* vi. 4. 18. x. 4. xi. 6. Αδυνατεω· See on *Luke* i. 37.—*In the likeness of sinful flesh.*] Εν ὁμοιωματι σαρκος αμαρτιας. "In the likeness of flesh of sin." i. 23. vi. 5. *Phil.* ii. 7.—*For sin.*] "By a sacrifice for "sin." *Marg.* Περι αμαρτιας. *Heb.* x. 6. 18.—*Lev.* v. 11. 13. vi. 25. *Num.* viii. 8. *Ps.* xl. 6. *Sept.* חַטָּאת.—*Condemned sin.*] Κατεκρινε την αμαρτιαν. See on vii. 13.—*The righteousness,* &c. (4) Το δικαιωμα. ii. 26. v. 16. 18. See on i. 32.

V. 5—9. The discrimination of character, before referred to, is here more fully stated. "The flesh," in this connexion, cannot mean the body, as opposed to the soul: for "out of man's *heart* proceed, adulteries, fornications, "and drunkenness;" and, on the other hand, "pride, "envy, hatred, are works of the flesh." (*Marg. Ref.* o.—*Notes, Matt.* xv. 15—20. *Gal.* v. 19—21.) That wickedness, the seat of which is immediately in the soul, is more

y 8. vii. 5. John iii. 3, 6.
z Matt. iii. 17. John viii. 29.
a Cor. vii. 32. Phil. iv. 18. Col. i. 10. iii. 20. 1 Thes. iv. 1. Heb. xi. 5, 6. xiii. 16, 21. 1 John iii. 22.
b 11. Luke xi. 13. 1 Cor. iii. 16. vi. 19. 2 Cor. vi. 16. Eph. i. 13. 17, 18. ii. 22. 2 Tim. i. 14. 1 John iii. 24. iv. 4. Jude 19—21.

8 So then [y] they that are in the flesh cannot [z] please God.

9 But [a] ye are not in the flesh, but in the Spirit, [b] if so be that the Spirit of God dwell in you. Now if any man have not [c] the Spirit of Christ, [d] he is none of his.

10 And [e] if Christ *be* in you, [f] the

c John iii. 34. Gal. iv. 6. Phil. i. 19. 1 Pet. i. 11.
d John xvii. 9, 10. 1 Cor. iii. 21—23. xv. 23. 2 Cor. x. 7. Gal. v. 24. Rev. xiii. 8. xx. 15.
e John vi. 56. xiv. 20. 23. xv. 5. xvii. 23. 2 Cor. xiii. 5. Eph. iii. 17. Col. i. 27.
f 11. v. 12. 2 Cor. iv. 11. v. 1—4. 1 Thes. iv. 16. Heb. ix. 27. 2 Pet. i. 13, 14. Rev. xiv. 13.

contrary to the image and glory of God, than that in which the body seems more concerned: but indeed the body is no more than the instrument, and the soul is the agent, in every sin. (*Note*, vi. 12, 13.) The soul of an ungodly man is not "spiritual," but *carnal;* "that which is born "of the flesh is flesh." (*Note, John* iii. 6.) By "the "flesh" we must, therefore, understand corrupt nature, as derived from Adam to all his posterity: and perhaps this term is used, because the soul is become the caterer to man's animal appetites, as well as depraved in all other respects; so that the whole man is, as it were, immersed and sunk in the flesh. They therefore, who are "born after "the flesh," but not "after the Spirit," and who go after the leadings of the flesh, "*mind* the things of the flesh:" they are sagacious about them; they choose, desire, pursue, savour, and delight in them: they seek their happiness in the riches, pleasures, honours, and perishing vanities of the world; or in things of an unholy nature, or in things which must be left at death, and which bear no relation to heavenly felicity. About these, their abilities, imaginations, contrivance, and time are employed; and they give them a decided preference to "spiritual things," in their habitual judgment and conduct. But those who are "born of the Spirit," and walk after the leadings of the new and spiritual nature, understand, choose, pursue, relish, and supremely value such things as pertain to the spiritual and divine life, and such as will endure for ever. The favour of God, communion with him, renewal to his image, and a life spent to his glory, chiefly occupy their imaginations, desires, plans, and pursuits; and have the pre-eminent place in their choice and conduct, notwithstanding all the opposition from indwelling sin. (*Marg. Ref.* p, q.—*Notes*, 1, 2. *2 Cor.* iv. 13—18. *Col.* iii. 1—4.) This habitual prevalence stamps the character, as *carnal* or *spiritual:* so that, if a man be "carnal," in the prevailing judgment, temper, and affections of his mind, he is under condemnation, dead in sin, and meet for destruction: but if he be "spiritual," in the habitual, prevailing temper of his soul, he is evidently alive to God, and at peace with him; and the spiritual mind is, in proportion as it prevails, the very essence of life and peace. (*Marg. Ref.* r.—*Note*, vii. 13, 14.) The importance of this distinction is manifest, "because the carnal mind is enmity "against God:" man's apostasy originated in his preferring the satisfaction to be found in the creatures through disobedience, to the felicity to be enjoyed in God by obedience. This is in fact the *universal idolatry:* and men thus preferring self-satisfaction, and created good, to the favour and service of God, not only rebel against him, but become enemies to him, and "haters" of him. For, his holy law demanding their whole heart, and forbidding their favourite pursuits; and all his perfections being engaged to execute vengeance on transgressors; "the carnal "mind," disdaining controul, being wholly averse from the service of God, and bent on sinful indulgence, rises in enmity against his authority, precepts, threatenings, power, and perfections. Therefore, "the carnal mind is "not subject to the divine law, and indeed cannot be;" it is *morally* unable to do any thing but revolt against it, and refuse obedience to it. (*Marg. Ref.* t—x.—*Notes*, vii. 7—12.) An enemy may be reconciled, a carnal man may become spiritual; but "enmity" in the abstract cannot be reconciled, and therefore the carnal mind must be crucified and destroyed: (*Notes*, vi. 5—7. *Gal.* v. 22—26;) and, as no rational creature of God can please him, who refuses subjection to the holy law; it is evident, that unregenerate men "cannot please God," in any of their services, by whatever name they are called. Thus evangelical religion is equally remote from self-righteousness, which cleaves to the law as *a covenant;* and to antinomianism, which rejects it as *a rule:* for, not being subject to the law, men "cannot please God." (*Marg. Ref.* y, z.) —"But," says the apostle, "Ye are not in the flesh, but "in the spirit," regenerate and spiritual, and therefore willingly, though not perfectly, subject to the law, "if so "be, the Spirit of God dwell in you:" but if any man, Jew, Gentile, or nominal Christian, remain destitute of the sanctifying Spirit of Christ, he certainly does not belong to him, as one of his accepted disciples, and, dying in that state, he must perish as an enemy of God. (*Marg. Ref.* c, d.)—If "the flesh" be explained of the *body*, as distinguished from the *soul*, or spirit; it follows, beyond all doubt or evasion, that no man can "please God," while he lives in this world; and also that the Romans were disembodied spirits, which is palpably absurd: yet the interpretation of other scriptures, concerning the flesh and spirit, by many learned men, unavoidably leads to this absurdity. Nor is it less unreasonable and unscriptural to aver, that living under the Mosaick dispensation was "being in the flesh;" and professing the gospel, especially if miraculous powers were vouchsafed, was being in the spirit. (*Notes, Matt.* vii. 21—23. 1 *Cor.* xiii. 1—3.) Yet these seem the only ways, by which the above plain and natural interpretation can possibly be evaded. (*Notes, John* vi. 52—58. xiv. 15—17. 21—24. xvii. 20—23. 2 *Cor.* xiii. 5, 6.)

Do mind. (5) Φρονουσιν. xii. 3. 16. xiv. 6. xv. 5. *Matt.* xvi. 23. *Mark* viii. 33. *Acts* xxviii. 22. 1 *Cor.* iv. 6. xiii. 11. 2 *Cor.* xiii. 11. *Gal.* v. 10. *Phil.* i. 7. ii. 2. 5. iii. 15, 16. 19. iv. 2. 10. *Col.* iii. 2. Α φρην, *mens.*—*To be carnally minded.* (6) Το φρονημα της σαρκος. 7.—*To be spiritually minded.*] "The minding of the flesh:" "the minding of "the spirit." *Marg.* Το φρονημα του πνευματος, 27. Not elsewhere.—*Enmity against God.* (7) Εχθρα εις Θεον. *Luke* xxiii. 12. *Gal.* v. 20. *Eph.* ii. 15, 16. *Jam.* iv. 4.—*Is not subject.*] Ουχ υποτασσεται. 20. x. 3. xiii. 1. 5. *Jam.* iv. 7. 1 *Pet.* v. 5, *et al.*—*They that are in the flesh.* (8) Οι εν σαρκι οντες. 3. vii. 5. *Eph.* ii. 11.—*Cannot please God.*] Θεω αρεσαι ου δυνανται. 3. 7. xv. 3.—*Dwell in you.* (9) Οικει εν υμιν. 11 1 *Cor.* iii. 16. See on vii. 17. Ενοικειν, 11. 2 *Cor.* vi. 16.

V. 10, 11. (*Note*, 5—9.) If the "Spirit of Christ "dwell" in a man, "Christ" himself is "in him," by

body *is* dead because of sin; [g] but the spirit *is* life [h] because of righteousness.

11 But if the Spirit of [i] him that raised up Jesus from the dead, dwell in you; [k] he that raised up Christ from the dead, shall also quicken your [l] mortal bodies, [*] by his Spirit that [m] dwelleth in you.

12 Therefore, brethren, [n] we are debtors, not to the flesh, to live after the flesh.

13 For if [o] ye live after the flesh, ye shall die: [p] but if ye [q] through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are [r] led by the Spirit of God, [s] they are the sons of God.

15 For ye have not received [t] the Spirit of bondage again to fear; but ye have received [u] the Spirit of adoption, whereby we cry, [x] Abba, Father.

g John iv. 14. vi. 54. xi. 25, 26. xiv. 19. 1 Cor. xv. 45. 2 Cor. v. 6—8. Phil. i. 23. Col. iii. 3, 4. Heb. xii. 23. Rev. vii. 14—17.
h v. 21. 2 Cor. v. 21. Phil. iii. 9.
i 9. iv. 24, 25. Acts ii. 24. 32. 33. Eph. i. 19, 20. Heb. xiii. 20. 1 Pet. i. 21.
k 2. Is. xxvi. 19. Ez. xxxvii. 14. John v. 28, 29. 1 Cor. vi. 14. xv. 16. 20—22. 51—57. 2 Cor. iv. 14. Phil. iii. 21. 1 Thes. iv. 14—17. 1 Pet. iii. 18.
Rev. i. 18. xi. 11. xx. 11—13.
l vi. 12. 1 Cor. xv. 53. 2 Cor. iv. 11. v. 4.
* Or, *because of.*
m 9. John vii. 38, 39. xiv. 17.
n vi. 2—15. 1 Cor. vi. 19, 20. 1 Pet. iv. 2, 3.
o 1. 4—6. vi. 21. 23. vii. 5. Gal. v. 19—21. vi. 8. Eph. v. 3—5. Col. iii. 5, 6. Jam. i. 14, 15.
p 2. 1 Cor. ix. 27. Gal. v. 24. Eph. iv. 22. Col. iii. 5—8. Tit. ii. 12. 1 Pet. ii. 11.
q 1. Eph. iv. 30. v. 18. 1 Pet. i. 22.
r 5. 9. Ps. cxliii. 10. Prov. viii. 20. Is. xlviii. 16, 17. Gal. iv. 6. v. 16. 18. 22—25. Eph. v. 9.
s 17. 2 Cor. vi. 18. Gal. iii. 26. Eph. i. 5. 1 John iii. 1, 2. Rev. xxi. 7.
t Ex. xx. 19. Num. xvii. 12, 13. Luke viii. 28. 37. John xvi. 8. Acts ii. 37. xvi. 29. 2 Tim. i. 7. Heb. ii. 15. xii. 18—24. Jam. ii. 19. 1 John iv. 18.
u 16. Gal. iv. 5—7. Eph. i. 5. 11—14.
x Mark xiv. 36. Luke xi. 2. xxii. 42. John xx. 17.

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his power and influence, and by his image renewed in him. In this case, though the body is mortal, and must soon die, because of the disobedience of Adam, and the man's personal transgressions: yet "the spirit is life," has life abiding in it, the soul is alive to God; and has begun its holy felicity, which shall endure for ever, through "the right-"eousness" of the second Adam in whom it is interested. So that when the body drops into the dust, the soul, being perfectly delivered from sin, will enter heaven: and the almighty God, who raised Jesus from the dead, will raise the mortal body also, incorruptible and glorious, by the omnipotence of his indwelling Spirit, who will not finally leave his temple mouldering in the dust. (*Marg. Ref.*—*Notes*, 3, 4. *John* iv. 10—15, *v.* 14. xi. 20—27, *vv.* 26, 27. 2 *Cor.* iv. 13—18. v. 5—8. *Phil.* i. 21—26. iii. 20, 21. 1 *Thes.* iv. 13—18. 1 *Pet.* iii. 17, 18.) Then sin and all its effects will be for ever done with. (*Note*, 1 *Cor.* xv. 50—54.) Several readers may be aware, that another interpretation has been given of these verses, especially by the celebrated Mr. Locke, who explains quickening the mortal body, by sanctifying the immortal soul! But the various, and often absurd and unnatural interpretations, given to several passages in these chapters by some eminently learned men, would require far more time and room, particularly to notice them, and make remarks on them, than the nature of this publication can admit of. In general, when the interpretation is plausible, and supported by probable reasons, the author thinks it incumbent on him to notice it, in one way or other: but when, on careful investigation, it appears to him, that this is not the case; he is contented to pass it over in silence. He believes, that few, who have impartially considered the subject, will refuse to join him in the following verdict, concerning Mr. Locke's interpretation: 'He hath said nothing of weight 'against this sense.' *Whitby.* That is, against the sense above given of the passage.—In no book, which the author has read, does the pride of human reason opposing the express testimonies of God, and striving to wrest them from their obvious meaning, appear so prominent, as in most parts of the great Mr. Locke's exposition of St. Paul's epistles.

Dead because of sin: ... life because of righteousness. (10) Νεκρον δι' αμαρτιαν ... ζωη δια δικαιοσυνην. *Notes*, v. 15—21.—*Shall ... quicken.* (11) Ζωοποιησει. 1 *Cor.* xv. 45. See on *John* v. 21.—*Mortal.*] Θνητα. See on vi. 12.

V. 12, 13. As death and all misery originated from man's preferring his own inclinations to the will of God; and as all felicity is communicated by the renewal of the soul to holiness; so Christians should not consider themselves to be "debtors to the flesh," though it still lives and works in them. They have already ruined themselves, by complying with its suggestions; and they can owe it nothing, now that Christ has rescued them from merited destruction. (*Marg. Ref.* n.) But we thus become debtors to an immense amount unto him and his grace. Our debt of sin as paid, by the death of Christ on the cross for us, and so freely pardoned to us, becomes a debt of grateful love: and our past neglect and sin renders us the more indispensably bound to do what we possibly can for his glory, the good of our brethren, and of our own souls also. For indeed, if any habitually live according to its corrupt lustings, they will certainly perish in their sins, notwithstanding their profession of the gospel but, on the other hand, if, through the influences of "the Holy Spirit," and according to the tendency of the new nature, they deny, subdue, and proceed to extirpate their sinful lusts; and so to mortify those inclinations and affections which thence arise, they prove themselves "alive to God through Christ," and their spiritual life will abound till perfected in eternal happiness. (*Marg. Ref.* o, p.—*Note*, vi. 21—23.)—The natural appetites of the body need only to be moderated, regulated, and subordinated; but the carnal desires "of the body of sin and "death," the "old Adam," "the flesh with its affections "and lusts," must be extirpated, and all its actings terminated. (*Notes*, vi. 5—7. vii. 22—25. 1 *Cor.* ix. 24—27. *Col.* ii. 11, 12. 1 *Pet.* ii. 11.) This must be done by the Holy Spirit, working in us both "to will" and "to do," what God commands; (*Note*, *Phil.* ii. 12, 13;) yet we are to do it through him, and by dependence on him, which is energetically enforced by the words; "If ye, through the "Spirit, &c." (*Notes*, *Eph.* iv. 30—32. v. 15—20. 1 *Thes.* v. 16—22. 1 *Pet.* i. 22. *Jude* 20, 21.)

Debtors. (12) Οφειλεται. See on i. 14.—*To live after the flesh.*] Τα κατα σαρκα ζην. 1. 5. 13. (*Notes*, 1—9.)—*Do mortify.* (13) Θανατουτε. 36. See on vii. 4.—*The deeds of the body.*] Τας πραξεις του σωματος. vi. 6. vii. 24. *Col.* ii. 11. Πραξις, xii. 4. *Matt.* xvi. 27. *Luke* xxiii. 51. *Acts* xix. 18. *Col.* iii. 9.—Some copies read πραξεις της σαρκος.

V. 14—17. Regeneration by the Holy Spirit prepares the heart for receiving Christ by living faith; and communicates a new and divine life to the soul, though in a feeble state, as that of "a new-born babe." (*Note*, 1 *Pet.* ii 1—3, *v.* 2.) Believing in Christ, we become "the children

16 The [y] Spirit itself beareth witness [z] with our spirit, that we are the children of God:

17 And [a] if children, then heirs; [b] heirs of God, and joint-heirs with Christ; [c] if so be that we suffer with *him*, that we may be also glorified together.

18 For [d] I reckon, that the sufferings of this present time, *are* not worthy *to be compared* with [e] the glory which shall be revealed in us.

19 For [f] the earnest [g] expectation of the creature waiteth for [h] the manifestation of the sons of God.

20 For [i] the creature was made sub-

y 23. 26, 27. 2 Cor. i. 22. v. 5. Eph. i. 13, 14. iv. 30.
z 2 Cor. i. 12. 1 John iii. 19—22. v. 10.
a 3. 29, 30. v. 9, 10. 17 Luke xii. 32. Acts xxvi. 18. Gal. iii. 29. iv. 7. Eph. iii. 6. Tit. iii. 7. Heb. i. 14. vi. 17. Jam. ii. 5.
b Matt. xxv. 21. Luke xxii. 29, 30. John xvii. 24. 1 Cor. ii. 9. iii. 22, 23. Rev. iii. 21. xxi. 7. John xii. 25, 26. Acts xiv. 22. 2 Cor. iv. 8—12. Phil. i. 29. 2 Tim. ii. 10—14.
c Matt. xvi. 24. Luke xxiv. 26.
d Matt. v. 11, 12. Acts xx. 24. 2 Cor. iv. 17, 18. Heb. xi. 25, 26. 35. 1 Pet. i. 6, 7.
e Col. iii. 4. 2 Thes. i. 7—12. ii. 14. 1 Pet. i. 13. iv. 13. v. 1. 1 John iii. 2.
f 23. Phil. i. 20.
g Is. lxv. 17. Acts iii. 21. 2 Pet. iii. 11—13. Rev. xxi. 1—5.
h Mal. iii. 17, 18. Matt. xxv. 31—46. 1 John iii. 2.
i 22. Gen. iii. 17—19. v. 29. vi. 13. Job xii. 6—10. Is. xxiv. 5, 6. Jer. xii. 4. 11. xiv. 5, 6. Hos. iv. 3. Joel i. 18.

" of God" by adoption also. (*Notes, John* i. 10—13. *Gal.* iii. 26—29.) Therefore all they, and they only, who are led by the Spirit, are " the children of God." (*Marg. Ref.* r, s.—*Note, Gal.* v. 16—18.) The Holy Spirit leads a man into the knowledge of God in Christ Jesus, and of his own heart; into humble repentance, faith in Christ, holy love, communion with God, and delight in his worship and commandments: on the other hand, he leads him away from vanity and iniquity, from vice and ungodliness, from pride and discord: (*Note, Ps.* cxliii. 8—10:) and in proportion as we willingly give up ourselves to be led in the paths of truth and holiness, we may know our adoption.—The apostle further observed, that he and his brethren at Rome had not received again " the spirit of " bondage," to serve God from slavish fear; for this all must do, who continue under the law as a covenant, if they attempt to serve him at all. The Mosaick dispensation had a greater tendency to foster this temper, than the Christian religion has: and the Jews, too generally, considering the whole as a covenant of works, worshipped God in this slavish manner. But the greater number of the Roman converts had never been under the Mosaick law; yet they are spoken of indiscriminately, as having been formerly influenced by " the spirit of bondage:" we may therefore suppose, that those convictions were also intended, under which awakened sinners, even if in consequence converted, act more from fear and selfish principles, than established believers do; abstaining from many sins through dread of consequences, without decidedly hating them; and practising duties without loving them. These convictions indeed proceed from the moving of the Spirit of God upon their minds, and prepare them for receiving Christ by faith: but they are very different from the disposition, and state of mind and heart, of those who are brought into the full light and liberty of the gospel, and have received " the Spirit of adoption." (*Marg. Ref.* t, u.—*Notes, Num.* xvii. 12, 13. *Matt.* xxv. 24—30. *John* xvi. 8—11. 14, 15. *Gal.* iv. 4—7. 21—31. *Eph.* i. 13, 14. 2 *Tim.* i. 6—8. 1 *John* iv. 18.) Then they are taught and animated to " serve God" with filial reverence, confidence, love, gratitude, submission, zeal, and admiring, adoring complacency; and are especially encouraged and emboldened to call upon him as " a Father," for all things which they want, and for support and deliverance under all their trials, notwithstanding their conscious unworthiness. The word " Abba," is Syriack for " Fa- " ther:" and the use of different languages, in this connexion, sweetly indicates the harmony of Jews and Gentiles, and of different nations, in this filial worship of God according to the gospel. (*Marg. Ref.* x.—*Notes, Matt.* vi. 6. 9. *Mark* xiv. 36. *Gal.* iv. 4—7.) Thus the Holy Spirit, by producing in believers the affections which dutiful children bear to a wise and good father, in their habitual state of heart toward God, most manifestly attests their adoption into his family. This is not done by a voice, or immediate revelation, or impulse, or merely by a text brought to the mind; (for all these things are equivocal and delusory;) but by " bearing witness with " their spirits," or coinciding with the testimony of their own enlightened minds and consciences, as to their uprightness in embracing the gospel, and giving themselves up to the service of God. (*Note, 2 Cor.* i. 12—14, *v.* 12.) So that, while they are examining themselves concerning the reality of their conversion, and find scriptural evidence of it; the Holy Spirit, from time to time, shines on his own work, excites their holy affections into lively exercise, renders them very efficacious upon their conduct, and thus puts the matter beyond doubt: for while they feel the spirit of dutiful children towards God, as described in his holy word, they become satisfied concerning his paternal love to them. (*Note,* ix. 1—3.) So that, this " wit- " ness of the Spirit" is borne along with that of our own consciences, not without it, nor against it: and it coincides with the testimony of the Holy Spirit, in the scripture, and must be proved and assayed by it. (*Marg. Ref.* y, z.) But this being clearly ascertained, we may confidently regard ourselves as the heirs of the heavenly inheritance (for " if children, then heirs,") and of God himself as our Portion; even " joint heirs with Christ," the beloved Son of the Father, being accepted in him, and appointed with him to share the glorious inheritance: (*Notes, John* xiv. 15—17. 2 *Cor.* i. 21, 22. *Eph.* i. 3—8. 13, 14. 1 *Pet* i. 3—5:) and of this we may be still more fully assured, if we patiently endure sufferings after his example, and for his sake, in the hope of being also " glorified with him." (*Notes, Luke* xxii. 28—30. 2 *Tim.* ii. 8—13. 1 *Pet.* iv. 12—16. v. 1—4. *Rev.* i. 9—11. iii. 20—22.)

As many as are led by the Spirit of God. (14) Ὅσοι Πνεύματι Θεοῦ ἄγονται. *Luke* iv. 1. 1 *Cor.* xii. 2. *Gal.* v. 18. 2 *Tim.* iii. 6.—*The Spirit of bondage.* (15) Πνεῦμα δουλείας. Δουλεία, 21. *Gal.* iv. 24. v. 1. *Heb.* ii. 15.—*The Spirit of adoption.*] Πνεῦμα υἱοθεσίας. Υἱοθεσία, 23. ix. 4. *Gal.* iv. 5. *Eph.* i. 5.—*Beareth witness with.* (16) Συμμαρτυρει. ix. 1. See on ii. 15.—*Joint heirs.* (17) Συγκληρονομοι. *Eph.* iii. 6. *Heb.* xi. 9. 1 *Pet.* iii. 7.—*We suffer with him.*] Συμπασχομεν. 1 *Cor.* xii. 26. Not elsewhere.—*We may be ... glorified together.*] Συνδοξασθωμεν. Here only.

V. 18—23. The apostle experienced an abundant measure of the sufferings of Christ: (*Notes, Col.* i. 24. 2 *Tim* ii. 8—13:) but, upon the most exact and deliberate computation of them, he found them " not worthy to be com-

ject to vanity, not willingly, but by reason of him who hath subjected *the same*, in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption, [k] into the glorious liberty of the children of God.

22 For we know that [*] the whole creation groaneth and [l] travaileth in pain together until now.

23 And not only *they*, but ourselves also, [m] which have the first-fruits of the Spirit, [n] even we ourselves groan within ourselves, [o] waiting for the adoption, *to wit*, [p] the redemption of our body.

k 19. Rev. xxii. 3—5.

* Or, *every creature*. 20. Mark xvi. 15.

l Ps. xlviii. 6. John xvi. 21. Rev. xii. 2.

m *See* on 15, 16, v. 5. Gal. v. 22, 23. Eph. v. 9.

n 26. vii. 24. 2 Cor. v. 2—4. vii. 5. Phil. i. 21—23. 1 Pet. i. 7.

o 19. 25. Luke xx. 36. Phil. iii. 20, 21. 2 Tim. iv. 8. Tit. ii. 13. Heb. ix. 28. 1 John iii. 2.

p Luke xxi. 28. Eph. i. 14. iv. 30.

"pared" with that glorious recompence, which will be bestowed on Christians, or "that glory which will be "revealed" to them, and accomplished in them. So that it would be the greatest folly imaginable, for him to shrink from the pursuit of this promised felicity, through the dread of the most terrible of these transient sufferings. (*Marg. Ref.* d, e.—*Notes*, v. 3—5. *2 Cor.* iv. 8—18. vi. 3—10.)—Indeed the whole visible creation seems to "wait," with earnest expectation, for that important period, when the "children of God shall be manifested," in the glory which is prepared for them: and in this, it resembles a man, who, with out-stretched neck, looks, and waits with impatient longing, for the arrival of some beloved and expected friend. (*Marg. Ref.* f—h.) For "the creation "itself was made subject to vanity" and disorder, through man's apostasy: "not willingly," but by a kind of constraint, through the guilt and righteous condemnation of Adam and his posterity. By this awful dispensation, the Lord subjected the creatures of this lower world, and even the visible creation, to vanity. Every thing seems perverted from its intended use: the inanimate creatures are pressed into the service of man's rebellion; the luminaries of heaven give him light, by which to work wickedness; the fruits of the earth are sacrificed to his luxury, intemperance, and ostentation; its bowels are ransacked for metals, from which arms are forged for publick and private murder and revenge; or to gratify man's avarice, and excite him to fraud, oppression, and war. The animal tribes are subject to pain and death through man's sin: and their sufferings are exceedingly increased by his cruelty, who, instead of a kind master, is become their inhuman butcher and tyrant. Above all, nearly every part of the creation has been and is perverted, in one way or other, to idolatry, which is especially "vanity." (*Note*, i. 21—23.) The heavenly luminaries, the earth, rivers, woods, and mountains, as well as animals, have been adored as gods; while metals, stone, and wood, have been fashioned into idols, and decorations of idols; and all the prime of the productions of the earth have been offered in sacrifice unto them. So that, every thing is in an unnatural state: the *good* creatures of God *appear evil*, through man's abuse of them; and even the enjoyment originally to be found in them, is turned into vexation, bitterness, and disappointment, by man's idolatrous love of them and expectation from them. Yet this otherwise most deplorable state of the creation, is "in hope:" God intends to rescue it from this confused state, and to deliver it from being thus "held "in bondage" to man's depravity; that it may partake of "the glorious liberty of his children," and minister to it. Thus we are assured, that "the whole creation groans" in every part, as with one sympathizing expression of anguish, (like a woman in the pains of travail, not as one in the agonies of death,) expecting and impatiently longing for a glorious event of all these distractions. This it has done ever since the fall, and will do, in a measure, till the end of the world. The miseries also of the human species, through their own and each other's wickedness, as well as the state of the inferior creatures, declare the world to be in such a situation, as is not intended always to continue. (*Marg. Ref.* i—l.) Nay, not only do all creatures, and all other men here below, as it were, groan under the burdens imposed on them through sin: but even "the children of God," who have "the Spirit of adop-"tion," and his holy consolations, as the first fruits and pledge of their everlasting felicity, (*Note*, 14—17,) yet groan within themselves, through manifold pains, conflicts, temptations, and difficulties: and especially through the disquietude of indwelling sin; (*Notes*, vii. 22—25. *2 Cor.* v. 1—8;) and in "waiting for the adoption," their publick admission into the family of God, and to the enjoyment of their inheritance: at that season, when their bodies also shall be redeemed from the grave, incorruptible, immortal, and glorious. (*Marg. Ref.* m—p.—*Note*, 1 *Cor.* xv. 50—54.) Then Satan, sin, death, misery, and all wicked creatures, will be confined to hell; and the rest of God's creation will appear glorious, pure, beautiful, orderly, and happy; in every respect answering the end for which it was formed, and in nothing abused to contrary purposes. (*Notes*, *Rev.* xx. 11—15. xxi. 1—4.)—The sufferings of animals, though very many and grievous, yet being *unfeared* and *transient*, are doubtless overbalanced by their enjoyments; and to infer an *individual* resurrection of all or any of them, from this passage, is surely one of the wildest reveries, which ever entered into the mind of a thinking man.—The happy effects produced by the gospel, when extensively successful, even in this present world, may be considered as earnests of the glorious scene, of which the apostle speaks: (*Note*, *Rev.* xx. 4—6:) but "the manifestation of the sons of God" (19), and "the "adoption, *to wit*, the redemption of the body" (23), clearly shew that the general resurrection, and the state which follows, were especially, and indeed exclusively meant; for then only will "the children of God be mani-"fested" as such, and be separated from all others. (*Note*, 1 *John* iii. 1—3, *v.* 2.)

I reckon. (18) Λογιζομαι. See on ii. 3. iii. 28.—*In us.*] Εις ημας. "Unto us." (*Notes*, *2 Thes.* i. 5—10, *vv.* 7. 10. *1 Pet.* iv. 12—16, *v.* 13.)—*The earnest expectation.* (19) Αποκαραδοκια. *Phil.* i. 20.—*Of the creature.*] Της κτισεως. 20—22. 39. i. 20. 25. *Mark* x. 6. xvi. 15.—*Waiteth.*] Απεκδεχεται. 23. 25. 1 *Cor.* i. 7. *Gal.* v. 5. *Phil.* iii. 20. *Heb.* ix. 28.—*The manifestation.*] Την αποκαλυψιν.

24 For we are [q] saved by hope: [r] but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we [s] with patience wait for *it*.

26 Likewise the Spirit also helpeth our [t] infirmities: [u] for we know not what we should pray for as we ought; [x] but the Spirit itself maketh intercession for us, [y] with groanings which cannot be uttered.

27 And [z] he that searcheth the hearts, [a] knoweth what *is* the mind of the Spirit, [*] because [b] he maketh intercession for the saints [c] according to *the will of* God.

q v. 2. xii. 12. xv. 4. 13. Ps. xxxiii. 18. 22. cxlvi. 5. Prov. xiv. 32. Jer. xvii. 7. Zech. ix. 12. 1 Cor. xiii. 13. Gal. v. 5. Col. i. 5. 23. 27. 1 Thes. v. 8. 2 Thes. ii. 16. Tit. ii. 11—13. Heb. vi. 18, 19. 1 Pet. i. 3. 21. 1 John iii. 3.

r 2 Cor. iv. 18. v. 7. Heb. xi. 1. 1 Pet. i. 10, 11.

s 23. ii. 7. xii. 12. Gen. xlix. 18. Ps. xxvii. 14. xxxvii. 7—9. lxii. 1. 5, 6. cxxx. 5—7. Is. xxv. 9. xxvi. 8. Lam. iii. 25. 26. Luke viii. 15. xxi. 19. Col. i. 11. 1 Thes. i. 3. 2 Thes. iii. 5. Heb. vi. 12. 15. x. 36. xii. 1—3. Jam. i. 3, 4. v. 7—11. Rev. i. 9. xiii. 10. xiv. 12.

t xv. 1. 2 Cor. xii. 5—10. Heb. iv. 15. v. 2.

u Matt. xx. 22. Luke xi. 1, &c. Jam. iv. 3.

x 15. Ps. x. 17. Zech. xii. 10. Matt. x. 20. Gal. iv. 6. Eph. ii. 18. vi. 18. Jude 20, 21.

y vii. 24. Ps. vi. —9. xlii. 1—5. lv. 1, 2. lxix. 3. lxxvii. 1—3. lxxxviii. 1—3. cii. 5. 20. cxix. 81, 82. cxliii. 4—7. Luke xxii. 44. 2 Cor. v. 2. 4. xii. 8.

z 1 Chr. xxviii. 9. xxix. 17. Ps. vii. 9. xliv. 21. Prov. xvii. 3. Jer. xi. 20. xvii. 10. xx. 12. Matt. vi. 8. John xxi. 17. Acts i. 24. xv. 8. 1 Thes. ii. 4. Heb. iv. 13. Rev. ii. 23.

a Ps. xxxviii. 9. lxvi. 18, 19. Jam. v. 16. Gr. * Or, *that*.

b 34. Eph. ii. 18.

c Jer. xxix. 12, 13. John xiv. 13. Jam. i. 5, 6. 1 John iii. 21, 22. v. 14, 15.

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xvi. 25. 1 *Cor.* i. 7. xiv. 26. *Gal.* i. 12. ii. 2. *Rev.* i. 1, *et al.* Αποκαλυπτω, 18. See on *Matt.* xvi. 17.—*Was made subject.* (20) Ὑπεταγη.—*Who hath subjected.*] Τον ὑποταξαντα. 7. x. 3. xiii. 1. 5, *et al.* Τασσω, *ordino.* See on *Acts* xiii. 48.—*To vanity.*] Τη ματαιοτητι. *Eph.* iv. 17. 2 *Pet.* ii. 18. Not elsewhere N. T.—*Ps.* iv. 2. *Ec.* i. 2. 14. ii. 1. 11. 15, *et al. Sept.* Α ματαιος, 1 *Cor.* iii. 20.—*Shall be delivered.* (21) Ελευθερωθησεται. See on vi. 18.—*The bondage of corruption.*] Της δουλειας της φθορας. See on 15. Φθορα, 1 *Cor.* xv. 42. 50. *Gal.* vi. 8. *Col.* ii. 22. 2 *Pet.* i. 4. ii. 12. 19.—*The glorious liberty.*] Την ελευθεριαν της δοξης. "The liberty of the glory." 18.—1 *Cor.* x. 29. 2 *Cor.* iii. 17. *Gal.* ii. 4. v. 1. 13. *Jam.* i. 25. ii. 12. 1 *Pet.* ii. 16. 2 *Pet.* ii. 19.—*Groaneth.* (22) Συστεναζει. Here only. Ex συν, et στενάζω, 23. *Mark* vii. 34. 2 *Cor.* v. 2. *Heb.* xiii. 17. *Jam.* v. 9.—*Travaileth in pain together.*] Συνωδινει. Here only. Ex συν, et ωδινω, *parturio.* Ab ωδιν, *dolor partus.*—*The first-fruits.* (23) Την απαρχην. xi. 16. xvi. 5. 1 *Cor.* xv. 20. xvi. 15. *Jam.* i. 18. *Rev.* xiv. 4.—*Lev.* xxiii. 10. *Deut.* xxvi. 2. *Sept.*—*The adoption.*] Υιοθεσιαν. See on 15.—*The redemption.*] Την απολυτρωσιν. *Eph.* i. 14. iv. 30. *Luke* xxi. 28. See on iii. 24.

V. 24—27. True believers are saved "by," or in, "hope;" they have been actually brought into a state of safety; but their comfort consists "in hope," rather than fruition. Now that which is the object of sight, sense, or enjoyment, cannot properly be called "hope:" for how can a man be said to hope for the vision or fruition of that which he at present beholds and enjoys? The future felicity of the saints will chiefly consist in beholding the manifested glory of God; some glimpses by faith they here "see as in a glass darkly;" for the full vision and fruition of his glory they hope, and wait, in reliance on his promise, and "by patient continuance in well doing," amidst manifold trials and temptations: and from this hope they cannot be diverted, by the vain expectation of finding satisfaction in the things of time and sense. (*Marg. Ref.* q—s.—*Notes*, v. 3—5. 1 *Pet.* i. 3—5.) For, though their infirmities are many and great, and they would soon be overpowered if left to themselves; yet the Spirit of God so helps them, and supports them, and so powerfully aids their exertions feeble and infirm in themselves, that they are not entirely overcome. Indeed, as their strength and comfort, amid conflicts, must be obtained by prayer, and as they are so ignorant, forgetful, or unbelieving, that they know not what to ask for, or how to ask for any thing in a proper manner, and with proper affections; the same Spirit compassionately assists their memories, excites their desires and hopes, and increases their faith. Thus he becomes an inward "Intercessor," by teaching them to offer such prayers, as are pleasing to God, and meet to be accepted through their heavenly Advocate. (*Marg. Ref.* t, u.—*Notes*, *Ps.* xxxvii. 4. *Jam.* v. 16—18. 1 *John* v. 14, 15. *Jude* 20, 21.) These prayers do not so much consist in copious and fluent expressions, which are often destitute of suitable affections; but in deep acquaintance with their own wants and miseries, earnest longings after spiritual blessings, and believing expectations of them, which are sometimes productive rather "of groans" than of words: or they are uttered in broken sentences and detached and earnest ejaculations, rather than a continued prayer; or they are larger than any words, however suitable, can express; as implying more than a man can find words to utter.—Perhaps the humble, broken-hearted supplicant, when thus groaning out his desires after pardon and deliverance from sin, is ashamed to offer such incoherent requests: but the heart-searching God well understands and approves this energetick language; which expresses "the mind of the Spirit," when making intercession for the saints, in whom he dwells; according to the will of God, both in his promise, commandment, and providence: and such prayers will surely be answered, when the well-worded addresses of formalists will be rejected. (*Marg. Ref.* x, y.)—*Mind of*, &c.] 'The phrase 'is here ... the very same that was used in the sixth verse; 'and expresses, not merely the meaning, but the temper 'and disposition, of the mind, as under the influences of 'the divine Spirit, pursuing and breathing after such bless-'ings, as suit its rational and immortal nature.' *Doddridge.* (*Notes*, 5—9. *Eph.* vi. 18—20, *v.* 18.)—The clause in one of the collects of our liturgy, seems well to express this: 'That they may love the thing which thou commandest, 'and desire that which thou dost promise.' When the Holy Spirit produces this state of the judgment and affections; the prayers which spring from it, will be graciously accepted through our heavenly Advocate by the holy heart-searching God. (*Marg. Ref.* z—c.)

By hope. (24) Τη ελπιδι. 20. iv. 18. v. 2. 4, 5. xii. 12. xv. 4. 13. *Gal.* v. 5, *et al.* "In the hope." (*Notes*, v. 3—5. 2 *Cor.* iv. 13—18, *vv.* 17, 18.)—*If we hope.* (25) Ει ελπιζομεν. 24. xv. 12. 24. *Matt.* xii. 21. 1 *Cor.* xiii. 7. 2 *Cor.* v. 11. *Heb.* xi. 1. 1 *Pet.* iii. 5, *et al.*—*Patience.*] Υπομονης. See on ii. 7.—*Helpeth.* (26) Συναντιλαμβανεται. See on *Luke* x. 40.—*Ex.* xviii. 22. *Ps.* lxxxix. 21. *Sept.* "*Lays* "*hold together with* our infirmities;" as one helps another to take up and carry a burden, which he is too weak to carry alone.—*Maketh intercession.*] Υπερεντυγχανει. Here only. Εντυγχανω, 27. 34. xi. 2. *Acts* xxv. 24. *Heb.* vii. 25.

28 And [d] we know that all things work together for good, to [e] them that love God, to them who are [f] the called according to *his* purpose.

29 For [g] whom he did foreknow, [h] he also did predestinate [i] *to be* conformed to the image of his Son, [k] that

28. d 35—39. v. 3, 4. Gen. l. 20. Deut. viii. 2, 3. 16. Jer. xxiv. 5—7. Zech. xiii. 9. 2 Cor. iv. 15—17. v. 1. Phil. i. 19—23. 2 Thes. i. 5—7. Heb. xii. 6—12. Jam. i. 3, 4. 1 Pet. i. 7, 8.

e v. 5. Ex. xx. 6. Deut. vi. 5. Neh. i. 5. Ps. lxix. 36. Mark xii. 30. 1 Cor. ii. 9. Jam. i. 12. ii. 5. 1 John iv. 10. 19. v. 3. f 30. i. 6, 7. ix. 11. 23, 24. Jer. ii. 29. Acts xiii. 48. Gal. i. 15. Eph. i. 9, 10. iii. 11. 1 Thes. v. 9. 2 Thes. ii. 13, 14. 2 Tim. ii. 19. 1 Pet. v. 10. g xi. 2. Ex. xxxiii. 12. Jer. i. 5. 2 Tim. ii. 19. 1 Pet. i. 2. Rev. xiii. 8. h Eph. i. 5. 11. 1 Pet. i. 20. i xiii. 14. John xvii. 16. 19, 22, 23. 26. 1 Cor. xv. 49. 2 Cor. iii. 18. Eph. i. 4. iv. 24. Phil. iii. 21. 1 John iii. 2. k Ps. lxxxix. 27. Matt. xii. 50. xxv. 40. John xx. 17. Col. i. 15—18. Heb. i. 5, 6. ii. 11—15. Rev. i. 5, 6.

he might be the first-born among many brethren.

30 Moreover [l] whom he did predestinate, them he also called; [m] and whom he called, them he also justified; [n] and whom he justified, them he also glorified.

31 What [o] shall we then say to these things? [p] If God *be* for us, who *can be* against us?

28. l 28. i. 6. ix. 23, 24. Is. xli. 9. 1 Cor. i. 2. 9. 1 Pet. ii. 9. 2 Pet. i. 10. Rev. xvii. 14. xix. 9.

m iii. 22—26. Tit. iii. 4—7.

n 1. 17, 18. 33—35. v. 8—10. John v. 24. vi. 39, 40. xvii. 24. 2 Cor. iv. 17. Eph. ii. 6. Col. iii. 4. 1 Thes. ii. 12. 2 Thes. i. 10—12. ii. 13, 14. 2 Tim. ii. 11. Heb. ix. 15. 1 Pet. iii. 9. iv. 13, 14. v. 10.

o *See on* iv. 1.

p Gen. xv. 1. Num. xiv. 9. Deut. xxxiii. 29. Josh. x. 42. 1 Sam. xiv. 6. xvii. 45—47. Ps. xxvii. 1—3. xlvi. 1—8. 7. 11. lvi. 4. 11. lxxxiv. 11, 12. cxviii. 6. Is. l. 7—9. liv. 17. Jer. i. 19. xx. 11. John x. 28—30. 1 John iv. 4.

Τυγχανω, *Acts* xxiv. 3.—*Groanings.*] Στεναγμοις. *Acts* vii. 34. Not elsewhere N. T.—*Ex.* ii. 24. vi. 5. *Sept.* Στεναζω, 23.—*Which cannot be uttered.*] Αλαλητοις. Here only.—*He that searcheth the hearts.* (27) Ὁ ερευνων τας καρδιας. 1 *Cor.* ii. 10. *Rev.* ii. 23.—See on *John* v. 39.—*The mind of the Spirit.*] Το φρονημα τȣ Πνευματος. See on 6.

V. 28—31. From the preceding considerations, the apostle assuredly concluded, that all events, in life or death, concurred in promoting the eternal good of every true believer, however bitter and painful they might at present be: for nothing could ever defeat the great end, proposed in all the dispensations of God respecting them, even their everlasting salvation.—Providential appointments are doubtless primarily intended: but as these often lead men into temptation, and so prove *occasions* of sin, we could have no assurance that they would "all work together for good," if we were absolutely to except the effects of our own sin and folly. (*Note, Gen.* xxii. 1.) The sins, indeed, even of true believers, are not always over-ruled for their increase of present grace, or of future glory; in this respect they "suffer loss, and are saved as by fire:" (*Note,* 1 *Cor.* iii. 10—15:) yet the whole concurs, as one complex plan, to prepare them for the inheritance intended for them; and many of their own mistakes and miscarriages, being *deeply repented of,* work together eminently for their humiliation, and the increase of their grateful love. (*Marg. Ref.* d, e.—*Notes,* 2 *Chr.* xxxii. 24—33. *Matt.* xxvi. 69—75. 2 *Cor.* xii. 7—10. *P. O.* 1—10.) As far as they act *in character,* and live in the habitual exercise of "love to God," all things concur in augmenting their final recompence. When they act *out of character,* corrections, and perhaps terrors, will be employed to bring them back again: and if a man allow himself in sin, expecting to derive good from it, he "does evil that good may come," he "sins on that grace "may abound," he bears the broad mark of a hypocrite, and "his damnation will be just." So that we need not invalidate this animating assurance, to guard it from the perversion of wicked men, as some have done, to the great discouragement of humble Christians; who fear nothing so much by far, even in their sharpest afflictions, as their own lamented propensity to sin. (*Note, John* x. 26—31.)—The persons intended once did not "love God;" (*Notes,* 5—9. v. 7—10;) but they had been "called" into a state of reconciliation and love to him, "according to "his purpose" and choice of them, which he will never suffer to be frustrated. Having in his infinite, but incomprehensible wisdom and righteousness, permitted the fall and apostasy of man; he looked upon the *whole human species as deserving of destruction,* and meet for it: yet, purposing to provide and reveal a gracious salvation to them, for the glory of his name, he knew that they would as certainly reject this salvation, as they would break his holy law. For reasons therefore not revealed to us, he determined to leave some *deservedly* to perish in obstinate enmity; and *graciously* to recover others by regeneration and efficacious grace. These "he foreknew," not merely in respect of external privileges, or as a part of favoured nations, but as individually chosen to eternal life: for in consequence of this foreknowledge, "he predestinated," or *before decreed,* them "to be conformed to the image of "his son." (*Marg. Ref.* f—h.—*Note, Acts* ii. 22—24.) In this life they are in part renewed to his holy image, and walk in his steps; and, having passed, like Jesus, through many sufferings, they will hereafter be completely conformed to his holy human nature, both in body and soul: that so he may appear among them as "the first begotten," and Head "of the many brethren," which shall constitute the family of God; that, being admitted through him to be children and heirs, they may thus be made meet with him to enjoy their inheritance. (*Note,* 15—17.) As this was the "determined purpose and foreknowledge of "God" respecting them; so all the intermediate steps were equally pre-determined. Thus the Lord "calls" to repentance, faith in Christ, and newness of life, every one whom he has "predestinated;" he "justifies," through the righteousness of Christ, every one whom he "calls;" and he will finally "glorify" every one whom he "justi-"fies." (*Marg. Ref.* g—n.)—Sanctification is not expressly mentioned in this golden chain: but "predesti-"nation to be conformed to the image" of Christ, effectual calling, and final glory, so describe the beginning, the progress, and the consummation of sanctification, that no omission can in this respect be imputed to the apostle. In the language of faith and hope, he speaks of the whole work as already done, because ensured by the purposes and promises of God; and he demands what can be said unto, or against, such things. For if God be thus "for "us," freely and absolutely, our unchangeable Friend, and thus determined to bless us with everlasting felicity; who or what can be so against us, as to defeat his gracious purpose? Or what need have we to fear the rage and power of all creatures, if they should combine against us? (*Marg. Ref.* o, p.)—From this and similar passages, some persons have absurdly spoken of our having been *justified from eternity,* &c. but the *fixed intention* of doing any thing, is perfectly distinct from the *actual performance of it.* God as absolutely determined the final glorification of every believer, as he did the justification of every elect

q v. 6—10. xi. 21. Gen. xxii. 12. Is. liii. 10. Matt. iii. 17. John iii. 16. 1 Jo. 4. 2 Cor. v. 21. 2 Pet. ii. 4, 5. 1 John iv. 10.
r iv. 25.
s 28. vi. 23. Ps. lxxxiv. 11. 1 Cor. ii. 12. iii. 21—23. 2 Cor. iv. 15. Rev. xxi. 7.

32 He [q] that spared not his own Son, but [r] delivered him up for us all, [s] how shall he not with him also freely give us all things?

33 Who [t] shall lay any thing to the charge [u] of God's elect? [x] *It is* God that justifieth.

34 Who [y] *is* he that condemneth?

t 1. Job i. 9—11. ii. 4—6. xxii. 6, &c. xxxiv. 8, 9. xlii. 7—9. Ps. xxxv. 11. Is. liv. 17. Zech. iii. 1—4. Rev. xii. 10, 11.
u Is. xlii. 1. Matt. xxiv. 24. Luke xviii. 7. 1 Thes. i. 4. Tit. i. 1. 1 Pet. i. 2. Gal. iii. 8.
x iii. 26. Is. l. 8, 9.
y 1. xiv. 3. Job xxxiv. 29. Ps. xxxvii. 33. cix. 31. Jer. l. 20.

person: we might then as well say, they have been glorified in body and soul from all eternity: this could not be more absurd or unscriptural, than the notion of being justified from eternity; and probably it would be less capable of perversion.—Dr. Whitby says, that all the fathers, before Augustine, understood this passage 'of 'those, whom God foresaw would love him.' But does God foresee, that any of our race, while unregenerate, will love him? (*Note, Eph.* i. 3—8.) And is not the clause "called according to his purpose," of the same import as regenerated? And can this choice of some, rather than others, of our fallen race, because of something spiritually good in them, as the ground of it, in order to their being thus "called," possibly consist with the doctrines of original sin, or the total depravity of human nature, and of a regeneration from the death of sin to the life of righteousness? Does it not border on Pelagianism? This, however, gives up the notion of a national election being intended. Indeed, if all the Gentiles, or all the inhabitants of any one nation, whom God foreknew, and determined to call into his church, be actually "conformed to the image of "Christ," and "justified," and shall, without exception, partake of eternal glory; the interpretation of the passage, as referring to the election of collective bodies, may stand; but otherwise it cannot. So that, if this were the only passage, in which the humiliating subject was expressly mentioned; we might confidently maintain, that the doctrine of individual predestination to eternal life, and the authority of the apostle as an inspired writer, must stand or fall together. Nothing more fully shews this, than the difficulties to which its very learned and sagacious opposers are reduced; and the different and discordant grounds on which they rest their cause: for they scarcely agree in any thing, but in determining to oppose the most natural and obvious meaning of the words. Perhaps the apostle's doctrine was never more justly expressed by any uninspired writer, than in the former part of the seventeenth article of our church. 'Predestination unto life, is the everlast-'ing purpose of God, whereby (before the foundations 'of the world were laid,) he hath constantly decreed by his 'counsel, secret to us, to deliver from curse and damnation 'those whom he hath chosen in Christ out of mankind; 'and to bring them by Christ to everlasting salvation, as 'vessels made to honour. Wherefore they which be en-'dued with so excellent a benefit of God, be called accord-'ing to God's purpose, by his Spirit working in due sea-'son; they through grace obey the calling; they be justi-'fied freely; they be made the sons of God by adop-'tion; they be made like the image of his only begotten 'Son Jesus Christ; they walk religiously in good works, 'and at length by God's mercy, they attain to everlasting 'felicity.'—*Love God*, &c. (28) *Notes, Jam.* i. 12. ii. 5—7 1 *John* iv. 9—12. 19.

Work together. (28) Συνεργει. 'Omnia in utilitatem 'verorum Dei cultorum cedere.' *Schleusner.* See on *Mark* xvi. 20.—*The called.*] Τοις κλητοις. See on i. 1. 6.—*According to his purpose.*] Κατα προθεσιν. ix. 11. *Eph.* i. 11. iii. 11. 2 *Tim.* i. 9. See on *Acts* xi. 23.—*He did foreknow.* (29) Προεγνω. xi. 2. *Acts* xxvi. 5. 1 *Pet.* i. 20. 2 *Pet.* iii. 17. Προγνωσις See on *Acts* ii. 23.—*He did predestinate.*] Προωρισε. 30. See on *Acts* iv. 28.—To be *conformed.*] Συμμορφους. *Phil.* iii. 21. Not elsewhere. Συμμορφουμενος, *Phil.* iii. 10.—*The image.*] Της εικονος. 1 *Cor.* xi. 7. xv. 49. 2 *Cor.* iii. 18. iv. 4. *Col.* i. 15. iii. 10. *Heb.* x. 1. See on i. 23.—*The first-born.*] Πρωτοτοκον. *Matt.* i. 25. *Col.* i. 15. *Heb.* i. 6. xi. 28. xii. 23. *Rev.* i. 5.

V. 32—34. The omnipotence and omniscience of God had been, in the preceding verse, opposed to the puny efforts of every enemy: here, his former benefits are shewn to be assured pledges of final felicity, to all real Christians. The holiness of God and man's sinfulness seemed to bar the way to man's happiness; but the free love of God to them, when rebels and enemies, induced him to "give his "own Son" to be their Surety and Sacrifice, who willingly assumed their nature, in order to bear their sins: and in this, the Father "spared him not, but delivered him up" to agony, ignominy, and death; notwithstanding his personal dignity and excellency, the perfection of his obedience, and his own inconceivable love of him. (*Marg. Ref.* q, r.—*Notes*, v. 6—10. *Is.* liii. 7—10. 2 *Pet.* ii. 4—9.) Thus he bore the curse in the stead of all his people, and so expiated their guilt, even when they were enemies: and having, in virtue of that atonement, and his own eternal choice, called them into a state of peace with him, and taught them to love and obey him; how can it be supposed, that he will now withhold any thing from them? (*Marg. Ref.* s.—*Notes, Ps.* lxxxiv. 11, 12. 1 *Cor.* iii. 18—23. *Eph.* iii. 20, 21.) All things in heaven and earth, the universal creation, yea, the everlasting enjoyment of the Creator himself as their Portion, are not so great a display of his free love to them, as the gift of his co-equal Son to be the atonement on the cross for their sins; and all the rest necessarily follows upon their union with him, and interest in him. (*Note, John* iii. 16.) The emphasis is evidently here laid, not on Christ *as incarnate*, being given up to death for us; but in God's giving his *own* Son to become incarnate for such a purpose. (*Note, John* v. 17, 18.)—Who then "can lay any thing to the charge of "God's elect;" to the charge of those whose election is manifested, by their being called to the fellowship of Christ? when it is God, against whom they have sinned, who has at such a price completely justified them? (*Marg. Ref.* t—x. —*Note*, 1, 2. *Is.* l. 7—9. liv. 15—17.) Satan may accuse them, the world may revile them, their brethren may suspect and censure them, their own consciences may reproach them with many sins; the law may convict and condemn them, for many former and later transgressions: but God himself pleads their cause; he pronounces them righteous, silences their accusers, pacifies their consciences, clears their characters, and shews the law magnified, and justice satisfied, in the obedience and sufferings of their Surety; and who then can make good any charge against them? (*Note,*

[a] iv. 25. v. 6—10. xiv. 9. Job xxxiii. 24. Matt. xx. 28. John xiv. 19. Gal. iii. 13, 14. Heb. i. 3. ix. 10—14. x. 10—14. 19—22. xii. 2. 1 Pet. iii. 18. Rev. i. 18.
[b] Mark xvi. 19. Acts vii. 56—60. Col. iii. 1. Heb. viii. 1, 2. 1 Pet. iii. 22.
[c] 27. Is. liii. 12. John xvi. 23. 26, 27. xvii. 20—24. Heb. iv. 14, 15. vii. 25. ix. 24. 1 John ii. 1, 2.
[d] 39. Ps. cxli. 17. Jer. xxxi. 3. John x. 28. xiii. 1. 2 Thes. ii. 13, 14. 16. Rev. i. 5, 6.
[e] 17. v. 3—5. Matt. v. 10—12. x. 28—31. Luke xxi. 12—18. John xvi. 33. Acts xiv. 22. xx. 23, 24. 2 Cor. iv. 17. vi. 4—10. xi. 23—27. 2 Tim. i. 12. iv. 16—18. Heb. xii. 3—11. Jam. i. 2—4. 1 Pet. i. 5—7. iv. 12—14. Rev. vii. 14—17.
[f] Ps. xliv. 22. cxii. 7. John xvi. 2. 1 Cor. xv. 30, 31. 2 Cor. iv. 11.
[g] 2 Chr. xx. 25—27. Is. xxv. 8. 1 Cor. xv. 54. 57. 2 Cor. ii. 14. xii. 9, 10. 1 John iv. 4. v. 4, 5. Rev. vii. 9, 10. xi. 7—12. xii. 11. xvii. 14. xxi. 7.
[h] Gal. ii. 20. Eph. v. 2. 25—27. 2 Thes. ii. 16. 1 John iv. 10. 19. Rev. i. 5.
[i] iv. 21. 2 Cor. iv. 13. 2 Tim. i. 12. Heb. xi. 13.
[k] xiv. 8. 1 Cor. iii. 22, 23. xv. 54—58. 2 Cor. v. 4—8. Phil. i. 20—23.
[l] 2 Cor. xi. 14. Eph. vi. 11, 12. Col. i. 16. ii. 15. 1 Pet. v. 8—10.
[m] Eph. iii. 18, 19.
[n] Ex. ix. 16, 17. Ps. xciii. 3, 4. Is. x. 10—14. 33. xxiv. 21. Dan. iv. 11. v. 18—23. 2 Thes. ii. 4. Rev. xiii. 1—8.
[o] xi. 33. Ps. lxiv. 6. Prov. xx. 5. Matt. xxiv. 24. 2 Cor. ii. 11. xi. 3. 2 Thes. ii. 9—12. Rev. ii. 24. xii. 9. xiii. 14. xix. 20. xx. 3, 7. —30. Col. iii. 3, 4.
[p] John x. 28
[q] 35. v. 8. John iii. 16. xvi. 27. xvii. 26. Eph. i. 4. ii. 4—7. Tit. iii. 4—7. 1 John iv. 9, 10. 16. 19.

[a] *It is* Christ that died, yea, rather that is risen again, [a] who is even at the right hand of God, [b] who also maketh intercession for us.

35 Who [c] shall separate us from the love of Christ? [d] *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, [e] For thy sake we are killed all the day long; we are accounted as [f] sheep for the slaughter.

37 Nay, [g] in all these things we are more than conquerors, through [h] him that loved us.

38 For [i] I am persuaded, [k] that neither death, nor life, nor angels, [l] nor principalities, nor powers, nor things present, nor things to come,

39 [m] Nor [n] height, nor [o] depth, nor any other creature, [p] shall be able to separate us from [q] the love of God, which is in Christ Jesus our Lord.

Zech. iii. 1—4.) If they look forward to the day of judgment; who shall then condemn them? The Judge himself will be the same Person who loved them, died for their sins, and rose again for their justification: (*Note*, iv. 23—25:) and who now at the right hand of the Father ever liveth to plead in their behalf, and to exert his almighty power for their benefit! Even now, he presents their services for acceptance before his Father's throne; he quashes all accusations brought against them, he defeats the machinations of their enemies; he manages all things for their good, and is perfecting his work in them: and will he then forsake the work of his own hands, and at last condemn them to hell? It is impossible! (*Marg. Ref.* y—b.—*Notes*, *Is.* liv. 6—10. 15—17. *Luke* xxii. 31—34, *v.* 32. *John* xvii. 1—3. 2 *Thes.* ii. 13, 14. *Heb.* vii. 23—25.)

Spared not. (32) Ουκ εφεισατο. xi. 21. 2 *Pet.* ii. 4, 5. See on *Acts* xx. 29.—*His own Son.*] Τ῾ι ἰδιῳ ὑιῳ. See on 1 *Cor.* vii. 2.—*Freely give.*] Χαρισεται. 1 *Cor.* ii. 12. See on *Luke* vii. 21. 42.—*Shall lay any thing to the charge.* (33) Εγκαλεσει. See on *Acts* xxiii. 29.

V. 35—39. As infinite and unchangeable power and love, are engaged in behalf of all believers, and the mercy already shewn them is greater than all that which is further needful; they may even triumph on the field of battle, and exult amidst their conflicts and groans: for "who shall "separate them from the love of Christ," who has chosen, redeemed, called, and justified them? Shall trials, persecutions, or calamities of any kind, degree, or continuance? Shall the sword of war, or that of the executioner? Indeed it had been written of old, that the harmless people of God were, and would be, butchered like sheep. (*Marg. Ref.* c—f.—*Notes*, v. 6—10. *Ps.* xliv. 17—22. *John* xvi. 1—3. *Eph.* iii. 14—19, *vv.* 18, 19.) But, instead of being separated from his love by these events, they would be brought to the more complete enjoyment of it: and so not only escape unhurt, or barely come off victorious; but they would also be made "more than conquerors," even immense gainers, by their sufferings, through the supporting grace of their loving Saviour. (*Marg. Ref.* g, h.—*Notes*, 2 *Chr.* xx. 22—25. xxxii. 27—29.) Indeed, the apostle was fully "persuaded," or assured, that neither the love of life, nor its snares and trials, nor the fear, agony, or separating stroke of death in any form, nor the machinations of evil angels, or of all the principalities and powers of darkness, or the ungodly persecuting princes of this world; nor any present calamities, or future unknown changes or undiscovered scenes; neither the height of prosperity, nor the depth of adversity; neither the highest created power, nor the deepest plots of subtle enemies; nor any creature, nor all creatures, shall ever prevail to separate true believers "from the love of God in "Christ Jesus" towards them: as his purposes are unchangeable, his engagements irrevocable, and his power invincible. (*Marg. Ref.* i—q.—*Note*, 1 *Cor.* iii. 18—23.)—It is frivolous to say, that sin, being no creature of God, may separate the believer from his love, notwithstanding all this: for such a restriction wholly invalidates the passage. Tribulation, persecution, the terror of death, the frowns or smiles of the world, and the machinations of evil spirits, have not the smallest tendency to "separate us "from the love of God," except as they prove occasions of sin. *Professed* believers in such circumstances often forsake God and perish; but "all his *saints* are in his "hand," and "are kept by his power through faith unto "salvation:" so that they either resist and overcome every temptation; or if baffled and foiled, they are brought back by convictions and corrections, with penitent tears and fervent supplications; and they dread suffering chiefly, because they fear lest it should prove the occasion of indwelling sin gaining some victory over them. (*Notes*, *Luke* xxii. 31—34. *John* x. 26—31. 1 *Pet.* i. 3—5.)—If a man take encouragement to sin from such assurances, he renders it extremely probable that he has no interest in them: no one can triumph on this ground, who has not scriptural evidence of his conversion and his love to God; (*Note*, 28—31;) or take the warrantable comfort of them, except he is, at present, striving against sin, and harassed by fears lest some future event should give that detested and dreaded foe, a fatal advantage over him. We must not therefore take the cordials from the weary and almost fainting combatants; because others unwarrantably seize upon them, and fatally intoxicate themselves with them.

Shall separate. (35) Χωρισει. 39. See on *Matt.* xix. 6.—*Distress.*] Στενοχωρια. See on ii. 9.—*Nakedness.*] Γυμνοτης. 2 *Cor.* xi. 27. *Rev.* iii. 18. Γυμνος, *Matt.* xxv. 36. 38.—*For thy sake*, &c. (36) Exactly from Sept. *Ps.* xliv. 22.—*We are killed.*] Θανατουμεθα. 13. vii. 4.—*Slaughter.*] Σφαγης. *Acts* viii. 32. *Jam.* v. 5.—*We are more than conquerors.* (37) Υπερνικωμεν. Here only.—*I am persuaded.* (38) Πεπεισμαι. 'Certus sum.' Schleusner. xiv. 14. xv. 14. *Luke* xx. 6. 2 *Tim.* i. 5. 12.—*Height.* (39) Υψωμα. 2 *Cor.* x. 5. Not elsewhere. Υψος, *Eph.* iii. 18.

CHAP. IX.

The apostle deeply laments the unbelief of his countrymen, and declares his willingness to endure any thing for their salvation, 1—3. He shews the privileges of Israel as a nation, 4, 5; and the difference between Israelites according to the flesh, and the true Israel, 6—8. He illustrates his subject, by the examples of Isaac, of Jacob and Esau, and of Pharaoh; and thus shews the freeness of the mercy of God, and his holy but absolute sovereignty in all his dispensations, 9—18. He answers objections to his doctrine, 19—23; proves it from the prophets, 24—29; and evinces, that the Jews come short of the blessing, (which the Gentiles obtained by faith,) because "they "sought it by the works of the law," and rejected Christ, 30—33.

PRACTICAL OBSERVATIONS.

V. 1—9

The terrors of the law, and our own consciousness of guilt and indwelling sin, should endear to us the free salvation of the gospel; and urge us to flee for refuge to Christ, that we may be safe in him, as Noah was in the ark, when threatened destruction shall overwhelm all ungodly men.—While we earnestly desire to be delivered from condemnation, let us seek for grace to enable us "to "walk, not after the flesh, but after the Spirit:" thus it will be evident, that "the law of the Spirit of life in "Christ Jesus, hath made us free from the law of sin and "death," and that the grace of the gospel has already done far more towards our sanctification, than the law could possibly ever do for those, who desired to be under it. For if we truly rely on the sacrifice of the Son of God, "in the likeness of sinful flesh," for our sins; we shall find that our old nature is condemned and must be crucified; we shall heartily concur in putting this sentence in execution; and long for "the righteousness of the law to "be fulfilled in us," even as it was by our Surety. Of this, our present habitual "walk after the Spirit" is an earnest and sure pledge. But "the carnal mind" and conversation are evidences, that a man "is dead in sin" and under the curse of the law, however he may speak about the grace of the gospel: for those who are "alive "to God," and "at peace with him," are spiritual in their judgment, affections, and habitual walk, though they grieve that they are not more so. But "the carnal mind "is enmity against God:" no unregenerate man can delight in his holy law, or be subject to it; and how can it be expected that God should be pleased with the formal services of enemies and rebels? We should, therefore, especially examine ourselves, whether "the Spirit of "Christ dwell in us:" for if this be not our case, we do not belong to him, are not in his kingdom, and shall not have our portion with him; but with the wicked, "in the "everlasting fire prepared for the devil and his angels," unless this entire change be wrought in our hearts, and lives, during our continuance in this world.

V. 10—17.

If "the Spirit of Christ" have taken possession of our hearts, and renewed his holy image there; the death of our "mortal bodies" will make way for perfecting the life of our immortal souls, in which eternal life now abides; and, through the Redeemer's righteousness, our bodies too shall be raised again to share that glorious felicity. What then can a worldly life present to our view, worthy for a moment to be put in competition with this noble "prize of our high calling?" All that we owe to the flesh, is a holy revenge for the injuries already done, and the hindrances continually given us: and instead of rendering our state doubtful, by living after it in any degree; we should, by the Spirit, continually endeavour, more and more entirely, to mortify it, and repress all its actings. (*Note, Gal.* v. 16—18. 22—26.) Thus, giving up ourselves to be "led by the Spirit," our adoption will be manifest, we shall gradually be emancipated from servile motives and fears, and shall trust and obey God, and walk with him as our reconciled Father; the Holy Spirit will witness with our consciences, that we have the temper of loving, obedient children towards him; and thus support us in all trials and circumstances with the joyful prospect and most blessed anticipations of our incorruptible inheritance.

V. 18—27.

It is the will of our heavenly Father, that "in the world "we should have tribulations," and have fellowship with Christ in his sufferings, before we "be glorified together" with him. But on the most rational principles, and most exact computation, we shall find, "that the sufferings of "this present time, are not worthy to be compared with "the glory which shall be revealed in us;" even if, instead of our light trials, we were called to bear as heavy and durable a cross as that of the apostle.—Indeed, sin has filled the world with suffering, yea with unspeakable disorder and misery; all creatures seem to proclaim man's fatal apostasy, and to recommend the inestimably precious salvation of Christ.—Men every where are most evidently at war with their Maker and with each other: so that the earth is become a great slaughter-house and burying ground, to its inhabitants; and the animals are forced into the service of men's lusts, by a most abominable perversion: and the creatures of God are made his *rivals*, in that men generally, every where and through every age, "have worshipped the creature more than the Creator, "who is blessed for evermore." Thus the "creation groans "under bondage" to human depravity; every part of it seems to abet man's rebellion, or to be an instrument of his crimes; and the more reflecting even of the heathen could see the strange state of the world, though they saw neither the cause nor the cure of it. But the gospel opens a brighter prospect; a glorious crisis approaches, of which all things seem in anxious expectation. When "the "children of God shall be manifested," and separated from his implacable foes, a complete deliverance from this bondage will be given to all, except Satan and his obstinate adherents; and sin, deformity, vanity, and misery, shall be seen no where, but in the bottomless pit. May we then give diligence to ensure our interest in this redemption, and to possess "the first-fruits of the Spirit, the earnest "and pledge" of our inheritance. Then our groans under

I [a] SAY the truth in Christ, I lie not, [b] my conscience also bearing me witness in the Holy Ghost,

2 That [c] I have great heaviness and continual sorrow in my heart.

3 For [d] I could wish that myself [e] were [*] accursed from Christ for [f] my brethren, my kinsmen according to the flesh;

a i. 9. 2 Cor. i. 23. xi. 31. xii. 19. Gal. i. 20. Phil. i. 8. 1 Thes. ii. 5. 1 Tim. ii. 7. v. 21.
b ii. 15. viii. 16. 2 Cor. i. 12. 1 Tim. i. 5. 1 John iii. 19—21.
c x. 1. 1 Sam. xv. 35. Ps. cxix. 136. Is. lxvi. 10. Jer. ix. 1. xiii. 17. Lam. i. 12. iii. 48, 49. 51. Ez. ix. 4. Luke xix. 41—44. Phil. iii. 18. Rev. xi. 3.
d Ex. xxxii. 32.
e Deut. xxi. 23. Josh. vi. 17, 18. 1 Sam. xiv. 24. 44. Gal. i. 8. iii. 10. 13.
* Or, *separated.*
f xi. 1. Gen. xxix. 14. Esth. viii. 6. Acts vii. 23—26. xiii. 26.

our share of this universal ruin, while we wait for our final adoption, will be "in hope:" we shall learn to disregard the perishing things which are seen, and patiently to expect and wait for the good things, which are unseen and eternal. The Spirit of God will help us under our infirmities to support our trials: and, notwithstanding our own insufficiency, we shall, by his effectual teaching and aid, pray to our heavenly Father, with such large and spiritual desires, and such unutterable pantings after his salvation, as shall ensure a gracious answer, and abundant supplies of every needful blessing.

V. 28—39.

If assured, that we really "love God," and that we habitually endeavour to keep his commandments; we may rest satisfied, that all things shall finally terminate to our greatest advantage. For the love of God, ruling in the hearts of those who were once enmity to him, proves that they have been "called according to his purpose," in order to be "conformed to the image of his Son," and made meet as his brethren to be "joint heirs with him." But none can have any ground to think themselves predestinated, called, or justified, or to expect to be glorified; except they love God, bear the image of Christ, walk in his steps, and aim to obey and honour him: and, whatever men may object against these things, they who are thus chosen, called, and justified, shall without doubt be eternally glorified; nor will a single exception be found to this rule, though many will at length appear to have deceived themselves and others. If God has determined to save us, who can destroy us? If "he spared not his own "Son, but delivered him" to death for us; how should he refuse any thing to us? If this was not too large a gift for his enemies, what can he withhold from his friends and children? If he justifies us, who can condemn us? If our crucified and risen Jesus pleads and fights for us; who can plead or fight against us, with any possibility of prevailing? If the Judge himself is our Friend, who can pronounce a sentence against us? Or "what can separate us from the "love of him" who bled on the cross for us, when we were so guilty and depraved, that hell was our desert, and the doom for which we were meet? While therefore we rejoice in these privileges and this security, and cheerfully expect to be "more than conquerors" in every conflict, and immense gainers by every loss and tribulation, till "death be swallowed up in victory;" let us shew the holiness of the doctrine by sparing none of our lusts, shrinking from no hardship or expense, in the cause of Christ, willingly enduring our cross, obeying his commandments, and being "stedfast, unmoveable, and al-"ways abounding in his work, as knowing that our labour "is not in vain in the Lord." (*Note*, 1 *Cor.* xv. 55—58.)

NOTES.

CHAP. IX. V. 1—3. From the apostle's arguing so strenuously for "salvation by grace," "through faith" alone, without any respect to the Mosaick law, or the peculiar privileges of the Jews; it might perhaps be inferred, that he had no great attachment to his countrymen; nay, that the persecutions, which he had endured from them, had alienated him from them. Being, therefore, about still more fully to discuss the subject, of the rejection of the Jews and the calling of the Gentiles, and to resolve the whole into the sovereign electing love of God; he introduced these topicks, by expressing, in the most energetick language, his cordial affection for his people. He spoke the truth, as in the presence of Christ his Judge, and with a solemn appeal to him, that he did in no degree deviate from it: his conscience also, being enlightened and directed by "the Holy Spirit, bare witness" to his sincerity, in what he was about to say. (*Marg. Ref.* a, b.) The appeal is evidently equivalent to a solemn oath. Now, an oath being an act of religious worship; the apostle by thus solemnly appealing to Jesus Christ, and to the Holy Spirit, fully shews, that he considered them as entitled to religious worship, as one with the Father. (*Note*, *Matt.* xxviii. 19, 20.) Having made this solemn protestation, he declared that the unbelief and rejection of the Jews excited exceedingly great disquietude, and depression, and constant grief, in his heart. (*Note*, viii. 14—17.) Insomuch, that he would even willingly submit to be treated as an Anathema, or "accursed," *after the manner* of Christ; to be excommunicated from his visible church, loaded with infamy, crucified, or in any way put to the utmost pain and disgrace; or even for a time to be excluded from all the comfort of communion with Christ, and shut up under the deepest horror and distress of mind which could be endured without sin; if, by any personal sufferings of his own, that could consist with his final salvation, he might rescue his beloved brethren and kinsmen, from that national and personal destruction, which he saw was about to come upon them for their obstinate unbelief. (*Marg.* and *Marg. Ref.* c—f.—*Note*, *Ex.* xxxii. 30—33.)—This seems to be the utmost that the apostle could mean; as it would be utterly unlawful, on any consideration whatever, to wish to be eternally miserable, and *an implacable enemy of God*, as all who perish will be. (*Note*, 1 *John* iii. 16, 17.)—"I "could even wish," '(if it were proper to make such a 'wish, if it would avail to make so great a multitude happy,) '"I could even wish" so great a blessing to my brethren, 'though with the loss of my own happiness.' *Whitby.*

Bearing me witness. (1) Συμμαρτυρουσης. viii. 16. See on ii. 15.—*Continual.* (2) Αδιαλειπτος. 2 *Tim.* i. 3. Not elsewhere. Αδιαλειπτως· See on i. 9.—*Sorrow.*] Οδυνη. 1 *Tim.* vi. 10. Not elsewhere. Οδυναω, *Luke* ii. 48. xvi. 24, 25. —*I could wish.* (3) Ηυχομην εγω. *Acts* xxvi. 29. xxvii. 29. 2 *Cor.* xiii. 7. 9. *Jam.* v. 16. 3 *John* 2.—"I have wished, "&c." (or *prayed,*) ηυχομην· not ηυχομην αν. This particle, αν, which often gives the indicative a subjunctive meaning, is not here inserted; and it may be rendered,

4 Who are [f] Israelites; to whom *pertaineth* [h] the adoption, [i] and the glory, [k] and the [*] covenants, and [l] the giving of the law, [m] and the service *of God*, [n] and the promises;

5 Whose [o] *are* the fathers, [p] and of whom as concerning the flesh Christ *came*, [q] who is over all, God [r] blessed for ever. [s] Amen.

6 Not [t] as though the word of God hath taken none effect. For [u] they *are* not all Israel, which are of Israel:

7 Neither [x] because they are the seed of Abraham, *are they* all children: but, [y] In Isaac shall thy seed be called.

8 That is, [z] they which are the children of the flesh, these *are* not the children of God: but the children of the promise [a] are counted for the seed.

9 For this *is* the word of promise, [b] At this time will I come, and Sara shall have a son.

f 3. Gen. xxxii. 28. Ex. xix. 3—6. Deut. vii. 6. Ps. lxxiii. 1. Is. xli. 8. xlv. 3. John i. 47.
h Ex. iv. 22. Deut. xiv. 1. Jer. xxxi. 9. 20. Hos. xi. 1.
i Num. vii. 89. 1 Sam. iv. 21. 22. 1 Kings viii. 11. Ps. lxxviii. 61.
k Gen. xv. 18. xvii. 2. 7. 10. Ex. xxiv. 7. 8. xxxiv. 27. Deut. xxix. 1. xxxi. 16. Neh. xiii. 29. Ps. lxxxix. 3. 34. Jer. xxxiii. 20—25. Acts iii. 25. Heb. viii. 6—10.
* Or, *testaments.*
l iii. 2. Neh. ix. 13, 14. Ps. cxlvii. 19. Ez. xx. 11, 12. John i. 17.
m Is. v. 2. Matt. xxi. 33. Heb. ix. 10.
n Luke i. 54, 55. 69—75. Acts ii. 39. iii. 25, 26. xiii. 32, 33. Eph. ii. 12. Heb. vi. 13—17.
o xi. 28. Deut. x. 15.
p i. 3. Gen. xii. 3. xlix. 10. Is. vii. 14. xi. 1. Matt. i. 1, &c. Luke iii. 23, &c. 2 Tim. ii. 8. Rev. xxii. 16.
q x. 12. Ps. xiv. 6. cii. 19. Is. ix. 6, 7. Jer. xxiii. 5, 6. Mic. v. 2. John i. 1—3. x. 30. Acts xx. 28. Phil. ii. 6—11. Col. i. 16. 1 Tim. iii. 16. Heb. i. 8—13. 1 John v. 20.
r i. 25. Ps. lxxii. 19. 2 Cor. xi. 31. 1 Tim. vi. 15.
s Deut. xxvii. 15, &c. 1 Kings i. 36. 1 Chr. xvi. 36. Ps. xli. 13. lxxxix. 52. cvi. 48. Jer. xxviii. 6. Matt. vi. 13. xxviii. 20. 1 Cor. xiv. 16. Rev. i. 18. v. 14. xxii. 20.

t iii. 3. xi. 1. 12. Num. xxiii. 19. Is. lv. 11. Matt. xxiv. 35. John x. 35. 2 Tim. ii. 13. Heb. vi. 17. 18.
u ii. 28, 29. iv. 12—16. John i. 47. Gal. vi. 16.
x Luke iii. 8. xvi. 24, 25. 30. John viii. 37—39. Phil. iii. 3.
y Gen. xxi. 12. Heb. xi. 18
z iv. 11—16. Gal. iv. 22—31.
a Gen. xxxi. 15. Ps. xxii. 30. lxxxvii. 6. John i. 13. Gal. iii. 26—29. 1 John iii. 1, 2.
b Gen. xvii. 21. xviii. 10. 14. xxi. 2. *Sarah.* Heb. xi. 11, 12. 17.

"I have wished, &c." On some occasion, perhaps, the apostle had passionately wished, or prayed, to this effect. This appears to me the most literal and natural construction of the clause: but, as I can bring no support to the interpretation, from more competent criticks, I propose it with great hesitation.—Ευχομαι is not used in any other sense in the New Testament; though it is in the Greek writers.—*Accursed.*] Αναθεμα. See on *Acts* xxiii. 14.—*From Christ.*] Απο Χριστου. The preposition απο, here translated *from* Christ, may be rendered *after the example* of Christ.—"Whom I serve from my forefathers;" that is, "after the example" of my forefathers. (*Note*, 2 *Tim.* i. 3—5.)

V. 4, 5. The apostle was peculiarly grieved, by reflecting, that all the distinguished favours, shewn to his people, should terminate in the rejection of them for opposing Christ. They were the descendants of Israel, "who "wrestled with God and prevailed:" they had long been the professed worshippers of JEHOVAH, to whom the *typical* adoption pertained. The covenants made with Abraham, Isaac, Jacob, Aaron, and David; the law given at mount Sinai; and the national covenant grounded on it, belonged to them, and were so many peculiar honours and advantages, towards their becoming the spiritual people of God. (*Marg. Ref.* g, h.—*Note*, iii. 1, 2.) The worship at the temple, which was both typical of salvation by the Messiah, and the means of grace and communion with God; and the ark of the covenant, the symbol and pledge of the Lord's gracious presence with them, had for ages been their glory. All the promises, concerning Christ and his salvation, were immediately given and preserved to them: they were honourable, by their descent from the ancient patriarchs, who walked with God and were accepted by him; and finally, the Messiah had in the time predicted been born among them, one of their nation "as con-"cerning the flesh;" even He, who is also "God over "all" creatures, blessed and praised throughout all worlds, and to all eternity: to this the apostle fixed his cordial Amen. (*Marg.* and *Marg. Ref.* i—s.)—The expression "concerning the flesh," implies that Christ had a far higher and nobler nature: even as when Paul used it concerning the Jews his brethren, he intimated his sorrow that they were not his brethren, as the children of God, born of the Spirit, and believers in Christ. This, with various other considerations, undeniably proves, that the apostle here meant, in the most decided manner, to attest the Deity of Christ, as One with the Father, and equally the Object of universal and everlasting adoration. (*Note*, 1 *John* iv. 1—3.)—There is no example, either in the New Testament, or in the Greek translation of the Old Testament, in which the doxology, "Blessed be God," is expressed in the same words, and arranged in the same manner, as in this place. So that the only way, in which the Socinians and Arians have attempted to evade the conclusion, unavoidably deducible from this text, namely by rendering the clause, "Who is over all; God be blessed "for evermore;" rests on a most harsh, unnatural, and unclassical construction, of which no example can be adduced; at the same time that it destroys the antithesis, without which the verse would be wholly destitute of propriety and animation.

The giving of the law. (4) Η νομοθεσια. Here only. Νομοθετης, *Jam.* iv. 12.—*The service* of God.] Η λατρεια. xii. 1. *John* xvi. 2. *Heb.* ix. 1.—*As concerning the flesh.* (5) Το κατα σαρκα. 3. See on i. 3. viii. 1.—*God blessed for ever. Amen.*] Θεος ευλογητος εις τους αιωνας. Αμην. i. 25. 2 *Cor.* xi. 31.

V. 6—9. Though the Jews had generally rejected the gospel, and were as a nation excluded from the kingdom of the Messiah; it must not be supposed that his word had failed of accomplishment. (*Marg. Ref.* t.—*Notes*, iii. 3, 4. xi. 1—6.) Their national covenant had been fulfilled to them, till it was finally forfeited; the promises respecting the Messiah had been performed; and the spiritual covenant and promises did not belong to them, as a nation, but only to such of them as believed, in common with other believers: (*Notes*, xv. 8—13:) for all were not the true Israel of God, who were naturally descended from Jacob. (*Marg. Ref.* u.—*Notes*, ii. 27—29. iv. 9—12. *Ps.* lxxiii. 1. *John* i. 47—51.) Indeed this had been intimated in the case of Abraham and his seed: for the covenant made with him, in favour of his children, did not include all his posterity; but it was limited to the line of Isaac, when the Lord said to him, "In Isaac shall thy seed be "called." (*Marg. Ref.* x, y.—*Notes*, *Gen.* xvii. 17—21. xxi. 8—12.) So that all his children, in the ordinary course of things, were not adopted, as the children of God, even *in a typical sense:* but those only, who sprang from him according to the promise, and by the extraordinary power of God performing it, when Sarah was na-

10 And [e] not only *this*; [d] but when Rebecca also had conceived by one, *even by* our father Isaac;

11 (For [e] *the children* being not yet born, neither having done any good or evil, [f] that the purpose of God [g] according to election might stand, [h] not of works, [i] but of him that calleth;)

12 It was said unto her, [k] The [*] elder shall serve the [†] younger.

13 As it is written, [l] Jacob have I loved, but Esau have I [m] hated.

14 What [n] shall we say then? [o] *Is there* unrighteousness with God? God forbid.

c v. 5. 11. Luke xvi. 26.
d Gen. xxv. 21. *Rebekah.*
e iv. 17. Ps. li. 5 Eph. ii. 3.
f viii. 28—30. Is. xiv. 24. 26, 27 xxiii. 9. xlvi. 10, 11. Jer. li. 29. Eph. i. 9—11. iii. 11. 2 Tim. i. 9.
g xi. 5. 7. Eph. i. 4, 5. 1 Thes. i. 4. 2 Pet. i. 10.
h xi. 6 Eph. ii. 9. Tit. iii. 5.
i viii. 28. 1 Thes. ii. 12. 2 Thes. ii. 13, 14. 1 Pet. v. 10. Rev. xvii. 14.
k Gen. xxv. 22, 23. 2 Sam. viii. 14. 1 Kings xxii. 47.
* Or, *greater.*
† Or, *lesser.*
l Mal. i. 2, 3.
m Gen. xxix. 31. 33. Deut. xxi. 15. Prov. xiii. 24. Matt. x. 37. Luke xiv. 26. John xii. 25.
n *See on* iii. 1. 5.
o ii. 5 iii. 5, 6. Gen. xviii. 25. Deut. xxxii. 4. 2 Chr. xix. 7. Job viii. 3. xxxiv. 10—12. 18, 19. xxxv. 2. Ps. xcii. 15. cxlv. 17. Jer. xii. 1. Rev. xv. 3, 4. xvi. 7.

turally past child-bearing. (*Marg. Ref.* z—b.—*Notes, Gen.* xvii. 5, 6. 19—21. xviii. 9—15. xxi. 1—7.)—The apostle evidently speaks of a true Israel, among the descendants of Israel; a remnant, as distinguished from the nation at large: and he introduces the case of Abraham and his two sons, and afterwards that of Esau and Jacob, not as *examples*, but as *illustrations*, of his main subject. (*Notes, Gal.* iv. 21—31. vi. 15, 16.) If this were carefully noted, the perplexity which involves the reasonings of many learned men on this passage, would in a great measure vanish. "The children of the promise," are those 'whom God gives to Abraham, by a spiritual generation, 'whether alone, as in the case of us Gentiles; or added 'to the carnal generation, as in the case of Isaac, and of 'all believing Jews. ...They who interpret "the children '"of promise," to mean those, who by faith embrace the 'promise; say indeed what is fact, but do not speak with 'suitable precision: for the apostle does not in this place 'distinguish the children of Abraham from others, by their 'faith as known; but he discourses concerning the primary 'cause, that is, the fountain of their faith itself, namely 'the eternal purpose of gratuitous election.' *Beza.*—Isaac was promised some time before his birth; and the faithfulness and power of God having fulfilled that promise, he was "the child of promise," in whom Abraham's "seed "should be called," and in whose "Seed the nations "should be blessed:" but Ishmael was not thus previously promised; and it was foretold that the chosen nation, which was to inherit Canaan, and from whom the Messiah was appointed to spring, would not descend from him, but from Isaac. In like manner, all the descendants of Israel were not entitled to the spiritual blessings of the covenant; but only "the remnant according to the election of grace," which was found among them: and these, being regenerated and having believed in Christ, were brought into the family of believing Abraham, as the children of promise, in whom the promises to him, concerning his numerous posterity and their extraordinary privileges, should be especially fulfilled. (*Notes*, iv. 9—17. xi. 1—6. *Matt.* iii. 7—10. *Gal.* iii. 26—29. *Heb.* vi. 13—15.)—In thus adducing the case of Isaac and Ishmael, the apostle certainly did not decide on the eternal state of either of these individuals: yet the subject which he thus illustrated, namely, a remnant of believers among an unbelieving nation, must refer, not to outward advantages and disadvantages, but to eternal salvation or damnation; for "he that believeth and is baptized shall be saved, and "he that believeth not shall be damned." And this is equally clear, whether it be held, that this remnant believed, in consequence of their being elected; or that they were chosen, in consequence of their faith, either as foreseen, or as actually exercised.—*In Isaac*, &c. (7) From the LXX, who accord with the Hebrew. (*Gen.* xxi. 12.)—*At this time*, &c. (9) Not exactly according to the LXX, or the Hebrew; though it agrees more nearly with the latter. The clause, rendered in Genesis, "according to "the time of life," is changed by the apostle, from the Septuagint, for "according to this time." (*Gen.* xviii. 10.)

Not as though. (6) Ουχ οιον δε οτι. 'Οιον, omisso εστι, 'sumitur potentialiter pro δυνατον εστι, *fieri potest.*' Schleusner.—*Hath taken none effect.*] Εκπεπτωκεν. *Mark* xiii. 25. *Acts* xii. 7. xxvii. 17. 26. 29. 32. 1 *Cor.* xiii. 8. *Gal.* v. 4. *Jam.* i. 11. 1 *Pet.* i. 24. 2 *Pet.* iii. 17. *Rev.* ii. 5.

V. 10—14. As Isaac was Abraham's only son, by Sarah his wife; it might have been supposed, that the covenanted blessings were limited to him on that account. Yet not only Ishmael, Abraham's son by Hagar, the bond-woman, and his children by Keturah, were excluded; but even Esau and his posterity, though the elder son of Isaac and Rebekah, and twin-brother to Jacob, was set aside; and this not subsequent to any crime by which he forfeited the birthright, but previously. For even before the children were born, and consequently "before they had done any "good or evil," it was said to Rebekah that "the elder "should serve the younger;" (*Note, Gen.* xxv. 22, 23;) which certainly implied the special favour of God to Jacob above Esau, and that the covenanted blessings respecting Canaan, the oracles and ordinances of God, and the promised Messiah, would be restricted to him and his descendants. This clearly indicated, that "the purpose of "God," in respect of "the heirs of promise," would be established according to his sovereign election, who calls men to partake of the blessing as he pleases; and not in the foresight of any works which they would perform. Doubtless, God foresaw that Esau's works would be profane and evil; (*Notes, Gen.* xxv. 31—34. xxvii. 41, 42. *Heb.* xii. 15—17;) and Jacob's in a measure pious and holy: but the good works of Jacob could only be foreseen, *as the effect* of his election and consequent regeneration; and thus foreseen as the *effect*, they could not be the *cause* of these blessings. (*Marg.* and *Marg. Ref.* c—k.—*Note, Eph.* i. 3—8.) God foresaw both Esau and Jacob as "born in sin, and by nature the children of wrath, even "as others;" (*Note, Eph.* ii. 3;) and he knew that, if left to themselves, they would continue in sin through life: but (for wise and holy reasons known to himself but not revealed to us,) he purposed to change Jacob's heart, and to leave Esau to his native perverseness; because he freely loved Jacob, but did not in the same manner love Esau. Wickedness foreseen is doubtless the cause of the Lord's purpose to condemn; because it is of a man's self by nature, and God condemns none, who do not justly de-

p 16. 18. Ex. xxxiii. 19. xxxiv. 6, 7. Is. xxvii. 11. Mic. vii. 18.

15 For he saith to Moses, p I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then q *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

q 11. Gen. xxvii. 1—4. 8—14. Ps. cx. 3. Is. lxv. 1. Matt. xi. 25, 26. Luke x. 21. John i. 12, 13. iii. 8. 1 Cor. i. 26—31. Eph. ii. 4, 5. Phil. ii. 13. 2 Thes. ii. 13, 14. Tit. iii. 3—6. Jam. i. 18. 1 Pet. ii. 9, 10.

serve it: but holiness foreseen in a *fallen* creature, cannot be the cause of his election; because it is the effect of new creating grace, and never comes from any other source. Thus *præterition*, or non-election, of a fallen creature, is not *gratuitous*, but merited: *election*, shewn in *regeneration*, is *gratuitous*. This instance of Esau and Jacob was intended as an *illustration* of the divine conduct towards the fallen race of man.—It has often been urged, that Jacob and Esau were not so much personally intended, as their posterity; and that temporal, and not eternal, things are spoken of: and this is certainly true. Jacob never had dominion over Esau personally, but his posterity ruled over Esau's. (*Notes, Gen.* xxv. 22, 23. xxvii. 27—29. 39, 40. *Mal.* i. 2—5.)—The election, the prediction, the birth-right, and the blessing, secured to Jacob and his seed the same religious advantages, which the promise of God secured to Isaac and his seed; and excluded Esau, as well as Ishmael, from them: and this, without determining any thing of Esau's eternal state; though his character, and the epithet *profane* annexed to his name by the apostle, seem to indicate, that he was not a believer. It is however evident, that the subject illustrated related to individuals and to their eternal state, whether as believers or unbelievers. As Esau, that "the purpose of "God according to election might stand," had no inheritance in Canaan, and was not the progenitor of Christ; so those Israelites, who did not belong to "the election of "grace," were excluded from the true church, had no part in Christ, and no inheritance in heaven. But the reverse was true of "the election of grace:" those who belonged to this election were "called," and in consequence believed; they were "justified" in Christ and "glorified:" (*Note*, viii. 28—31:) and the same is the case in respect of men, in all other ages and nations. If indeed, there were any of our race, not fallen like other men, or not "by "nature dead in sin, and children of wrath, even as "others;" if there were any *inclined, without preventing grace*, to repent, and to believe the humbling, holy gospel of Christ, to love God and obey his will; then indeed the election might be made, with respect to their foreseen faith and obedience. But on this supposition, what ground would there be for the objections, which the apostle evidently supposes would be made to his doctrine? or what reason to silence them, in the manner he afterwards does; when he might easily, and consistently with truth, have given an answer far more satisfactory to the objectors, by clearly explaining his meaning? It is then enquired, First, Are all men, as born of Adam, equally depraved? and secondly, Is man willing of himself to do what is spiritually good; or does the grace of God make him willing? When these questions are answered, according to the scriptures, and the articles and liturgy of our church, it will readily be perceived, that no good, foreseen, either in the hearts or lives of sinners, could be the cause of their election to eternal life.—If then God loved Jacob, and hated Esau, (or shewed him less favour than Jacob,) without any reference to their works, as comparatively good or bad, then the grand principle is established, that God does show more favour to one man, than to another, independently of their righteousness or unrighteousness. And, "is there unrighteousness with God?" could any injustice be objected to him? By no means: he did Esau no wrong in leaving him to his own choice; and he, and his posterity, received more favours than they deserved: nor did the unmerited love of God, to Jacob and his posterity, in any measure injure Esau.—Even in respect of holy creatures, we must either allow, that God may *justly* permit them to sin, and punish them for it, and so at least foreknow, both the permission and the punishment; or else we must deny that he can act as a moral Governor of the universe. For, if this were not just, God would be bound to prevent all his creatures from sinning: and if any were left to sin, He only would be the cause of it. Indeed, men are not aware what blasphemy is involved, in their bold objections on this subject.—Much more then may God righteously leave fallen creatures to themselves, to proceed in rebellion, and sink into destruction. He might justly have thus left all: it is of infinite mercy that any are saved; their salvation can be no injury to those, who are punished only according to the desert of their own sins: and it is evident, that most of the objections, brought against these doctrines, originate from the want of a deep conviction, that God would have been just, had he left our whole fallen race under final condemnation: as the supposition that he leaves a large proportion of them thus to perish, excites in numbers the same opposition, and leads them to the same exclamations and objections, as the doctrine of personal election. Indeed, the sentence to be denounced at the last day, on the unnumbered millions of the wicked, is as dreadful, as any thing in this doctrine can be. (*Notes*, iii. 5—8. *Matt.* xxv. 41—46.)—The election of nations, to special privileges and religious advantages, not vouchsafed to other nations, which some expositors suppose to be here meant, (contrary to the whole tenour of the context,) is liable to *all the same objections*, as personal election; and can only be vindicated in the same way. All nations might *justly* be left without them: and when some are *mercifully* favoured with them, "that "the purpose of God according to election might stand, "not of works but of him that calleth;" no wrong is done to the others.—*The elder*, &c. (12) From the LXX which accord with the Hebrew. (*Gen.* xxv. 23.)—*Jacob*, &c. (13) From the LXX, which accord with the Hebrew. (*Mal.* i. 2.)

Had conceived. (10) Κοιτην εχουσα. xiii. 13. *Luke* xi. 7. *Heb.* xiii. 4.—*The purpose.* (11) Η προθεσις. viii. 28. *Eph.* i. 11. iii. 11. (*Notes, Eph.* i. 9—12. iii. 9—12.)—*According to election.*] Κατ' εκλογην. xi. 5. 7. 28. See on *Acts* ix. 15.

V. 15—18. 'Mercy presupposes misery and sin, or 'the voluntary corruption of the human race: and this 'corruption presupposes a creation in purity and upright-'ness.' *Beza.*—Moses himself had written as strong language concerning the sovereignty of God, in shewing

17 For [r] the scripture saith unto Pharaoh, [s] Even for this same purpose have [t] I raised thee up, [u] that I might shew my power in thee, and that [x] my name might be declared throughout all the earth.

18 Therefore [y] hath he mercy on whom he will *have mercy*, and whom he will [z] he hardeneth.

19 Thou [a] wilt say then unto me, [b] Why doth he yet find fault? for who hath resisted his will?

20 Nay but, [c] O man, [d] who art thou that [*] repliest against God? [e] Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not [f] the potter power over the clay, of the same lump to make [g] one vessel unto honour, and another unto dishonour?

r xi. 4. Gal. iii. 8. 22. iv. 30.
s *See on* Ex. ix. 16.
t 1 Sam. ii. 7, 8. Esth. iv. 14. Is. x. 5, 6. xiv. 1—3. Jer. xxvii. 6, 7. Dan. iv. 22. v. 18—21.
u Ex. x. 1, 2. xiv. 17, 18. xv. 14, 15. xviii. 10, 11. Josh. ii. 9, 10. ix. 9. 1 Sam. iv. 8. Ps. lxxxiii. 17, 18. Prov. xvi. 4. Is. xxxvii. 20.
x John xvii. 26.
y 15, 16. v. 20, 21. Eph. i. 6.
z i. 24—28. xi. 7, 8. *See on* Ex. iv. 21. vii. 13. Deut. ii. 30. Josh. xi. 20. Is. lxiii. 17. Matt. xiii. 14, 15. Acts xxviii. 26—28. 2 Thes. ii. 10—12.
a iii. 8. 1 Cor. xv. 12. 35. Jam. i. 13.
b iii. 5—7. Gen. l. 20. Job ix. 12—15. 19. xxiii. 13, 14. Ps. lxxvi. 10. Is. x. 6, 7. xlvi. 10. 11. Dan. iv. 25. Mark xiv. 21. Acts ii. 23. iv. 27, 28.
c ii. 1. Mic. vi. 8. 1 Cor. vii. 16 Jam. ii. 20.
d Job xxxii. 13. xxxvi. 23. xxxviii. 2, 3. xl. 2. 5. 8. xlii. 2—6. Matt. xx. 15.
* Or, *answerest again*. Job xvi. 3. Tit. ii. 9. or, *disputest with God*. 1 Cor. i. 20. 1 Tim. vi. 5.
e Is. xxix. 16. xlv. 9—11.
f 11. 18. Is. lxiv. 8. Jer. xviii. 3—6. xxii. 28. Hos. viii. 8. Acts ix. 15. 2 Tim. ii. 20, 21.
g 22, 23. Jer.

mercy, as the apostle used, when JEHOVAH declared, "I "will have mercy on whom *I have* mercy; and I will have "compassion on whom I *have* compassion:" for the latter clause is in the present tense; which implies, that he would by no influence be induced to alter his fixed purpose of shewing mercy, or executing vengeance. (*Marg. Ref.* p. —*Note, Ex.* xxxiii. 18, 19.) In the case of Jacob, it indeed appeared, that he was *willing* to obtain the blessing, and he ran at his mother's word: thus he prevented Esau; and Isaac, contrary to his purpose, blessed him: but the whole transaction was disgraceful, and merited the indignation rather than the favour of God. (*Marg. Ref.* q.—*Notes, Gen.* xxvii. 1—29.) The establishment, however, of the covenant with Jacob, and his posterity, did not originate from this "willing or running," but from the electing love of God; whose purpose respecting him had been made known many years before.—Thus believers greatly desire the salvation of Christ, and labour to secure it: yet these desires are streams from the fountain of electing love. They "were by nature children of wrath, even "as others: but God, who is rich in mercy, for his great "love wherewith he loved them, even when they were "dead in sins, hath quickened them together with Christ." (*Notes, John* xv. 12—16. *Eph.* ii. 3—10. *Tit.* iii. 4—7.) Thus he makes them willing by regeneration; and they are inclined and excited to the diligent use of means, and through these they are made partakers of salvation; the sinfulness, attending their very diligence, being graciously forgiven. (*Note, Phil.* ii. 12, 13.) Whereas they, who are not thus willing and diligent, are not *made unwilling* by any positive act of God; but their unwillingness is the consequence of their own pride, self-will, love of sin, and aversion to God and holiness. It springs from innate depravity, and is increased and strengthened by habits of disobedience; and can never be removed, except by an act of almighty power, which God cannot be bound *in justice* to perform for any of his rebellious creatures. Men are indeed *naturally willing* to be saved from misery, and made happy; and are often very diligent in proud and unbelieving endeavours to obtain their object: (*Note*, x. 1—4:) but this is widely different from a cordial willingness, to be saved from sin as well as misery, and made holy and happy, in the humbling method of the gospel: diligently to use all the means, freely to submit to all the privations, and patiently to endure all the self-denial, requisite in order to obtain it.—This subject might be further illustrated by the case of Pharaoh. God, the Creator, advanced him in his providence to great authority and prosperity, and spared his life through the several plagues of Egypt: but, at the same time, he left him to harden himself in enmity and rebellion. Now God had declared, that he intended this on purpose that in his destruction he might make known his own power and glory throughout the earth. (*Marg. Ref.* s—x.—*Notes, Ex.* iv. 21. vii. 13. viii. 15. ix. 13—16.) So that it must be allowed, that God has mercy on such of our apostate race, as he sees good; and that "he hardeneth whom he will," by leaving them to themselves, and under the power of Satan; by ordering his dispensations respecting them in such a manner, as he knows will exasperate their enmity and embolden their presumption; and by *judicially* sentencing them to final obduracy, that his justice in their punishment may become the more conspicuous. (*Note, 2 Thes.* ii. 8—12.) —As Pharaoh perished in desperate rebellion against God, who can deny, that his ruin was *eternal*, as well as *temporal; personal*, not *national*?—'This hardening also is 'voluntary, because the Lord, offended by their depravity, 'makes use of their own will, in executing this judgmen 'on those whom he hardens. Then follow the fruits of 'this hardening, namely unbelief and sins, which are the 'real causes of the condemnation of the reprobate.' *Beza.* —*I will have mercy*, &c. (15) From the Sept. (*Ex.* xxxiii. 19.)—*Even for this same*, &c. (17) This varies considerably from the Sept. and gives a far more energetick translation of the Hebrew. (*Ex.* ix. 16.)

I will have compassion. (15) Οικτειρησω. Here only N. T.—*Ex.* xxxiii. 19. *Is.* xxvii. 11. *Sept.* Οικτιρμων· See on *Luke* vi. 36.—*I raised thee up.* (17) Εξηγειρα σε. 1 *Cor.* vi. 14. Not elsewhere.—*I might shew.*] Ενδειξωμαι. ii. 15. 2 *Cor.* viii. 24. *Eph.* ii. 7. 1 *Tim.* i. 16. *Tit.* ii. 10. iii. 2. *Heb.* vi. 10.—*Ex.* ix. 16. *Sept.*—*Might be declared.*] Διαγγελη. *Acts* xxi. 26.—*Ex.* ix. 16. *Lev.* xxv. 9. *Sept.*—*He hardeneth.* (18) Σκληρυνει. *Heb.* iii. 8. 13. See on *Acts* xix. 9.—*Ex.* iv. 21. vii. 3. ix. 12. x. 27. xi. 10. xiv. 8. 17. *Sept.*

V. 19—21. The unhumbled opposer would be sure here to object and cavil, and to enquire, 'why the Lord blamed or punished Pharaoh, or indeed any man, for his sins. Who had resisted his sovereign will and appointment? Even they, who most rebel against his precepts, fulfil his decrees: his will is therefore universally done, and no creature makes any opposition to it!'—As if the secret purpose of God were, or possibly could be, a *rule of duty* to his creatures! Or as if a man could intend to do the will of God, by breaking his express commandments, out of enmity to him, and to gratify his own lusts! (*Marg.*

h 17. i. 18. ii. 4, 5. Ex. ix. 16. Ps. xc. 11. Prov. xvi. 4. Rev. vi. 16, 17.
i Num. xiv. 11, 18. Ps. i. 21, 22. Ec. viii. 11, 12. Lam. iii. 22. 1 Pet. iii. 20. 2 Pet. ii. 3. 9. iii. 8, 9. 15. Jude 4. Rev. vi 9—11.

22 *What* if God, [h] willing to shew *his* wrath, and to make his power known, [i] endured with much long suffering [k] the vessels of wrath [*] fitted to destruction;

k 21. 1 Thes. v. 9.
* Or, *made up.* Gen. xv. 16. Matt. xxiii. 31—33. 1 Thes. ii. 16.

23 And that he [l] might make known

l ii. 4. v. 20, 21. Eph. i. 6—8. ii. 4. 7. 10. iii. 8. 16. Col. i. 27. 2 Thes. i. 10—12.

Ref. a, b.) To this presumptuous objector (and such objectors are very numerous, when both the avowed enemies, and the false friends, of these doctrines are included,) the apostle answered, by demanding of him, (a man, a *sinner,*) "who he was," that he should count himself authorized to "reply against God," and to charge him with injustice, or want of wisdom, for those things which he had expressly spoken and done. (*Notes, Job* xxxiii. 12, 13. xxxiv. 10—30. xlii. 1—6.) Was it proper for the creature to call his Creator to an account, for having formed him as he saw good? Would not men allow the infinite God the same sovereign right to manage the affairs of the creation, as the potter exercises in disposing of his clay, when of the same lump he makes one vessel to a more honourable, and another to a meaner use? (*Marg.* and *Marg. Ref.* d—g.—*Notes,* 22, 23. *Is.* xlv. 9, 10. lxiv. 6—8. *Jer.* xviii. 1—10. 2 *Tim.* ii. 20—22.) Would they give the "only wise God" no credit for his justice, wisdom, truth, and goodness, when they could not fully comprehend them? Would they not infer, from his infinite perfection, that he could not do wrong, however it might appear to them? And could there be any danger from the exercise of absolute sovereignty by infinite wisdom and excellency? would they dare to dictate to the Lord, to determine what he ought to do, or to call him to an account for what he had done? (*Note,* xi. 33—36.)—The apostle could not mean, as it is plain from the whole context, that God might justly make innocent creatures miserable by prerogative, which some seem at least to suppose: for he goes upon the supposition, that the sovereignty of God is that of infinite wisdom, justice, truth, and goodness: and that he always decrees to do, what is the most proper to be done. The words, "I will have mercy, "on whom I will have mercy," imply that all deserved wrath; so that "the lump of clay, in the hands of the "potter," must refer to men already existing in God's foreknowledge as fallen creatures. But the apostle intended to repress the arrogance of ignorant presumptuous worms, who venture to speak about injustice, cruelty, and tyranny, in discoursing of their offended Creator and Judge; who decide, by vain reasoning in their own minds, how the infinite God ought to act; and then forgetting who He is, and who they are, charge him foolishly, and say, that if such and such doctrines be indeed true, then God is—but their words ought not to be repeated. This very common practice is such a compound of arrogance, irreverence, and folly, that it seems the most glaring proof of human depravity, which even this wicked world exhibits; especially when it is added, that pious men sometimes appear, in the violence of controversy, to be betrayed into it.—It is wonderful that the great Mr. Locke should confidently assert, that the apostle here speaks of men *nationally,* and not *personally,* in reference to their eternal state; when the rejection of the Jewish nation, with the reservation only of "a remnant according to the election of grace," was the apostle's main subject, to illustrate which all the other examples are introduced. This remnant consisted of a small number of *individuals,* not of *a nation;* and the Gentile converts were individuals out of their several nations, forming, with the Jewish converts, the Christian church; and not whole nations, or one whole nation, chosen as a collective body, to succeed to the external advantages, which the nation of Israel had forfeited: and surely "the vessels of mercy before prepared unto glory," which the apostle next mentions, must have been chosen, not to external advantages, but to eternal life! (*Notes,* viii. 28—31. 2 *Thes.* ii. 13, 14. 1 *Pet.* i. 1—5.)

Why doth he ... find fault? (19) Τι μεμφεται; *Mark* vii. 2. *Heb.* viii. 8.—*Hath resisted.*] Ανθεστηκε. xiii. 2. See on *Luke* xxi. 15.—*His will.*] Τῳ βουλημαλι αυτου. *Acts* xxvii. 43.—Α βουλη, *consilium. Acts* ii. 23. *Eph.* i. 11.—*Nay but.* (20) Μενουνγε. *Luke* xi. 28. *Phil.* iii. 8.—*Repliest.*] Ὁ ανλαποκρινομενος. See on *Luke* xiv. 6.—*The thing formed.*] Το πλασμα. Here only N. T.—*To him that formed.*] Τῳ πλασαντι. Here only N. T. *Is.* xxix. 16. xlv. 9. *Sept.*—*The potter.* (21) Ὁ κεραμευς. *Matt.* xxvii. 7. 10.—*Is.* xxix. 16. xli. 25. *Sept.*—*Lump.*] Τα φυραματος. xi. 16. 1 *Cor.* v. 6, 7. *Gal.* v. 9.

V. 22, 23. Suppose that God was pleased, (as in the instance of Pharaoh,) in order more conspicuously to display his powerful wrath against his enemies, to endure their provocations with patience and forbearance for a long time, till they had acted out the desperate wickedness of their hearts, and filled up the measure of their sins, and so become ripe for signal vengeance; what injustice could there be in this? In allusion to the potter's vessels, they were in themselves "vessels of wrath;" and their wicked dispositions and actions, rendered them "fitted for destruc-"tion." Nor could they have been preserved from destruction, but by an act of omnipotent power, as well as by the exercise of unmerited mercy: this, God was not bound, and did not see good, to bestow; and indeed they were too proud and wicked to ask or desire it, or even to accept it, or own their need of it. They "despised the "riches of that long-suffering" which spared them; they "treasured up wrath" in the impenitence of their hearts; and at length they received their due recompence. (*Marg. Ref.* h, i.—*Note,* ii. 4—6.) On the other hand, should the Lord choose to display the abundance of his glorious power, truth, and love, in his dealings with some of the same lump, whom he had selected to be "vessels of "mercy;" what was this to others? These were not in themselves more meet for holy felicity than the former: but he was pleased to prepare them before for it, by his regenerating and sanctifying grace; as well as to make them capable of actively glorifying him here on earth. But did his free love to *them* imply injustice to *others?* Their cause for gratitude was immense: but had those, who suffer no more than they deserve, any ground for complaint? while he withholds from none their due, he has surely a right "to do what he will with his own." (*Marg. Ref.* l, m.—*Note,* and *P. O. Matt.* xx. 1—16, *vv.* 10—16.)—The different language used concerning "the vessels of wrath," and "the vessels of mercy," is of the greatest importance

the riches of his glory on the vessels of mercy, which [m] he had afore prepared unto glory;

24 Even us, [n] whom he hath called, [o] not of the Jews only, but also of the Gentiles?

25 As he saith also [p] in Osee, [q] I will call them my people, which were not my people; and her [r] beloved, which was not beloved.

26 And [s] it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; [t] there shall they be called the children of the living God.

27 [u] Esaias also crieth concerning Israel, [x] Though the number of the children of Israel be as the sand of the sea, [y] a remnant shall be saved:

28 For he will finish the [*] work, [z] and cut *it* short [a] in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, [b] Except the Lord of [c] sabaoth had left us a seed, [d] we had been as Sodoma, and been made like unto Gomorrha.

30 What [e] shall we say then? That [f] the Gentiles, which [g] followed not after righteousness, have attained to

[m] 1 Chr. xxix. 18. Luke i. 17. Eph. ii. 3—5. Col. i. 12. 2 Thes. ii. 13, 14. 2 Tim. ii. 21. Tit. iii. 3—7. 1 Pet. i. 2—5.
[n] viii. 28—30. 1 Cor. i. 9. Heb. iii. 1. 1 Pet. v. 10. Rev. xix. 9.
[o] iii. 29, 30. iv. 11, 12. x. 12. xi. 11—13. xv. 8—16. Gen. xlix. 10. Ps. xxii. 27. Acts xiii. 47, 48. xv. 14. xxi. 17—20. Gal. iii. 28. Eph. ii. 11—13. iii. 6—8. Col. iii. 11.
[p] Hos. i. 1, 2. *Hosea.*
[q] Hos. ii. 23. 1 Pet. ii. 10.
[r] i. 7. Ez. xvi. 8. John xvi. 27.
[s] Hos. i. 9, 10.
[t] viii. 16. Is. xliii. 6. John xi. 52. 2 Cor. vi. 18. Gal. iii. 26. 1 John iii. 1—3.
[u] Is. i. 1. *Isaiah.*
[x] *See on* Is. x. 20—23.
[y] xi. 4—6. Ezra ix. 8. 14. Is. i. 9. x. 20, 21. xi. 11. xxiv. 13. Jer. v. 10. Ez. vi. 8. Mic. v. 3—8.
[*] Or, *account.*
[z] Is. xxviii. 22. xxx. 12—14. Dan. ix. 26, 27. Matt. xxiv. 21, 22.
[a] Ps. ix. 8. lxv. 5. Is. v. 16. Acts xvii. 31. Rev. xix. 11.
[b] Is. i. 9. vi. 13. Lam. iii. 22.
[c] Jam. v. 4.
[d] Gen. xix. 24. Is. xiii. 19. Jer. xlix. 18. l. 40. Lam. iv. 6. Am. iv. 11. Zeph. ii. 6. *Sodom, Gomorrah.* 2 Pet. ii. 6. Jude 7.
[e] *See on* 14. iii. 5.
[f] i. 18—32. x. 20. g 31. Prov. Is. lxv. 1, 2. 1 Cor. vi. 9—11. Eph. ii. 12. iv. 17—19. 1 Pet. iv. 3. xv. 9. xxi. 21. Is. li. 1. 1 Tim. vi. 11.

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in stating this doctrine solidly and scripturally: the former are "fitted for destruction;" it is not said, that God had fitted them. For he saw them, in themselves, both deserving wrath, and fit for the place of torment, and the society of fallen angels: but God himself "had afore pre-"pared the vessels of mercy," for that glory to which he intended to advance them. The term "vessels of *mercy*," implies, that they too had deserved wrath; and the "pre-"paration for glory," shews that in themselves they had been unprepared. (*Notes, Eph.* ii. 1—10. *Tit.* iii. 3—7.)

His power. (22) Το δυναστον αυτου. 'Omnipotentiam ejus.' Schleusner.—*The vessels of wrath.*] Σκευη οργης. 21. 23. 2 *Tim.* ii. 20, 21. Οργης. See on i. 18.—*Fitted.*] "Made "up." *Marg.* Καταρτισμενα. See on *Matt.* xxi. 16.—*Destruction.*] Απωλειαν. *John* xvii. 12. *Acts* viii. 20. 2 *Thes.* ii. 3. 2 *Pet.* ii. 1. 3. iii. 7.—*The vessels of mercy.* (23) Σκευη ελεους. See on *Acts* ix. 15.—*Which he had afore prepared.*] Α προητοιμασεν. *Eph.* ii. 10. Not elsewhere N. T.—*Is.* xxviii. 24. *Sept.* 'Ut declararet immensam suam 'benignitatem, erga homines sibi caros, quibus destinata 'est felicitas futura in regno Messiæ.' *Schleusner.*—*Glory.*] Δοξαν. 2 *Cor.* iv. 17. 2 *Tim.* ii. 10. 1 *Pet.* v. 4. 10. The words used in these verses uniformly relate to eternal perdition or felicity.

V. 24—29. (*Note,* 22, 23.) "The vessels of mercy," or converts to Christianity, had been called from among the Gentiles, as well as the Jews. (*Marg. Ref.* n, o.—*Note,* viii. 28—31.) This gave great offence to the unbelieving Jews; yet their own prophets had expressly foretold it. Hosea had predicted, that *they* would "be "beloved" of God, as his people, who "had not been "beloved:" (*Notes, Hos.* i. 8—10. ii. 21—23:) and Isaiah had shewn, that only a remnant would be saved from the innumerable multitudes of Israel; and that God would finish his work with that nation, in a righteous, but compendious manner; or by taking a short account of the chosen people among them, and consigning the rest to just destruction throughout the whole *land:* (*Notes, Is.* x. 21—23:) and that except a *seed,* or "a very small "remnant," had been left; the nation would have been destroyed like Sodom and Gomorrah. (*Marg. Ref.* p—d. —*Note, Is.* i. 7—9.)—A remnant of Israel, reserved by God for himself, while the rest were given up to just punishment, demonstrates, that the election, however understood, was *personal,* not *national.*—*I will call,* &c (25, 26) *Hos.* i. 9. ii. 23.—Not exactly, either from the LXX, or from the Hebrew: but the variations are immaterial as to the general meaning; yet, on the whole, more nearly according to the Hebrew.—*Though the number,* &c. (27—29) The case is the same in these quotations. (*Is.* i. 9. x. 21—23.) Nothing can be more clear, than that the inspired writer intended to give the general sense of the scriptures, in such a translation into the Greek, as was proper; yet, as the Romans were chiefly conversant in the Septuagint, he used the words of that version, except when there was a good reason for varying from them.—'From 'comparing the original with the Septuagint, no one can 'deny, that the Greek interpreters have in fact rendered 'the passage very negligently, as far as words are con-'cerned. Should any one ask, why the apostle neverthe-'less used that translation; I answer, that he did this very 'properly, because those to whom he wrote had been used 'to that translation; and that, as far as the sentiment is 'concerned, in support of which Paul adduced this testi-'mony, the Greek interpreters had preserved it sufficiently 'faithful. Nor does it signify any other, either in the 'Hebrew or the Greek, than that God had determined to 'render the number of an ungrateful people extremely 'small.' *Beza.*

A remnant. (27) Το καταλειμμα. Here only N. T.—*Is.* x. 22. xiv. 22. xxxvii. 30. *Sept.* Α καταλειπω, *Is.* xxxvii. 31, 32. *Sept.*—*The work.* (28) "The account." *Marg.* Λογον. *Matt.* xviii. 23. *Heb.* iv. 13.—*Cut it short.*] Συντεμνων.—*A short.*] Συντετμημενον. Here only N. T.—*Is.* x. 23. *Sept.*

V. 30—33. The apostle having shewn, that both the purposes and predictions of God were fulfilled, in the rejection of the unbelieving Jews, and the calling of the Gentiles, here proceeds to shew by what means the things had been effected; for this also illustrated the argument that the Lord had acted righteously, and the Jews wickedly, in the whole concern. The Gentiles, who before lived in the grossest religious ignorance, idolatry, and vice, without at all "following after righteousness," had suddenly, through the surprising grace of God, been brought into a state of acceptance with Him, being called to partake of

h i. 17. iii. 22. iv. 9. 11. 13. 22. v. 1. x. 10. Gal. iii. 8. v. 5. Phil. iii. 9. Heb. xi. 7.

righteousness, [h] even the righteousness which is of faith.

i 30. 32. x. 2—4. Gal. iii. 21. Phil. iii. 6.

31 But Israel, which [i] followed after the law of righteousness, [k] hath not attained to the law of righteousness.

k iii. 20. iv. 14, 15. xi. 7. Gal. iii. 10, 11. v. 3, 4. Jam. ii. 10, 11.

32 Wherefore? [l] Because *they sought it* not by faith, but as it were by the works of the law: for [m] they stumbled at that stumbling-stone;

l iv. 16. x. 3. Matt. xix. 16—20. John vi. 27—29. Acts xvi. 30—34. 1 John v. 9—12.

m xi 11. Matt. xiii. 57. Luke ii. 34. vii. 23. 1 Cor. i. 23.

33 As it is written, [n] Behold, I lay in Sion a Stumbling-stone, and Rock of offence: [o] and whosoever believeth on him shall not be [*] ashamed.

n Ps. cxviii. 22. Is. viii. 14, 15. xxviii. 16. Matt. xxi. 42. 44. 1 Pet. ii. 7, 8.

o v. 5. x. 11. Ps. xxv. 2, 3. 20. Is. xlv. 17. 26. liv. 4. Joel ii. 26, 27. Phil. i. 20. 2 Tim. i. 12. 1 John ii. 28.

* Gr. *confounded.* 1 Pet. ii. 6.

"the righteousness of God by faith." (*Marg. Ref.* e—h. *Notes*, i. 17. iii. 21—26. iv. 9—12. *Gal.* iii. 26—29. *Phil.* iii. 8—11. *Heb.* xi. 7. 2 *Pet.* i. 1, 2.)—But Israel who had the law, both that which contained the rule of righteousness, and that which shadowed forth the way of justification; and who had sedulously paid regard to it as "the "law of righteousness," "had not attained to the law of "righteousness." Not living up to their law, they were not justified, but condemned by it; yet, cleaving to it, they rejected Christ and his salvation. (*Marg. Ref.* i—l. —*Note*, x. 1—4.) Wherefore then had they failed of acceptance? Was it merely through God's decree? Or did he refuse to receive them, in the same way as the Gentiles were justified? That was by no means the case: but they refused to seek the blessing "by faith," as an *unmerited favour;* and persisted in claiming it "by the law," as *a matter of right.* This they did, "as it were, by the "works of the law:" they did not think that they perfectly kept the law, but they expected to make up their deficiencies in one respect, by abounding in others; or by repentance, and amendment, and the legal sacrifices; or by superstitious additions, and observing the traditions of men. Thus they sought the blessing from that law, which denounced a curse upon them; and refused to trust in him who was raised up to bless them. At this stumbling-stone they fell, as it had been predicted that they would. Their obstinate pride and unbelief were the immediate cause of their ruin; and God had decreed, in righteousness, nothing more than to give them up to the lusts of their own hearts. (*Marg. Ref.* m—o.—*Notes*, *Is.* viii. 11—15. xxviii. 16. 1 *Pet.* ii. 7, 8.)—Some expositors think, that the apostle had reference to a *race*, in which the Jews, with all their advantages, were so far from coming in before the gentiles, that they were left at a great distance behind: "for "the last shall be first, and the first last." (*Note, Matt.* xix. 29, 30.)—Mr. Locke and many others argue, that the apostle only meant, that the gentiles here spoken of, as those whom God had called (24), had embraced the true religion; not that they were actually and individually brought into a state of salvation: but surely, if they "attained to righteousness, even the righteousness which is "of faith," they were justified persons, "children of "Abraham," children of God, and heirs of heaven; and they had before been spoken of "as vessels of mercy, pre-"pared before unto glory." Though all, who *professed* the gospel, were not of this character, yet none else were partakers of "the righteousness which is of faith."—It is also granted, as these learned expositors maintain, that the dealings of God with the Jews, and not his general conduct towards mankind at large, as to their eternal concerns, is the *primary* subject of the chapter: but the dispensations of God with Israel are explained, illustrated, and justified, on such principles, as establish in the clearest manner, the method of his dealings with mankind at large. And if we are not allowed to infer general conclusions, from the commands, testimonies, promises, and dispensations of God to Israel, in respect of individuals; it does not appear, how we can use the scriptures, or a great proportion of them at least, either for doctrinal or practical purposes; either for encouragement, warning, or "instruc-"tion in righteousness."—"Whatsoever things were writ-"ten aforetime, were written for our learning."—"All "these things happened unto them for ensamples; and "they are written for our admonition, upon whom the "ends of the world are come. Therefore let him that "thinketh he standeth, take heed lest he fall." (*Notes*, xv. 4—7. 1 *Cor.* x. 1—12.)—The Jews, as a nation, had outward privileges; and so have Christians, as a collective body. Most of them trusted in these outward privileges, and rejected the salvation of Christ; and so do the bulk of professed Christians. A remnant, however, believed and were saved, while the rest were hardened and rejected: the case is the same with professed Christians. This remnant was "the election of grace;" and so is the remnant of true Christians. (*Notes*, 24—29. xi. 1—6. *Matt.* xi. 25, 26. *John* vi. 36—40.)—*Behold I lay*, &c. (33) Nearer to the Hebrew than to the LXX. (*Is.* viii. 14. xxviii. 16.)

Have attained. (30) Κατελαβε. *John* xii. 35. *Phil.* iii. 12, 13. 1 *Thes.* v. 4. *Apprehend, overtake, lay hold of.*—*The righteousness which is of faith.*] Δικαιοσυνην την εκ πιστεως. 32. x. 6. See on iii. 30.—*The law of righteousness.* (31) Νομον δικαιοσυνης. See on iii. 27. (*Note*, iii. 27, 28.)—*They stumbled.* (32) Προσεκοψαν. xiv. 21. *Luke* iv. 11. *John* xi. 9, 10. 1 *Pet.* ii. 8.—*Stumbling-stone.*] Λιθον προσκομματος. 33. xiv. 13. 20. 1 *Cor.* viii. 9. 1 *Pet.* ii. 8.—*Of offence.* (33) Σκανδαλου. See on *Matt.* xvi. 23.—*Shall not be ashamed.*] Ου καταισχυνθησεται. v. 5. x. 11.—Καλαισχυνθη, *Is.* xxviii. 16. *Sept.* (*Note, Is.* xxviii. 16.)

PRACTICAL OBSERVATIONS.

V. 1—5.

The command of "loving our neighbour as ourselves," and the example of Christ, require us to mourn over obstinate transgressors, especially when near to us "accord-"ing to the flesh;" at the same time, that we vindicate the justice of God in his dealings with them. (*Note, Luke* xix. 41—44. *P. O.* 28—48.) This sorrow and anguish of heart, springing from natural affection, will indeed alloy our present consolations: but they are active principles, exciting us to use proper means for the conversion of those around us, and to submit to hardship, reproach, loss, or suffering, in our compassionate endeavours for their good: and the more they rule in our hearts, and influence our conduct, the more we resemble him, who "was made a

CHAP. X.

The apostle again shews his earnest desire of Israel's salvation; testifying that they had zeal, stating wherein it was erroneous, and distinguishing between the righteousness of the law, and that of faith, 1—11. He maintains that Jews and Gentiles are, in this respect, on equal terms, 12, 13; that the gospel must be preached to the Gentiles in order to their believing in Christ, 14—18; and that the prophets had foretold the rejection of the Jews, and the calling of the Gentiles, 19—21.

"curse for us, to redeem us from the curse of the law." —We cannot at present know the purposes of God respecting others: it will be soon enough for us to be "without natural affection," when perfected in holiness; and to rejoice in the destruction of the enemies of God *individually*, when the event makes them known to us. In the mean time, insensibility to the eternal condition of our fellow creatures is contrary both to the love required by the law, and the mercy of the gospel: and the more we can appeal to our heart-searching Judge, through the testimony of his Spirit in our consciences, that we sincerely pity, pray for, and would suffer any thing to save, our most virulent despisers and persecutors; the greater confidence we may use, in affectionately warning them of their danger, and of the delusions into which they are fallen. For no external forms, notions, means, promises, or intercourse with eminent saints, can profit such as have not themselves "the power of godliness." Nay, if we stood related to Christ himself, "according to the flesh," we should be in no degree profited by it; unless we submitted to him, and trusted, worshipped, and obeyed him, as "God over all, blessed for ever." (*Notes, Matt.* xii. 46—50. *Luke* xi. 27, 28. *2 Cor.* v. 16.)

V. 6—21.

The whole scripture shews the difference between the professed Christian, and the real believer. Outward privileges are bestowed on many, who are not "the children "of God." These are "born of the Spirit," according to the promise and "purpose of him," who "worketh all "things after the counsel of his own will;" and not because they were better, by nature, or of themselves, than others. For "the Lord hath mercy on whom he will have "mercy," and "it is not of him that willeth, or of him "that runneth, but of God that sheweth mercy." (*Notes, John* i. 10—13. iii. 7, 8.) There is, however, abundant encouragement to the diligent use of the means of grace, which God has appointed. The promises, invitations, and exhortations of scripture, are perfectly consistent with the secret purposes of God. Where there is a willing mind, and humble diligence in seeking him, the blessing will certainly be given: and the happy believer will, in due time, ascribe even this *willingness* to electing love. But if men wilfully harden themselves in disobedience and impenitence; God will shew his power and vengeance in their destruction, and cause all their abused prosperity to increase their condemnation, and his own glory in it.—Who could have previously thought, that any of our race would have presumed to say, that "there is unrighteous-"ness with God!" to quarrel with his judgments, and plead that "none hath resisted his will" or counsel! Shall criminals cite their offended Sovereign to their blasphemous tribunal? If they do, let them see to it, for "evil is be-"fore them." "He that sitteth in heaven will deride" their folly, and "vex them in his hot displeasure." He will proceed with his own plan, exercising his holy sovereignty as he sees good; and distinguishing between those who adore, and those who blaspheme, the depths which they cannot fathom: and he will number with the latter, all those who profess to believe the doctrines in question, and then take occasion from them to sin with greater presumption. But surely, all who love and fear God, however such truths may dazzle and dismay them, should reverently keep silence before him. And even if they hear them stated unscripturally or licentiously; they should take care what words they use in disputing against those who pervert the truth; that they may not appear to countenance the impieties of infidels and ungodly men. In short, modesty, caution, humility, and profound awe of the holy Majesty of God, should restrain and guide the tongues and pens of all, who speak or write on these subjects; however satisfied they may be with their own views of them: and every sentence which is written or spoken, in a manner, which on any supposition, imputes injustice to God, is a proof of the pride and irreverence of the writer or speaker.

V. 22—33.

The descendants of fallen Adam are in themselves "vessels of wrath," and God's long-suffering towards them is very wonderful: yet the practice and habits of disobedience renders them still more and more "fitted for destruc-"tion." But "the vessels of mercy" were originally of the same lump; and that new creation, by which they are "afore prepared unto glory," is as great a display of the riches of God's grace and mercy, as the inheritance which he freely bestows upon them. If we have experienced something of this change; surely, in our own case, we must allow that the Lord alone has made us to differ: (*Notes*, 1 *Cor.* iv. 6, 7. xv. 3—11:) and, instead of disputing against that free electing love, whence all our happiness flows, we should be employed in adoring his pardoning mercy and new-creating grace, or in "giving diligence "to make our calling and election sure;" while those who know nothing of this change ought to be far otherwise employed, than in disputing either for or against this doctrine. Let them "strive to enter in at the strait gate," before the door be for ever shut; and leave the discussion of these abstruse questions to those, who are walking with God in the way to heaven.—As many of us have now obtained mercy, and are the people and children of the living God, who once were far off from him; so we may pray, and hope, and take encouragement to use diligently all proper means, that this may be the case with others throughout the earth. For alas! even among the vast number of professing Christians, it is to be feared that only "a remnant will be saved;" and the Lord will be righteous in the destruction of an immense majority. Blessed be his name, that he has left us also a seed of true believers, to preserve our land from being as Sodom and Gomorrah; yet this will not prevent very many indi-

a Ix. 1—3. Ex. xxxii. 10—13. 1 Sam. xii. 23. xv. 11. 35. xvi. 1. Jer. xvii. 16. xviii. 20. Luke xiii. 34. John v. 34. 1 Cor. ix. 20—22.

BRETHREN, [a] my heart's desire and prayer to God for Israel is, that they might be saved.

b 2 Cor. viii. 3. Gal. iv. 15. Col. iv. 13.

2 For [b] I bear them record, [c] that they have a zeal of God, [d] but not according to knowledge.

c 2 Kings x. 16. 17, 18. Phil. iii. 6. iv. 4 6. Phil. i. 9.

John xvi. 2. Acts xxi. 20. 28. xxii. 3. 22. xxvi. 9, 10. Gal. i. 14. iv.

d 3. ix. 32. Ps. xiv. 4. Prov. xix. 2. Is. xxvii. 11. 2 Cor.

3 For they being ignorant of [e] God's righteousness, and going about [f] to establish their own righteousness, have not [g] submitted themselves unto the righteousness of God.

e i. 17. iii. 22. 26. v. 19. ix. 30. Ps. lxxi. 15, 16. 19. Is. li. 6. 8. lvi. 1. Jer. xxiii. 5, 6. Dan. ix. 24. John xvi. 9, 10. 2 Cor. v. 21. 2 Pet. i. 1.

f ix. 31, 32. Is. lvii. 12. lxiv. 6. Luke x. 29. xvi. 15. xviii. 9—12. Gal. v. 3, 4.

4 For [h] Christ *is* the end of the law

Rev. iii. 17, 18. Luke xv. 17—21.

g Lev. xxvi. 41. Neh. ix. 33. Job xxxiii. 27. Lam. iii. 22. Dan. ix. 6—9.

h iii. 25—31. viii. 3, 4. Is. liii. 11. Matt. iii. 15. v. 17, 18. John i. 17. Acts xiii. 38, 39. 1 Cor. i. 30. Gal. iii. 24. Col. ii. 10. 17. Heb. ix. 7—14. x. 8—12.

viduals from perishing with still deeper destruction. While numbers "care for none of these things," and perish through open impiety: and while some are snatched from among them, by an unexpected conversion, and "pass "from death to life," through the righteousness of faith and the grace of the gospel; others, who seem intent on "following after the law of righteousness," attain not to it, "because they seek it not by faith, but as it were by "the works of the law;" by an indistinct observance of an imaginary rule, and expecting to atone for sin by forms, sacraments, alms, and superstitions, and by some general notion of Christ's making up the rest. On "this stum-"bling-stone" how many fall, and lose the race! Being offended at the humbling, levelling doctrines of free grace, they even make the precious Foundation for our hope, which God himself has laid, and on which "whoever "trusts shall never be ashamed," (*Note*, 1 *Cor.* iii. 10—15,) "a Stone of stumbling, and a Rock of offence;" and so perish with an aggravated destruction.—From such a downfall, good Lord, deliver us! Amen.

NOTES.

CHAP. X. V. 1—4. Aware of the offence which his doctrine would give the Jews, and even many of the Jewish Christians; the apostle repeated his protestation, of his earnest desires, and fervent prayers, for the salvation of his people; notwithstanding their prejudices against him, and the persecutions which he had endured from them. (*Note*, ix. 1—3.)—He was also ready to bear testimony in behalf of the Jews, that they had "a zeal of God;" or a very great zeal, in things relating to God and religion. They were very zealous for the worship of God, according to the law of Moses, as they understood it; but this zeal was misguided and ignorant, founded on a misconstruction of the law itself, and of the national covenant; and so leading them fatally to oppose the kingdom and salvation of the promised Messiah. (*Marg. Ref.* a—d.—*Notes*, *Acts* xxii. 1—5. xxvi. 9—11. *Gal.* i. 11—14. *Phil.* iii. 1—7.) For they, not knowing the perfect justice of the divine character, law, and government; and the nature of that righteousness, which God had provided for the justification of sinners consistently with his own glory, had sought by various devices to "establish their own righteousness," as the meritorious ground of their justification; in doing which, they had refused to submit to the justice of God in their condemnation, and to seek righteousness as his free gift by faith alone. (*Marg. Ref.* e—g.—*Notes*, i. 17. iii. 21—26. ix. 30—33.)—The expression "establish their "own righteousness," seems to be taken from a person, who allows that his house is out of repair, and in some danger of falling; but will not be convinced that the foundation is destroyed, and that it must come down, and be entirely rebuilt on a new foundation. He therefore endeavours, by props and buttresses, and various repairs, to make the house stand: but all his expense and labour are thrown away; and, if he persist in his vain endeavour, it will be likely to fall down, and bury him in its ruins. (*Note*, *Matt.* vii. 24—27.) Thus the Jews, (and immense numbers in every age do the same for substance though in varied forms,) when convinced of defects in their moral righteousness, endeavoured to repair them, by ceremonial or superstitious observances: nor would they be convinced, that they were building on a false foundation; that they must totally give over these vain and perilous endeavours; and come for a gratuitous salvation to Christ by faith, even as the poor Gentiles did. To this they would not *submit;* because they did not know, that Christ was "the "end" and scope of the law, for the justification of all believers. The strictness and sanction of the moral law shewed men their need of salvation by grace, through faith; and the ceremonies shadowed forth Christ and his work, as fulfilling the righteousness, and bearing the curse, of the law: so that, even under the law, all who were justified before God obtained that blessing by faith, which interested them in the perfect righteousness of the promised and divine Redeemer. (*Marg. Ref.* h.—*Notes*, *Is.* xlv. 20—25. li. 4—6. liv. 15—17. *Jer.* xxiii. 5, 6.)—Some argue, that if the apostle had in the preceding chapter meant, that the rejection of the Jewish nation was absolutely decreed, he would not have prayed for them; but it may be answered, that he knew a remnant was excepted: he did not know to what number this remnant might extend, and his "good will," or benevolence, towards them was so strong, that he prayed for the conversion of Israelites, in a way which implied a longing desire that they all might be saved. Had it depended on him, this would have been the case: he prayed according to the knowledge which he had, and left secret things to God; adoring his wisdom and justice, even in those events which were contrary to the feelings and desires of his heart.—The author of these notes can answer for one, that his firm belief of personal election and the divine decrees, does not in the least interfere with his joining heartily in that prayer of our excellent liturgy, 'That it may please God to have 'mercy upon all men.' (*Notes*, *Jer.* xiv. 10—12. xv. 1.)

My heart's desire. (1) Ἡ εὐδοκια της εμης καρδιας. See on *Matt.* xi. 26.—*That they might be saved.*] Εις σωτηριαν, "The goodwill of my heart, and prayer to God "for Israel, is unto salvation."—*A zeal of God.* (2) Ζηλον Θεϖ. *Phil.* iii. 6. *Col.* iv. 13. See on *Jam.* iii. 16.—*Being ignorant.* (3) Αγνοουντες. See on *Acts* xvii. 23.—*Going about.*] Ζητουντες. "Seeking"—*To establish.*] Στησαι. iii. 31. xiv. 4. "Make to stand."—*To the righteousness of God.*] Τῃ δικαιοσυνῃ τϖ Θεϖ. See on i. 17.—*The end.* (4)

for righteousness to every one that believeth.

i Lev. xviii. 5. Neh. ix. 29. Ez. xx. 11. 13. 21. Luke x. 27, 28. Gal. iii. 12.

5 For Moses describeth the righteousness which is of the law, [i] That the man which doeth those things shall live by them.

k iii. 22. 25. iv. 13. ix. 31, 32. Phil. iii. 9. Heb. xi. 7.

l Deut. xxx. 11—13. Prov. xxx. 4.

6 But [k] the righteousness which is of faith speaketh on this wise, [l] Say not in thine heart, Who shall ascend into heaven? (that is, [m] to bring Christ down *from above*;)

m John iii. 12, 13. vi. 33. 38. 50, 51. 58. Eph. iv. 8—10. Heb. i. 3.

n iv. 25. Heb. xiii. 20. 1 Pet. iii. 18. 22. Rev. i. 18.

o Deut. xxx. 14.

p 17. i. 16, 17. Is. lvii. 19. Mark xvi. 15, 16. Acts x. 43. xiii. 38, 39. xvi. 31. Gal. iii. 2. 5. 1 Tim. iv. 6. 1 Pet. i. 23. 25.

7 Or, Who shall descend into the deep? (that is, [n] to bring up Christ again from the dead:)

q xiv. 11. Matt. x. 32, 33. Luke xii. 8. John ix. 22. xii. 42, 43. Phil. ii. 11. 1 John iv. 2, 3. 2 John 7.

r viii. 34. John vi. 69—71. xx. 26—29. Acts viii. 37. 1 Cor. xv. 14—18. 1 Pet. i. 21.

8 But what saith it? [o] The word is nigh thee, *even* in thy mouth, and in thy heart: that is, [p] the word of faith, which we preach;

9 That [q] if thou shalt confess with thy mouth the Lord Jesus, [r] and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

s Luke viii. 18. John i. 12, 13. iii. 19—21. Heb. iii. 12. x. 22.

t Gal. ii. 16. Phil. iii 9.

u 9. 1 John iv. 15. Rev. ii. 13.

x ix. 33. Is. xxviii. 16. xlix. 23. 1 Pet. ii. 6.

y iii. 22. 29, 30. iv. 11, 12. ix. 24. Acts x. 34, 35. xv. 8, 9. Gal. iii. 28. Eph. ii. 18—22. iii. 6. Col. iii. 11.

z xiv. 9. xv. 12. Acts x. 36. 1 Cor. xv. 27. Phil. ii. 11. Rev. xvii. 14. xix. 16.

a ii. 4. ix. 23. 2 Cor. viii. 9. Eph. i. 7. ii. 4. 7. iii. 8. 16. Phil. iv. 19. Col. i. 27. ii. 2, 3.

b Ps. lxxxvi. 5. cxiv. 18. Is. iv. 6. Acts ix. 14. 1 Cor. i. 2.

c Joel ii. 32. Acts ii. 21

d 1 Kings viii. 41—43. Jon. i. 5. 9—14. 16. iii. 5—9. Heb. xi. 6. Jam. v. 15.

10 For [s] with the heart man believeth [t] unto righteousness; [u] and with the mouth confession is made unto [y] salvation.

11 For the scripture saith, [x] Whosoever believeth on him shall not be ashamed.

12 For [y] there is no difference between the Jew and the Greek: for the same [z] Lord over all is [a] rich unto all that [b] call upon him:

13 For [c] whosoever shall call upon the name of the Lord shall be saved.

14 How then [d] shall they call on him in whom they have not believed? [e] and how shall they believe in him of

e i. 5. xvi. 25, 26. Mark xvi. 15, 16. Luke xxiv. 46, 47. John xx. 31. 17, 18. 2 Tim. iv. 17. Tit. i. 3.

Τελος. *Phil.* iii. 19. 1 *Tim.* i. 5. The final cause: the end proposed and intended.

V. 5—11. Moses had repeatedly shewn the righteousness, which the law demanded of a man, in order to his justification; and his statement proved, that without a sinless obedience to every precept, no man could be accepted according to the law; and thus it effectually cut off all transgressors from every hope, in this way. (*Marg. Ref.* i.—*Notes*, *Lev.* xviii. 5. *Deut.* xxvii. 26. *Ez.* xx. 11. *Luke* x. 25—29. *Gal.* iii. 10—14.) But "the righteous-"ness of faith" might be introduced, as using the words of Moses, on an especial occasion. (*Note*, *Deut.* xxx. 11—14.)—The self-condemned sinner is not called on to perplex himself with enquiries, how this righteousness may be found: or to "say in his heart, Who shall ascend into "heaven," to fetch down one who may introduce such a righteousness? For Christ has already come down, and finished that work. Nor is he put upon enquiring, Who shall descend into the grave, or the place of departed spirits, to bring back the crucified Saviour from the dead? for that also was already done, and he was exalted at the right hand of the Father, to confer the blessing on all who in true faith applied to him for it. Nor was the information, respecting the means of obtaining it, at a distance, that men should travel into far countries to enquire after it, as philosophers often did, or as the queen of Sheba. (*Note*, 1 *Kings* x. 1, 2.) On the contrary, it "was nigh "to them," in "the word of faith," which the ministers of Christ were sent to preach; it was in the mouth of all who professed the gospel, and in the hearts of all who believed it. (*Marg. Ref.* k—p.) In short, if a man confessed faith in Jesus, as the Lord and Saviour of lost sinners, and really "believed in his heart, that God had raised him "from the dead," in attestation of having accepted his atonement, he should certainly be saved, by the righteousness of Christ imputed to him through faith. (*Marg. Ref.* q, r.—*Note*, iv. 23—25.)—That faith, by which a sinner is made "the righteousness of God in Christ," has its seat in "the heart" of a humble penitent, and produces cordial desires after him and love to him: and the bold confession of his name and truth, among enemies, and in the face of danger, evidences a man's faith to be genuine, and gives a sure hope of complete salvation, according to the prophecy before referred to. (*Marg. Ref.* s—x.—*Notes*, ix. 30—33. *Is.* xxviii. 16.)—The distinction between "confessing with the mouth," and "believing in the "heart," shews that the apostle was discoursing, not of a mere profession of Christianity, but of the genuine sincerity of him, who made that profession. (*Notes*, *Mark* xvi. 14—16. 1 *Pet.* iii. 21, 22.) On the other hand, those who refused to make this open profession in times of persecution, had no reason to conclude, that in their hearts they truly believed in Christ, for righteousness and salvation. 'Justification is here expressly ascribed to faith, not as in-'cluding works, but only as being that principle, which, 'when it is cordial and sincere, will certainly produce 'them.' *Whitby.* (*Note*, *Matt.* x. 32, 33.)—*The man which doeth*, &c. (5) Nearly from the LXX, which accord to the Hebrew. (*Lev.* xviii. 5.)—*Say not*, &c. (6—8) The apostle here takes the general sentiment, and expresses it in his own language; which is not exactly according either to the LXX or the Hebrew. (*Deut.* xxx. 12—14.)

The righteousness which is of faith. (6) Η εκ πιστεως δικαιοσυνη. See on ix. 30. (*Notes*, *Phil.* iii. 8—11. *Heb.* xi. 7.)—*The deep.* (7) Την αβυσσον. See on *Luke* viii. 31.

V. 12—17. In respect of the subject of which the apostle was discoursing, there was "no difference" between Jews and Gentiles: for as none of them could be justified by their works, or saved in unbelief; so the infinite Creator and Governor of the world, being rich and plenteous in mercy towards all who humbly call on him for salvation, would never exclude from justification any who believed in his Son. (*Marg. Ref.* y—a.—*Notes*, iii. 27—31.) Thus the prophet had foretold, concerning the times of the Messiah, that "whosoever should call

whom they have not heard? and how shall they hear without a preacher?

15 And [f] how shall they preach, except they be sent? as it is written, [g] How beautiful are the feet of them that preach [h] the gospel of peace, [i] and bring glad tidings of good things!

16 But [k] they have not all [l] obeyed the gospel: for Esaias saith, [m] Lord, who hath believed [n] our report?

17 So then [o] faith *cometh* by hearing, [p] and hearing by the word of God.

18 But I say, [q] Have they not heard? Yes verily, [r] their sound went into all the earth, and their words [s] unto the ends of the world.

19 But [t] I say, Did not Israel know? [u] First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a [v] foolish nation I will anger you.

20 But Esaias is [w] very bold, and saith, [x] I was found of them that sought me not; [y] I was made manifest unto them that asked not after me.

21 But to Israel he saith, [z] All day long I have stretched forth my hands unto [a] a disobedient and gainsaying people.

f Jer. xxiii. 22. Matt. ix. 38. x. 1—6. xxviii. 18—20. Luke x. 1. John xx. 21. Acts ix. 15. xiii. 2—4. xxii. 21. 1 Cor. xii. 28, 29. 2 Cor. v. 18—20. Eph. iii. 8. iv. 11, 12. 1 Pet. i. 12.
g *See on* Is. lii. 7. Nah. i. 15.
h Is. lvii. 19. Luke ii. 14. Acts x. 36. Eph. ii. 17. vi. 15.
i Is. xl. 9. lxi. 1. Luke ii. 10. viii. 1. Acts xiii. 26.
k iii. 3. xi. 17. John x. 26. Acts xxviii. 24. Heb. iv. 2. 1 Pet. ii. 8.
l i. 5. ii. 8. vi. 17. xvi. 26. Is. l. 10. Gal. iii. 1. v. 7. 2 Thes. i. 8. Heb. v. 9. xi. 8. 1 Pet. i. 22. iii. 1.
m Is. liii. 1. John xii. 38—40.
n Gr. *the hearing of us*; or, *our preaching*.
o i. 16. Luke xvi. 29—31. 1 Cor. i. 18—24. Col. i. 4—6. 1 Thes. ii. 13. 2 Thes. ii. 13, 14. Jam. i. 18—21. 1 Pet. i. 23—25. ii. 1, 2.
p Jer. xxiii. 28, 29. Mark iv. 24. Luke viii. 11. 21. xi. 28. 2 Cor. ii. 17. Heb. iv. 12, 13. Rev. i. 9.
q Acts ii. 5—11. xxvi. 20. xxviii. 23. Mark xvi. 15. 20. Col. i. 6. 23.
r Ps. xxii. 27. xcviii. 3. Is. xxiv. 16. xlix. 6. lii. 10. Jer. xvi. 19.
s 18. iii. 26. 1 Cor. i. 12. vii. 29. x. 19. xi. 22. xv. 50.
t xi. 11. *See on* Deut. xxxii. 21. Hos. ii. 23. 1 Pet. ii. 10.
u i. 21, 22. Ps. cxv. 5—8. Is. xliv. 18—20. Jer. x. 8. 14. 1 Cor. xii. 2. Tit. iii. 3.
x Prov. xxviii. 1. Is. lviii. 1. Eph. vi. 19, 20.
y ix. 30. Is. lxv. 1.
z Is. xlix. 6. lii. 15. lv. 4, 5. Matt. xx. 16. xxii. 9, 10. Luke xiv. 23. 1 John iv. 19.
a Prov. i. 24. Is. lxv. 2—5. Jer. xxv. 4. xxxv. 15. Matt. xx. 1—15. xxi. 33—43. xxii. 3—7. xxiii. 34—37. Luke xxiv. 47. Acts xiii. 46, 47.
b Deut. ix. 13. xxxi. 27. 1 Sam. viii. 7, 8. Neh. ix. 26. Jer. xliv. 4—6. Acts vii. 51, 52. 1 Thes. ii. 16. 1 Pet. ii. 8.

"on the name of the LORD would be saved." (*Notes, Joel* ii. 28—32. *Acts* ii. 14—21. ix. 10—14. 17—22.) The Jews in general called upon JEHOVAH for temporal deliverance, and eternal salvation, even while they rejected Christ; but they called in vain: this therefore could not be the intent of the prophecy. By "calling on the name "of the Lord," we must understand, either invoking the Lord Jesus personally, as the incarnate Word, the coequal Son of God, "God manifest in the flesh;" or calling upon the Father, by faith in the Son, and through his intercession: but the former sense best accords to the apostle's argument, and is by far the most obvious construction of the words. All believers thus "called on the "name of the Lord Jesus;" (*Marg. Ref.* c.—*Notes*, 1 *Cor.* i. 1, 2;) and none else would, that is, humbly and sincerely: therefore all, whether Jews or Gentiles, who thus sought help from him, would be saved. But how should any call on the Lord Jesus, the divine Saviour, who had not believed in him? Or how could any believe in him, who had never heard of him or his salvation? Or how could the Gentiles hear the things pertaining to Christ, if none of the Jews, to whom they were immediately revealed, were sent by God, and by his church, to preach to them? Why then should the Jews blame the apostle and others, for engaging in this needful and benevolent work, to which God called them? (*Marg. Ref.* d—f.—*Note*, 1 *Thes.* ii. 13—16.)—The necessity and importance of preaching the gospel had been stated in strong terms by the prophet. (*Marg. Ref.* g—i.—*Notes*, *Is.* lii. 7, 8. *John* xii. 37—41.)—He had poetically described even the feet of those who proclaimed the gospel of peace, to be beautiful: and though the Gentiles had not generally welcomed the salvation of Christ, any more than the Jews, so as to receive it with an obedient faith; yet that too had been intimated by the same prophet, when he expressed his grief, and surprise, at men's general inattention to the glad tidings of salvation by a suffering Messiah. (*Marg. Ref.* k—n.—*Note*, *Is.* liii. 1.) Even the phrase which he used, when he called the gospel "our "report," confirmed the foregoing argument, that faith generally came, by men's hearing *a report* of Christ, brought to them by the faithful preaching of the word of God. This is the means which God has appointed, and chiefly blessed for this purpose, and it is therefore man's duty to use it in expectation of his blessing.—The Christian church seems, during many ages, to have forgotten her obligation to send the gospel to the nations; but it has in our days been brought to remembrance. May it be acted on more and more!—The manner, in which the apostle applies the words to Christ, which Isaiah spoke of JEHOVAH, forms a strong proof of our Lord's Deity.—*Feet*, &c. (15) 'The feet of those who have travelled far, 'in a hot country, through rough and dusty roads, pre-'sent a spectacle naturally offensive: ... nevertheless, the 'consideration, that the persons themselves are, to us, the 'messengers of peace and felicity, would make us behold 'with delight this indication of their embassy. *Haud in-'decoro pulvere sordidos.* Horace.' *Campbell.*—The whole passage most clearly shews, that without calling on Christ none can be saved, that without faith none can call on him; and without the preaching, or publication in some way of the gospel, none can believe in him.—The awful state of the heathen nations, and our imperious duty towards them, can hardly be more strongly stated, nor the opinion of those who argue that multitudes will be saved by Jesus, who never heard of his name, more energetically reprobated.—*How beautiful*, &c. (15) From the Hebrew, omitting, "upon the mountains." 'The Sept. seems 'much corrupted here.' *Randolph.* (*Is.* lii. 7.)—*Lord, who*, &c. (16) Verbatim from the LXX, which add, "Lord," not found in the Hebrew. (*Is.* liii. 1.)

Difference. (12) Διαστολη. See on iii. 22.—*Beautiful.* (15) Ωραιοι. *Matt.* xxiii. 27. *Acts* iii. 2.—*Is.* lxiii. 1. *Sept.*—*That preach the gospel of peace.*] Των ευαγγελιζομενων ειρηνην. *Acts* x. 36. *Eph.* ii. 17.—*Is.* lii. 7. *Sept.*—*Our report.* (16) "The hearing of us," or "our preaching." *Marg.* Τη ακοη ἡμων. 17. *Luke* vii. 1. *John* xii. 38. *Acts* xvii. 20. *Gal.* iii. 2. *Heb.* v. 11.—*Is.* lii. 7. liii. 1. *Sept.*

V. 18—21. As then, the "hearing of the report concerning Christ was absolutely necessary to faith in him, and salvation by him; could it be said, that the Jews had not had an opportunity of hearing it? Indeed the gospel had been so generally and extensively diffused, that

CHAP. XI.

The apostle shews, that God had not so cast off Israel, but that a remnant would be saved, "according "to the election of grace," by grace, not by works, 1—6; while the rest would be blinded, as foretold by the prophets, 7—10. He predicts that this exclusion would not be final; and states the consequences to the Gentiles, both of the fall of the Jews, and of their recovery, 11—15. He cautions the Gentile converts not to boast against the Jews, but humbly to profit by this example of God's severity and goodness; and foretels glorious times, which would at length arrive, 16—32. He adores the depths of God's wisdom, and the glory of his unsearchable judgments, his underived all-sufficiency, and his universal and absolute sovereignty, 33—36.

the words of David, respecting the instructions conveyed to all nations, by the luminaries of heaven, (as typical of "the Sun of righteousness,") might be well applied to what had already taken place. (*Marg. Ref.* p—r.—*Note, Ps.* xix. 3—6.)—The Jews especially had almost universally heard the gospel. The apostles, the seventy disciples, and others, by the express command of the Lord, preached in the cities and villages of Judea and Galilee, for a long time, before they went to the Gentiles: and even Paul, the apostle of the Gentiles, constantly first preached to the Jews, in every city whither he went. Very few of that nation therefore could plead, that they had had no opportunity of hearing this report: and their unbelief was the effect, not of ignorance or want of instruction, but of obstinate enmity against the truth. Again, could Israelites plead, that no intimations had previously been given, that God intended to cast them off for their unbelief and disobedience, and to take others in their stead? Even Moses, in that prophetical song which all the people were commanded to learn throughout their generations, had represented JEHOVAH declaring, that he would excite them to jealousy by those who had been no people to him, and raise their indignation by his favours shewn to a nation, which had been despised as foolish, because idolatrous. (*Marg. Ref.* s—u.—*Notes, Deut.* xxxi. 19. xxxii. 21.) This had been most remarkably accomplished, in the virulent opposition to the gospel, which the calling of the Gentiles had excited in the Jews; when it should have stirred them up to a pious emulation, not to be surpassed in faith and holiness by those who had before been so ignorant and far from God.—Isaiah also, in very bold language, which must have given very great offence to his contemporaries, had introduced JEHOVAH declaring that he was found as a Saviour, and acceptably worshipped, by those who just before had not so much as sought for him; and that he had freely bestowed his favour and conferred his special grace on those, who had not previously made any enquiries after him: but in respect of Israel, he declared, that "he had stretched out his hands" full of blessings, and with most earnest and affectionate invitations, to a "disobedient and perverse people." (*Marg. Ref.* x—b.—*Note, Is.* lxv. 1, 2.)—*Their sound*, &c. (18) From the LXX, which vary from the Hebrew, having *sound* instead of *line*. (*Ps.* xix. 4.)—*I will provoke*, &c. (19) From the Sept. (*Deut.* xxxii. 21.)—*I was found*, &c. (20, 21.) This agrees with the LXX, only transposing the words.—It varies little from the Hebrew. (*Is.* lxv. 1, 2.)

Their sound. (18) Ο φθογγος αυτων. 1 *Cor.* xiv. 7. Not elsewhere N. T.—*Ps.* xix. 4. *Sept.* Φθεγγομαι· See *Acts* ii. 4.—*The ends.*] Τα περατα. *Matt.* xii. 42. *Luke* xi. 31.—*Ps.* xix. 4. xlvi. 9. *Sept.*—*I will provoke to jealousy.* (19) Παραζηλωσω. xi. 11. 1 *Cor.* x. 22.—*Deut* xxxii. 21. *Sept.*—Ex παρα, et ζηλοω, quod a ζηλος, *fervor, emulatio*, &c.—*I will anger.*] Παροργιω. *Eph.* vi. 4.—*Deut.* xxxii. 21. *Sept.* Παροργισμος, *Eph.* iv. 26.—*Is very bold.* (20) Αποτολμα. Here only.—*Manifest.*] Εμφανης. See on *Acts* x. 40.—*I have stretched forth.* (21) Εξεπετασα. Here only N. T.—*Is.* lxv. 2. *Sept.*

PRACTICAL OBSERVATIONS.

V. 1—11

Faithful ministers bear most affectionate good will to those, from whom they receive the greatest injuries; and offer their fervent and persevering prayers for the salvation of the very persons, against whom they denounce the wrath of God, if they persist in unbelief.—Careless and shameless profligates, infidels, and blasphemers are not the only persons who throng the broad road to destruction, but many also who have "a zeal for God" and religion. (*Note, Matt.* vii. 13, 14.) While therefore we should inculcate earnestness in that most important concern; we must also insist upon the absolute necessity of its being regulated by the word of God; without which even the most self-denying earnestness can do no more, than speciously deceive and ruin the souls of men.—Sinners could never persist in their vain endeavours to repair the baseless edifice of "their own righteousness;" if they knew either the justice of God as a Governor, or his righteousness as a Saviour. (*Notes*, i. 17—20. *John* xvi. 8—11.) But being, through heedlessness, pride, prejudice, and carnal enmity, ignorant both of the law and the gospel, they stand out against partial convictions; they do not allow the justice of the sentence denounced against them, as sinners deserving "the wrath of God;" and they will not submit to be saved by "the righteousness "of faith," in the same way with the meanest and most criminal of the species. Manifold are their devices and endeavours to "establish their own righteousness;" but all their labour is lost, and their souls continue in the most imminent danger: for in opposition to all other methods of obtaining the divine favour, whether devised by ignorance, superstition, philosophy, enthusiasm, or grave morality, we must still insist upon it, that "Christ is the end "of the law for righteousness to every one that believeth;" and that every unbeliever remains under "the curse of the "law," and "the wrath of God." If a man object to this, and adduce the difference between moral and ceremonial obedience, and argue that the former may help to justify a man though the latter cannot: let him hear "Moses describe the righteousness of the law," and then let him enquire whether he can claim eternal life according to it. Let him take the moral "law of God," (for rules which men prescribe, to themselves and to each other, are out of the question;) and, having produced a sinless obe-

a 1 Sam. xii. 22. 2 Kings xxiii. 27. Ps. lxxvii. 7. xciv. 14. Jer. xxxi. 36, 37. xxxiii. 24—26. Hos. ix. 17. Am. ix. 8, 9.
b *See on* iii. 4.
c ix. 3. Acts xxii. 3. xxvi. 4. 2 Cor. xi. 22. Phil. iii. 5.
d viii. 29, 30. ix. 23. Acts xiii. 48. xv. 18. 1 Pet. i. 2.
e Gen. xliv. 15. Ex. xxxii. 1. Acts iii. 17. vii. 40. Phil. i. 22.
* Gr. *in Elias.*
f Num. xvi. 15. Jer. xviii. 19—23. Jon. iv. 1—3. 11.
g 1 Kings xviii. 4. 13. xix. 10. 14. Neh. ix. 26. Jer. ii. 30.

I SAY then, [a] Hath God cast away his people? [b] God forbid. [c] For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people [d] which he foreknew. [e] Wot ye not what the scripture saith [*] of Elias? how he [f] maketh intercession to God against Israel, saying,

3 Lord, [g] they have killed thy prophets, and [h] digged down thine altars; and I am left alone, and they seek my life.

h 1 Kings xviii. 30, 31.

4 But what saith the answer of God unto him? [i] I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* [k] Baal.

5 Even so then [l] at this present time also there is a remnant according to the [m] election of grace.

6 And [n] if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

i See on 1 Kings xix. 18.
k Num. xxv. 3. Deut. iv. 3. Judg. ii. 13. 1 Kings xvi. 31. 2 Kings x. 19, 20. Jer. xix. 5. Hos. ii. 8. xiii. 1. Zeph. i. 4.
l 6, 7. *See on* ix. 27.
m 28. ix. 11. Eph. i. 5, 6.
n iii. 27, 28. iv. 4, 5. v. 20, 21. Deut. ix. 4—6. 1 Cor. xv. 10. Gal. ii. 21. v. 4. Eph. ii. 4—9. 2 Tim. i. 9. Tit. iii. 5.

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lience to it, through the whole of his continuance here, in thought, word, and deed, let him then demand the reward as a debt. But if this be a desperate attempt; let him submit to the degradation of a criminal, and apply for pardon to the clemency of his offended Lord, and for eternal life as his free "gift through Jesus Christ," and by faith in him. (*Note*, vi. 21—23. *P. O.* 16—23.)—The humble, trembling sinner has, however, no cause for discouragement. "The righteousness of faith," as it were, invites him to accept of it; the Surety has finished his obedience and atonement, and is risen and exalted to be our all-prevailing Advocate. (*Notes*, viii. 32—39. *Heb.* vii. 23—28. ix. 24—26. 1 *John* ii. 1, 2.) Nor need we cross the seas, or explore far distant climes, in quest of divine knowledge: this is brought nigh to us in the gospel; and if we receive it by living faith in our hearts, and confess that faith with our mouths in this evil world, without doubt the blessing is our's. But we should not trust in a faith, of which we are afraid or ashamed to make an open confession: much less ought we to depend on any mere confession of faith, or assent to divine truths, which we do not "believe "in our hearts." For no faith is justifying, which is not efficacious in sanctifying the heart, and regulating all its affections in subserviency to the love of Christ. (*Notes*, *Jam.* ii. 14—26.) Of such a faith no sinner shall be ashamed before God; and he ought therefore to glory in it before man. (*Note*, v. 3—5. *Is.* xlv. 15—17. 23—25. *Joel* ii. 26, 27. 1 *John* ii. 26—29.)

V. 12—21.

In the great concerns of eternal salvation there is now "no difference" between one nation and another: for our rich and gracious Lord most willingly regards the desires of all "who call upon him;" and none receive the less, because of the numbers who share the blessings with them. As therefore faith (whence all true prayer proceeds,) comes "by hearing the word of God:" we should take care to be found among those who hear, believe, and obey the gospel; and we should zealously and diligently endeavour to communicate the same blessing to others, even to "the "ends of the earth," with all the influence and talent which we possess; and with every self-denying exertion of which we are capable: that the "Sun of righteousness" may diffuse his healing beams, wherever the sun in the firmament gives light to mankind.—When we hear of the success of the gospel among the ignorant, the barbarous, or the profligate; instead of being displeased, as Pharisees are, we should cordially adore the riches and power of the grace of God, in its being thus "found of them who "sought him not:" and we should excite ourselves and each other to a holy jealousy and increasing diligence; lest we should be left behind by those, who once were so far below us in spiritual advantages. Thus we shall obtain the assurance, that we are not of that immense number, to whom the Lord still says, "All day long have I stretched "out my hands to a disobedient and gainsaying people," a people both unbelieving and disobedient. (*Notes*, *Heb.* iii. 14—19. 1 *Pet.* ii. 7, 8.)

NOTES.

Chap. XI. V. 1—6. The apostle here supposes, that in consequence of what he had stated, (*Note*, x. 18—21,) it would be enquired, whether God had utterly "cast "away" his chosen people, Israel; and so failed of performing his promises to their fathers. This consequence, as deduced from his doctrince, he decidedly disavowed. Indeed the Lord could not so properly be said to have "cast them away," as they to have "cast him off," through their determined opposition to the kingdom and salvation of the promised Messiah, by which they forfeited their privileges. This appeared from the ready reception given to all those Jews, who were willing to become the disciples of Christ: of this, the apostle himself was a most remarkable instance; for, being a descendant of Abraham, and once a furious persecutor of the church, he was now become the apostle of Christ to the Gentiles. (*Marg. Ref.* a—c.—*Notes*, *Phil.* iii. 1—7. 1 *Tim.* i. 12—14.) God had not therefore "cast away his people, whom he had fore-"known," as in due time to be called and justified, to whom especially his promises had respect; though he had left the rest to fall by their unbelief. (*Marg. Ref.* d.—*Note*, viii. 28—31.) But, as Jehovah had "reserved to "himself" (by his special influence and agency,) a considerable remnant in the days of Elijah, when the prophet was ready to conclude that "he alone was left" to serve him, and used such words in prayer, as might be considered as "interceding against Israel;" (*Marg.* and *Marg. Ref.* e—k.—*Notes*, 1 *Kings* xix. 10—14. 18;) so there was a remnant reserved of many ten thousand Jews, yea, a far greater proportion than was generally supposed, at that

o Ch. 9. vi. 15. 1 Cor. x. 19. Phil. i. 18.
p ix. 31, 32. x. 3. Prov. i. 28. Luke xiii. 24. Heb. xii. 17.
q 5. viii. 28—30. ix. 23. Eph. i. 4. 2 Thes. ii. 13, 14. 1 Pet. i. 2.
r Is. vi. 10. xliv. 18. Matt. xiii. 14, 15. John xii. 40. 2 Cor. iii. 14. iv. 4. 2 Thes. ii. 10—12. xxix. 10. 2. Mark iv. 11, 12. Luke viii. 10. Acts xxviii. 26, 27.

7 °What then? PIsrael hath not obtained that which he seeketh for: 9but the election hath obtained it, rand the rest were *blinded

8 (According as it is written, sGod hath given them the spirit of †slumber, teyes that they should not see, and ears that they should not hear,) uunto this day.

9 And xDavid saith, Let ytheir table be made a snare, and a trap, and a stumbling-block, and a recompence unto them:

10 Let atheir eyes be darkened, that

* Or, *hardened. See on* ix. 18. † Or, *remorse.* ‡ Deut. xxix. 4. Is. vi. 9. Jer. v. 21. Ez. xii.
s Is. xxix. 10. t Deut. xxix. 4. Is. vi. 9. Jer. v. 21. Ez. xii.
u 2 Kings xvii. 34, 41. 2 Cor. iii. 14, 15.
x Ps. lxix. 22.
y Deut. vi. 10—12. xxxii. 18—15. 1 Sam. xxv. 36—38. Job xx. 20—23. Prov. i. 32. Is. viii. 13, 14. Luke xii. 20. xvi. 19—25. 1 Tim. vi. 17—19.
z Deut. xxxii. 35. Ps. xxviii. 4. Is. lxix. 18. lxvi. 6. Heb. ii. 2. lxix. 23. Zech. xi. 17. Eph. iv. 18. 2 Pet. ii. 4. 17. Jude vi. 13.
a Is. i. 21. Ps.

very period, when the nation was cast off from being the people of God. This remnant was reserved according to "the election of grace:" not because they were less undeserving of such favour than others: but because God was pleased to have mercy on them, for reasons which he had not seen good to reveal: otherwise they too would have perished in unbelief. (*Note*, ix. 15—23.) If then this election was "of grace," it could not be "of works," either performed or foreseen; as this would imply that something *naturally* in the objects chosen determined the Lord's preference, and that it did not originate from his grace or unmerited mercy. For if, in any sense or degree, "it were of works," it would in part at least be of debt, and not of entire free favour; otherwise "work," as it stands related to election and justification, would lose its very nature. For an entire free favour must be absolutely distinct from a reward, conferred in consequence of some work performed: as the price of one farthing, paid for what is worth a thousand pounds, must in exact propriety of speech, essentially distinguish it from an entirely free gift. (*Marg. Ref.* l—n.—*Note*, iv. 4, 5.)—This text is so decisive on the subject, that great pains have been taken to explain it away: but really the arguments of the most able and learned men, on the other side, prove nothing so much as the weakness of their cause. I shall therefore only observe in general; that *in fact*, those are not *always* or even *generally* called, who, to our apprehension, are best disposed to perform good works, but the contrary, as the examples recorded in scripture alone undeniably demonstrate; (*Notes*, *Matt.* xix. 29, 30. xxi. 28—32. *Luke* xiii. 22—30;) that every truly good disposition, in a fallen creature, must be the *effect*, and cannot therefore be the *cause*, of the grace of God bestowed on him; that God did not act without reason in choosing one rather than another, though we are not made acquainted with his reasons; and that the display of the infinite riches of his mercy, the omnipotence of his grace, and the glory of his own sovereignty, in converting the most unlikely persons in the world, are far more probable reasons of his choice, than any foreseen comparative goodness of natural disposition in those who are saved, above those that perish.—*The election of grace.* (5) 'Not those who chose grace, but 'those whom grace chose; that is, those whom God freely 'chose. Neither would "grace be grace," if we were in 'the smallest degree chosen for our foreseen good works; 'nor would "work be work," if in any measure it needed 'the help of grace.' *Beza.*—*They have killed*, &c. (3, 4.) The first part comes nearer to the Hebrew, than to the LXX: the second, 'is plainly another translation, and 'seems to be a better one, of the Hebrew.' *Randolph.* (1 *Kings* xix. 10. 18.)

Hath God cast away, &c. (1) Μη απωσατο ὁ Θεος; 2. 1 *Tim.* i. 19. See on *Acts* vii. 39.—*Foreknew.* (2) Προεγνω. See on viii. 29.—*Maketh intercession.*] Εντυγχανει. See on viii. 26, 27.—*Have digged down.* (3) Κατεσκαψαν. See on *Acts* xv. 16. —1 *Kings* xix. 10. *Sept.*—*The answer of God.* (4) Ὁ χρηματισμος. Here only. Χρηματιζω. See on *Acts* xi. 26.—*I have reserved.*] Κατελιπον. *Luke* x. 40. *Heb.* iv. 1. 2 *Pet.* ii. 15, *et al.*—1 *Kings* xix. 18. *Sept.*—*To* the image of *Baal.*] Τῃ Βααλ. Subaudi εικονι.—*A remnant.* (5) Λειμμα. Here only N. T.—2 *Kings* xix. 4. *Sept.*—Καλαλειμμα. See on ix. 27.

V. 7—10. What then was the precise state of the Jewish nation? In general they had not obtained that "justifica-"tion unto life," which they sought for; because they clave to their own devices, and rejected the gospel of God. (*Notes*, ix. 30—33. x. 1—4:) but "the election" or the chosen remnant among them, had obtained it, while "the "rest were blinded:" so that the rejection of the latter was the punishment of their sins; but the calling of the former was neither the consequence, nor the reward, of their own works. "The election," here mentioned, as distinct from Israel, God's chosen people, (that is, an election within an election,) clearly marks the difference between an *election of a people to special external privileges*, and *a personal choice of individuals to eternal life:* and it refutes unanswerably the reasonings of those, who would confine all these scriptures to the former kind of election, and exclude the latter. (*Marg. Ref.* o—q.)—This judicial blindness of the enemies of Christ, had been clearly foretold; and might have been previously expected. (*Notes*, *Deut.* xxix. 4. *Ps.* lxix. 22—28. *Is.* vi. 9, 10. xxix. 9—12. *Acts* i. 20—22.) These scriptures have already been explained in this sense: but we may add, upon the version here given of David's words, that the provision made for the souls of the Jews (as well as their temporal plenty,) was in righteous judgment, made the occasion of their being more deeply ensnared in guilt, and sinking under more dreadful condemnation, as the recompence of their unbelief; till at length they were totally blinded, and given up as slaves to the oppression of their enemies, to be bowed down continually with the heavy burdens laid upon them: an emblem of their base and ruinous bondage to sin and Satan. (*Marg. Ref.* r—b.—*Notes*, *Lev.* xxvi. 31—45. *Deut.* xxviii. 15—68. *Dan.* ix. 25—27. *Matt.* xxi. 40—44. xxiii. 29—36. xxvii. 24, 25. *Acts* iii. 22, 23. vii. 51—53. 1 *Thes.* ii. 13—16.)—*God hath given*, &c. (8) 'This by no means 'implies, that God infuses any new viciousness; but 'that he, as a just Judge, delivers up those, who are 'destitute of his grace, unto Satan and to their own lusts, 'to be more and more blinded.' *Beza.* This venerable reformer certainly adopts, what is generally called the supralapsarian doctrine; and ventures on expressions, which few modern Calvinists (as they are called,) would

they may not see, [b] and bow down their back alway.

11 I say then, [c] Have they stumbled that they should fall? God forbid: [d] but *rather* through their fall salvation *is come* unto the Gentiles, [e] for to provoke them to jealousy.

12 Now if the fall of them *be* [f] the riches of the world, and the [g] diminishing of them the riches of the Gentiles, how much more [g] their fulness!

13 For I speak to you Gentiles: in as much as I am [h] the apostle of the Gentiles, I magnify mine office:

14 If [i] by any means I may [k] provoke to emulation *them which are* [l] my flesh, and [m] might save some of them.

15 For if [n] the casting away of them *be* [o] the reconciling of the world, what *shall* the receiving *of them be*, [p] but life from the dead?

b Deut. xxviii. 64—68. Is. li. 23. lxv. 12.
c Ex. xviii. 23. 32. xxxiii. 11.
d 12. 31. Acts xiii. 42. 46—48. xviii. 6. xxii. 18—21. xxviii. 24—28.
e 14. x. 19.
f 15. 33. ix. 23. Eph. iii. 8. Col. i. 27.
g Or, *decay*, or, *loss*.
g 25. Is. xi. 11—16. xii. lx. lxvi. 8—20. Mic. iv. 1, 2. v. 7. Zech. ii. 11. viii. 20—23. Rev. xi. 15—19.
h xv. 16—19. Acts ix. 15. xxii. 21. xxvi. 17, 18. Gal. i. 16. ii. 2. 7—9. Eph. iii. 8. 1 Tim. ii. 7. 2 Tim. i. 12.
i 1 Cor. ix. 20—22. 2 Tim. ii. 10.
k 11.
l Ix. 3. Philemon 12
m 1 Cor. vii. 16. 1 Tim. iv. 16. Jam. v. 20.
n 1, 2. 11, 12.
o v. 10. Dan. ix. 24. 2 Cor. v. 18—20. Eph. i. 10. Col. i. 20, 21.
p Ez. xxxvii. 1—14. Rev. xi. 11. xx. 4—6.

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subscribe: yet he by no means admits those consequences, which numbers, who "speak evil of what they understand not," indiscriminately charge on all, who hold the doctrine of personal election to eternal life. (*Notes*, *Ex.* iv. 21. 2 *Thes.* ii. 8—12.) The apostle seems to have given the sense of the several prophecies to this effect referred to, rather than the exact words from the Septuagint, or a literal translation from the Hebrew. 'The 'Septuagint, after the usual way of this translation, puts 'the optative,' (or rather, the imperative,) 'for what is, 'in the Hebrew, the future.' *Randolph.* This is, I apprehend, often done very improperly: but here the context requires it: as several verbs, in the same passage, are imperative. (*Ps.* lxix. 22—28.)

The election. (7) Ἡ ἐκλογη. 5. See on ix. 15.—*Hath obtained.*] Επετυχεν. *Heb.* vi. 15. xi. 33. *Jam.* iv. 2.—*Were blinded.*] "Hardened." *Marg.* Επωρωθησαν. See on *Mark* vi. 52.—*Slumber.* (8) "Remorse." *Marg.* Κατανυξεως. Here only N. T.—*Is.* xxix. 10. *Sept.*—Κατανυσσω· See on *Acts* ii. 37.—*A recompence.*] Ανταποδομα. See on *Luke* xiv. 12.—*Be darkened.* (10) Σκοτισθητωσαν. i. 21. See on *Matt.* xxiv. 29.—*Bow down.*] Συγκαμψον. Here only N. T.—*Ps.* lxix. 23. *Sept.* Ex συν, et καμπω, *flecto.*

V. 11—15. The apostle had shewn that Israel was not *totally* "cast off;" (*Note*, 1—6;) and he next enquired, whether the nation in general had so stumbled, as *finally* to be excluded from all further share in the blessings covenanted to their fathers: or whether God had no further end in that mysterious dispensation, than merely their fall and ruin. He would by no means admit either of these suppositions: for it actually appeared, that the Lord intended, "through the unbelief" of the Jews, to communicate his salvation to the Gentiles. The persecution of the Christians in Judea drove them into other regions: and the Jews, in every place rejecting the gospel, excited the preachers more speedily and openly to address the Gentiles; by which means, very large multitudes had been "turned from idols to serve the living God." (*Notes*, *Acts* viii. 1. 4. xi. 19—21. xiii. 42—48. 1 *Thes.* i. 9, 10.) Yet even this was suited to excite the Jews to a holy jealousy, and an emulation with the Gentile worshippers, in zeal for the service of JEHOVAH, and earnestness in seeking the blessings of the Messiah's kingdom; though it too generally had the contrary effect, through their pride and prejudices. (*Marg. Ref.* c—e.—*Note*, x. 18—21.) If then "their fall" had been over-ruled for "the enriching of "the world" in general with the blessings of the gospel; if the diminution of the numbers of that long-favoured people, by the exclusion of so large a part of them from the visible church, and the subsequent judgments inflicted on them, was the occasion of communicating such rich blessings, to immense numbers of the benighted Gentiles; how much more would their conversion, when the whole nation should, in one full body, acknowledge their long despised Messiah! For this, they have ever since been preserved a distinct people, almost by a continued miracle: (*Notes*, *Num.* xxiii. 9. *Jer.* xxx. 10, 11:) and as their conversion will fulfil so very many ancient prophecies concerning their restoration, and will probably be effected by the fulfilment of many other prophecies; so it will doubtless exceedingly conduce to the conversion of the remaining heathen nations. (*Marg. Ref.* f, g.—*Notes*, *Lev.* xxvi. 40—42. *Deut.* iv. 29—31. xxx. 1—10. *Is.* xi. 11—16. lxiii. 15—19. lxiv. *Jer.* xxxii. 39—41. *Ez.* xxxiv. 23—31. xxxvi. 25—27. 31. xxxvii. 25—28. xxxix. 23—29. *Hos.* iii. 4, 5. *Joel* iii. 9—21. *Am.* ix. 13—15. *Mic.* v. 7—9. vii. 18—20. *Zeph.* iii. 14—17. *Zech.* viii. 20—23. x. 5—12. xii. 6—14.) Paul, addressing himself to the Gentile converts, (though he was aware that many both of the Jewish Christians and the unconverted Jews would read his arguments,) spoke in the character of "the apostle of the Gentiles," by the special designation of Christ; and aimed to commend and magnify that office, as honourable to himself, and most important for the good of mankind. At the same time, by a most judicious and delicate turn, he represented his zeal for the conversion of the Gentiles, as animated by the desire of stirring up his brethren the Jews, whom he regarded as "his own flesh," to emulate their faith and aspire to their privileges; that thus he might be instrumental in saving some of them also, though he knew that the sentence denounced upon the nation was irreversible. (*Marg. Ref.* h—m.)—The English word "provoke," being now fixed in common use to the idea of exciting indignation, is very apt to perplex the reader's mind, and to prevent his clearly seeing, that the apostle spoke of exciting them to holy, and not to unholy passions; the latter indeed was generally the event of his conduct, but contrary to his intentions. (*Note*, *Heb.* x. 23—25.)—As, therefore, the righteous rejection of the unbelieving Jews had proved the occasion of so large a multitude of the Gentiles, throughout the world, being reconciled to God and walking at peace with him; what would their future reception into the church introduce, but such a change as would resemble a general resurrection of the 'dead in sin to a life of 'righteousness,' in every part of the world; and a proportionable increase of spiritual life to all who before had believed? This event will accomplish so many prophecies, in so open and signal a manner, that infidelity in every

16 For [q] if the first-fruit *be* holy, the lump *is* also *holy*: [r] and if the root *be* holy, so *are* the branches.

17 And if [s] some of the branches be broken off, and thou, [t] being a wild olive-tree, wert graffed in [*] among them, [u] and with them partakest of the root and fatness of the olive-tree;

18 [x] Boast not against the branches: but if thou boast, [y] thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, [z] that I might be graffed in.

20 [a] Well; [b] because of unbelief they were broken off, [c] and thou standest by faith. Be not high-minded, but fear:

q Ex. xxii. 29. xxiii. 16, 19. Lev. xxiii. 10. Num. xv. 17—21. Deut. xviii. 4. xxvi. 10. Neh. x. 35—37. Prov. iii. 9, 10. Ez. xliv. 30. Jam. i. 18. Rev. xiv. 4.
r 17. Gen. xvii. 7. Jer. ii. 21. 1 Cor. vii. 14.
s Ps. lxxx. 11—16. Is. vi. 13. xxvii. 11. Ez. xv. 6—8. Matt. viii. 11, 12. xxi. 43. John xv. 6. 1 Col. ii. 18. Zech. iv. 3. John i. 16. Rev. xi. 4.
t Acts ii. 39. Gal. ii. 15. Eph. ii. 11—13. iii. 6.
* Or, *for them.*
u Deut. viii. 8. Judg. ix. 8, 9. Ps. lii. 8.
x 20. iii. 27. 1 Kings xx. 11. Prov. xvi. 18. Matt. xxvi. 33. Luke xviii. 9—11. 1 Cor. x. 12.
y iv. 16. Zech. viii. 20—23. John x. 16. Gal. iii. 29. Eph. ii. 19, 20.
z 11, 12. 17. 23, 24.
a John iv. 17, 18. Jam. ii. 19.
b iii. 3. Acts xiii. 46, 47. xviii. 6. Heb. iii. 12. 19.
c v. 1, 2. 2 Chr. xx. 20. Is. vii. 9. 1 Cor. xvi. 13. 2 Cor. i. 24. Col. ii. 7. 1 Pet. v. 9. 12.

form must be finally confuted and silenced: and the attention of the most heedless must be excited to the astonishing display of the power of God, in performing his word: and, as "he delighteth in mercy," he will effectually concur with these impressions, by pouring out his Holy Spirit to convert the nations, and to render genuine Christianity universally triumphant; probably to a very great degree by ministers and missionaries of converted Israel. (*Marg. Ref.* n—p.—*Notes, Rev.* xix. 11—21. xx. 1—6.)

Stumbled. (11) Ἐπταισαν. *Jam.* ii. 10. iii. 2. 2 *Pet.* i. 10. —*Their fall.*] Τῳ αυτων παραπτωματι. 12. See on v. 16.—*To provoke.*] Εις το παραζηλωσαι. 14. See on x. 19.—*The diminishing.* (12) Το ἡττημα. 1 *Cor.* vi. 7. Ἡττημαι, 2 *Cor.* xii. 13.—*Fulness.*] Το πληρωμα. 25. xiii. 10. xv. 29. *Eph.* i. 23.—*The casting away.* (15) Ἡ αποβολη. See on *Acts* xxvii. 22.—*The receiving of them.*] Ἡ προσληψις. Here only.

V. 16—21. The apostle here speaks of Israel, as the visible church of God, the repository of his oracles and ordinances; the vineyard which he had inclosed and planted, but which he was now about to leave desolate. (*Notes, Is.* v. 1—7.) The attentive reader will readily perceive, that *relative* holiness, or consecration to God, is here exclusively meant. "The first-fruits" of the dough, being presented to God, sanctified, as it were, the whole lump to the use of his people: (*Marg. Ref.* q.—*Note, Lev.* xxiii. 10—14:) thus the patriarchs, "the first-fruits" of Israel, being chosen and set apart with their seed after them, as "a "holy people to the LORD," through all their generations; a measure of this relative sanctity attached to their posterity, notwithstanding their rebellions and visitations; in consequence of which, all their males were circumcised on the eighth day, as the professed people and worshippers of JEHOVAH. (*Notes, 1 Cor.* vii. 10—14.) But another similitude more aptly illustrated this subject: "if the "root" of the tree were "holy," the branches must be supposed to be the same. Now Abraham was, as it were, the root of the visible church in all subsequent ages. After Ishmael and the sons of Keturah had been broken off, the tree grew up in Isaac: then Esau being broken off, it shot forth abundance of branches, in Jacob and his twelve sons. When any Gentiles were converted, or proselyted, they were "grafted into this tree" by circumcision, as long as the legal dispensation lasted; (but by baptism after the Christian dispensation entered;) and they, with their posterity, were from that time considered as branches of the tree, a part of the visible church as springing from Abraham. (*Marg. Ref.* r—u.) Notwithstanding all former rebellions, the Jews were the branches of this tree, till as a nation they rejected the Messiah; (though the most of the ten tribes had long before been broken off;) but after that, their relation to Abraham and to God, was, as it were, suspended. They were broken off from the olive-tree in immense multitudes: they were cast out of the church, as the children of the bond-woman, or as profane Esau: (*Notes, Gal.* iv. 21—31. *Heb.* xii. 15—17:) neither they, nor their posterity any longer retained even the outward seal of the covenant; for circumcision lost its validity, and baptism became the sign of regeneration, and "the seal "of the righteousness of faith: and they were thenceforth deprived of the ordinances of God. (*Notes,* iv. 9—12. *John* xv. 1—5.) At the same time, the Gentiles "were "grafted" into this tree, in their room: by professing faith in Christ, and being baptized into his name, they were admitted into the visible church of God, and attained a *relative* holiness; they were favoured with the means of grace, and the ordinances of God, "for their good, and "that of their children after them," as the Jews formerly had been; and multitudes, who had been the branches of the wild unfruitful olive-tree, were thus made heirs of Abraham's faith, holiness, and blessedness. (*Notes, Gal.* iii. 26—29. *Heb.* vi. 16—20.) Yet the Gentile Christians ought by no means to copy the Jews by becoming proud of this distinction; or boasting over those who had been broken off to make room for them. But if any of them were disposed to do this, they should recollect that they were not the root of this well-cultured, fruitful tree; nor had they naturally sprung from it, but of free grace had been grafted in to share its advantages. Abraham's race had derived no spiritual good from them; but they derived all from Abraham's race: and indeed all the knowledge of the true God and of true religion in the world to this day is derived from them.—The Gentile converts might indeed say, that "the natural branches had been broken off" to make way for them, and it was true that God had thus preferred them; yet it was not on account of their works, but of entirely free grace. "Through unbelief," the effect of pride, "the Jews had been broken off," and "through "faith" the Gentiles had been grafted in: they ought therefore to beware of self-confidence, self-preference, and every kind of pride or ambition; lest, having only a dead faith, and an empty profession, they should apostatize from God and forfeit their privileges. For if he had not spared the natural branches; they ought surely to fear lest they too should be broken off. (*Marg. Ref.* x—f.)—This doubtless refers to the collective body of professing Christians, and not to individual believers: though the latter are preserved, through humility and holy fear. It has also a peculiar *prophetick* energy, when we consider it as addressed to the Roman church, which so soon after, attempting to domineer over other churches, to be the metropolis of the Christian world, and at length to be infallible, fell through pride and presumption; till it became "the mother of

est by faith. [d] Be not high-minded, [e] but fear:

21 For [f] if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold [g] therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, [h] if thou continue in *his* goodness: [i] otherwise thou also shalt be cut off.

23 And they also, [k] if they abide not in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou [l] wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be graffed into their own olive-tree!

25 For [m] I would not, brethren, that ye should be ignorant of [n] this mystery, [o] lest ye should be wise in your own

[d] 18. xii. 16. Ps. cxxxviii. 6. Prov. xxviii. 26. Is. ii 11. 17. Hab. ii. 4. Zeph. iii. 11. Luke xviii. 14. 2 Cor. x. 5. 2 Thes. ii. 4. 2 Tim. iii. 3—5. Jam. iv. 6. 1 Pet. v. 5, 6. Rev. iii. 17. xviii. 7.
[e] Prov. xxviii. 14. Is. lxvi. 2. 1 Cor. x. 12. Phil. ii. 12. Heb. iv. 1. 1 Pet. i. 17.
[f] 17. 19. viii. 32. Jer. xxv. 29. xlix. 12. 1 Cor. x. 1—12. 2 Pet. ii. 4—9. Jude 5.
[g] ii. 4, 5. ix. 22, 23. Num. xiv. 18—22. Deut. xxxii. 39—43. Josh. xxiii. 15, 16. Ps. lviii. 10, 11. lxxviii. 49—52. cxxxvi. 15—22. Is. lxvi. 14.
[h] iv. 7. Luke viii. 15. John viii. 31. xv. 4—10. Acts xi. 23. xiv. 22. 1 Cor. xv. 2 Gal. vi. 9. 1 Thes. iii. 5. 8. Heb. iii. 6. 14. x. 35—39. 1 John ii. 19. Jude 20, 21.
[i] Ex. xxxii. 9, 10. John xv. 2. Rev. ii. 5.
[k] Zech. xii. 10. Matt. xxiii. 39. 2 Cor. iii. 16.
[l] 17, 18. 20.
[m] Ps. cvii. 43. Hos. xiv. 9. 1 Cor. x. 1. xii. 1. 2 Pet. iii. 8
[n] xvi. 25. Eph. iii. 3, 4. 9. Rev. x. 7.
[o] xii. 16. Prov. iii. 5—7. xxvi. 12. 16. Is. v. 21.

"harlots, and of abominations of the earth." (*Notes, Rev.* xvii. 1—6.)—It is obvious to observe, that, though the illustration of grafting excellently suited the apostle's purpose, yet the effect, in the case before us, is the reverse of that in natural grafting: for there, the good cion communicates its changing efficacy to the wild stock; here, the stock imparts its efficacy to the corrupt branches, which by divine power are grafted into it.—The apostle's reasoning, in this place, strongly evinces the *oneness* of the visible church under every dispensation; and the change of the initiatory ordinance since the coming of Christ is manifest: his statement therefore implies more substantial arguments in favour of infant-baptism, than has generally been supposed.—'We ought indeed to glory in God;... but not so 'as to despise the Jews, whom it becomes us rather to 'excite to a holy emulation. ...And they doubtless do 'suffer, and will suffer, the punishment of this neglected 'duty who at this day call themselves Christians, and yet, 'impelled only by their own wickedness and perverseness 'of mind, by all means vex that *holy* people, (as it respects 'their fathers;) and also harden them more and more, by 'setting before them the examples of the basest and most 'insane attachment to idols. But indeed, I would daily 'and most willingly thus pray for the Jews: O Lord Jesus, 'thou indeed justly avengest the contempt of thyself, and 'that ungrateful people is worthy of thy severest judg-'ments; but, O Lord, remember thy covenant, and pity 'them for thy name's sake. ...And grant unto us, the most 'unworthy of all men, whom nevertheless thou hast dis-'tinguished by thy mercy, that, making proficiency in thy 'grace, we may not be the instruments of thine anger 'against them; but that rather, both by the knowledge 'of thy word, and by the example of a holy life, we may 'through the power of thy Spirit, recall them into the 'right way; that thou mayest be glorified for ever by all 'nations and people. Amen.' *Beza.*

The first-fruit. (16) Ἡ ἀπαρχη. See on viii. 23.—*The lump.*] Το φυραμα. See on ix. 21.—*Be broken off.* (17) Ἐξεκλασθησαν. 19, 20. Here only.—*A wild olive-tree.*] Αγριελαιος. 24. Here only.—*Wert graffed in.*] Ενεκεντρισθης. 19. 23, 24. Here only. Ex εν, et κεντρον, *quicquid pungit.*—*With them partakest.*] Συγκοινωνος εγενη. 1 *Cor.* ix. 23. *Phil.* i. 7. *Rev.* i. 9.—*The fatness.*] Της πιοτητος. Here only N. T.—*Judg.* ix. 9. *Sept.*—*Boast not against.* (18) Μη κατακαυχω. *Jam.* ii. 13. iii. 14.—*Zech.* x. 12. *Sept.* Ex κατα, et καυχαομαι, *glorior.* See on ii. 17.—*Well.* (20) Καλως. *Mark* vii. 9.—*Be not high-minded.*] Μη ὑψηλοφρονει. 1 *Tim.* vi. 17. Not elsewhere. Ex ὑψηλος, *altus,*) xii. 16. See on *Luke* xvi. 15,) et φρονεω, viii. 5. xii. 3. See on *Matt.* xvi. 23.—*Spared not.* (21) Ουκ εφεισατο. See on viii. 32.

V. 22—24. Instead of glorying over the rejected Jews, or glorying in themselves, the Gentile converts ought to contemplate, with admiration, awe, and gratitude, the unmerited "goodness," and the righteous "severity" of God: on the fallen Jews, "severity," but to themselves, most astonishing "goodness." Yet it was proper to add, "if they continued in that goodness" that is, if in humble faith they received, and lived in persevering dependence on, the grace displayed in the gospel. (*Marg. Ref.* g—i.—*Notes, John* viii. 30—36. xv. 3—11. *Acts* xi. 23, 24. xiv. 21—23. *Col.* i. 21—23. 1 *John* ii. 26—29. *Jude* 20, 21.) But if any of them, either personally or collectively, were unbelieving and presumptuous, and renounced the truth, they too would be "cut off." Whereas if the Jews were not obstinate in their unbelief, they would be "grafted in again;" which might be easily accomplished by the divine power. For if God had taken the Gentiles, as "branches of the wild olive-tree," the descendants of those, who for so many ages had been ignorant and licentious idolaters; and had, by his word and Spirit, "grafted them in" among his own people and worshippers; doubtless he would much more in due time graft the Jews, the natural branches, into their own Olive-Tree.—This was spoken prophetically, both respecting the apostasy of the Roman church, and the future conversion of the Jews. (*Marg. Ref.* k, l.—*Note, 2 Thes.* ii. 3, 4.)—'This "grafting in again," seems to import, that the Jews 'shall be a flourishing nation again, professing Christianity 'in the land of promise; for that is to be reinstated again 'in the promise made to Abraham, Isaac, and Jacob. This, 'St. Paul might, for good reasons, be withheld from 'speaking out here: but in the prophets there are very 'plain intimations of it.' *Locke.*

The goodness. (22) Χρηστοτητα. See on ii. 4.—*Shalt be cut off.*] Εκκοπηση. 24. *Matt.* iii. 10. v. 30. vii. 19. xviii. 8, *et a.*—*Severity.*] Αποτομιαν. Here only. Ex απο, et τεμνω, *seco.* Αποτομως, 2 *Cor.* xiii. 16. *Tit.* i. 13. 'Ad verbum, *resectio,* 'a cutting off, as the gardiner cuts off, with a pruning 'knife, dead boughs, or luxuriant stems.' *Leigh.* The apostle evidently refers to the preceding breaking or cutting off of the unbelieving Jews.—*By nature.* (24) Κατα φυσιν. 21.—*Contrary to nature.*] Παρα φυσιν. See on i. 26.—*A good olive-tree.*] Καλλιελαιον. Here only.

V. 25—32. Perhaps the apostle was aware, that "the "mystery of iniquity already wrought," in the church at

conceits; [p] that [*] blindness in part is happened to Israel, [q] until the fulness of the Gentiles be come in.

26 And so [r] all Israel shall be saved: as it is written, [s] There shall come out of Sion the Deliverer, [t] and shall turn away ungodliness from Jacob:

27 For [u] this *is* my covenant unto them, [x] when I shall take away their sins.

28 As concerning the gospel, [y] *they are* enemies for your sakes: [z] but as touching the election, [a] *they are* beloved for the fathers' sakes.

29 For [b] the gifts and calling of God *are* without repentance.

30 For [c] as ye in times past have not believed God, yet have now [d] obtained mercy [e] through their unbelief;

31 Even so have these also now not [†] believed, [f] that through your mercy they also may obtain mercy.

32 For [g] God hath [‡] concluded them all in unbelief, [h] that he might have mercy upon all.

33 O [i] the depth of the [k] riches both of the wisdom and knowledge of God! [l] how unsearchable *are* his judgments, and his ways past finding out!

34 For [m] who hath known the mind

p See on 7, 8. 2 Cor. iii. 14—16.
* Or, *hardness.*
q Ps. xxii. 27. lxxii. 8—14. 17. cxvii. Is. ii. 1—8. lx. lxvi. 18—23. Mic. iv. 1, 2. Zech. viii. 20—23. xiv. 9—21. Luke xxi. 24. Rev. xi. 15. xx. 2—4.
r Is. xi. 11—16. xiv. 17. liv. 6—10. Jer. iii. 17—23. xxx. 17—22. xxxi. 31—37. xxxii. 37—41. xxxiii. 24—26. Ez. xxxiv. 22—31. xxxvii. 21—28. xxxix. 25—29. xl—xlviii. Hos. iii. 5. Joel iii. 16—21. Am. ix. 14, 15. Mic. vii. 15—20. Zeph. iii. 12—20. Zech. x. 6—12.
s Ps. xiv. 7. cvi. 47. Is. lix. 20.
t Matt. i. 21. Acts iii. 26. Tit. ii. 14.
u Is. lv. 3. lix. 21. Jer. xxxi. 31—34. xxxii. 34—40. Heb. viii. 8—12. x. 16.
x Is. xxvii. 9. xliii. 25. Jer. l. 20. Ez. xxxvi. 25—29. Hos. xiv. 2. John i. 29.
y 11. 30. Matt. xxi. 43. Acts xiii. 45, 46. xiv. 2. xviii. 6. 1 Thes. ii. 15, 16.
z 7. Is. xli. 8, 9.
a Gen. xxvi. 4. xxviii. 14. Lev. xxvi. 40—42. Deut. iv. 31. vii. 7, 8. viii. 18. ix. 5. x. 15. Ps. cv. 8—11. Jer. xxxi. 3. Mic. vii. 20. Luke i. 54, 55. 68—75.

b Num. xxiii. 19. Hos. xiii. 14. Mal. iii. 6.
c 1 Cor. vi. 9—11. Eph. ii. 1, 2. 12, 13. 19—21. Col. iii. 7. Tit. iii. 3—7.
d 31. 1 Cor. vii. 25. 2 Cor. iv. 1. 1 Tim. i. 13. 1 Pet. ii. 10.
e 11—19.
† Or, *obeyed. See* on x. 16.
f 15. 25.
g iii. 9. Gal. iii. 22.
‡ Or, *shut them all up together.*
h John i. 7. xii. 32. 1 Tim. ii. 4—6.
i Prov. xxv. 3. Eph. iii. 18.
k ii. 4. ix. 23. Eph. i. 7. ii. 7. iii. 8. 10. 16. Col. i. 27. ii. 2, 3.
l Job v. 9. ix. 10. xi. 7—9. xxvi. 14. xxxiii. 13. xxxvii. 19. 23.
m Job xv. 8 Ps. xxxvi. 6. xl. 5. lxxvii. 19. xcii. 5. xcvii. 2. Ec. iii. 11. Dan. iv. 35. xxxvi. 22, 23. Is. xl. 13. Jer. xxiii. 18. 1 Cor. ii. 16.

Rome; and therefore laboured the more to check its fatal progress. (*Note, 2 Thes.* ii. 5—7.) He would not have them remain "ignorant" of the mysterious purposes of God, respecting his ancient people, lest their present advantageous distinction should render them proud of their own wisdom. (*Notes*, xii. 14—16. *Prov.* iii. 5—8. xxvi. 12. 16. *Is.* v. 21.) The Lord, in righteous sovereignty, had permitted "blindness in part" to happen even to Israel: not a *partial*, but a *total* blindness in spiritual things; but it extended only to *a part* of the nation, for "the election" was preserved from it. (*Note*, 7—10.) This would continue to be the case, till the happy period arrived, for the conversion of the fulness of the Gentiles. (*Note, Luke* xxi. 20—24.) In the intermediate ages, immense numbers would be gathered into the church; but, about the time of the last great harvest of the nations, "the blindness" will be removed from Israel, and the nation saved from its rejected and dispersed state, and be brought in a body to embrace the gospel: probably it will be restored to the holy land, and most of the Jews at least will become true believers. (*Marg. Ref.* m—r.—*Note*, 11—15.) This accords to a prophecy, which predicts the spiritual coming of Christ, to "turn away from" the nation of "Israel ungodliness," impenitence, unbelief, and enmity to his kingdom and salvation; that, by thus removing the guilt and power of their sins, his covenant may again be ratified with them. (*Marg. Ref.* s—u.—*Note, Is.* lix. 20, 21.)—The Jews indeed by their rejection of the gospel, and their indignation at its being preached to the Gentiles, were considered as "enemies" to God; which was over-ruled for the calling of the Gentiles through special love to them: yet, in regard to the original election of that people in Abraham, and the immense number of elect persons, who are yet to spring from them, they are still to be favoured, for the sake of their pious fathers. (*Notes, Is.* vi. 13. lxv. 8—10. *Matt.* xxiv. 21, 22.) For God will, in his persevering love and kindness to that race through all ages, shew that, however he is said to repent of his threatenings and judgments, and is thus better than his word; yet he never repents, or is said to repent, of his special gifts, or distinguished favours, promised to fallen man, or conferred on him. So that, as the Gentiles, who had once no knowledge of God, had at length "obtained mercy, through the unbelief" of the Jews, and by means of preachers of that nation; even so the unbelieving Jews might at length "obtain mercy, "through the mercy" shewn to the Gentiles, and at length receive the gospel from them, and from preachers raised up among them. For God had alternately left both of them in unbelief, shut up as in a prison, for the appointed time; in order, that at length he might have mercy on them all, by bringing both Jews and Gentiles, even all nations, to the knowledge of his salvation by faith in Jesus Christ. (*Marg. Ref.* y—h.)—The principal conversion of Jews, in the times of the apostles, had taken place before this epistle was written; and it is evident that the conversion predicted is yet future.—*There shall come*, &c. (26, 27.) Not exactly, either from the Sept. or the Hebrew; yet the general meaning is the same, and the variation does not at all affect the argument. It is, however, most evident, that the apostle, even when writing to the Gentiles, who in general had no copy of the Scriptures but the Septuagint, did not uniformly quote from it. (*Is.* lix. 20, 21.)

Wise in your own conceits. (25) Παρ' ἑαυτοις φρονιμοι. xii. 16. 1 *Cor.* iv. 10.—*Prov.* iii. 7. *Sept.*—*Blindness.*] Πωρωσις. See on *Mark* iii. 5.—*The fulness*, &c.] Το πληρωμα. See on 12. *Note*, 11—15.—*The Deliverer.* (26) Ὁ ῥυομενος. vii. 24. xv. 31.—*Is.* lix. 20. *Sept.*—*Without repentance.* (29) Αμεταμελητα. 2 *Cor.* vii. 10. Not elsewhere. Ex α priv. et μεταμελομαι, *me pœnitet.*—*Have not believed.* (30, 31) "Not obeyed." *Marg.* Ηπειθησατε. See on *John* iii. 36.—*Unbelief.*] Απειθεια. 32. *Eph.* ii. 2. v. 6. *Col.* iii. 6. *Heb.* iv. 6.—*Hath concluded.* (32) "Shut them all up together." *Marg.* Συνεκλεισε. See on *Gal.* iii. 22.

V. 33—36. 'The apostle breaks forth in this exclamation, as filled with astonishment, at the exceedingly admirable wisdom of God; which, he also thus teaches, should be piously and reverently adored, and not profanely and curiously searched into, beyond the boundaries of revelation.' *Beza.*—St. Paul had gone as far, in unravelling, illustrating, and vindicating, the mysterious pur-

of the Lord? or who hath been his counsellor?

35 Or [a] who hath first given to him, and it shall be recompensed unto him again?

36 For [o] of him, and through him, and to him, *are* all things: [p] to whom *be* glory for ever. Amen.

[a] Job xxxv. 7. xli. 11. Matt. xx. 15. 1 Cor. iv. 7.

[o] 1 Chr. xxix. 11, 12. Ps. xxxiii. 6. Prov. xvi. 4. Dan. ii. 20—23. iv. 2. 34. Matt. vi. 13. Acts xvii. 25, 26, 28. [p] xvi. 27. 1 Cor. viii. 6. Eph. iv. 6—10. Col. i. 15—17. Rev. xxi. 6. Ps. xxix. 1, 2. xcvi. 7, 8. cxv. 1. Is. xlii. 12. Luke ii. 14. xix. 38. Gal. i. 5. Eph. iii. 21. Phil. iv. 20. 1 Tim. i. 17. vi. 16. 2 Tim. iv. 18. Heb. xiii. 21. 1 Pet. v. 11. 2 Pet. iii. 18. Jude 25. Rev. i. 5, 6. iv. 10, 11. v. 12—14. vii. 10—12. xix. 1. 6, 7.

poses and decrees of God, as was suitable or profitable: yet he well knew, that much darkness and difficulty must still rest on them; and that presumption, pride, and unbelief would still multiply enquiries and objections. (*Notes*, 2 *Pet.* iii. 14—16.) Thus he gave no countenance, either to those who, with absurd arrogance, attempt to reduce all possible existence, truth, and knowledge, to the measure of their own intellect, and to believe no more than they can comprehend; or to those, who know no end of speculating, and of arguing from revealed truths to unrevealed causes and consequences, as they suppose them to be. Instead of this, he closed the subject, by breaking forth into admiration and adoration of the unfathomable depth, and infinite treasures, of the wisdom and knowledge of God. His views are immense and eternal; and his reasons, for every part of his vast designs, are taken from himself, and his purpose of glorifying his own perfections: (*Marg. Ref.* k.—*Notes*, *Prov.* xvi. 4. *Eph.* i. 3—8. 13, 14. ii. 4—10. iii. 9—12:) to us, therefore, they must be impenetrable and inexplicable, but they are all consistent with the riches, or infinite abundance, of his justice, truth, love, and mercy. His judgments and decrees, and his wisdom in them, cannot be fully investigated, or comprehended, by any created being; much less by us fallen creatures. His dealings with his creatures cannot be "traced out;" for they are an immense deep, where his footsteps cannot be known or traced. We should then be satisfied to understand, and receive by faith, the information which he graciously reveals: and to believe, that he acts with perfect wisdom, justice, truth, and goodness, when we cannot comprehend what he is doing; or when his dispensations *seem to us*, not reconcilable to these his essential perfections. This must be the duty of created intelligences: for what being has an intuitive acquaintance with the mind of the great Creator, that he should be able to discover his unrevealed designs? Or, who can say, that he has counselled the most High, and therefore understands his intentions, and can unravel his decrees? Or who has *first* given any thing to the Lord? or rendered him any service, previous to his having received so much from him, as to be bound by the strongest obligations to devote his all to him? If any can prove, that the Lord is thus indebted to him, he shall certainly be recompensed: but all such claims, and all men's disputations against his decrees, dispensations, truths, and precepts, involve in them the most irrational arrogance, nay, the most horrible blasphemy. (*Marg. Ref.* m, n.—*Notes*, *Job* xli. 1—11, *v.* 11. *Is.* xl. 12—17. *Jer.* xxiii. 18. *Dan.* iv. 34—37. 1 *Cor.* ii. 14—16.) For *of* Him, as the self-existent, all-sufficient, and eternal Fountain of being and perfection, all creatures were originally derived: *by* and *through* Him they all subsist, are provided for, and disposed of; and *to* Him they all are, or ought to be, wholly devoted; and in one way or other, they all shall proclaim, or display, the glory of his perfections, and the honour of his great name. (*Marg. Ref.* o, p.—*Notes*, *Col.* i. 15—17. *Heb.* i. 3, 4.) Instead therefore of murmuring and objecting, all men should, and all believers will, most cordially say, "To "Him be glory for ever. Amen."

O the depth. (33) Ω βαθος. viii. 39. 1 *Cor.* ii. 10. *Eph.* iii. 18. *Rev.* ii. 24.—*Unsearchable.*] Ανεξερευνητα. Here only. Ex α priv. et εξερευναω, *scrutor omni studio*, 1 *Pet.* i. 10.—*Past finding out.*] Ανεξιχνιαστοι. *Eph.* iii. 8. Not elsewhere. Ex α priv. et εξιχναζω, *investigo*, quod est ab ιχνος, *vestigium*.—*Counsellor.* (34) Συμβουλος. Here only N. T.—*Is.* xl. 13. *Sept.*—*Hath first given.* (35) Προεδωκεν. Here only.—*It shall be recompensed ... again.*] Ανταποδοθησεται. See on *Luke* xiv. 14.

PRACTICAL OBSERVATIONS.

V. 1—10.

God never "casts away those, whom he hath fore-"known," and "predestinated to be conformed to the "image of his Son;" and if this seal of conformity to Christ be affixed to our souls, we may be assured of his everlasting favour, and all the felicity which springs from it. (*Notes*, 2 *Cor.* i. 21, 22. *Eph.* i. 13, 14.) We may also cheerfully hope, that he "has reserved for himself" a far larger proportion of believers in the worst of times, than fall under our cognizance, or comport with any of our computations: and, instead of "making intercession "against" the multitudes of worthless professors of Christianity, with whom we are on all sides surrounded; we should still hope and pray, that "a remnant according "to the election of grace" may yet be gathered even from among them. For, as our salvation originated wholly from the grace of God, so we may expect to see that grace abound in the conversion of the chief of sinners, of every description. But, while the whole glory of salvation must be given to the grace of God, sinners perish for their own wickedness: (*Notes*, *Jam.* i. 13—18:) and those who seek his favour in unauthorized ways, will never obtain it. Numbers are thus left to be "blinded," and given up to "the spirit of slumber," and to presumptuous confidence; till all their advantages are so misused, that they help to ensnare and harden them, and bind them fast in the bondage of Satan: and it is only by the mercy of God, that any of us are preserved from these various strong delusions, which might justly have been awarded us, as the recompence of our pride and ungodliness.

V. 11—15.

The Lord over-rules the fall and ruin of some, to the salvation of others. His awful judgments, on daring transgressors, frequently warn their companions or neighbours to "flee from the wrath to come:" and on the other hand, the conversion of notorious sinners sometimes excites others to enquire after Christ and salvation. But what extensive, permanent, and most glorious effects may

CHAP. XII.

The apostle exhorts Christians, "by the mercies of "God," to devote themselves to him; and avoiding conformity to the world, to be conformed to his holy will, 1, 2; to think humbly and soberly of themselves, as members of one body in Christ, 3—5; to exercise faithfully their different gifts, and perform the duties of their several stations, for the common benefit, 6—8; to mutual love, diligence, patience, hope, prayer, hospitality, compassion, and condescension, 9—16; to a peaceable, forgiving, and becoming conduct towards all men; and to a persevering kindness to enemies; as vengeance belongeth unto God, 17—21.

be produced, in the whole creation of God, through eternal ages, by the fall of angels and men, by redemption in Christ, and by the dispensations of God towards his church and the world, who can tell? However, a hint of this, a glimpse as it were of the invisible world, should remind us, that the Lord may have ten thousand wise and gracious reasons, for his most severe and terrible judgments, of which we can form no conception. Thus the fall of the Jews was the occasion of the Gentiles being enriched, with the unsearchable treasures of Christ; and his justice, truth, and wisdom were glorified in that awful dispensation: yet their eyes were so blinded, that they could see no glory in it.—We, the ministers of the gospel, however mean and unworthy in ourselves, should "magnify our office," as conducing unspeakably more to enrich and bless mankind, (provided it be faithfully executed,) than all arts, sciences, commerce, or improvements whatever, unitedly ever have done, or can do. While we labour for the conversion of those, among whom we are called to minister, we should have respect also to others, and even to those who are most prejudiced against us; if by any means we can "excite them to emulation," or do any thing "to save some of them;" for they too are "our "own flesh." The Lord over-rules his works of judgment, to the reconciling of sinners to himself, for he "de-"lighteth in mercy:" and he will ere long display his glorious power, by making the salvation of one people the introduction to that of others, especially in the restoration of Israel; till "life from the dead" shall be communicated to all the nations of the earth.

V. 16—24.

While we wait and pray for the approaching happy times to the church; let us be thankful for our engrafting, as "branches of the wild olive-tree," into the holy tree "the "church of the living God," to "partake of the root and "fatness of it;" that "the blessing of Abraham might "come on us Gentiles, by faith." (*Notes, Gal.* iii. 10—14. *Heb.* xii. 22—25.) But let the state of those, who were "the natural branches" of this tree, warn us not to rest in external profession or external advantages: and not to boast and glory against others, or to prefer ourselves, or indulge carnal security. (*Notes*, 1 *Cor.* x. 1—12. *Jude* 5—8.) If we stand at all, it is "by faith:" this implies that we are guilty, polluted, and helpless in ourselves; and warns us to be humble, watchful, and afraid of self-deception, or of being overcome by temptation. Let us also observe, that we are not only at first "justified by "faith;" (*Note*, v. 1, 2;) but preserved to the end in that justified state by faith only; yet, by a faith which is not alone, but which is attended by humble repentance, and "worketh by love" of God and man.—Alas! how has the once flourishing church of Rome fallen, by neglecting the apostle's caution! And how many other churches, and what an immense number of individuals, have, in a measure, trodden the same path! But blessed are those "who fear always," and "walk humbly with God;" who contemplate, with holy awe and fervent gratitude, "the "severity and the goodness" of the Lord, as revealed in his word, and displayed in his providence; who are thus led to be "sober, and to watch unto prayer;" who by living faith "continue in his goodness," and wait for its complete effect in their eternal salvation. But if any presume that they are "the peculiar people of God," and despise others, they will at length be cut off, and cast as unfruitful branches into the fire; while such as have been most estranged from the truth, will find admission to all the privileges of the gospel, if they abide not in unbelief.

V. 25—36.

As pride is the genuine offspring of ignorance, so an enlarged spiritual knowledge of the mysterious truths and dispensations of God, tends to prevent our being "wise "in our own conceits." His dealings with his creatures appear very different, when viewed in detached parts, from what they will do, when seen as constituting a most glorious whole.—Zion's great Deliverer saves none from wrath, but those who are separated "from ungodliness;" for his covenant with his people ensures their sanctification, as well as their justification. His "gifts and calling are "without repentance," in respect of his true church: this he has shadowed forth in his dealings with Israel as a nation. Their captivities, dispersions, and exclusion from the church, are emblems of the believer's corrections and rebukes for his transgressions: and the continued favour of the Lord towards that people, and the final mercy, and most blessed restoration, shortly intended for them, denote the persevering patience and victorious love of God, to those whom he has "chosen in Christ before the founda-"tion of the world," and will finally save for his sake. As we therefore have obtained mercy, through the unbelief of the Jews; let us pray, and use all proper means as we can, that through our mercy they may speedily obtain mercy. Instead of perplexing our minds about secret things, let us walk in the light which the Lord has graciously afforded us: and, conscious of our inability to comprehend his deep designs, let us adore the depth of the riches of his wisdom and knowledge, whose judgments are not to be investigated, nor his ways traced out; whose mind none can penetrate or comprehend; who needs and regards no counsellor: who first gives life and breath and all things to every one; and to whom none can render any thing, which he has not first received from him. "For "of him, and through him, and to him are all things, "to whom be glory for ever. Amen." (*Notes*, 1 *Chr.* xxix. 1—19. *Dan.* iv. 28—37. v. 18—24.)

I [a]BESEECH you therefore, brethren, [b] by the mercies of God, [c] that ye present your bodies [d] a living sacrifice, holy, [e] acceptable unto God, *which is* your reasonable service.

2 And [f] be not conformed to this world: but [g] be ye transformed by the renewing of your mind, that ye may [h] prove what *is* that [i] good, and acceptable, and perfect will of God.

a xv. 30. 1 Cor. i. 10. 2 Cor. v. 20. vi. 1. x. 1. Eph. iv. 1. 1 Thes. iv. 1. 10. v. 12. Heb. xiii. 22.
b ii. 4. ix. 23. xi. 30, 31. Ps. cxvi. 12. Luke vii. 47. 2 Cor. iv. 1. v. 14, 15. Eph. ii. 4—10. Phil. ii. 1—5. Tit. iii. 4—8. 1 Pet. ii. 10—12.
c vi. 13. 16. 19. 1 Cor. vi. 13. 15. 19, 20. Phil. i. 20. Heb. x. 22. d Ps. lxix. 30, 31. Hos. xiv. 2. 1 Cor. v. 7, 8. 2 Cor. iv. 16. Phil. ii. 17. Heb. x. 20—22. xiii. 15. 16. 1 Pet. ii. 5. e 2. xv. 16. Ps. xix. 14. Is. lvi. 7. Jer. vi. 20. Eph. v. 10. Phil. iv. 18. 1 Tim. ii. 3. v. 4. 1 Pet. ii. 5. 20.
f Ex. xxiii. 2. Lev. xviii. 29, 30. Deut. xviii. 9—14. John vii. 7. xiv. 30. xv. 19. xvii. 14. 1 Cor. iii. 19. 2 Cor. iv. 4. vi. 14—17. Gal. i. 4. Eph. ii. 2. iv. 17—20. Jam. i. 27. iv. 4. 1 Pet. i. 18. iv. 2. 2 Pet. i. 4. ii. 20. 1 John ii. 15—17. iii. 13. iv. 4, 5. v. 19. Rev. xii. 9. xiii. 8. g xiii. 14. Ps. ii. 10. Ez. xviii. 31. xxxvi. 26. 2 Cor. v. 17. Eph. iv. 22—24. Col. iii. 10. Tit. iii. 5. h 1. Ps. xxxiv. 8. Eph. v. 10. 17. 1 Pet. ii. 3. i 1. vii. 12. 14. 22. Ps. xix. 7—11. cxix. 47, 48. 72. 97. 103. 128. 174. Prov. iii. 1—4. 13—18. Gal. v. 22, 23. Eph. v. 9. Col. iv. 12. 1 Thes. iv. 3. 2 Tim. iii. 16, 17.

NOTES

CHAP. XII. V. 1. The apostle, having closed the doctrinal and argumentative part of his epistle, (which is throughout so carefully guarded, as to be of a very practical tendency,) proceeds here to enforce more particularly a variety of important duties from evangelical principles. He intreated, or exhorted, the Romans, as his brethren in Christ, most earnestly and affectionately, "by "the mercies of God" shewn to them, in their election, redemption, conversion, and their most abundant privileges; that they would evidence "the sincerity of their "love," and honour the gospel, by "presenting their "bodies as a living sacrifice unto" him. The allusion seems to be made to the living animals, which were "pre-"sented" as sacrifices before the altar, that they might be slain, and thus offered to God upon it. Thus Christians should "present their bodies" before God, to be employed in his service, and to be spent and worn out by hardships or labours for him; that so they might be wholly devoted to his glory. The body with its members, senses, and organs, is the instrument of the carnal mind, in executing its purposes, and gratifying its evil inclinations: when therefore the mind is made spiritual, the body should, in like manner, execute its holy purposes and express its spiritual affections. (*Marg. Ref.* a—c.—*Notes*, vi. 12—19.) Thus the soul becomes the consecrated priest, and the body "the living sacrifice unto God through Jesus "Christ." (*Marg. Ref.* d.—*Notes*, *Phil.* iv. 14—20. *Heb.* xiii. 15, 16. 1 *Pet.* ii. 4—6. *Rev.* i. 4—6.) In general, this sacrifice must be presented alive, to be employed in the worship and work of God; though sometimes at length the body must also be offered up to death by martyrdom. (*Notes*, xiv. 7—9. *Phil.* i. 19, 20.) As the legal sacrifices (which that of Christ has now superseded,) were required to be "without spot or blemish;" so the bodies of believers must be separated from the practice of all iniquity, or they cannot be meet to be "living sacrifices to "God;" but, being sanctified by the Holy Spirit, the worship and obedience performed by them, as the instruments of the renewed soul, are far more pleasing and honourable to God, than legal sacrifices in themselves could be. This is "a reasonable service" and worship, suited to rational creatures, and to their relations and obligations to God, as redeemed sinners: whereas the oblation of bulls and goats, though appointed by the Lord, when separated from its typical meaning, was not, in itself, "a reasonable service:" how much less, then, can human inventions, and the observance of human traditions, be a "reasonable service!" (*Marg. Ref.* e.)

The mercies.] Των οικτιρμων. 2 *Cor.* i. 3. *Phil.* ii. 1. *Col.* iii. 12. *Heb.* x. 28. Οικτειρω· See on ix. 15.—*That ye present.*] Παραστησαι. See on vi. 13.—*Acceptable.*] Ευαρεστον. 2. xiv. 18. 2 *Cor.* v. 9. *Eph.* v. 10. *Col.* iii. 20. *Heb.* xiii. 21. Λαβωμεν ευαρεστως, *Heb.* xii. 28. Ευαρεστεω· See on *Heb.* xi. 5. Ex *eu bene*, et αρεσκω, *placeo*.—*Reasonable.*] Λογικην. 1 *Pet.* ii. 2. Not elsewhere. A λογος, *ratio, sermo*: κατα λογον, *according to the word*, or *reason*.—*Service.*] Λατρειαν. See on ix. 4. *John* xvi. 2.

V. 2. In thus wholly dedicating themselves to the service of God, Christians must go entirely against "the "course of this world," and incur the censure, ridicule, or enmity of ungodly men, which will often greatly interfere with their worldly interests. (*Note*, *Eph.* ii. 1, 2.) They ought not therefore to seek happiness from the world; or conform to the maxims, customs, and fashions of mankind in general. They must not comply with common usages, as to their pursuits or employments, in any respect; where such usages are contrary to the holy commands of God, the spirit of the gospel, the interests of piety, the prosperity of their own souls, and the improvement of their talents. In all these things the reproach of *singularity* is honourable, the want of it suspicious; and to be *fashionable* is to be *unchristian*.—A serious regard to this, and a few other maxims of a similar nature, would soon shew men, in what things they must "not be conformed "to this world:" and would convince them that, on the one hand affected singularity, in things minute or indifferent, comes far short of the spirituality of the exhortation; and on the other hand, that they excuse their vain amusements, splendid decorations, expensive feastings, eager pursuits of wealth, power, or distinction, waste of time, and other parts of their conduct; because they love the friendship of the world, "savour earthly things," and cannot endure self-denial, or the cross; not because they can fairly prove that the maxims and customs of the world, in these respects, are so agreeable to the spirit of the gospel, that they may safely conform to them. (*Marg. Ref.* f.—*Notes*, viii. 5—9. *Ps.* i. 1—3. *Prov.* ix. 1—6. *Matt.* xvi. 24—28. 1 *Cor.* x. 29—33. 2 *Cor.* vi. 14—18. *Eph.* v. 8—20. *Phil.* iii. 17—19. *Col.* iii. 16, 17. *Jam.* iv. 4—6. 1 *John* ii. 15—17.)—In order to escape these and other snares, the apostle called on the Christians at Rome, "to be transformed by the renewing of their mind." (*Marg. Ref.* g.—*Notes*, *Eph.* iv. 20—24. *Col.* iii. 7—11.) This "transformation" of the soul into the holy image of Christ; this daily renovation of the understanding, judgment, and affections by the power of the Holy Spirit, is the only effectual cure of "conformity to this world;" because it produces conformity to "the spirits of just men "made perfect;" and a capacity for delighting in such society and employments, as most resemble the inhabitants, worship, and joys of heaven. Animated, urgent, and affectionate exhortations to seek this inward transforma-

k ver. 6—8. i. 5. xv. 15, 16. 1 Cor. iii. 10. xv. 10. Gal. ii. 9. Eph. iii. 2. 4, 7, 8. iv. 7—12. Col. i. 29. 1 Tim. i. 14. 1 Pet. iv. 11. l xi. 20. 25. Prov xvi. 18, 19. xxv. 27. xxvi. 12. Mic. vi. 8. Matt. xviii. 1—4. Luke xviii. 11. 1 Cor. iv. 7, 8. 2 Cor. xii. 7. Gal. vi. 3. Phil. ii. 3—8. Col. ii. 18. Jam. iv. 6. 1 Pet. v. 5. 3 John 9. * Gr. *to sobriety.* 1 Tim. ii. 9. 15. Tit. ii. 2. 4. 6. 12. 1 Pet. i. 13. iv. 7. v. 8. m 6. John iii. 34. 1 Cor. iv. 7. xii. 7—11. 2 Cor. xii. 13. Eph. iv. 7. 13. 16.

3 For k I say, through the grace given unto me, to every man that is among you, l not to think *of himself* more highly than he ought to think; but to think * soberly, m according as God hath dealt to every man the measure of faith.

n 1 Cor. xii. 27. Eph. iv. 15, 16.

4 For n as we have many members in one body, and all members have not the same office;

o 4. 1 Cor. x. 17. xii. 12—14. 27. 28. Eph. i. 23. iv. 25. v. 23. 30. Col. i. 24. ii. 19. p i. 11. 1 Cor. i. 5—7. iv. 6, 7. xii. 4—11. 28—31. xiii. 2. 1 Pet. iv. 10, 11.

5 So o we, *being* many, are one body in Christ, and every one members one of another.

6 Having p then gifts differing according to the grace that is given to

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tion, as essential to duty and happiness, are the appointed and proper means of leading Christians to plead the promises, and attend on the ordinances, of God, in order to attain unto it more and more. Thus they "prove," or make trial of and experience, the happiness to be found in obeying the salutary, excellent, and holy "will of God," made known in his spiritual law, and now enforced by the blessed gospel: they manifest their cordial approbation of it, and shew to others its excellency and beneficial tendency. (*Notes*, vii. 9—14.) This alone can be "an acceptable service" to God, being perfect in its own nature, and suited to the perfecting of the soul in holiness; and then the body will indeed be "presented as a living sacrifice unto him." (*Marg. Ref.* h, i.—*Note*, 1.)—There does not appear in these verses any distinction intended between the Jewish and Gentile converts; or any reason to conclude, as some have done, that the Gentiles were especially addressed. The customs and practices of the unbelieving Jews were as little to be conformed to by Christians, as those of the heathen were; and the case is exactly the same in respect of a vast majority, in countries called Christian.—The Jews were no longer required to offer the legal sacrifices, the gentiles must renounce their idolatrous sacrifices; and were not required to keep the ritual law; but both were bound to devote themselves to God in holy obedience.

Conformed.] Συσχηματιζεσθε. 1 *Pet.* i. 14. Not elsewhere. Ex συν, et σχημα, *figura*, 1 *Cor.* vii. 31. *Phil.* ii. 8.—*To this world.*] Τῳ αιωνι τουτῳ. *Matt.* xiii. 22. *Mark* iv. 19. *Luke* xvi. 8. 1 *Cor.* i. 20. ii. 6. 2 *Cor.* iv. 4. *Gal.* i. 4. *Eph.* ii. 2. vi. 12. 1 *Tim.* vi. 17. 2 *Tim.* iv. 10. (*Note*, *Gal.* i. 3—5.) 'Thus he calls the state of unregenerate men, without any exception.' *Beza.*—*Be ye transformed.*] Μεταμορφουσθε. *Matt.* xvii. 2. 2 *Cor.* iii. 18. Ex μετα, et μορφημα, *Gal.* iv. 19: ἁ μορφη. *Mark* xvi. 12. *Phil.* ii. 6, 7.—*The renewing.*] Τῃ ανακαινωσει. *Tit.* iii. 5. Ανακαινουμενος, *Col.* iii. 10. 'To make a thing new again, 'to restore a thing, antiquated and deformed, to its ancient form and beauty.' *Leigh.*—*Prove.*] Δοκιμαζειν. See on i. 28.

V. 3—5. The preceding general exhortation was in the affectionate style of brotherly love, but this is in that of apostolical authority. According to the distinguishing favour shewn to him, in his call to be "the apostle of the gentiles," St. Paul charged the Romans to beware of spiritual pride, to which their distinguished situation might peculiarly expose them. (xi. 20. 25.) Let no one of them, however eminent for rank, abilities, learning, or endowments of any kind, "think more highly of himself," than consisted with the truth of his case and character, as a sinner saved by grace alone. Let none forget the Giver of his peculiar distinctions, the end for which they were bestowed, and the improvement required of them. (*Note*, 1 *Cor.* iv. 6, 7.) Let none over-rate his own talents, as if they entitled him to superiority over others, or authorized his emulation and ambition. But let every one soberly and prudently estimate his own gifts and attainments, according as the Lord had dispensed to every man his "proportion of faith," and the benefits connected with it: that he might neither bury his talent in the earth, as undervaluing it; nor yet grow proud of it, or above the duties of his proper station in the church; or aspire after those places for which he was not qualified; or envy and oppose such as filled them. (*Marg. Ref.* k—m.—*Notes*, 9—13, *v.* 10. *Eph.* iv. 1—6. *Phil.* ii. 1—8.) In short, every one of them ought to be in the church, as the members are in the human body: where each is fitted for its place, and, as it were, contented in it, and there quietly performs its proper function for the good of the whole. Thus united to Christ the Head, animated by one Spirit, and endued with different gifts, Christians are the members of one mystical body, and should seek the welfare of the whole body, in humble diligence, disinterested love, and unambitious quietness. (*Marg. Ref.* n, o.—*Notes*, 1 *Cor.* xii. 12—31.)—*Think more highly*, &c. (3) 'That he be 'not immoderately pleased with himself, as proud and 'ambitious persons are, who seem to themselves more 'wise than they really are. ... It behoves every one, ... to 'be conscious of those gifts, which he has received of the 'Lord, that he may perform his duty with a good conscience. But there are two boundaries, within which the 'sobriety and moderation, required by the apostle, are included. The one, that we arrogate nothing to ourselves, 'which we do not possess: the other, that we do not glory 'in what we have received, but use them, as gifts conferred 'on us, with trembling, to the glory of God.' *Beza.* (*Notes*, *Matt.* xxv. 14—30. *Luke* xix. 11—27.)—*The measure of faith.*] It is commonly said, that *faith* is here put for those spiritual gifts, which were conferred on believers, and exercised in proportion to the measure of their faith. Yet it is evident, that in some instances even miraculous powers were possessed by those, who had not saving faith. (*Notes*, *Matt.* vii. 21—23. xvii. 19—21. xxi. 21, 22. 1 *Cor.* xiii. 1—3.)—'For πιστεως, (*faith*,) in one manuscript we 'find χαριτος,' *grace.* Beza.

To think more highly. (3) Υπερφρονειν. Here only. Ex υπερ, et φρονεω, 16. viii. 5. xiv. 6. See on *Matt.* xvi. 23.—*Think soberly.*] Φρονειν εις το σωφρονειν. See on *Mark* v. 15.—'So to judge, or think of yourselves, as to act with modesty and discretion, like persons who are sober, and in their right mind.'—*Mark* v. 15. 2 *Cor.* v. 13. *Tit.* ii. 6. 1 *Pet.* iv. 7.—*Office.* (4) Πραξιν. See on viii. 13.

V. 6—8. As God, the Giver of "every good and per-

us, [q] whether prophecy, *let us prophesy* [r] according to the proportion of faith;

7 Or [s] ministry, *let us wait* on *our* ministering; [t] or he that teacheth, on teaching;

8 Or [u] he that exhorteth, on exhortation: [x] he that [a] giveth, *let him do* [y] *it* [†] with simplicity; [z] he that ruleth, [a] with diligence; [b] he that sheweth mercy, with cheerfulness.

q Matt. xxiii. 34. Luke xi. 49. Acts ii. 17. xi. 27. 28. xiii. 1. xv. 32. xxi. 9. 1 Cor. xii. 28. xiv. 1. 3—5. 24. 29. 32. Eph. iii. 5. iv. 11. 1 Thes. v. 20.

r 3. Acts xviii. 24—28. 2 Cor. viii. 12. Phil. iii. 15.

s Is. xxi. 8. Ex. iii. 17—21. xxxiii. 7—9. Matt. xxiv. 45—47. Luke xii. 42—44. Acts xx. 20. 28. Col. iv. 17. 1 Tim. iv. 16. 2 Tim. iv. 2. 1 Pet. v. 1—4.

t Deut. xxxiii. 10. 1 Sam. xii. 23. Ps. xxxiv. 11. ii. 13. Ec. xii. 9. Matt. xxviii. 19. John iii. 2. Gal. vi. 6. Eph. iv. 11. Col. i. 28, 29. 1 Tim. ii. 7. iii. 2. v. 17. 2 Tim. ii. 2. 24.

u Acts xiii. 15. xv. 32. xx. 2. 1 Cor. xiv. 3. 1 Thes. ii. 3. 1 Tim. iv. 13. Heb. x. 25. xiii. 22.

x 13. Deut. xv. 8—11. 14. Job xxxi. 16—20. Ps. cxii. 9. Prov. xxii. 9. Ec. xi. 1, 2. 6. Is. xxxii. 5. 8. lviii. 7—11. Matt. vi. 2—4. xxv. 40. Luke xxi. 1—4. Acts ii. 44—46. iv. 33—35. xi. 28—30. 2 Cor. viii. 1—9. 12. 1 Pet. iv. 9—11.

* Or, *imparteth.* 1 Thes. ii. 8.

y 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22.

† Or, *liberally.*

z xii. 6. Gen. xviii. 19. Acts xiii. 12. xx. 28. 1 Cor. xii. 28. 1 Thes. v. 12—14. 1 Tim. iii. 4, 5. v. 17. Heb. xiii. 7. 17. 24. 1 Pet. v. 2, 3.

a Ec. ix. 10.

b Deut. xvi. 11. 14, 15. Ps. xxxvii. 21. Is. lxiv. 5. 2 Cor. ix. 7.

"fect gift," had imparted to each Christian, abilities, providential advantages, spiritual gifts, miraculous powers, or qualifications for that office in the church, to which he had been called; and as none had any claim upon God for the least of these benefits, which he had an undoubted right to bestow, in that measure and proportion which he saw good, as an act of entire grace and favour; so every one ought to be satisfied in his place, and with his work, and ability to perform it. (*Marg. Ref.* p.—*Note*, 1 *Pet.* iv. 9—11.) If any one, therefore, were endued with the gift of prophecy, and was enabled to foretel future events, to deliver any message from God, or to explain his word for the edification of the church; (*Notes*, 1 *Cor.* xii. 4—11. xiv. 1—5. 20—25;) let him exercise this gift according to his ability, which would be in proportion to the degree of faith, by which he depended on the teaching of the Holy Spirit: or, (as some explain it,) let him shew himself to be truly inspired, by speaking in entire consistency with "the analogy of faith," or that system of divine truth, which God had made known to his church by his prophets and apostles. 'Let no one rashly pour out 'what has not been revealed.' *Camero*, in *Leigh.*—If a man were called to the office of a deacon, in receiving and dispensing the alms and oblations of believers, among the poor, the sick, the prisoners, or others; or in any other way to minister to the common benefit, by managing the concerns of the church; (*Note*, *Acts* vi. 2—6;) let him faithfully, diligently, and stedfastly attend to that good work, and serve Christ and his brethren in it. If another were called to teach young persons, or new converts, the first principles of Christianity, or to instruct them in the truth and will of God; let him give himself up to the duties of that station, well satisfied with his work: and let him neither envy his superiors, nor despise those beneath him. If another were called to the higher functions of the pastoral office, by authoritatively counselling, encouraging, exhorting, admonishing, instructing, or reproving his fellow Christians; let him be chiefly concerned to fulfil his ministry in a proper manner, and to "give himself "wholly to it," as the great business and pleasure of his life. (*P. O. Acts* vi. 1—7. *Note*, 1 *Tim.* iv. 11—16.) He who, having this world's goods, was enabled to serve the common cause, and to provide for his needy brethren; let him do it "liberally" without covetousness, and "in "simplicity," without ostentation, or assuming authority on that account; but with a single design of glorifying God by doing good to men. He also, who was called to exercise authority, either in the church over any description of its ministers, or in any magistracy or presidency in the community; let him deem himself advanced, not for his own honour, but for the good of others; and let him accordingly employ himself diligently in the performance of his proper duty. And finally, in whatever way any one might be called to exercise compassion, or to alleviate misery; let him do it with cheerfulness, notwithstanding the expense, hardship, danger, or disgusting circumstances, to which it might expose him; counting it his happiness by any means to be useful. (*Marg. Ref.* q—b.)—I am aware, that these verses are explained by many exclusively of the different orders of church-officers and rulers; and so every man endeavours to find his own system of ecclesiastical polity in them: but, though the various duties of the ministry in all its parts, are principally intended, there is no proof that the apostle meant them exclusively. He seems rather to have inculcated a general improvement of every man's talents, for the common benefit of the church, whatever his gifts and place were. And as there were "saints in Cæsar's household" soon after, it is not improbable that Christians might be called to the lower functions of the magistracy. (*Notes*, xvi. 21—23. *Acts* xiii. 6—12. *Phil.* iv. 21, 22.) The epistle, however, was intended, by the Holy Spirit, for the edification of the church in all ages; and it may be supposed, that the duties of Christian magistrates, as well as those of church-rulers, are hinted at in the general language used by the apostle.—Some consider the word, rendered "ministry," (7) to be a general term for the different orders of ministers in the church, which are afterwards enumerated: but the disjunctive particle *or*, seems unfavourable to that interpretation. The original word may point out the office of the primitive deacons; but the exhortation to "give with "simplicity," or *liberality*, appears more properly addressed to those, who distributed their own property, than to the deacons who were entrusted with the treasures of the church; and to whom, faithfulness, prudence, and impartiality, were especially necessary.—*Gifts.* (6) Many seem to think that spiritual, or miraculous, gifts are exclusively intended by this word: but this is evidently different from the general use of the word; and the office of a minister, of whatever order, is itself a distinct thing from a man's qualifications for it. Other endowments were even at that time necessary to the due performance of the ministerial duties, even more so, than supernatural gifts; and the money, which some distributed, whether their own or the church's, was a talent of entirely another nature; yet all were the free *gifts* of God, and as such to be received and improved.

Gifts. (6) Χαρισματα. xi. 29. See on i. 11. v. 15.—*The proportion.*] Την αναλογιαν. Here only.—*Simplicity.* (8) Απλοτητι. 2 *Cor.* i. 12. viii. 2. ix. 11. 13. xi. 3. *Eph.* vi. 5. *Col.* iii. 22.—Απλως. See on *Matt.* vi. 22.—*He that ruleth.*] Ο προισαμενος. 1 *Thes.* v. 12. 1 *Tim.* iii. 4, 5. 12. v. 17. *Tit.* iii. 14.—*Cheerfulness.*] Ιλαροτητι. Here only, Ιλαρος, 2 *Cor.* ix. 7.

9 *Let* [c] love *be* without dissimulation. [d] Abhor that which is evil: [e] cleave to that which is good.

10 *Be* [f] kindly affectioned one to another [*] with [g] brotherly love; [h] in honour preferring one another;

11 Not [i] slothful in business; [k] fervent in spirit; [l] serving the Lord;

12 [m] Rejoicing in hope; [n] patient in tribulation; [o] continuing instant in prayer;

13 [p] Distributing to the necessity of saints; [q] given to hospitality.

14 [r] Bless them which persecute you; bless, and curse not.

c 2 Sam. xx. 9. 10. Ps. lv. 21. Prov. xxvi. 25. Ez. xxxiii. 31. Matt. xxvi. 49. John xii. 6. 2 Cor. vi. 6. viii. 8. 1 Thes. ii. 3. Jam. ii. 15, 16. 1 Pet. i. 22. iv. 8. 1 John iii. 18—20.

d Ps. xxxiv. 14. xxxvi. 4. xlv. 7. xcvii. 10. ci. 3. cxix. 104. 163. Prov. viii. 13. Am. v. 15. Heb. i. 9.

e Acts xi. 23. 1 Thes. v. 15. Heb. xii. 14. 1 Pet. iii. 10, 11.

f John xiii. 34, 35. xv. 17. xvii. 21. Acts iv. 32. Gal. v. 6. 13. 22. Eph. iv. 1—3. Col. i. 4. 1 Thes. iv. 9. 2 Thes. i. 3. Heb. xiii. 1. 1 Pet. i. 22. iii. 8, 9. 2 Pet. i. 7. 1 John ii. 9—11. iii. 10—18. 23. iv. 11. 20, 21. v. 1, 2.

* Or, *in the love of the brethren.*

g Job i. 4. Ps. cxxxiii. 1.

h Gen. xiii. 9. Matt. xx. 25. Luke xiv. 10. Phil. ii. 3. 1 Pet. v. 5.

i Ex. v. 17. Prov. vi. 6—9. x. 26. xiii. 4. xviii. 9. xxii. 29. xxiv. 30—34. xxvi. 13—16. Ec. ix. 10. Is. lvi. 10. Matt. xxv. 26. Eph. iv. 28. 1 Thes. iv. 11, 12. 2 Thes. iii. 6—12. 1 Tim. v. 13. Heb. vi. 10, 11.

k Matt. xxiv. 12. Acts xviii. 25. Col. iv. 12, 13. Jam. v. 16. 1 Pet. i. 22. iv. 8. Rev. ii. 4. iii. 15, 16.

l 1 Cor. vii. 22. Eph. vi. 5—8. Col. iii. 22—24. iv. 1. Tit. ii. 9, 10.

m v. 2. xv. 13. Ps. xvi. 9—11. lxxi. 20—23. lxxiii. 24—26. Prov. x. 28. xiv. 32. Lam. iii. 24—26. Hab. iii. 17, 18. Matt. v. 12. Luke x. 20. 1 Cor. xiii. 13. Phil. iii. 1. iv. 4. Col. i. 27. 1 Thes. v. 8. 16. 2 Thes. ii. 16, 17. Tit. ii. 13. iii. 7. Heb. vi. 17—19. 1 Pet. i. 3—8. 1 John iii. 1—3.

n ii. 7. v. 3, 4. viii. 25. xv. 4. Ps. xxxvii. 7. xl. 1. Luke viii. 15. xxi. 19. Col. i. 11. 1 Thes. i. 3. 2 Thes. i. 4. iii. 5. 2 Tim. iii. 10. Heb. vi. 12. 15. x. 36. xii. 1. Jam. i. 3, 4. v. 7. 10, 11. 1 Pet. ii. 19, 20. 2 Pet. i. 6. Rev. xiii. 10.

o Gen. xxxii. 24—26. Job xxvii. 8—10. Ps. lv. 16, 17. lxii. 8. cix. 4. Jer. xxix. 12, 13. Dan. ix. 18, 19. Luke xi. 5—13. xviii. 1, &c. Acts i. 14. ii. 42. vi. 4. xii. 5. 2 Cor. xii. 8. Eph. vi. 18, 19. Phil. iv. 6, 7. Col. iv. 2. 12. 1 Thes. v. 17. Heb. v. 7. Jam. v. 15, 16. 1 Pet. iv. 7. 1 John v. 14, 15.

p *See on* 8.—xv. 25—28. Acts iv. 35. ix. 36—41. x. 4. xx. 34, 35. 1 Cor. xvi. 1. 2. 2 Cor. viii. 1—4. ix. 1. 12. Gal. vi. 10. Philem. 7. Heb. vi. 10. xiii. 16. 1 John iii. 17.

q Gen. xviii. 2—8. xix. 1—3. 1 Tim. iii. 2. v. 10. Tit. i. 8. Heb. xiii. 2. 1 Pet. iv. 9. r 21. Job xxxi. 29, 30. Matt. v. 44. Luke vi. 28. xxiii. 34. Acts vii. 60. 1 Cor. iv. 12, 13. 1 Thes. v. 15. Jam. iii. 10. 1 Pet. ii. 21—23. iii. 9.

V. 9—13. The apostle next exhorted the Christians at Rome, to see to it, that their professed love of each other was sincere, and free from dissimulation and from that unmeaning and deceitful compliment, with which the world abounded, notwithstanding its selfishness.—This hollow shew of affection, the counterfeit of genuine love, they ought by all means to avoid: and to be cordial, faithful, liberal, compassionate, forgiving, and kind in their whole temper and conduct. (*Marg. Ref.* c.—*Notes, Jam.* ii. 14—18. 1 *Pet.* i. 22. iii. 8—12. 1 *John* iii. 18—24.) Depending on divine grace, they must also learn habitually to *detest* and *dread* all kinds of evil; and to love and delight in every thing good, kind, excellent, or useful; and to cleave constantly to it, whatever opposition or temptation they met with. By a holy kind of *natural affection* for their brethren in Christ, the effect of regeneration and progressive sanctification, they should delight in every exercise of mutual love. In deep humility, and a disposition to animadvert on their own faults, and to notice the gifts and graces of others, they ought to prefer and honour one another; yield that respect and precedency to others which ambitious men claim to themselves; and readily honour, and induce others to honour, the estimable conduct of their brethren, who, on one account or another, were disregarded or discouraged. (*Marg. Ref.* d—h.—*Notes*, 3—5. *Cor.* xii. 15—26. *Phil.* ii. 1—4.) Whatever business any of them were called to, they ought to avoid slothfulness, and to do it in a skilful, diligent, and assiduous manner, from love to Christ, and zeal for the honour of the gospel, with "fervency of spirit, as serving the Lord" in their most ordinary employments. (*Marg. Ref.* i—l.—*Notes, Eph.* vi. 5—9. *Col.* iii. 22—25.) This would ennoble every business, and render it acceptable to God: and it would redound to the credit of the gospel, if every Christian acquitted himself better in the business which he undertook, than other men did.—They were also called on "to rejoice in hope" of that glorious inheritance, which the promise of God ensured to them: and thus to bear up under their various trials, with submission, constancy, cheerfulness, and meekness. And as they could do none of these things of themselves; they ought to persist in constant earnest prayers, notwithstanding all the discouragements which they would feel, and the temptations with which they would meet, to render them slack in that duty. (*Marg. Ref.* m—o.—*Notes, Eph.* vi. 18—20. *Phil.* iv. 5—7. 1 *Thes.* v. 16—22.) Not only the wealthy, but all of them according to their ability, ought to distribute to the necessity of their poorer brethren; and hospitably to entertain in their houses such as were driven out by persecution, or came as strangers from other cities, or were in any way destitute; trusting in God to provide for the expense thus incurred.—*Given to*, &c. (13) 'Stay 'not till occasions of this kind force themselves upon you; 'and much less till importunity extort the favour, as it 'were, against your will; but, like Abraham, look out for 'proper objects of such a bounty, and follow after them 'to bring them back to your houses.' *Doddridge.* (*Marg. Ref.* p, q.—*Notes, Gen.* xviii. 1, 2. xix. 1. 1 *Tim.* iii. 2. *Heb.* xiii. 1—3. 1 *Pet.* iv. 9—11. 3 *John* 5—8.)

Without dissimulation. (9) Ανυποκριτος. 2 *Cor.* vi. 6. 1 *Tim.* i. 5. 2 *Tim.* i. 5. *Jam.* iii. 17. 1 *Pet.* i. 22. Ex *a* priv. et *υποκρισις*, *Luke* xii. 1.—*Abhor.*] Αποστυγουντες. Here only. Στυγητος. See on *Tit.* iii. 3. "To detest with dread "and horror."—*Cleave to.*] Κολλωμενοι. See on *Matt.* xix. 5.—*Be kindly affectioned.* (10) Φιλοστοργοι. Here only. Ex *φιλος*, *amicus*, et *στοργη*.—Αστοργος. See on i. 31.—'Non 'tantum amorem, sed etiam ipsam ad amandum propen-'sionem declarat.' *Beza.*—*With brotherly love.*] "In the "love of the brethren." *Marg.* Εν φιλαδελφια. 1 *Thes.* iv. 9. *Heb.* xiii. 1. 1 *Pet.* i. 22. 2 *Pet.* i. 7.—*Preferring.*] Προηγουμενοι. Here only. Ex *προ* et *ηγεομαι*, *Acts* xv. 22.—*Slothful.* (11) Οκνηροι. See on *Matt.* xxv. 26.—*In business.*] Εν σπουδη. 8. *Mark* vi. 25. *Luke* i. 39. 2 *Cor.* vii. 11, 12. viii. 7, 8. 16. *Heb.* vi. 11. 2 *Pet.* i. 5.—*Fervent in spirit.*] Τω πνευματι ζεοντες. See on *Acts* xviii. 25.—*Serving the Lord.*] Τω Κυριω δουλευοντες. *Eph.* vi. 7. *Col.* iii. 24.—*Patient.* (12) Υπομενοντες. See on *Matt.* x. 22. Υπομονη. See on ii. 7.—*Continuing instant.*] Προσκαρτερουντες. See on *Acts* i. 14.—*Given to.* (13) Διωκοντες. 14. *Acts* ix. 4, 5. 1 *Cor.* xiv. 1. *Phil.* iii. 12. 1 *Thes.* v. 15. 1 *Tim.* vi. 11. *Heb.* xii. 14.—*Hospitality.*] Την φιλοξενιαν. *Heb.* xiii. 2.—Φιλοξενος, 1 *Tim.* iii. 2. *Tit.* i. 8. 1 *Pet.* iv. 9.—Ex *φιλος*, *amicus*, et *ξενια*, *hospitalitas.*

V. 14—16. With the kindness to friends and brethren above inculcated, Christians must harbour no resentment against their enemies; but pray for their persecutors and all men, in genuine good-will, and never utter bad wishes or imprecations against any one. (*Marg. Ref.* r.—*Notes, Matt.* v. 43—48. *Luke* vi. 27—36. 1 *Thes.* v. 12—15. 1 *Pet.* iii. 8—12.) Instead of grudging or envying the prosperity of their brethren or neighbours, they ought benevolently and unfeignedly to rejoice with them in it;

15 [s] Rejoice with them that do rejoice, [t] and weep with them that weep.
16 *Be* [u] of the same mind one toward another. [x] Mind not high things, [y] but [*] condescend to men of low estate. [z] Be not wise in your own conceits.
17 [a] Recompense to no man evil for evil. [b] Provide things honest in the sight of all men.

18 If [c] it be possible, as much as lieth in you, live peaceably with all men.
19 Dearly beloved, [d] avenge not yourselves, but *rather* [e] give place unto wrath: for it is written, [f] Vengeance *is* mine; I will repay, saith the Lord.
20 Therefore [g] if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap [h] coals of fire on his head.
21 Be [i] not overcome of evil, but overcome evil with good.

s Is. lxvi. 10—14. Luke i. 58. xv. 5—10. Acts xi. 23. 1 Cor. xii. 26. 2 Cor. ii. 3. Phil. ii. 17, 18. 28.
t Neh. i. 4. Job ii. 11. Ps. xxxv. 13, 14. Jer. ix. 1. John xi. 19. 33—36. 2 Cor. xi. 29. Phil. ii. 26. Heb. xiii. 3.
u xv. 5, 6. 2 Chr. xxx. 12. Jer. xxxii. 39. Acts iv. 32. 1 Cor. i. 10. Phil. i. 27 ii. 2, 3. iv. 2. 1 Pet. iii. 8.
x Ps. cxxxi. 1, 2. Jer. xlv. 5. Matt. xviii. 1—4. xx. 21—28. Luke iv. 6—11. xxii. 24—27. 1 Pet. v. 3. 3 John 9. Rev. xiii. 7, 8.
y Job xxxi. 13—16. xxxvi. 5. Prov. xvii. 5. xix. 7. 17. 22. Matt. xi. 5. xxvi. 11. Luke vi. 20. xiv. 13. Jam. ii. 5, 6.
* Or, *be contented with mean things.* Matt. vi. 25, 26. Phil. iv. 11—13. 1 Tim vi. 6—9. Heb. xiii. 5.
z xi. 25. Prov. iii. 7. xxvi. 12. Is. v. 21. 1 Cor. iii. 18. iv. 10. vi. 5. viii. 2. Jam. iii. 13—17.
a 19. Prov. xx. 22. Matt. v. 39. 1 Thes. v. 15. 1 Pet. iii. 9.
b xiv. 16. 1 Cor. vi. 6, 7. xiii. 4, 5. 2 Cor. viii. 20, 21. Phil. iv. 8, 9. Col. iv. 5. 1 Thes. iv. 12. v. 22. 1 Tim. v. 14. Tit. ii. 4, 5. 1 Pet. ii. 12. iii. 16.

c xiv. 17. 19. 2 Sam. xx. 19. Ps. xxxiv. 14. cxx. 5—7. Prov. xii. 20. Matt. v. 5. 9. Mark ix. 50. 1 Cor. vii. 15. 2 Cor. xiii. 11. Gal. v. 22. Eph. iv. 3. Col. iii. 14, 15. 1 Thes. v. 13. 2 Tim. ii. 22. Heb. xii. 14. Jam. iii. 16—18. 1 Pet. iii. 11.
d 14. 17. Lev. xix. 18. 1 Sam. xxv. 26. 33. Prov. xxiv. 17—19. 29. Ez. xxv. 12.
e Matt. v. 39. Luke vi. 27—29. ix. 55, 56.
f xiii. 4. Deut. xxxii. 35. 43. Ps. xciv. 1—3.
g Ex. xxiii. 4, 5. 1 Sam. xxiv 16—19. xxvi. 21. Prov. xxv. 21, 22. Matt. v. 44.
h Ps. cxx. 4. cxl. 10. Cant. viii. 6, 7. Nah. i. 2, 3. Heb. x. 30.
i Prov xvi. 32. Luke vi. 27—30. 1 Pet. iii. 9.

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as well as to sympathize with those who mourned, and endeavour to relieve and comfort them. (*Marg. Ref.* s, t.—*Note*, 1 *Cor.* xiii. 4—7.) Thus they all ought to be united in one mind and affection, and to judge themselves interested in the welfare of every individual of the body, to which they were joined. (*Notes*, 3—5. 1 *Cor.* xii. 15—26.) Nor ought they to covet, value, or aspire to high things, such as wealth, honourable connexions, preferments, reputation; but be satisfied to associate with men of low estate, or to stoop to mean and low accommodations; being contentedly poor, or condescendingly and benevolently rich. (*Marg. Ref.* u—y.) Especially, they should avoid all conceit of their own wisdom, as if they were above ordinary rules, had no occasion to ask wisdom of God, or to regard the counsel of their brethren; or as if they ought to be at the head of every business; and nothing could be well done if they were not consulted or employed about it. (*Marg. Ref.* z.)—*Condescend*, &c. (16) Conversing affably, and readily associating with poor Christians; those especially, who are lowly in mind as well as circumstances.

Be of the same mind. (16) Το αυτο ... φρονεντες. xv. 5. *Phil.* ii. 2. iii. 16. iv. 2.—*Mind not high things.*] Μη τα ὑψηλα φρονεντες—Ὑψηλοφρονεω· See on xi. 20.—*Condescend.*] "Be contented with mean things." *Marg.* Συναπαγομενοι.—*Gal.* ii. 13. 2 *Pet.* iii. 17. Ex συν, απο et αγω.—To be carried or led along with others.—*To men of low estate.*] Τοις ταπεινοις. *Matt.* xi. 29. *Luke* i. 52. *Jam.* i. 9. iv. 6.—*Be not wise in your own conceits.*] Μη γινεσθε φρονιμοι παρ' ἑαυτοις. See on xi. 25.

V. 17—21. The preceding exhortations had principally respected the behaviour of Christians one toward another: but these relate to their conduct among their unconverted neighbours. No provocation ought ever to induce any of them to "render evil for evil to any man," however base his character were; whether he were a Jew, Gentile, Greek, barbarian, heretick, or schismatick. In every part of their conduct, and in all their dealings, they ought to devise and endeavour, that uprightness, punctuality, sincerity, and fidelity, might evidently appear in them, in the sight of their most severe judges. (*Marg. Ref.* a, b.—*Notes*, 2 *Cor.* viii. 16—24. 1 *Thes.* v. 12—22.) By the most harmless and forbearing conduct, and by every sacrifice and concession, they ought, "if possible," to avoid all quarrels and litigations, and to live at peace among their most unreasonable and injurious neighbours: avoiding all contention, as the greatest evil to their own souls, and to the cause of true religion; except it were a *meek*, but stedfast, contention for the truth. (*Marg. Ref.* c.—*Notes*, *Eph.* iv. 1—6. *Col.* iii. 12—15. *Heb.* xii. 14. *Jam.* iii. 17, 18. *Jude* 3, 4.)—When they were insulted, defrauded, or assaulted, even if no redress could be obtained from the magistrate, they must not on any account presume to avenge themselves; but rather give way to the wrath of their enemies, and without opposition endure the effects of it: or, as some interpret it, they should "give place," and leave it to God, whose wrath they had incurred, to punish them, if he saw good; as private persons must "give place," and leave the punishment of those who had robbed or assaulted them, to the magistrate. (*Marg. Ref.* d, e.—*Notes*, *Matt.* v. 38—42. *Luke* vi. 27—36. ix. 51—56. xxii. 47—53. 1 *Pet.* ii. 18—25.) For God had declared that "vengeance belonged to him:" when therefore an unauthorized person presumed to avenge himself, he invaded God's prerogative, and, as it were, attempted to wrest his sword of justice out of his hand. (*Marg. Ref.* f.—*Notes*, xiii. 3—5. *Num.* xxxi. 2. *Deut.* xxxii. 34, 35. *Ps.* xciv. 1—7. *Prov.* xxiv. 17, 18. 29. *Nah.* i. 2—6. *Luke* xviii. 1—8. 2 *Thes.* i. 5—10. *Heb.* x. 28—31. *Rev.* vi. 9—11. xvi. 3—7. xviii. 20.)—On the contrary, they ought to wait for the opportunity of their enemy being in distress, in order kindly to supply his wants, and alleviate his sufferings; as a man would feed and give drink to a weary, wounded, fainting traveller. In doing this, they would use the proper method for melting down his obdurate heart into reciprocal affection; like the founder, who not only puts fire under the hard piece of metal, but heaps fire over it also, that by fire on every side it may at length be melted. (*Marg. Ref.* g, h.—*Note*, *Prov.* xxv. 21, 22.) In this contest of love against hatred, they should persevere with a fixed determination not to yield, or to be overcome by any degree or number of injuries, or by any ingratitude or ill usage; so as to give way to resentment, or to cease from embracing the opportunity of returning kindness: but with a holy pertinacity to persist in the purpose of "overcoming evil with good," after the example of the Lord towards them. 'He is overcome of evil, who sins 'in his conduct to another, because the other sinned in 'his conduct towards him.'—*Heap coals*, &c. (20) 'I be-'lieve the sense is rather this, that if he persevere in his

CHAP. XIII.

The apostle strongly inculcates subjection to rulers, the payment of tribute, and rendering to all their dues, 1—7. He exhorts to love of each other, as the fulfilment of the second table of the law, 8—10; and in the near prospect of complete salvation, to put away all the works of darkness, and seek in all things to be conformed to the Lord Jesus, 11—14.

'enmity,... after these kind offices, thou by thy patience 'shalt engage the wrath of God to fall upon him, and to 'maintain thy cause against him. ...So *Prov.* xx. 22. '"Say not thou, I will recompense evil; but wait on the '"LORD, and he shall save thee."—This is the import of 'the phrase in the Old Testament, where only it occurs. '(*Ps.* cxl. 9, 10. ... *Is.* xlvii. 14. ... *Ez.* x. 2. 2 *Esdras* xvi. '52.)' *Whitby.*—Those commentators, who argue that this cannot be the meaning, for that would be 'applying to 'revenge, and building upon it,' while it is expressly forbidden; seem not to have duly adverted to some other parts even of the New Testament. (*Luke* xviii. 7, 8. 2 *Thes.* i. 5—9. *Rev.* vi. 9, 10. xvi. 5—7. xviii. 20.) To *expect* that God will avenge himself on those who injure us out of hatred to him, and are not won over by any kindness shewn to them, is very different from "aveng-"ing ourselves:" and it is evident, from the texts referred to, that in some cases to *desire*, that God would deliver his servants, by taking vengeance on their persecutors, or to rejoice when this is done, is not an unholy passion. At the same time it is asserting *far too much* to say, that in all cases (or in any case, without the special grace of God,) our kindness will melt down our obdurate enemies. On the other hand, Dr. Whitby too readily takes it for granted, that in the passage in Proverbs, which the apostle quotes, "coals of fire" mean the vengeance of God; and one text at least he has overlooked, in which that expression is used of the intense fervour and great strength of love. (*Note*, *Cant.* viii. 6, 7) while he appears to have misunderstood another. (*Note*, *Prov.* xx. 22.)—Upon the whole, it appears to me, that both interpretations may stand. The line of our duty is clearly marked out; and if our enemies are not melted down by persevering kindness, they will be consumed by the fiery wrath of "that God to whom "vengeance belongeth." This does not, however, at all deduct from the loving and spiritual import of the exhortation; which being found in the Old Testament, and not exceeded even in the New, is a full refutation of the opinion held by very many, that a more spiritual rule of duty is established under the gospel, than had before existed. (*Notes*, 1 *Sam.* xxiv. 8—15. xxv. 39—42. xxvi. 8—12.)

Recompense. (17) Αποδιδοντες. ii. 6. xiii. 7. *Matt.* vi. 4. 6. 18. xx. 8, *et al.*—*Provide.*] Προνοουμενοι. 2 *Cor.* viii. 21. 1 *Tim.* v. 8. *Considering before hand.*—Προνοιαν, xiii. 14. Ex προ, *ante*, et νοεω, *cogito*.—*Honest.*] Καλα. *Matt.* vii. 17. xxvi. 10. *Luke* viii. 15.—*As much as lieth in you.* (18) Το εξ ὑμων.—*Live peaceably.*] Ειρηνευοντες. *Mark* ix. 50. 2 *Cor.* xiii. 11. 1 *Thes.* v. 13.—*Avenge.* (19) Εκδικουντες. See on *Luke* xviii. 3.—*Vengeance.*] Εκδικησις. See on *Luke* xviii. 7.—Exactly rendered from the Hebrew. Εν ἡμερα εκδικησεως ανταποδωσω· "In the day of "vengeance I will recompense." *Sept. Deut.* xxxii. 35.—*If thine*, &c. (20) Exactly from the Sept. *Prov.* xxv. 21, 22.—*Feed.*] Ψωμιζε. 1 *Cor.* xiii. 3. Ψωμιον, *John* xiii. 26, 27. 30.—*Give him drink.*] Ποτιζε αυτον. *Matt.* xxv. 42.—*Prov.* xxv. 21. *Sept.*—*Thou shalt heap.*] Σωρευσεις. 2 *Tim.* iii. 6.—*Prov.* xxv. 22. *Sept.*—*Evil:* ...*good.* (21) Τα κακα ...τῳ αγαθῳ. "The evil," "the good."

PRACTICAL OBSERVATIONS.

V. 1—8.

Surely they strangely misunderstand the doctrines which the apostle teaches, who suppose them inconsistent with exhortations, and instruction in all the several duties of Christianity; or as inimical to the practice of them! The same inspired writer, who most fully establishes, and most earnestly argues for, the doctrines of grace, is also most exact and particular in exhorting Christians to their various duties. Those who seem afraid that his doctrine may tend to licentiousness, will be equally averse to the *impracticable* strictness of his precepts: and many, who profess to be zealous friends to the former, are apt to find fault with the latter as *legal*, when echoed by the faithful preachers of the gospel. But the mercies of God, apprehended by faith, and experienced in the heart, and exciting by divine grace reciprocal love and gratitude, form the grand motive to all willing obedience. (*Notes*, *Luke* vii. 40—50. 2 *Cor.* v. 13—15. 1 *John* iv. 19.) The love of Christ, abounding in our souls, will cause us earnestly to desire, that our bodies also (the work of his creating power, and the purchase of his redeeming blood,) should be "pre-"sented to him as a living sacrifice:" that he may be magnified in and by them, whether by the actions and sufferings of a devoted holy life, or by "laying down our "lives for his sake;" which is in every respect our "rea-"sonable service." (*Notes*, *Phil.* i. 19—26.) May we then, with a willing mind, bring our bodies to be washed, and consecrated to the Lord, as instruments of righteousness unto him!—The transformation of the soul, by "the re-"newing of the Holy Ghost," produces so holy a judgment and taste, and such heavenly affections, that it will readily shew us in what respects we must avoid conformity to the world: and it will lead us to an equal distance from useless singularities, and from timid, carnal, and dishonourable compliances. But, if the world possess a large share in the heart, some excuse will be invented for indulging the favourite inclination.—Experience will convince us, and this alone can do it effectually, how good and pleasant "the acceptable and perfect will of the Lord "is:" so that the more we refuse conformity to a vain and wicked world, that we may walk with God in his holy ways; the more indifferent we shall grow to the former, and the greater delight we shall take in the latter.—Every avenue of the soul should be guarded against pride: and repeated warnings on this subject are needful to all men, especially to those who are in any respect conspicuous. (*Notes*, 2 *Cor.* xii. 7—10. *P. O.* 1—10.) If indeed we soberly estimated our endowments, and compared them with our deserts; if we duly considered from whom, and for what, we have received them, and how far we have come short of a proper improvement of them; they would all conduce to our humiliation, as well as the increase of

a Deut. xvii. 12. Eph. v. 21. Tit. iii. 1. 1 Pet. ii. 13—17. 2 Pet. ii. 10. 11. Jude 8. b 1 Sam. ii. 8. 1 Chr. xxviii. 4, 5. Ps. lxii. 11. Prov. viii. 15. 16. Jer. xxvii. 5—8. Dan. ii. 21. iv. 32. v. 18—23. Matt. vi. 13. John xix. 11. Rev. i. 5. xvii. 14. xix. 16.

LET a every soul be subject unto the higher powers. For b there is no power but of God: the powers that be are ordained of God.

* Or, *ordered.*

c Jer. xxiii. 8—17. xxviii. 14—7. Tit iii. 1

2 Whosoever therefore c resisteth

our gratitude: and thus we might know and improve our talents, and yet be covered with shame for not having better improved them. But we are apt to shine in our own eyes, and "to think of ourselves more highly than "we ought to think:" and this leads us to neglect the glory of God, and our duty as "members of the Body of "Christ;" and to indulge emulation, ambition, contests for precedency, contempt of others, and discontent with our own proper place and service. Let us then watch and pray against these pernicious evils; and, whatever our gifts or situation may be, let us endeavour to occupy with our talent, humbly, diligently, cheerfully, and in simplicity; not seeking our own credit or profit, but the good of many, both temporal and eternal.

V. 9—16.

It is our duty, and should be our constant endeavour, from "undissembled love," to exceed in *evident* benevolence, kindness, and courteousness, all those appearances, which polite selfishness assumes; and to be *really* as ready to oblige and be serviceable, as polite worldly people *profess to be*. Thus, "abhorring all evil," "cleaving to all "good," and delighting in every exercise of brotherly love; being in our element, when contributing to the comfort of others; and habitually ready "in honour to prefer others "to ourselves;" we shall "adorn the doctrine of God our "Saviour," and it will appear amiable in the eyes of those with whom we live.—While religion cuts the sinews of that selfish activity, which keeps the world in motion, it supplies its place by still more efficacious principles. (*Note, Gal.* ii. 17—21.) Love to God and man, with zeal for the honour of the gospel, will influence the intelligent Christian to be diligent in his worldly business, and in acquiring superior skill, that in it he may "serve the Lord" with "fervency of spirit." The joyful hope, also, of heavenly felicity will better support him, in his labours and trials, and endue his soul with more patient constancy, than the expectation of worldly riches or distinctions can do their deluded votaries: while, by "instant continuance "in prayer," he will find his hope confirmed, and his alacrity in duty revived from time to time. Thus cheerfully dispensing of his gains or earnings, to the necessities of his brethren; "using hospitality without grudg-"ing;" blessing and wishing well even to his most injurious and malicious enemies; and feeling no ill-will against any man, but good-will to all; sharing the joy of the prosperous, and sympathizing with the sorrowful; being of one mind and heart with all the children of his heavenly Father; not aspiring to high things in this world, but condescending (if sinful worms can be said to condescend) "to men of low estate," and not thinking any honest employment beneath him, or any provision too mean for him; he may pass safely, comfortably, and usefully through life, and be habitually prepared for a better world.

V. 17—21.

Regard to the honour of the gospel, and love to mankind, will dispose the zealous Christian, as far as he can, to "provide things honest," becoming, and creditable in the sight of others; to "live peaceably if possible with all men;" to bear injuries, without retaliation or eager resistance, committing his cause to "God to whom venge-"ance belongeth;" to pity and relieve the miseries of his persecutors or enemies, and to endeavour, by persevering kindness, to convert them into friends: as the love of Christ and his own experience cannot fail to supply motives for persisting in this *only* contest, and render him ambitious of the most honourable of all victories, even that of "overcoming evil with good."—And what now is this, but a few particulars of the holy law of love, expounded, and enforced by evangelical principles? Yet, if our eternal state were to be determined, even as to the most conscientious part of our lives, according to the obedience which we have paid to them, or our failure in them; even Sinai's fire and thunder would not be so tremendous as such a judgment. But if, as redeemed sinners, justified in Christ Jesus, we are called to obey these beautiful precepts by his grace and for the honour of his name, while his blood still cleanses away our daily stains; we then see them to be kind monitors to shew us, in what manner we may "prove the sincerity of our love," enjoy the foretastes of heaven, be blessings to all around us, and grow meet for the employment and felicity of angels. And if all, who contend for the doctrines of grace, were thus "a peculiar "people zealous of good works," the gospel would appear in its genuine simple beauty, and all would be put to "shame, who falsely accused our good conversation in Christ.

NOTES.

CHAP. XIII. V. 1, 2. Proceeding most earnestly and affectionately to exhort the Christians at Rome, "by the "mercies of God;" (*Note*, xii. 1;) the apostle next called on them "to be subject to the higher powers." The Jews entertained various scruples, on the lawfulness of obeying heathen magistrates; (*Note, Matt.* xxii. 15—22;) and this gave occasion to turbulent spirits to excite scandalous and ruinous insurrections: and the same spirit might creep in among Christians, to the great disgrace of the gospel; as in later times, ecclesiasticks, especially in the church of Rome, have claimed the most exorbitant exemptions in this particular. The apostle therefore used the most decisive language on this subject: "every soul," or person, whether a Jewish or a gentile convert, a private Christian or a minister, or however distinguished by miraculous gifts, or by his station in the church, or in any other way, was absolutely required to be subject to the laws and edicts of those, who held authority in the state; that is, in all things lawful. (*Marg. Ref.* a.) The "higher powers" at Rome were not only heathen, but usurping, oppressive, and even persecuting governors; and Nero, who was then emperor, was a monster of cruelty, caprice, and wickedness, almost unparalleled in the annals of mankind: yet no exception was made on that account. Christians were

d Is. xlvii. 2. 1 Pet. ii. 13.
e 5. Matt xxiii. 14. Mark xii. 40. Luke xx. 47. Jam. iii. 1.

the power, [d] resisteth the ordinance of God: and they that resist, shall [e] receive to themselves damnation.

3 For [f] rulers are not a terror to good works, but to the evil. [g] Wilt thou then not be afraid of the power?

f 4. Deut. xxv. 1. Prov. xiv. 35. xx. 2. Ec. x. 4—6. Jer. xxii. 15—18.
g 1 Pet. ii. 13. iii. 13, 14.

required to look above such concerns; and to consider God as the Source of all authority, and civil government as his appointment for the benefit of mankind: the several forms of government, prevailing in different places, were to be regarded as the effect of his superintending providence; and the persons raised to authority as his deputies. (*Marg. Ref.* b.—*Notes, Tit.* iii. 1, 2. 1 *Pet.* ii. 13—17.) It was, therefore, incumbent on all Christians to render a prompt and quiet obedience to those governors, under whom their lot was cast; patiently submitting to the hardships, and thankfully receiving the benefits, thence resulting; without objecting to the vices of the constitution, the administration, or the rulers, as an excuse for refusing subjection.—It is evident that the apostle did not mean to determine the divine right of *absolute monarchy*, or exclusively of any form of government; but to inculcate subjection to the ruling powers of every place and time, in which believers lived.—The benefits of civil government are very many and great; and it is the appointment of God, for maintaining order among the apostate and selfish race of men: so that any man, who should set himself to oppose the established government of that nation in which he lived, would be considered as resisting the providence and rebelling against the authority of God, who gave the rulers their authority, and will himself call them to account for the use which they make of it. (*Marg. Ref.* c—e.)—'All other governments derived their power from God, as 'well as that of the Jews; though they had not the whole 'frame of their government immediately from him, as the 'Jews had. ...Whether we take *powers* here, in the ab-'stract, for political authority, or in the concrete, for the 'persons actually exercising political power and jurisdic-'tion, the sense will be the same. ...How men come by a 'rightful title to this power, or who has this title, the 'apostle is wholly silent, and says nothing of it. To have 'meddled with that, would have been to decide of civil 'rights, contrary to the design and business of the gospel, 'and the example of our Saviour, who refused meddling 'in such cases, with this decisive question, "Who made '"me a judge or a divider over you?"' *Locke.*—The words, rendered "the powers that be," or "the existing "authorities," seem expressly intended to exclude all such enquiries. Whatever be the form of the existing government, or the way by which it was established; while it continues to exist, it must be regarded and submitted to, as the appointment of Providence. Perhaps nothing involves greater difficulties, in very many instances, than to ascertain, to whom, either individually, or collectively, the authority *justly* belongs; or, in fact, what constitutes a lawful title to authority. If then the most learned and intelligent men find insuperable difficulties, and differ widely in their opinions respecting this subject; how shall the bulk of the people be able to decide it? And if Christians are first to determine concerning the *right*, by which their rulers possess and exercise authority, before they think themselves bound to obedience; they must very commonly indeed be engaged in opposition to "the existing authori-"ties." But the apostle's design was to mark out the plain path of duty to Christians, however circumstanced. —'The resistance, which consists in non-subjection, or 'a refusal to yield actual obedience to the law of the supe-'rior, can only be allowed, when the matter of the law is 'sinful, and so forbidden by the higher Power; not when 'it is judged inexpedient or unprofitable only: for of this, 'subjects are not to judge, but the lawgiver only; in that 'they lawfully may, and therefore to avoid scandal and 'punishment, and from respect to him who is God's vice-'gerent, ought to obey; even as servants ought to obey 'their froward masters, and children their parents, in all 'lawful things, (*Col.* iii. 20. 1 *Pet.* ii. 18,) ...and this from 'conscience towards God. ...No resistance of the higher 'powers by force, can be allowed to any who have not the 'power of the sword. ...For he that thus uses it, takes 'the sword without authority, from him "to whom be-'"longeth vengeance;" ...and so without authority from 'Him to whom this power of the sword originally belongs. '...Where a people hath conferred not an absolute power, 'but a government according to the law, they must be 'supposed to have reserved to themselves a power neces-'sary to preserve their laws.' *Whitby.*—Thus in mixed governments, there are *legal* and *constitutional* methods, by which the encroachments of one part of the government upon the rights of the others, may be resisted. But Christians, in private stations, have not much concern in this: and complicated cases may possibly arise, in which no previous rules or counsels can give adequate direction. Submission in all things lawful, to the "existing authorities," is our duty at all times and in all cases; though in civil convulsions, and amid great revolutions, and sudden changes in governments; there may frequently, for a season, be a difficulty in determining which are to be considered as the "existing authorities."—To claim the protection of *the law*, against the *illegal* violence even of magistrates, is not "resisting the powers that be." (*Notes, Acts* xvi. 35—40. xxii. 22—30. xxv. 9—11.)—The word rendered *damnation*, properly signifies *judgment:* and is by many expositors explained exclusively of the punishment inflicted by the magistrate: but the apostle is speaking of our duty to God, in obeying magistrates; which if we neglect, he will call us to account for it, and finally condemn us, except we repent.—Some have urged, against the interpretation here given, that if this be indeed the rule of our religion, it lies open to the charge of abetting tyranny, and being inimical to civil liberty. But I apprehend, that this is not the case: for all the crimes committed by usurpers, tyrants, and oppressors, are at least as severely condemned in scripture, as those committed by rebels and traitors. Now a religion cannot justly be regarded as abetting tyranny, or as inimical to civil liberty, which denounces the severest vengeance of God on those who act tyrannically, and unjustly deprive men of liberty. The apostle was not writing *a treatise on politicks;* but teaching a company of private Christians their duty. Had he been called on by Nero, or any other oppressive

do that which is good, and thou shalt have praise of the same:

4 For [h] he is the minister of God to thee for good. But if thou do that which is evil, [i] be afraid; for he beareth not the sword in vain: for he is the minister of God, [k] a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore [l] *ye* must needs be subject, not only for wrath, but also for [m] conscience' sake.

[h] 6. 1 Kings x. 9. 2 Chr. xix. 6. Ps. lxxxii. 2—4. Prov. xxiv. 23, 24. xxxi. 8, 9. Ec. viii. 2—5. Is. i. 17. Jer. v. 28. Ez. xxii. 27. Mic. iii. 1—4. 9.
[i] Prov. xvi. 14. xx. 2. 8. 26.
[k] xii. 19. Num. xxxv. 19—27. Josh. xx. 5. 9. Ez. xxv 14.
[l] 1 Sam. xxiv. 5, 6. Ec. viii. 2. Tit. iii. 1, 2. 1 Pet. ii. 13—15.
[m] Acts xxiv. 16. Heb. xiii. 18. 1 Pet. ii. 19. iii. 16.

ruler, as he was by Felix, he would doubtless have "reasoned with him on righteousness, temperance, and a "judgment to come:" (*Note*, *Acts* xxiv. 24—27:) and had he been sent immediately by God to rulers, as the ancient prophets were; he would doubtless have plainly told them their duty, and protested against particular instances of their tyranny and oppression, in the "spirit "and power of Elijah," and of John the Baptist, when he said to Herod concerning Herodias, "It is not lawful for "thee to have her." (*Notes*, 1 *Kings* xxi. 17—25. *Matt.* xiv. 3—5.) But it should be very seriously considered, on the other hand, whether the charge of being seditious, and "hurtful to kings and provinces," has not in every age been brought against the zealous worshippers of God? (*Notes*, *Ezra* iv. 12—24. *Luke* xxiii. 1—5. *Acts* xvi. 19—24. xvii. 5—9;) whether this has not been, and is not at this day, the main pretext of persecutors; and of those who would exclude the preachers of the gospel out of their several districts? and whether the necessity, which is laid on Christians "to obey God rather than man," is not in many cases likely enough to exasperate the spirit of haughty princes, without openly avowing, that there are other cases, in which we are not bound to obey them?—cases, which in fact call their right to authority in question, and directly impeach their wisdom and justice. Surely this is suited to increase that jealousy against the ministers, missionaries, and professors of the gospel, in the minds of rulers, in all parts of the world, which to this day forms one grand barrier to the propagation of Christianity; a barrier, insurmountable except by the power of God. Had the primitive Christians explained the apostle's doctrine, with so many *exceptions*, and *limitations*, and *cautions*, as numbers do at present, and acted accordingly; and had Christianity assumed that political aspect, which it has generally borne in later ages; (arising from the circumstances of the times;) nothing but a constant succession of miracles could have prevented its extirpation, by the rage of its numerous persecutors. But, in this respect, the apostles, and primitive ministers and Christians, and their successors for some ages, when situated "as lambs amidst wolves," were indeed "wise "as serpents and harmless as doves." Yet they did not escape the charge of being seditious: but where do we read of an accusation brought against them as abettors of tyranny and enemies of liberty?

Be subject. (1) Υποτασσεσθω. 5. *Luke* ii. 51. 1 *Cor.* xv. 28. *Eph.* v. 21, 22. 24. *Col.* iii. 18. *Tit.* ii. 9. iii. 1. *Jam.* iv. 7. 1 *Pet.* ii. 13. 18. v. 5.—*Higher.*] Υπερεχουσαις. *Phil.* ii. 3. iii. 8. iv. 7.—Υπεροχη, 1 *Cor.* ii. 1. *Tim.* ii. 2.—*Powers.* (1) Εξουσιαις. 2, 3. *Matt.* xxviii. 18. *John* i. 12. The word signifies *authority*, political authority rather than *power:* but they who argue that it means *lawful* authority, seem to forget, that it is used for the dominion of the devil. *Acts* xxvi. 18. *Eph.* ii. 2. *Col.* i. 13.—*Are ordained.*] "Ordered." *Marg.*—Τεταγμεναι εισι. See on *Acts* xiii. 48.—*Whosoever resisteth.* (2) Ο αντιτασσομενος. Ex αντι, et τασσω. See on *Acts* xviii. 6.—*Resisteth.*] Ανθεστηκε. ix. 19. See on *Luke* xxi. 15.—*The ordinance*] Τη διαταγη. See on *Acts* vii. 53.—*Damnation.*] Κριμα. ii. 2. iii. 8. v. 16. *Matt.* xxiii. 14. *Luke* xxiii. 40. *John* ix. 39. 1 *Cor.* xi. 34. *Jam.* iii. 1.

V. 3—5. 'In this way God preserves the good, and 'restrains the bad: by this sentence, the magistrates 'themselves are admonished of their duties to their sub-'jects.' *Beza.*—In the general course of human affairs, rulers are not a terror to honest, quiet, and good subjects, but to depredators and malefactors: and, on the whole, the benefits of government, even when in many instances it is oppressive, far more than counterbalance its evils, and the worst regular government existing on earth is immensely preferable to anarchy. Those therefore, who would be free from terror in this respect, should lead honest and inoffensive lives; and then they will in ordinary cases be countenanced, protected, and even commended, by their rulers; and may look on them as the ministers of Providence for their good, in defending their persons, property, and habitations, from the violence of wicked men. On the other hand, the evil-doer ought to be afraid; for the magistrate does not "bear the sword" of justice "in vain;" but as the minister of God's providential government of the world, as "a revenger" by his authority to punish those who violate the peace of the community: (*Note*, xii. 17—21:) so that it is absolutely necessary for men to submit to the authority of the magistrate; not only from fear of his wrath, but also "from "conscience-sake" towards God. (*Marg. Ref.*) If the ruler abuse his authority, God will call him to an account for it; there are in many countries legal and constitutional checks upon those, who attempt to introduce tyranny: and on great occasions, the people will sometimes, with one consent, arise against a cruel oppressor, and subvert his government; as the Romans did against Nero, who was condemned by the senate to die, as an enemy to mankind, with the approbation of the whole world. But Christians are seldom called on to take any active or leading part in such transactions. If laws be unreasonably formed, or iniquitously executed; this should be endured as a cross laid on them, till they, who are legally authorized, apply a remedy to the evil; or nothing more be attempted than by peaceable and respectful petitions. And if we be required by human authority to sin against God, we must stedfastly refuse obedience, and cheerfully and meekly endure the consequence, well satisfied with the blessings ensured by the promise of God, to those "who "suffer for righteousness' sake." (*Notes*, *Matt.* v. 10—12. *Acts* iv. 13—22. v. 29—31. 1 *Pet.* iii. 13—16. iv. 12—16.)

In vain. (4) Εικη. *Matt.* v. 22. 1 *Cor.* xv. 2. *Gal.* iii.

6 For, for this cause [n] pay ye tribute also: for they are God's ministers [o] attending continually upon this very thing.

7 Render [p] therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; [q] fear to whom fear; [r] honour to whom honour.

8 [s] Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, [t] Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, [u] Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in

n Ezra iv. 13. 20. vi. 8. Neh. v. 4. Matt. xvii. 24—27. xxii. 17—21. Mark xii. 14—17. Luke xx. 21—26. xxiii. 2.
o xii. 8. Ex. xviii. 13—27. Deut. i. 9—17. 1 Sam. vii. 16, 17. 2 Sam. viii. 15. 1 Chr. xviii. 14. Job xxix. 7—17.
p Luke xx. 25.
q Lev. xix. 3. 1 Sam. xii. 18. Prov. xxiv. 21. Eph. v. 33. vi. 5. 1 Pet. ii. 18.
r Ex. xx. 12. Lev. xix. 32. Eph. vi. 2, 3. 1 Tim. v. 3. 17. vi. 1. 1 Pet. ii. 17. iii. 7.
s 7. Deut. xxiv. 14, 15. Prov. iii. 27, 28. Matt. vii. 12. xxii. 39, 40.
t Ex. xx. 12—17. Deut. v. 16—21. Matt. xix. 18, 19. Mark x. 19 Luke xviii. 20.
u vii. 7, 8.

4. iv. 11. *Col.* ii. 18.—*A revenger.*] Εκδικος. 1 *Thes.* iv. 6. Εκδικησις· See on xii. 19.—*For wrath.* (5) Δια την οργην. The wrath before mentioned. 4.—*For conscience' sake.*] Δια την συνειδησιν. 1 *Pet.* ii. 19. See on *Acts* xxiii. 1.

V. 6, 7. For similar reasons it is the duty of Christians to pay taxes also: because as the advantages of government are great, so must its expenses be very large. Rulers are "the ministers of God," in providence, who are called "to attend constantly to this very thing." It is proper, and for the good of the people, that they, their families, and attendants, should appear in dignity and splendour: they are, and ought to be, taken from the highest ranks in the community; as the temptations of such exalted stations must in general be irresistibly strong, to those who have been educated in comparative indigence. (*Notes, Prov.* xxviii. 3. xxx. 21—23. *Ec.* x. 5—7. 16—19.)—Both governors and governed are fallen creatures; and therefore selfishness can by no method whatever be excluded. Some excess of expenditure, some improper accumulation of treasure, some waste of it, in providing for relatives and dependents, may be *expected*, though not justified.—Taxes must therefore be imposed, and ought to be scrupulously paid. (*Marg. Ref.* n.) Sometimes they will be oppressive, or very heavy; but this grievance should be patiently endured, till it be constitutionally redressed. So that it is the will of God, that his worshippers and servants render to rulers, the tribute, custom, excise, or impost, demanded legally from him, with as much exactness, as they would pay any other debt. (*Note, Matt.* xxii. 15—22.) They must use no collusion or fraud; they should not hesitate or murmur: and all smuggling, or dealing in contraband goods; all withholding or evading duties imposed on any commodity; and every species of this kind of imposition, is a direct rebellion against the providence and most express commandment of God. And, however it may be palliated or varnished over; it is not merely a defalcation of the revenue, but likewise a robbery of all who pay taxes. For such collusions will not prevent the sum required from being raised upon the publick: so that, when one tax falls short another is imposed; and when he, who should pay five pounds, pays but three, his more conscientious neighbour must pay seven instead of five, and is therefore directly robbed of forty shillings. At the same time, all the atrocious crimes of the whole body of smugglers, and others who combine to defraud the revenue in a great variety of ways, are abetted by every one, who puts his hand to such a dishonest business. (*Note, Ex.* xx. 15.) In this case, to declaim about the vices and extravagances of rulers, is to add one sin to another; (*Notes, 2 Pet.* ii. 10, 11. *Jude* 5—10;) these things never were worse than in the days of Nero; they are inseparable from human nature; the great Lawgiver was aware of them, when he gave the commandment; and if no man paid a tax, till the character and administration of all concerned in managing publick business, and the disposal of the publick money, and the tax itself, met his full approbation; none would ever be paid, by the selfish and unreasonable part of the community, and the publick exigences could never be answered. This subject is the more enlarged on, because the arguments and examples, of some avaricious professors of the gospel, draw in well meaning people to wound their consciences and disgrace the cause of religion, by evading or refusing taxes, in a disingenuous and fraudulent manner; which is as contrary to simple truth, as to common honesty.—Moreover, the apostle enjoins on Christians, to render "fear," or reverence and "honour," to those to whom they are due, on account of their authority, rank, or any other civil distinction; neither supposing, that religion requires a stiff and rude singularity, in refusing customary titles or expressions of honour and respect to superiors; (*Note, Luke* i. 1—4;) nor that it allows that petulance and scurrility, with which many delight to vilify the characters and conduct of their rulers, and those in high stations. Their faults should in general be regarded with candour and silence; (for their situation is conspicuous, and their temptations very great;) and, though the honour due to their rank and authority may consist with disapprobation of their conduct; yet not with reviling and defamation of them. The same authority which commands children to *honour* their parents, commands subjects to *honour* their rulers; and they should honour them in the same manner. (*Marg. Ref.* p—r.—*Notes, Gen.* ix. 20—23. *Ex.* xx. 12. *Luke* xx. 19—26. 1 *Pet.* ii. 13—17.)

Tribute. (6) Φορους. 7. *Luke* xx. 22. xxiii. 2.—A φερω, *fero.*—*Ministers.*] Λειτουργοι. xv. 16. See on *Luke* i. 23. A more honourable title than διακονος, 4.—*Attending continually.*] Προσκαρτερουντες. xii. 12. See on *Acts* i. 14.—The magistrate's duty is here again plainly shewn.—*Their dues.* (7) Τας οφειλας. *Matt.* xviii. 32. Οφειλω, 8.—*Custom.*] Το τελος. *Matt.* xvii. 25. Τελωνιον. See on *Matt.* ix. 9.

V. 8—10. It cannot be supposed that the apostle meant to prohibit the contracting of debts, *on any account*, which is next to impossible to the greatest part of mankind. Christians are indeed under the highest obligations to pay all legal demands, without reluctance or needless delay, and with great punctuality: and they should avoid all superfluous expense, and carefully guard against contracting any debts, which they have not a reasonable prospect of discharging. They ought also to stand aloof from all adventurous speculations, or rash engagements as sureties

this saying, namely, [x] Thou shalt love thy neighbour as thyself.

10 Love [y] worketh no ill to his neighbour: therefore [z] love *is* the fulfilling of the law.

11 And that, [a] knowing the time, that now [b] *it is* high time to awake out of sleep: [c] for now *is* our salvation nearer than when we believed.

12 The [d] night is far spent, the day is at hand: let us therefore [e] cast off the [f] works of darkness, and let us [g] put on the armour of light.

13 Let [h] us walk [i] honestly, [k] as in the day; [l] not in rioting and drunkenness, [m] not in chambering and wantonness, [n] not in strife and envying.

14 But [n] put ye on the Lord Jesus Christ, [o] and make not provision for the flesh, to *fulfil* the lusts *thereof*.

x Lev. xix. 18. 34. Matt. xxii. 39. Luke x. 27. Gal. v. 13, 14. Jam. ii. 8—10.
y 1 Cor. xiii. 4—7.
z 8. Matt. xxii. 40.
a Is. xxi. 11, 12. Matt. xvi. 3. xxiv. 42—44. 1 Thes. v. 1—3.
b Jon. i. 6. Matt. xxv. 5—7. xxvi. 40, 41. Mark xiii. 35—37. 1 Cor. xv. 34. Eph. v. 14. 1 Thes. v. 5, 6.
c Ec. ix. 10. Luke xxi. 28. 1 Cor. vii. 29—31. 1 Pet. iv. 7. 2 Pet. iii. 13—15. Rev. xxii. 12. 20.
d Cant. ii. 17. 1 John ii. 8.
e Is. ii. 20. xxx. 22. Ez. xviii. 31, 32. Eph. iv. 22. Col. iii. 8, 9. Jam. i. 21. 1 Pet. ii. 1.
f Job xxiv. 14—17. John iii. 1. —21. Eph. v. 11. 1 Thes. v. 5—7. 1 John i. 5—7. ii. 8, 9.
g 14. 2 Cor. vi. 7 Eph. vi. 11—18. Col. iii. 10—17. 1 Thes. v. 8.
h Luke i. 6. Gal. v. 16. 25. Eph. iv. 1. 17. v. 2. 8. 15. Phil. i. 27. iii. 16—20. iv. 8, 9. Col. i. 10. 1 Thes. ii. 12. iv. 12. 1 Pet. ii. 12. 1 John ii. 6.
2 John 4.
* Or, *decently*.
i Acts ii. 15. 1 Thes. v. 7. 2 Pet. ii. 13.
k Prov. xxiii. 20. Is. xxii. 12, 13. xxviii. 7, 8. Am. vi. 4—6. Matt. xxiv. 48—51. Luke xvi. 19. xvii. 27, 28. xxi. 34. 1 Cor. vi. 10. Gal. v. 21. Eph. v. 18. 1 Pet. ii. 11. iv. 3—5. 1 1 Cor. vi. 9. Gal. v. 19 Eph. v. 3—5. Col. iii. 5. 1 Thes. iv. 3—5. 2 Pet. ii. 14. 18—20. Jude 23.
m Gal. v. 15. 21. 26. Phil. ii. 3. Jam. iii. 14—16. iv. 5. 1 Pet. ii. 1, 2. Eph. iv. 24. Col. iii. 10—12.
n Gal. iii. 27.
o viii. 12, 13. Gal. v. 16, 17. 24. Col. iii. 5—8. 1 Pet. ii. 11. 1 John ii. 15—17.

for others, beyond their circumstances; and whatever may needlessly involve them in debts, and expose them to the danger and discredit of not "rendering to all their dues." (*Marg. Ref.* s.—*Notes*, *Ex.* xx. 15. *Prov.* vi. 1—5.) Yet, when all such demands are answered, and all these rules observed; they still "owe love" to all men, with the various duties which result from its enlarged exercise.—The learned Erasmus long since remarked, that the first clause might as properly and literally be rendered, "Ye do owe "no man any thing, but to love one another:" and though subsequent commentators, almost without exception, take the words *imperatively*; yet it may be worthy of consideration, whether the *indicative* construction do not, far more simply and evidently, accord to the context. The apostle was exhorting Christians to render to all their *dues*; (7) and, having branched out the general precept into a few particulars; he closes, by adding, "Ye owe no man any "thing, &c." as if he had said, 'All that I would inculcate is reducible to this; Obey the law of love to others, in all its branches, and then you will render to all their dues.' (*Notes*, *Ex.* xx. 12—17.) The sense in this construction is obvious and important: but the ordinary interpretation, seeming at least to forbid Christians to contract any debts; and to condemn such, as cannot at present discharge those already contracted, may embarrass the minds of the most upright; it requires considerable management in expounding it, so as to prevent this embarrassment: and after all, in the literal import, scarcely any so much as attempt to obey it; indeed to numbers it is, strictly speaking, impracticable. The usual exposition of the next clause, "but to love one another;" 'Be not a debtor to any man 'of ought, but love and affection, which ye ought so to 'pay, as that ye should have more to pay;' *Bp. Hall*; is not, to me at least, satisfactory: for why should we be *allowed* so to come short, in rendering "love to whom "love is due;" as to be always *there* in arrears, and there *only*? If we daily rendered all that love to our neighbour, which is due to him, we should not remain in his debt. The next day would indeed require a fresh payment, but there would be no arrears due. Upon the whole, therefore, I cannot but decidedly prefer the *indicative* construction; "Ye do owe, &c." In short, the whole of what the apostle would inculcate was "love" in its various exercises and effects: so that he who loved another, "actually "fulfilled the law," in respect of its requirements towards his neighbour; and this "love of our neighbour as our-"selves," in obedience to the command of God, would also be the best evidence of our loving him with all our hearts, according to the first and great commandment of the law. (*Marg. Ref.* u, x.—*Notes*, *Ex.* xx. 1—11. *Lev.* xix. 18. *Deut.* vi. 5. *Matt.* xix. 16—22. *Mark* xii. 28—34. *Luke* x. 25—37.)—The apostle, by thus appealing to the moral law as the standard of duty, after having so fully shewn that no man can be justified by it, completely establishes the distinction between the law *as a covenant*, and the law *as a rule*; and proves that our deliverance from it in the former sense, is in order that we might obey it in the latter.—'Not that the law is exactly fulfilled by 'doing no evil to our neighbour: but, because, in Christ's 'interpretation, the neglect of doing any good we are able, 'and have opportunity to do for him, is doing evil. (*Mark* 'iii. 4.) ... For "charity is also kind," (1 *Cor.* xiii. 4,) and 'engageth us "by love to serve one another." (*Gal.* v. '13—15.)' *Whitby*. (*Notes*, i. 13—16. 1 *Cor.* xiii. 4—7. *Gal.* vi. 1—5. 1 *John* iii. 16, 17.) *Perfect* love, with all its effects, fulfils the command of "loving our neigh-"bour as ourselves:" but *imperfect* love, for a part of our lives, falls very short of this.

Owe. (8) Οφειλετε. *Matt.* xviii. 28. *Luke* vii. 41. xvi. 5. 7. *Philem.* 18.—Οφειλετης, i. 14. viii. 12.—*Is briefly comprehended.* (9) Ανακεφαλαιουται. *Eph.* i. 10. Not elsewhere. Ex ανα, et κεφαλη, *caput*.—*The fulfilling.* (10) Πληρωμα. *Plenitudo: fulness.*

V. 11—14. Some think that the apostle here refers to the approaching destruction of Jerusalem, and the more complete establishment of Christianity which followed; but the ruin of the Jewish nation could not much affect the Christians at Rome: and the situation of believers in this life, as expecting complete and eternal salvation, is evidently intended.—It behoved them to consider how long they had heard and professed the gospel; and the shortness of the time, that might yet remain to them, in which to glorify God among men. (*Marg. Ref.* a—c.—*Notes*, *Ec.* ix. 10. *Eph.* v. 15—20.—*P. O. John* ix. 1—12.) Thus they would perceive, that it was full time for them to shake off all remaining sloth and supineness, and to attend to every duty with increasing zeal and vigour: as the day of final salvation approached continually, and was then actually much nearer, than when they had first believed in Christ; and consequently their term of remaining usefulness on earth was proportionably abridged.—The redemption, by which salvation comes to sinners, was finished with the humiliation of the Saviour, and when he expired on the cross. (*Note*, *John* xix. 28—30.) Salvation be-

CHAP. XIV.

Christians should receive candidly "the weak in "faith," and not despise or judge one another, in respect of things doubtful or indifferent, 1—6; but consider their relation and accountableness to Christ, 7—12. Exhortations to caution, charity, humility, and self-denial, in using their Christian liberty, 13—23.

comes our's, and is begun, when we come to him by faith: it will be finished as to the soul at the hour of death, and as to the body at the day of judgment; when sin and all its consequences will finally be abolished; and "death be "swallowed up in victory." (*Notes*, 1 *Cor.* xv. 50—58.) The life of faith might be called "day," in comparison of the darkness of the idolatrous and unconverted state: yet it was but "night," or twilight, in comparison of the light of heaven. (*Notes*, 1 *Cor.* xiii. 8—12. *Eph.* v. 8—14. *Col.* i. 9—14, *v.* 12.) But this "night was far spent," that "day was at hand:" it was therefore incumbent on them to prepare for it, and anticipate it, by casting off their former sins, in which they had lived during their heathen darkness: as a man would cast off filthy and ragged garments; or as he would put off his night-clothes, before he went out of his chamber. (*Notes*, *Eph.* iv. 20—24. *Col.* iii. 7—11. *Jam.* i. 19—21. 1 *Pet.* ii. 1—3.) And they ought to put on not only the garments worn in the day, but their "armour" also; by cultivating and praying for all those holy dispositions, which arm the soul to repel temptation, and are at the same time its ornament and beautiful attire: even as the burnished armour is deemed the conqueror's most honourable decoration. (*Marg. Ref.* d—g.—*Notes*, *Is.* lix. 16—19. 2 *Cor.* x. 1—6. *Eph.* vi. 14—20. 1 *Thes.* v. 4—11.) The apostle, therefore, exhorted the Romans, to join with him in walking after a becoming and consistent manner, as those who enjoyed the light of the word of God, and the hope of heaven; keeping at a distance from all excess or intemperance, and sensual or jovial festivity; from all sloth; from every approach to unchastity, and every wanton look, word, or action; and from all contention, fierce zeal, envy, and malevolence. (*Marg. Ref.* h—m.)—And then, instead of multiplying exhortations, he called upon them "to put on the Lord Jesus," and thus do the whole at once. Let the mind and example of Christ be reflected in all their tempers and conduct; that all, who saw their piety, purity, zeal, benevolence, and self-denial, might recognize the image and character of Christ in them. That, as they stood justified before God in the robe of his righteousness imputed to them; so they might appear before men adorned with his image for sanctification. (*Notes*, *Gal.* iii. 26—29.) Then they would not contrive means, or seek for opportunities, of gratifying any of their carnal inclinations, nor would they be anxious to provide for the indulgence of their appetites; but they would seek and find satisfaction in such things, as pertained to the life of their souls. (*Marg. Ref.* n, o.)

The time. (11) Τον καιρον. *Mark* xi. 13. *Gal.* vi. 10. *Eph.* v. 16. *Col.* iv. 5.—*It is high time.*] Ὡρα. *John* ii. 4. xiii. 1. xvii. 1. 1 *John* ii. 18.—*Is far spent.* (12) Προεκοψεν. *Luke* ii. 52. *Gal.* i. 14. 2 *Tim.* ii. 16. iii. 9. 13.—*Let us cast away.*] Αποθωμεθα. *Acts* vii. 58. *Eph.* iv. 22. 25. *Col.* iii. 8. *Jam.* i. 21. 1 *Pet.* ii. 1.—*Let us put on.*] Ενδυσωμεθα. 14. *Gal.* iii. 27. *Eph.* iv. 24. *Col.* iii. 12.—*Honestly.* (13) Ευσχημονως. 1 *Cor.* xiv. 40. 1 *Thes.* iv. 12. Ευσχημων. *Mark* xv. 43. *Acts* xiii. 50. xvii. 12. 1 *Cor.* xii. 24. Ex *ω*, *bene*, et σχημα, *form*. (*Note*, xii. 2.) Ασχημων. 1 *Cor.* xii. 23. xiii. 5.—*Chambering.*] Κοιτη. ix. 10. *Luke* xi. 7. *Heb.* xii. 4.—*Wantonness.*] See on *Mark* vii. 22.—*Provision.* (14) Προνοια. See on *Acts* xxiv. 3. Προνοεω. See on xii. 17.—*To* fulfil *the lusts* thereof.] Εις επιθυμιας. "Unto the "lusts;" for any degree of indulgence to them.

PRACTICAL OBSERVATIONS.

V. 1—7.

The grace of the gospel directs our thoughts to the providence of God, as well as to his promises and commandments: and thus it induces submission and cheerful composure; where pride and the carnal mind see nothing but cause for murmurs and disquietude.—Christians should always remember, that there is "no power, but what is" derived from God; "that the powers that be, are ordained "of God," though perhaps not according to what *we might think* the most eligible plan: indeed he often scourges guilty nations by delivering them into the hands of oppressive rulers. "Every soul" however is bound to "be sub-"ject to the higher powers:" that while so many, disdaining every yoke, "are not afraid to speak evil of dig-"nities," and want to level all other distinctions, in order that themselves may rise to distinction, by "resisting the "power and despising the ordinance of God;" there may be also a protest in the land, against turbulent innovators, entered into by a great multitude, "who fear God, honour "the king, and meddle not with those that are given to "change." (*Note*, *Prov.* xxiv. 21, 22.)—Indeed it is far more agreeable to the pride of man, to rise to reputation by declaiming against kings and princes; than to be employed in humbling ourselves before God for our own sins, and in diligently mortifying our own corrupt inclinations. But surely, there can be no sufficient reason, why ministers of the gospel, and private Christians, should leave their peaceful duties, and bring the truth into disgrace, by becoming volunteers in such services, as apostles, evangelists, and martyrs, never intermeddled with! In our happy land, however, the advantages derived from civil government are immense; our grievances comparatively minute, and often imaginary; and rather the fault of human nature, than of our constitution, or publick administration. For speculators on this subject (even such as profess to believe the doctrine of man's entire depravity,) almost universally blame this or the other form of government, for those evils which in fact are inseparable from fallen nature; and they expect that benefit from the change of forms or persons, which can only be produced by the renovation of men's hearts to the holy image of God; and the mortification of that inordinate self-love, and idolatrous love of the world, which are universal to mankind. (*Note*, *Is.* xxxii. 15. *P. O.* 9—20.) Let then Christians recollect, that "the world lieth in wickedness," and that they are "strangers and pilgrims" in it; that their time here is short; that it is their wisdom and duty to make the best of things as they find them; that submission to the providence and command of God requires their peaceable subjection to governors; and that in refusing this subjection, they rebel against God, and must give an account to him

a 21. iv. 19. xv. 1. Job iv. 3. Is. xxxv. 3, 4. xl. 11. xlii. 3. Ez. xxxiv. 4. 16. Zech. xi. 16. Matt. xii. 20. xiv. 31. xviii. 6. 10. Luke xvii. 2. 1 Cor. iii. 1, 2. viii. 7—13. ix. 22. b xv. 7. Matt. x. 40—42. xviii. 5. John xiii. 20. Phil. ii. 29. 2 John 10. 3 John 8—10.

HIM that is a weak in the faith b receive ye, c *but* * not to doubtful disputations.

c 2—5. * Or, *not to judge his doubtful thoughts.*

of it. In general our rulers are, what all rulers ought to be, "a terror to evil doers, and not to those who do well;" as the honest and conscientious have nothing to fear from them, but enjoy great security and religious toleration, in what manner soever they choose to worship God; and as, with few, if any exceptions, none are made afraid, but those who ought to fear; even they whom the magistrate, as "the minister of God, a revenger to execute wrath upon "evil doers," must punish, unless he would "bear the "sword in vain." So that in every way it is incumbent on us "to be subject, not only for wrath, but also for "conscience' sake."—At the same time magistrates may hence learn, from whom, and for what, they have their power, and what account they must render of it; that they too may attend to their duty in the fear of God, with "whom there is no respect of persons:" remembering the solemn and strict account, which they must render to God, of their important talents, when it shall be said unto them, "Give an account of thy stewardship; for thou may-"est no longer be steward."—It is also incumbent upon Christians to be exact and exemplary in paying tribute and custom; considering their rulers as "the ministers of "God for their good," and receding from their personal interests for the publick advantage. They should therefore avoid all appearance of those covetous and fraudulent practices, by which so many plunder their fellow-citizens, in withholding their share of the publick revenue. And they ought also to refrain from contumelious and disrespectful language, concerning their governors, and set an example of "rendering fear to whom fear, and honour to "whom honour is due." Let then those, who eagerly declaim concerning liberty, without distinguishing it from licentiousness, seriously ask themselves, whether their reasoning can be made consistent with such scriptures as these? Whether Christ, his apostles, or his primitive disciples, ever spent their zeal about such topicks? And whether such declamations and frequent invectives against those, whom the scripture commands us to honour and obey, can be for the credit of the gospel, and the benefit of true religion?—As to the efforts, which are any where made by those, on whom such trusts constitutionally devolve, to preserve, increase, or assist, the *real* liberty of mankind, personal, civil, or religious; or to check the career of despotism or oppression, over men of any climate, complexion, or religion; let us zealously forward them with our prayers, and by every means consistent with the peace and good order of the community: and, if we would enjoy the blessing of good government, we should pray earnestly and constantly for our rulers, and all in authority; else we have no just cause to complain of any real or supposed grievances, to which we may be subjected by them. (*Notes*, 1 *Tim.* ii. 1, 2.)

V. 8—14.

While we rejoice at deliverance from the condemnation of the holy law of God, may its precepts be written in our hearts, and transcribed into our lives: that prudence, honesty, and punctuality may mark all our transactions, and regulate all our expenses, and the payment of our debts, and make way for liberal kindness to the poor. May we learn to "love all men as ourselves;" and then we shall not only avoid gross injuries to their persons, connexions, property, or characters; but we shall do no kind or degree of "evil to any man," but shall study to be useful and beneficial in every relation and station of life.—The longer we have heard and professed the gospel, the more should we deem ourselves bound to shake off all sloth: and the nearer our salvation approaches, the more diligent should we be to finish the work of life, and to go forth to meet our Lord: exulting in the prospect of having speedily done with sin and conflict; and being admitted into the presence of God our Saviour, "where is ful-"ness of joy, and pleasures at his right hand for ever-"more:" saying, with dying Jacob, "I have waited for "thy salvation, O Lord."—Emerging from the night of unconversion, and the twilight of our first glimmering views of heavenly things, and looking forward to the day of perfect knowledge and purity; (*Notes*, *Prov.* iv. 18, 19. *Hos.* vii. 1—3. *John* viii. 12. *Rev.* xxi. 22—27.—*P. O. Is.* xlii. 13—25;) let us reject and flee from the works of darkness, and "put on the whole armour of light:" let us study to walk in a manner consistent with our profession, and honourable to it; to avoid every kind of excess, and inexpedient indulgence, and all spiritual as well as carnal wickedness: and, instead of "making provision for "the flesh to indulge its lusts;" let us study to "put on "the Lord Jesus Christ," to imbibe his spirit, to copy his conduct, to walk in every respect even as he walked.

NOTES.

CHAP. XIV. V. 1. Notwithstanding the authority vested by Christ in his apostles, and their infallibility in delivering his doctrine to mankind; differences of opinion prevailed even among real Christians: nor did St. Paul, by an express decision and command, attempt to put a final termination to them. (*Notes*, 2—6. 14—18.) A proposition indeed may be certain and important truth; yet a man cannot profitably receive it without due preparation of mind and heart. Indeed he must himself perceive the nature, evidence, and excellency of the doctrine, and the grounds on which it rests, before he can make any good use of it: so that a compelled assent to any doctrine, or conformity to any outward observances, without conviction, would in general be hypocrisy, and entirely unavailing. So essential are the rights and existence of private judgment, in all possible cases, to the exercise of *true* religion! and so useless an encumbrance would an infallible judge be, for deciding controversies, and producing unanimity among Christians! (*Note*, 2 *Pet.* i. 20, 21.)—The apostle had sufficiently declared his mind respecting the ritual law of Moses: and where attention to it was likely to interfere with the simplicity of men's dependence on Christ, he zealously contended against it. (*Notes*, iv. ix. 30—33. x. 1—4. *Gal.* v. 1—6.) If the method of subsequent ages had been then in use, the persons here spoken of would have been excluded from the church, and ana-

d 14. 1 Cor. x. 25. Gal. ii. 12. 1 Tim. iv. 4. Tit. i. 15. Heb. ix. 10. xiii. 9.
e 22, 23.
f Gen. i. 29. ix. 3. Prov. xv. 17. Dan. i. 12. 16.

2 For one believeth [d] that he may eat all things: [e] another, who is weak, [f] eateth herbs.

3 Let not him that eateth, [g] despise him that eateth not; and let not him which eateth not, [h] judge him

g 10. 15. 21. Zech. iv. 10. Matt. xviii. 10. Luke xviii. 9. 1 Cor. viii. 11—13.
h 13. Matt. vii. 1, 2. ix. 14. xi. 18, 19. 1 Cor. x. 29, 30. Col. ii. 16, 17.

thematized as obstinate hereticks; or driven for relief to their consciences, to separate from those, who imposed on them what they counted sinful: and afterwards they would have been shunned and stigmatized as schismaticks. But St. Paul, in all the plenitude of his apostolical authority, could endure his fellow Christians to differ from him in opinion, as to matters of inferior consequence: and, instead of peremptory injunctions, he gave a general rule of the greatest importance, for our conduct in all similar cases. He exhorted the pastors and members, of the church at Rome, to receive among them, as a brother, the weak believer; and not to perplex him with disputations about such things, as might appear doubtful to conscientious persons; but to leave him, under the general use of means, and loving instructions, to grow stronger in faith and riper in judgment, by the inward teaching of the Holy Spirit. This general rule applies to many particulars, both respecting doctrine, worship, and practice. If a man do not profess repentance, and a believing dependence, as a justly condemned sinner, on the righteousness and atonement of Christ, "Emmanuel," "God manifest in the "flesh," and a reliance on the Holy Spirit for teaching and sanctification; it does not appear, that he can properly be regarded as a believer, or admitted into the communion of the saints. (*Note*, 2 *John* 7—11.) But when these things are professed in words, and not denied in works, a man ought *at least* to be received as one, who is "weak in the faith:" and more established believers should meekly help him forward, though he may yet be under the power of many prejudices and mistakes. (*Note*, xv. 1—3.)—'The force of the apostle's admirable reason-'ing in favour of candour and mutual condescension, can-'not be enervated by saying, as some have unhappily 'done, ... that there was no separation between Jewish and 'Gentile Christians.—Had the things judged indif-'ferent by the latter, and apprehended sinful by the 'former, been *imposed*; a separation of communion would 'have ensued, and the schism, on the apostle's principles, 'would have been chargeable on the *imposers*. When it 'shall please God to awaken in the governors of established 'protestant churches such a spirit of moderation and good-'ness, joined with a true zeal for religion; as to leave 'such things in that natural state of indifference, in which 'almost all sensible men confess it best they should be 'left, many separations will cease of course.' *Doddridge*. —Thus the guilt of *schism* is reciprocally charged, by all parties, on their opponents; and indeed *truly*, when it is not done *exclusively*; or so as to suppose that all the fault lies on one side. For the same state of mind and heart generally prevails, in those who impose unscriptural terms of communion: and in those who separate themselves from their brethren, without sufficient reason; and then endeavour to make the cause of their separation appear as cogent as they can, in order to justify themselves. So that, not only 'the governors of protestant established 'churches,' but the leading men among dissenters, and seceders also, need to be brought, by the illumination and grace of the Holy Spirit, to a fuller knowledge of the scriptures, and more entire conformity to the temper there inculcated. In proportion as men approach nearer and nearer, in judgment and disposition, to the word of God, they will be brought nearer to each other; as the lines, from the circumference of a circle, approximate to each other, and to the centre, proportionably. Then each person concerned (instead of decidedly justifying every particular among those with whom he is connected, and disputing against every thing in use, among such as he differs from,) will seriously compare all particulars, on every side, with the sacred oracles; and in consequence will discover, that neither party is *entirely right*, and neither *entirely wrong*. And this conviction, avowed and reduced to practice by the leading men, would gradually be communicated to the rest of the body: and would make way for such amendments, retrenchments, and concessions, on all sides, and such fairness, gentleness, and candour, in debating on the controverted subjects, as would in process of time effectually terminate our unhappy divisions. But "until the Spirit be poured upon us from on high," it cannot be expected that these events will generally take place. It is, however, highly important, that individuals should well consider, from what source contentions in the church, as well as "wars and fightings in the world," actually arise; and what is indispensably necessary, in order to terminate them. (*Marg. Ref.—Notes*, *Eph.* iv. 1—6. *Phil.* i. 27—30. ii. 1—4. *Jam.* i. 19—21. iii. 13—18. iv. 1—3. *P. O.* 1—6.)—*Weak in faith.*] 'That is, in the 'knowledge of the benefit of Christ; or the benefit to be 'derived from him.'—*Doubtful disputations.*] 'The alter-'cations of disputations, or the ambiguities of disputations; 'that is, lest he should depart more uncertain than he 'came, through various and perplexing controversies, or 'turn aside with a disturbed conscience. Erasmus renders 'it, "not to the determinations of disputes." ... Yet in-'deed the weak should be received, in order to the deter-'mination of disputes; that is, that at length, by knowing 'the truth, he may become stronger: but the apostle 'orders this to be done, very gradually, that there may be 'no contention, or vain and unseasonable disputation. ... 'He teaches, that they should be instructed with mildness 'and lenity; and so, that in those things,' (of which he is speaking,) 'we ought to accommodate ourselves to their 'ignorance, from regard to the law of charity.' *Beza*.

Him that is weak.] Τον ασθενουντα. 2. iv. 19. viii. 3. 1 *Cor.* viii. 9.—*Receive ye.*] Προσλαμβανεσθε. 3. xv. 7. *Matt.* xvi. 22. *Acts* xvii. 5. xviii. 26. xxviii. 2. *Philem.* 12. Ex προς, et λαμβανω, *recipio*. (*Note*, *Acts* xviii. 24—28.)—*Doubtful disputations.*] Διακρισεις διαλογισμων. *Jam.* ii. 4. Διακρισεις, 1 *Cor.* xii. 10. *Heb.* v. 14. 'Διακρισις εξι επιστημη διακριτικη. *Phavorinus*,' in *Schleusner*. A διακρινω, *Acts* x. 20. Διαλογισμων, i. 21. See on *Mark* vii. 21.

V. 2—4. The apostle next proceeded to exemplify his general rule, by a particular instance. One Christian, either a Gentile convert, or a Jew who had been set free

that eateth: [l] for God hath received him.

4 [k] Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, [l] he shall be holden up; for God is able to make him stand.

5 One man [m] esteemeth one day above another: another esteemeth every day *alike*. [n] Let every man be fully [*] persuaded in his own mind.

6 He that [†] regardeth the day, [°] regardeth *it* unto the Lord: and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, [p] for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For [q] none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto

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from the prejudices of his nation, believed it lawful to eat any kind of meat, without regarding the distinctions of the law in that respect: another, either a Jewish convert, or one who had imbibed Jewish prejudices, would eat only vegetables, (especially when in company with Gentile converts,) lest he should unawares eat some unclean thing. This indeed shewed, that he was weak and unestablished in the faith and in religious knowledge; yet it evinced him to be conscientious. (*Marg. Ref.* d—f.—*Notes, Dan.* i. 8—16. *Acts* x. 9—16. 1 *Cor.* x. 23—28.) Here then mutual candour ought to be exercised: the Christian, who knew and used his liberty, must not despise his weak brother, as ignorant or superstitious; and so disdain to associate with him, or use contemptuous language respecting him. On the other hand, the scrupulous believer must by no means condemn his brother, as self-indulgent or lax in his conduct; or shun him, and speak censoriously of him on that account. For God had accepted him, and taken him into his family, without regarding these distinctions: and it did not behove any one to "judge" and condemn "another man's servant," for those things against which his own master did not object. The professed Christian was only accountable to his own Lord, who would justify or condemn him, uphold him or leave him to fall, as he saw his real character to be: and, if indeed he was a believer, the power and promise of God were engaged to uphold him, and were abundantly sufficient for that purpose. (*Marg. Ref.* g—l.—*Notes*, and *P. O.* viii. 28—39.)

Herbs. (2) Λαχανα. *Matt.* xiii. 32. *Mark* iv. 32. *Luke* xi. 42. Not elsewhere N. T.—*Gen.* ix. 3. 1 *Kings* xxi. 2. *Ps.* xxxvii. 2. *Prov.* xv. 17. *Sept.*—*Despise.* (3) Εξουθενειτω. 10. *Acts* iv. 11, *et al.* Ex εξ, et ουθεις. *i. e.* ουδεις, *nemo*. See on *Luke* xviii. 9.—*Servant.* (4) Οικετην. *Luke* xvi. 13. *Acts* x. 7.—*Make him to stand.*] Σταναι. See on x. 3.

V. 5, 6. The case was similar as to the observance of days. Some Christians considered the Jewish sabbaths, new moons, and other solemnities to be still in force, and so required by the law of God; and accordingly they regarded them in a religious manner: others were satisfied, that the ritual law was abrogated, and that these appointments were no longer obligatory, so that *in this respect* they regarded every day alike: for we cannot suppose that they did not observe the Lord's day, or any days of fasting and prayer, or thanksgiving. (*Notes, Gal.* iv. 8—11. *Col.* ii. 16, 17.) In such matters, it was chiefly necessary, that every man should be fully satisfied in his own mind, as to his duty, and that he acted from proper motives in it. If then a Christian "regarded a day" according to the law of Moses, or conscientiously set it apart for devotion; he might be supposed to do it from reverence to the authority of God. And if another Christian, deeming these distinctions to be superseded, omitted all regard to those days, which the other accounted holy; it should be supposed, that he did it with a view to the honour of Christ, of his legislative authority, and his fulfilment of all the ancient typical observances. In like manner, the believer, who ate any kind of food, should be considered as regarding the will and glory of the Lord in it; while he returned thanks both for his food, and for his Christian liberty: on the other hand, he that refrained from this or the other meat, being contented with what he did eat, and thankful for it, should be considered as doing it from a self-denying and conscientious regard to the will of the Lord, even though his scruples were judged to be groundless. (*Notes*, 1 *Cor.* x. 23—33.)—*Fully persuaded in his own mind.* (5) '"Let every man freely enjoy his own sentiment;" and 'go on in his own way without impediment or censure.' *Doddridge.* This interpretation is very ancient; but it does not seem to be the most natural construction of the clause.—'Let a man have that persuasion of the lawful-'ness of what he doeth, or abstains from, as will preserve 'him from sinning against conscience in it.' ... Let him 'not search into the judgments and actions of other men, 'about these matters, to condemn them for them. *Whitby.* —'I do not agree with those, who think that the apostle 'meant nothing more, than that each person should be 'careful not to do any thing with a doubting or hesitating 'conscience. For it is not enough, that our conscience 'consents to what we do; but it is necessary, in the first 'place, that our conscience be certified from the word of 'God.' *Beza.* (*Marg. Ref.* n—p.—*Note*, 19—23.)

One day above another. (5) Ημεραν παρ' ημεραν· "day "above day."—*Be fully persuaded.*] Πληροφορεισθω. iv. 21. See on *Luke* i. 1. Πληροφορια, *Col.* ii. 2. 1 *Thes.* i. 5. *Heb.* vi. 11. x. 22.—*He that regardeth.* (6) Ο φρονων. viii. 5. xii. 3. 16. See on *Matt.* xvi. 23.

V. 7—9. It ought to be established as an acknowledged principle, that no real Christian allows his own humour, indulgence, interest, credit, or ease, to be the end for which he lives or acts, as to the general tenour of his conduct; nor does he even avoid, desire, or meet death from selfish motives: but whether his life be prolonged, he aims to spend it to the glory of Christ; or whether death be expected, he refers it to him, to be ordered in all respects for the glory of his own name. So that whether the

the Lord; and whether we die, [r] we die unto the Lord: [s] whether we live therefore, or die, we are the Lord's.

9 For to this end [t] Christ both died, and rose, and revived, that he might be [u] Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou [x] set at nought thy brother? [y] for we shall all stand before the judgment-seat of Christ.

11 For it is written, [z] *As* I live, saith the Lord, [a] every knee shall bow to me, and every tongue shall [b] confess to God.

12 So then [c] every one of us shall give account of himself to God.

13 Let us not therefore [d] judge one another any more: [e] but judge this rather, that no man [f] put a stumbling-block, [g] or an occasion to fall, in *his* brother's way.

14 I know, [h] and am persuaded by the Lord Jesus, [i] that *there is* nothing [k] unclean of itself: but to him that esteemeth any thing to be unclean, [k] to him *it is* unclean.

15 But if [l] thy brother be grieved with *thy* meat, [m] now walkest thou not [†] charitably. [n] Destroy not him with thy meat, for whom Christ died.

r John xxi. 19. Acts xiii. 36. xx. 24. xxi. 13. Phil. ii. 17. 30. 1 Thes. v. 10.
s 1 Cor. iii. 22, 23. xv. 23. 1 Thes. iv. 14—18. Rev. xiv. 13.
t Is. liii. 10—12. Luke xxiv. 26. 2 Cor. v. 14. Heb. xii. 2. 1 Pet. i. 21. Rev. i. 18.
u Matt. xxviii. 18. John v. 22, 23, 27—29. Acts x. 36. 42. Eph. i. 20—23. Phil. ii. 10, 11. 2 Tim. iv. 1. 1 Pet. iv. 5.
x 3, 4. Luke xviii. 11. Acts iv. 11.
y ii. 16. Ec. xii. 14. Matt. xxv. 31, 32. John v. 22. Acts x. 42. xvii. 31. 1 Cor. iv. 5. 2 Cor. v. 10. Jude 14, 15. Rev. xx. 11—15.
z Num. xiv. 21. 28. Is. xlix. 18. Jer. xxii. 24. Ez. v. 11. Zeph. ii. 9.
a Ps. lxxii. 11. Is. xlv. 22—25. Phil. ii. 10. Rev. v. 14.
b x. 9. xv. 9. Matt. x. 32. 1 John iv. 15. 2 John 7.
c Ec. xi. 9. Matt. xii. 36. xviii. 23, &c. Luke xvi. 2. Gal. vi. 5. 1 Pet. iv. 5.
d 4. 10. Jam. ii. 4. iv. 11.
e Luke xii. 57. 1 Cor. xi. 13. 2 Cor. v. 14.
f ix. 32, 33. xi. 9. xvi. 17. Lev. xix. 14. Is. lvii. 14. Ez. xiv. 3. Matt. xvi. 23. xviii. 7. Luke xvii. 2. 1 Cor. viii. 9—13. 2 Cor. vi. 3. Phil. i. 10. Rev. ii. 14.
g 2 Sam. xii. 14. 1 Tim. v. 14. 1 John ii. 10.
h Acts x. 28.
i *See on* 2.
k Gr. *common.* Acts x. 14, 15. xi. 8, 9.
l 23. 1 Cor. viii. 7.
m Ex. xiii. 22. 1 Cor. viii. 12.
n xiii. 10. xv. 2. 1 Cor. viii. 1. xiii. 1. 4, 5. Gal. v. 13. Phil. ii. 2—4.
† Gr. *according to charity.*

Christian lives or dies, he belongs to the Lord, to be disposed of as he pleases; and as the object of his love, to be taken care of by him in all possible events. (*Marg. Ref.* q—s.) For to this very end, Christ both died on the cross, and rose again, and liveth in heaven to die no more; that in human nature he might be the sovereign Lord of all his people, both during their lives and after their death: as they willingly devote themselves to him, and are prompt to labour, suffer, or die for his sake; as he orders all things respecting the time and circumstances of their death, for his own glory and their good; and as, when they die, they are taken to be with him for ever, and he will raise their bodies to share the same felicity. (*Notes*, 1 *Cor.* vi. 18—20. *Phil.* i. 19—26.)—Christ is also the Lord of all the dead, and of the living, who do not believe in him: he spares their lives, or cuts them off by death, and executes vengeance upon them as he sees good: yet the former sense seems to have been principally intended. (*Marg. Ref.* t, u.—*Notes*, *Matt.* xxviii. 18. *Acts* x. 36—43. *Eph.* i. 15—23. *Rev.* i. 12—20.) It is worthy of observation, that the apostle most cogently shewed professed Christians, what they ought to be and do, by stating the character and aims of true believers, and by teaching them what charity would suppose, concerning their brethren who differed from them, if their conduct were in other respects consistent with their profession.—"The "Lord," evidently means Jesus Christ, in these verses; which contain a very conclusive argument in proof of his Deity, and the next verses undeniably confirm it: for to what mere creature can we be thus entirely devoted, without manifest idolatry, and evidently giving to another that supreme affection, which God himself demands? (*Notes*, 2 *Cor.* v. 13—15. *Tit.* ii. 14.)

Liveth to himself. (7) Ἑαυτῳ ζη. 2 *Cor.* v. 15.—*Revived.* (9) Ανεζησεν. vii. 9. *Luke* xv. 24. 32. *Rev.* xx. 5.—*Might be the Lord.*] Κυριευση. vi. 9. 14. vii. 1. See on *Luke* xxii. 25.

V. 10—12. This suggested another reason, why Christians should not "judge" or "despise" one another: as they must all stand in judgment before Christ, when it would be fully made known from what motives every man had acted. (*Marg. Ref.* y.—*Notes*, 1 *Cor.* iv. 3—5. 2 *Cor.* v. 9—12. *Rev.* xx. 11—15.)—The prophecy referred to has been before explained of Christ, as "JEHOVAH, our "Righteousness." (*Marg. Ref.* z—c.—*Notes*, *Is.* xlv. 23—25. *Phil.* ii. 9—11.)—The apostle's transition from "the judgment-seat of Christ," to "giving an account of "ourselves to God," shews how familiar it was to him, to understand the predictions uttered by JEHOVAH, as the words of his divine Lord and Saviour.—*Shall confess to God.* (11) 'That is, shall adore and acknowledge me as 'God.' *Beza.* (*Note*, x. 5—11.)—'If these words, which 'the prophet certainly spake of JEHOVAH, ... be well ap-'plied by the apostle to Christ; Christ, must also be the 'Person intended by them: for how could the apostle 'prove, that "every knee must bow" to Christ from the 'words of God, "to me every knee shall bow;" if Christ 'were, in his whole nature and essence, as different from 'that God who spake those words of himself, as is a crea-'ture from his great Creator?' *Whitby.*—*As I live*, &c. (11) Neither exactly from the Sept. nor from the Hebrew; but giving the precise meaning of each. (*Is.* xlv. 23.)

We shall ... stand. (10) Παραστησομεθα. xii. 1. See on vi. 13.—*Judgment-seat.*] Τω βηματι. *John* xix. 13. 2 *Cor.* v. 10.—*Shall bow.* (11) Καμψει. *Phil.* ii. 10. See xi. 4.—*Shall confess.*] Εξομολογησεται. See on *Matt.* xi. 25.—Ομειται, *Is.* xlv. 23. *Sept.*

V. 13—18. (*Notes*, ii. 1—3. *Matt.* vii. 1—5. *Jam.* iv. 11, 12.) The apostle concludes this part of his subject, by exhorting Christians, not to judge, censure, or condemn one another, any more; especially the Jewish converts should not judge their Gentile brethren: and he then enters on another exhortation, in which the Gentile converts were principally concerned. This he introduces by using the same word, in somewhat a different sense. Instead of *exercising their judgment* about others, let them learn to *act judiciously* in their own conduct, that they might not ensnare their brethren, or occasion them to sin: as if a man should heedlessly lay a stone, or a trap, in another's way, which might occasion his falling, or being hurt. This they would be apt to do, by an inexpedient use of lawful things. The apostle assuredly knew, by the revelation of Christ, that no kind of food was any longer polluted in itself: yet if a man supposed the ceremonial dis-

16 Let not then [o] your good be evil spoken of:

17 For [p] the kingdom of God [q] is not meat and drink; [r] but righteousness, [s] and peace, and joy in the Holy Ghost.

18 For he that [t] in these things serveth Christ [u] *is* acceptable to God, [x] and approved of men.

19 Let us therefore [y] follow after the things which make for peace, [z] and things wherewith one may edify another.

20 [a] For meat destroy not [b] the work of God. [c] All things indeed *are* pure; [d] but *it is* evil for that man who eateth with offence.

21 *It is* [e] good neither to eat flesh, nor to drink wine, nor *any thing* [f] whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast [g] thou faith? have *it* to thyself before God. [h] Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And [i] he that [*] doubteth is [k] damned if he eat, because *he eateth* not of faith: [i] for whatsoever *is* not of faith is [*] sin.

o xii. 7. 1 Cor. x. 29, 30. 2 Cor. viii. 20, 21. 1 Thes. v. 22.
p Dan. ii. 44. Matt. iii. 2. vi. 33. Luke xiv. 15. xvii. 20, 21. John iii. 3. 5. 1 Cor. iv. 20. vi. 9. 1 Thes. ii. 12.
q 1 Cor. viii. 8. Col. ii. 16, 17. Heb. xiii. 9.
r Is. xlv. 24. Jer. xxiii. 5, 6. Dan. ix. 24. Matt. vi. 33. 1 Cor. i. 30. 2 Cor. v. 21. Phil. iii. 9. 2 Pet. i. 1.
s v. 1—5. viii. 6. 15, 16. xv. 13. Is. lv. 12. lxi. 3. Acts ix. 31. xiii. 52. Gal. v. 22. Phil. ii. 1. iii. 3. iv. 4, 7. Col. i. 11. 1 Thes. i. 6. 1 Pet. i. 8.
t 4. vi. 22. xii. 11. xvi. 18. Mark xiii. 34. John xii. 26. 1 Cor. vii. 22. Gal. vi. 15, 16. Col. iii. 24. Tit. ii. 11—14.
u xii. 1, 2. Gen. iv. 7. Ec. ix. 7. Acts x. 35. Phil. iv. 18. 1 Tim. ii. 3. v. 4. 1 Pet. ii. 5. 20.
x 2 Cor. iv. 2. v. 11. vi. 4. viii. 21. 1 Thes. i. 3, 4. Jam. ii. 18—26. 1 Pet. iii. 16.
y xii. 18. Ps. xxxiv. 14. cxxxiii. 1. Matt. v. 9. Mark ix. 50. 2 Cor. xiii. 11. Eph. iv. 3—7. Phil. ii. 1—4. Col. iii. 12—15. Heb. xii. 14. Jam. iii. 13—18. 1 Pet. iii. 11.
z xv. 2. 1 Cor. x. 33. xiv. 12—17. 26. Eph. iv. 29. 1 Thes. v. 11, 12. 1 Tim. i. 4.
a See on 15.—Matt. xviii. 6. 1 Cor. vi. 12, 13. viii. 8. 13. x. 31.
b Eph. ii. 10. Phil. i. 6.
c 14. Matt. xv. 11. Acts x. 15. 1 Tim. iv. 3—5. Tit. i. 15.
d 15. 21. 1 Cor. viii. 9—12. x. 32, 33.
e 17. xv. 1, 2. 1 Cor. viii. 13.
f 13. Mal. ii. 8. Matt. xvi. 24. xviii. 7—10. Luke xvii. 1, 2. Phil. i. 10. Heb. xii. 13. Rev. ii. 14.
g 2. 5. 14. 22. Gal. vi. 1. Jam. iii. 13.
h vii. 15. 24. Acts xxiv. 16. 2 Cor. i. 12. 1 John iii. 21.
i 1 Cor. viii. 7.
* Or, *discerneth and putteth a difference between meats.*
k xiii. 2. 1 Cor. xi. 29—31. *Gr.* 1 Tit. i. 15. Heb. xi. 6.

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tinctions to be still in force, the meat which he ate, contrary to his judgment and conscience, would be unclean to him; and he therefore ought to abstain, till more fully satisfied. (*Marg. Ref.* h—k.—*Notes*, *Acts* x. 9—16. 1 *Cor.* viii. 7—13. 1 *Tim.* iv. 1—5.) Now, if a stronger and better informed believer induced his weaker brother, by his example and influence, to eat such things as his conscience protested against, and so to bring guilt and distress upon himself; it was obvious that he did not "walk charit-"ably," loving his brother as himself. For his conduct directly tended to the ruin of one, for whom Christ died; seeing it tempted him to sin, which naturally leads to condemnation. (*Marg. Ref.* l—n.—*Note*, *Jam.* i. 13—15.) This does not imply, that the weak brother would actually perish: but the contrast is made between *the love* of Christ to the weak believer, who shed his blood to save him; and *the want of love* in his stronger brother, who would not abridge himself of his indulgent meal, from regard to his welfare; but would rather prove an occasion of sin to him, and so hazard the loss of his soul, than restrain himself in the exercise of his Christian liberty!—Yet, had the apostles written in that exact systematical style, which some affect and require; they would scrupulously have avoided such language. (*Note*, 2 *Pet.* ii. 1—3.)—Christians ought then to be very careful not to use their liberty, which was good and valuable in itself, in so unguarded a manner, or with such bad effects, as might give occasion to its "being evil spoken of:" for the *privileges* of the kingdom of God, no more consisted in meats and drinks, than its *requirements* did: so that a believer, who would use his liberty, at any rate and at all events, laid as undue a stress on the indulgence of the new dispensation, as a Jewish convert did on the ceremonial distinctions of the old one. To stand justified before God, to be at peace with him, to possess peace in the heart and conscience, and to experience that pure joy, which the Holy Spirit communicates, are the great *privileges* of the kingdom of God: (*Notes*, *Matt.* iii. 2. vi. 33, 34:) and to walk by faith before him as a reconciled Father, in righteousness, and in cheerful holy obedience, according to the grand requirements of the moral law, by "the sanctification of the "Spirit," is the substance of the *duties* of the kingdom: and he, who in such things serves and obeys Christ, is "acceptable to God," and is approved before men to be a true believer; and should therefore be received as such by his brethren, without respect to difference of opinion or practice in more doubtful matters. (*Marg. Ref.* p, q.—*Note*, 1.)—To infer from hence, as some have incautiously done, that a peaceable exemplary Christian, who is not too rigid in his sentiments, or tinctured with bigotry, will generally be esteemed and loved by mankind; would imply a censure on Paul, on the other apostles, on the prophets, on the most eminent believers in every age, nay, on Christ himself, as if *they* had not been so candid and liberal as *we* ought to be: for we know what favour the world shewed them. But in fact the men of the church, and not those of the world, are exclusively meant.—'It evidences a cruel mind, to make 'greater account of food, than of a brother's salvation; 'which they do, who can endure to eat, when it causes a 'brother to offend, and so gives him occasion of turning 'aside from the gospel. ... We ought to copy the example 'of Christ, who, so far from destroying the weak for food, 'poured out his life for them.' *Beza.* (*Notes*, *Eph.* v. 1, 2. *Phil.* ii. 5—8. 1 *John* iii. 16, 17.)—*Grieved.* (15) 'The 'grief is that which arises from the consciousness of having acted amiss in conformity to the example of a su-'perior.' *Doddridge.*

A stumbling-block. (13) Προσκομμα. 20. See on ix. 32.—*An occasion to fall.*] Σκανδαλον. See on ix. 33. *Matt.* v. 29.—*I ... am persuaded.* (14) Πεπεισμαι. xv. 14. See on viii. 38.—*Unclean.*] "Common." *Marg.* Κοινον. See on *Mark* vii. 2.—*Charitably.* (15) Κατα αγαπην. "According to love."—*Acceptable.* (18) Ευαρεστος. See on xii. 1.—*Approved.*] Δοκιμος. xvi. 10. 1 *Cor.* xi. 19. 2 *Cor.* x. 18. xiii. 7. 2 *Tim.* ii. 15. Δοκιμη, v. 4. Αδοκιμος, i. 28. 1 *Cor.* ix. 27. 2 *Cor.* xiii. 6.

V. 19—23. The apostle proceeded to inculcate an assiduous and persevering attention to the interests of peace among Christians; and to all those things by which mutual edification might be promoted. (*Notes*, *Heb.* xii. 14. *Jam.* iii. 13—18.) Let then none of those, who understood their Christian liberty, allow their own indulgence in food to counteract "the work of God," in the

CHAP. XV.

In condescension to the weak, the strong ought to give up their own inclination, for the good of others, after the example of Christ, 1—3. All scriptures were written for our instruction, 4. The apostle prays for love and harmony among believers, in the worship of God, 5—7; shews that the scriptures foretell the union of Jews and Gentiles in the service of God; and subjoins a fervent prayer, 8—13. He exhorts the Christians at Rome, as the apostle of the gentiles, 14—16; and states his extensive labours and usefulness, 17—21. He avows his purpose of visiting Rome, in his way to Spain; desires their prayers in respect of his previous journey to Jerusalem, with the contributions of the gentile converts, 22—32; and again prays for them, 33.

conversion of the Jews, the success of the gospel, or the sanctification of believers; or to *destroy* any of his rational creatures. Indeed the apostle would have it known, as his decided judgment, (though he had been educated a Pharisee,) that all kinds of meats were alike pure in themselves: yet it would be evil for a man to eat them, when it had a direct tendency to seduce a weak brother into sin. (*Marg. Ref.* y—d.—*Notes*, 13—18. 1 *Tim.* iv. 1—5.) Nay, so much ought love to preponderate over all considerations of this kind, that it would be "good" and right, for a man to abstain wholly from flesh and wine, and every other indulgence, by which his brother might be tempted to sin, disquieted in his conscience, or weakened in his hope and the vigour of his obedience. (*Marg Ref.* e—g. —*Notes*, 1 *Cor.* viii. 7—13. ix. 13—23. x. 23—31.) So that those who had stronger faith, and assuredly believed they might lawfully eat any kind of food, should not make ostentation of it, or improperly seize on every occasion of acting according to it; but rather possess it as in the sight of God, who would know their uprightness, when others judged them on that account. Thus they ought to use their liberty with humility, caution, prudence, and self-denial; and without seeming to prefer themselves, or to despise their weaker brethren: and he would be a happy man, who was free from all doubt or self-condemnation, in those things which he allowed himself to do. But if any one *doubted* whether this or the other indulgence were lawful or not; and yet example, persuasion, or inclination prevailed with him to venture upon it; he would certainly commit a sin, for which his conscience would condemn him, and for which God would condemn him, if he did not repent of it. For, as he did it not "of faith," as he was not fully persuaded in his own mind, that he was allowed by the scripture to do it; he would be guilty of preferring his own inclination to the dictates of his conscience and the will of God, as he at the time supposed it to be.—In general, every action must be sinful, which is not done "of faith," as satisfied by our views of the word of truth, that we are acting according to the command or by the allowance of God, and may therefore consider ourselves to be in the way of his promised blessing. (*Marg. Ref.* g—i.—*Note*, *Col.* iii. 16, 17.)—It is obvious how groundless the scruples of some serious persons from this text, concerning the Lord's supper, must be: for the apostle's argument is about a subject entirely of another nature.

Let us follow. (19) Διωκωμεν. See on xii. 13.—*Things whereby one may edify another.*] Τα της οικοδομης της εις αλληλους. "Things of edification," &c. xv. 2. 1 *Cor.* xiv. 3. 5. 12. 26. 2 *Cor.* x. 8. xii. 19. xiii. 10. *Eph.* iv. 12. 29. —Οικοδομεω, xv. 20. Ab οικος, *domus*.—*Destroy.* (20) Καταλυε. *Matt.* v. 17. xxiv. 2. xxvi. 61. xxvii. 40, *et al.* Ex κατα, et λυω, *solvo*, *John* ii. 19.—*Offence.*] Προσκομματος. See on 13.—*It is good.* (21) Καλον. See on xii. 17.—*Stumbleth.*] Προσκοπτει. *Matt.* iv. 6. *John* xi. 9. See on ix. 32.—*Is offended.*] Σκανδαλιζεται. See on *Matt.* v. 29. Σκανδαλον, 13. —*Is made weak.*] Ασθενει. See on 1.—*Alloweth.* (22) Δοκιμαζει. 1 *Cor.* xvi. 3. *Gal.* vi. 4. *Phil.* i. 10. 1 *Thes.* ii. 4. See on i. 28.—*He that doubteth.* (23) "Discerneth," or "putteth a difference." *Marg.* Ο διακρινομενος. iv. 20. *Acts* x. 20. xi. 12. 1 *Cor.* xi. 29. 31. *Jam.* i. 6, *et al.*—*Is damned.*] Κατακεκριται. viii. 3. 34. *Mark* xvi. 16. 1 *Cor.* xi. 32. *Jam.* v. 9. His conduct, in that particular, has already been condemned by his own conscience. *Tit.* iii. 11.

PRACTICAL OBSERVATIONS.

V. 1—4.

It is of great importance for us to distinguish, between those who are "weak in faith," and such as are strangers or enemies to the faith: for we ought to receive and affectionately to cherish the former, but to beware of the latter and withdraw from them. It is, however, very difficult for us to bear properly with the mistakes, infirmities, and prejudices of our brethren; or to make due allowances for the weakness of natural capacity, the bias of bad education, or the effects of a partial and erroneous instruction, under their first religious impressions. We are all prone to make our own views the standard of truth, to deem things *certain*, which to others appear *doubtful*; to expect, by eager disputation, to bring men to see with our eyes: to perplex new converts with topicks which they cannot as yet understand; and to expect them at once to acquiesce in all those truths, which we have been learning for years. (*Notes*, *Mark* iv. 33, 34. *John* xvi. 12, 13. 1 *Cor.* iii. 1—3. *Heb.* v. 11—14.) So that, it is almost impracticable to prevail with those, to *receive* and hold communion with each other, who have been *received* by the Lord and enjoy communion with him! Thus some have been expelled by their brethren, or have separated from them: and contests or schisms have disgraced the church, grieved her best friends, and rejoiced her enemies: thus Christians have despised or condemned each other, about doubtful or unimportant matters, as if the very essence of faith and piety had been concerned! The distinctions between meats and days were at least as important, as many things which are now controverted among us; and it was far more certain on which side the truth was found. Yet men might be real Christians, who could not receive even the apostle's determination on the controversy. Surely then we should enlarge our candour, beyond those narrow limits which many would assign to it. And if we could demonstrate every tittle of our doctrine, and every part of our worship, to be scriptural; yet we ought not to despise or condemn a man, because he is not able to see the conclusiveness of our arguments: and if we must assume it as undeniable, that he is just as far mistaken, as he differs from us; we should at least treat him with that tenderness, which we

[a] iv. 20. 1 Cor. iv. 10. 2 Cor. xii. 10. Eph. vi. 10. 2 Tim. ii. 1. 1 John ii. 14. [b] xiv. 1. 1 Cor. ix. 22. xii 22—24. Gal. vi. 1, 2. 1 Thes. v. 14. [c] *See on* 3.

WE then that are [a] strong [b] ought to bear the infirmities of the weak, and not to [c] please ourselves.

2 Let every one of us [d] please *his* neighbour for *his* good to edification.

3 For even [e] Christ pleased not him-

[d] xiv. 19. 1 Cor. ix. 19—22. x. 24. 33. xi. 1. xiii. 5. Phil. ii. 4, 5. Tit. ii. 9, 10.

[e] Ps xl. 6—8. Matt. xxvi. 39. 42. John iv. 34. v. 30. vi. 38. viii. 29. xii. 27, 28. xiv. 30, 31. xv. 10. Phil. ii. 8.

shew to one, who wants an eye, a leg, or an arm. All who love the gospel ought to shun such persons as excite divisions among those, who appear to love Christ and hate sin: and such shibboleths, as tend to multiply, to perpetuate, or to exasperate them. (*Note, Judg.* xii. 1—7. *P. O.*) Let us then cease to despise or judge one another, especially about things which are not essential to salvation; let us beware, that we do not attempt to reject, or to cast down, those whom God has received and will uphold; or to judge and condemn his conscientious servants.

V. 5—12.

It behoves us, to remember our own unworthiness and proneness to err, and liability to be deceived through inattention, ignorance, prejudices, and corrupt passions, and the numerous instances, in which we have been entirely mistaken, when confident that we were in the right: and, endeavouring to be "fully persuaded" in our own minds about our conduct, as regulated according to the holy scriptures; let us leave others to the judgment of God. Thus, if some deem it expedient to observe a day, in commemoration of any of those great events which relate to our salvation, let them spend it in a holy manner to the glory of God: and if others judge it best not to observe such days, let them act with humble simplicity, in dissenting from the opinion and practice of their brethren. Then all may be done in a quiet, peaceable, thankful, and Christian manner; as it becomes those who profess neither "to live nor to die to themselves, but to him who died for "them and rose again;" and "ever liveth to be the Lord "both of the dead and of the living." Instead of censuring, reviling, deriding, or despising one another; let us all daily and diligently prepare to appear before the judgment-seat of Christ; as he has sworn, that "every knee "shall bow and every tongue shall confess to him." (*Notes, Matt.* xxiv. 45—51. *Luke* xii. 35—46. *Jam.* v. 9—11. 2 *Pet.* iii. 10—16.) We should therefore carefully judge ourselves, both as to our state and conduct; that our confession of Christ may at that solemn and important season be proved genuine, by the fruits of our grateful love, and devoted obedience to him.

V. 13—23.

While we shun superstitious scruples, and assert our Christian liberty, let us beware of spiritual pride and self-preference: and while we *pity* such as are yet harassed with groundless scruples, and held in bondage to uncommanded observances, let us be careful not to abuse our liberty, by an inexpedient use of things lawful, or by venturing upon such as are doubtful. Let us in all things consider what effects our conduct and example may have on others: and, though it may not be proper in every case to humour the scrupulosity of some persons; yet, when there is a probability of grieving, offending, or turning aside a weak believer, or of stumbling a hopeful enquirer; we should wave our liberty, if nothing, of far more importance than our own indulgence, call for the exercise of it. For surely, it cannot be an imitation of the love of Christ, who died for the weak as well as the strong, if we put any personal satisfaction, in competition with the spiritual good of our brethren. Verily it must be confessed that we are often very criminal in such matters: and thus our "good "comes to be evil spoken of," because we use lawful things in an uncharitable and selfish manner. But let us remember that both the comforts and the obedience of the gospel are alike superior to meats and drinks; and that both unite in "righteousness, peace, and joy in the Holy "Ghost:" and that, when we most highly value these spiritual privileges, and abound in these spiritual duties, we enjoy the greatest assurance that we are accepted by God, and best approve ourselves before men, to be real believers. Let us then follow after all those things, which tend to peace and mutual edification: let us study a holy indifference about the most lawful earthly enjoyments; and learn to renounce whatever comes in competition with the welfare of our brethren, the peace of the church, and the glory of God. Let us pray for deeper humility, and increasing promptitude in self-denial, that we may more regard our acceptance with God, and less desire the applause of men.—In every doubtful or indifferent matter, "happy is he, who condemneth not himself in the thing "which he alloweth." Numbers venture into places, and upon actions, against which their own consciences revolt: because they are induced by inclination; or emboldened by the example of those, who on some account have obtained the reputation of pious men. But whether the things themselves be lawful or not; as they cannot "do "them in faith," as they hesitate concerning the lawfulness of them, and as they cannot heartily pray for the presence and blessing of God in them; they are condemned for indulging themselves in a doubtful case. But few are so happy, as to be quite free from self-condemnation in every thing which they allow: a sound judgment, a simple heart, a tender conscience, and habitual self-denial, are necessary for the enjoyment of this comfort: and most of us see frequent cause to condemn ourselves in this respect, and, by daily repentance, faith, and prayer, to deprecate the merited condemnation of our God. (*Notes*, 1 *Cor.* vi. 12—17. viii. 7—13. x. 23—28. 1 *John* iii. 18—24.)

NOTES.

CHAP. XV. V. 1—3. The apostle here proceeds with the argument of the preceding chapter. He admits that those who knew their liberty, in respect of the distinctions of meats and days, were generally "strong" in faith, as well as sound in judgment, compared with their more scrupulous brethren. But, for that reason, those "who "were strong," ought not only to "bear with the infirmi-"ties of the weak," who were not able to rise superior to them; and not to despise them: but even to *bear* their infirmities, by patiently submitting to self-denial on their

self: but, as it is written, [f] The reproaches of them that reproached thee fell on me.

4 For [g] whatsoever things were written aforetime were written for our learning; [h] that we through patience and comfort of the scriptures might have hope.

5 Now [i] the God of patience [k] and consolation [l] grant you to be likeminded one toward another, [*] according to Christ Jesus:

6 That ye may [m] with one mind *and* one mouth glorify God, even [n] the Father of our Lord Jesus Christ.

7 Wherefore [o] receive ye one another, [p] as Christ also received us [q] to the glory of God.

8 Now [r] I say that [s] Jesus Christ was a minister of the circumcision [t] for the truth of God, to confirm the promises *made* unto the fathers:

9 And [u] that the Gentiles might glo-

f Ps. lxix. 9. 20. lxxxix. 50, 51. Matt. x. 25. John xv. 24.
g iv. 23, 24. 1 Cor. ix. 9, 10. x. 11. 2 Tim. iii. 16, 17. 2 Pet. i. 20, 21.
h v. 3—5. viii. 24, 25. xii. 12. Ps. cxix. 81—83. Heb. vi. 10—19. x. 35, 36. Jam. v. 7—11. 1 Pet. i. 13.
i 13. Ex. xxxiv. 6. Ps. lxxxvi. 15. 1 Pet. iii. 20. 2 Pet. iii. 9. 15.
k 2 Cor. i. 3, 4. vii. 6.
l xii. 16. 2 Chr. xxx. 12. Jer. xxxii. 39. Ez. xi. 19. Acts iv. 32. 1 Cor. i. 10. 2 Cor. xiii. 11. Phil. i. 27. ii. 2. iv. 2. 1 Pet. iii. 8.
* Or, *after the example of.* 5. Eph. v. 2. Phil. ii. 4, 5.
m 9—11. Zeph. iii. 9. Zech. xiii. 9. Acts iv. 24.
n John x. 29, 30. xx. 17. 2 Cor. i. 3. xi. 31. Eph. i. 3. 1 Pet. i. 3.
o xiv. 1—3. Matt. x. 40. Mark ix. 37. Luke ix. 48.
p Matt. xi. 28—30. Luke xv. 2 John vi. 37. xiii. 34.
q 9. Eph. i. 6—8. 12. 18. 2 Thes. i. 10—12.
r iii. 26. 1 Cor. i. 12. x. 19. 29. xv. 50.
s ix. 4, 5. Matt. xv. 24. xx. 28. John i. 11. Acts iii. 25, 26. xiii. 46. Gal. iv. 4, 5.
t iii. 3. Ps. xcviii. 2, 3. Mic. vii. 20. Luke i. 54—56. 70—73. 2 Cor. i. 20.
u 16. ix. 23, 24. xi. 22. 30. Is. xxiv. 15, 16. John x. 16. Eph. ii. 12—22. iii. 1—8. 1 Pet. ii. 9, 10.

account, and meekly enduring their uncharitable censures; while they persevered in endeavours to promote their welfare, and to maintain a peaceful communion with them. They should act, as those who travel in a company; when those, who are strong and healthy, pay peculiar attention to the sick and feeble, carrying their burdens, waiting for them, and inviting them to lean upon their arms. So that, instead of pleasing and gratifying themselves, in the indulgent use of their liberty, or giving way to pride, self-will, or resentment; they ought readily to recede from their own inclinations, in order to "please their neighbour," as far as could conduce to his good, or to mutual edification, by obviating his prejudices and gaining upon his affections. (*Marg. Ref.* a—d.—*Note, Gal.* vi. 1—5.) Thus Christ, from love to sinners, renounced his own ease, comfort, and reputation; (*Marg. Ref.* e.—*Notes, Matt.* xx. 24—28. *John* xiii. 12—17. *Phil.* ii. 5—8;) exposed himself to the reproach and revilings of the enemies of God; and lived, in this polluted miserable world, exposed to contempt, calumnies, and persecutions, till he finished his sufferings by the ignominious death of the cross, amidst the insults of his embittered murderers: according as it had been predicted of him by David. (*Notes, Ps.* lxix. 8, 9. 16—21.)—*The reproaches*, &c. (3) 'How inexpressible 'a grief and burden the sight of so much wickedness must 'have been to so pure and holy a mind, as that of our 'Lord, it is impossible for us fully to conceive: but were 'we more like him, we might, and we certainly should, 'enter more into it, than we generally do.' *Doddridge.* (*Note, Heb.* ii. 16—18.)—The quotation is from the LXX, which exactly translates the Hebrew. (*Ps.* lxix. 9.)

That are strong. (1) Οι δυναλοι. *Acts* xviii. 24.—*To bear.*] Βασαζειν. *Matt.* xx. 12. *Gal.* v. 10. vi. 2. 5, *et al.*—*The infirmities.*] Τα ασθενηματα. Here only: ασθενεω. See on xiv. 1.—*Of the weak.*] Των αδυνατων. *Acts* xiv. 16. See on viii. 4. Ex α priv. et δυνατος.—*For edification.* (2) Προς οικοδομην. See on xiv. 19.

V. 4—7. The apostle took occasion from the preceding quotation, to remind the Christians at Rome, that the whole of the ancient scriptures had been written for "*their* "instruction," as much as for that of those to whom they were first delivered: whether they contained types and predictions of Christ, or gracious promises, precepts, admonitions, or examples: in order that, by patiently cleaving to the Lord in faith and holy obedience, amidst all their trials and temptations; and by taking comfort from the daily perusal of the scriptures; they might possess a joyful hope of heaven, notwithstanding past sins and present manifold defects, as well as many and grievous trials. (*Marg. Ref.* g, h.—*Notes*, 1 *Cor.* x. 11, 12. 2 *Tim.* iii. 14—17. *Heb.* vi. 16—20. xiii. 5, 6. 2 *Pet.* i. 19—21.) He therefore prayed for them, to the "God of patience and "consolation," who is infinitely patient and long-suffering towards men, who commands them in like manner to bear with one another, and who is the Author and Giver of patience and persevering constancy in well doing to his people, and the Source of all their consolations, that he would render his exhortations effectual; and grant them to be of one judgment and one heart, disposed to entire harmony and affection, and full of disinterested love and compassion for each other, after the example of Christ, and according to his commands. That so nothing might hinder them from joining, as "with one mind and one "mouth," in the worship of God, in glorifying him for his mercies, and adoring his perfections, as "the Father "of our Lord Jesus Christ;" who is approached by sinners, through his beloved Son, and is become their reconciled Father in him. (*Marg. Ref.* i—n.—*Notes*, xii. 14—16, *v.* 16. *Jer.* xxxii. 39—41. *Zeph.* iii. 9, 10. *Acts* iv. 32—35, *v.* 32.) And, he again exhorted them to lay aside prejudices and disputes, and to receive one another as brethren, without regarding the distinctions of Jew and Gentile, or differences of opinion on subordinate matters: even as Christ had received them, without making exceptions to any of them; that God might be glorified in their salvation, as he would also be in their mutual love and harmony. (*Marg. Ref.* o—q.—*Notes*, xiv. 1. 1 *Cor.* i. 10—16. *Eph.* iv. 1—6. *Phil.* i. 27—30. ii. 1—4.)

Were written aforetime. (4) Προεγραφη. *Gal.* iii. 1. *Eph.* iii. 4. *Jude* 4.—*Learning.*] Διδασκαλιαν. *Matt.* xv. 9. *Eph.* iv. 14. *Col.* ii. 22. 1 *Tim.* i. 10. iv. 1. 6. 10. vi. 1. 3. 2 *Tim.* iii. 10. 16. iv. 3. *Tit.* i. 9. ii. 1. 7. 10. Διδασκω, *doceo.*—*Through patience and comfort: ... hope.*] Δια της υπομονης και της παρακλησεως· ... την ελπιδα.—"The patience and the "consolation of the scriptures, might have the hope." (5) Υπομονη. See on ii. 4. Παρακλησις, xii. 8. *Acts* xiii. 15. 1 *Cor.* xiv. 3. 1 *Tim.* iv. 13, *et al.* Ελπις, v. 5. 1 *John* iii. 3.—*God, even the Father*, (6) Τον Θεον και Πατερα. "The "God and Father, &c." 2 *Cor.* i. 3.—*Receive*, &c. (7) Προσλαμβανεσθε. See on xiv. 1. "As Christ also received "us."—"God hath received him." xiv. 3.

V. 8—13. In order to unite Jews and Gentiles in one church, and conciliate them to each other, Jesus Christ assumed his human nature among the Jews; he was

rify God for *his* mercy; as it is written, [z] For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, [y] Rejoice, ye Gentiles, with his people.

11 And again, [x] Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, [a] There shall be a root of Jesse, [b] and he that shall rise to reign over the Gentiles; [c] in him shall the Gentiles trust.

13 Now [d] the God of hope [e] fill you with all joy and peace in believing, that ye may [f] abound in hope, through the power of the Holy Ghost.

14 ¶ And [g] I myself also am persuaded of you, my brethren, that ye also are [h] full of goodness, filled with all knowledge, [i] able also to admonish one another.

15 Nevertheless, brethren, [k] I have written the more boldly unto you in some sort, [l] as putting you in mind,

z 2 Sam. xxii. 50. Ps. xviii 49.
y Deut. xxxii. 43. Ps. lxvi. 1—4. lxvii. 3, 4. lxviii. 32. xcvii. 1. xcviii. 3, 4. cxxxviii. 4, 5. Is xxiv. 14—16. xlii. 10—12.
x Ps. cxvii. 1.
a Is. xi. 1. 10. Rev. v. 5. xxii. 16.
b Gen. xlix. 10. Ps. ii. 4—12. xxii. 27, 28. lxxii. 8—10. 17. Is xlii. 1—4. xlix. 6. Dan. ii. 44. vii. 14. Mic. iv. 1—3. v. 4.
c Jer. xvi. 19. xvii. 5—7. Matt. xii. 21. 1 Cor. xv. 19. Eph. i. 12, 13. 2 Tim. i. 12. *Marg.* 1 Pet. i. 21.
d 5. Jer. xiv. 8. Joel iii. 16. 1 Tim. i. 1.
e xlv. 17. Is. lv. 12. John xiv. 1. 27. Gal. v. 22. Eph. i. 2. v. 18, 19. 2 Thes. ii. 16, 17. 1 Pet. i. 8.
f v. 4. 5. xii. 12. 2 Cor. ix. 8. Heb. vi. 11.
g Phil. i. 7. 2 Tim. i. 5. Philem. 21. Heb. vi. 9. 2 Pet. i. 12. 1 John ii. 21.
h Phil. i. 11. Col. i. 8—10. 2 Pet. i. 5—8.
i Col. iii. 16. 1 Thes. v. 11. 14. Tit. ii. 3, 4. Heb. v. 12. x. 24, 25. Jude 20—23.
k Heb. xiii. 22. 1 Pet. v. 12. 1 John ii. 12—14. v. 13. Jude 3—5.
l 1 Tim. iv. 6. 2 Tim. i. 6. ii. 14. Tit. iii. 1. iii. 1, 2.

"made under the law," and was circumcised: and he exercised his personal ministry with unwearied labour and self-denial among circumcised persons; and he commanded his apostles to preach the gospel to the Jews, in the first place. Thus he fulfilled the predictions and promises, delivered to the fathers of that nation: the Gentile converts could therefore have no plausible excuse for despising them. (*Marg. Ref.* r—t.—*Notes*, ix. 4, 5. *Matt.* xv. 25—28. *Luke* i. 46—55. 67—79. xxiv. 44—49. *Acts* iii. 24—26. *Eph.* ii. 14—18.)—On the other hand, after the ascension of Christ, the gospel had, by his command, been extensively preached among the Gentiles, and with very great success; that they also might "glorify God for his mercy," as it had been expressly predicted by several of the ancient prophets. (*Marg. Ref.* u—c.—*Notes*, *Deut.* xxxii. 43. *Ps.* xviii. 49. cxvii. *Is.* xi. 10.) So that the Jewish converts could have no reason to exclude or shun the Gentiles, whether they regarded the will of their ascended Lord, or the prophecies of the scripture. Indeed Isaiah had expressly stated, that the Gentiles would trust, or *hope*, in that Messiah, who should arise to reign over them: (*Notes*, *Eph.* i. 9—14. 1 *Pet.* i. 17—21:) and hence the apostle took occasion to pray, that God, the Author and Object of hope, would fill them with abundance of all spiritual joy and peace, by enabling them simply to believe in him, as revealed in his beloved Son, and relying on his gracious promises; that so they might attain to an assured, abiding, realizing, and anticipating hope of eternal life, through the sanctifying and comforting energy of the Holy Spirit. (*Marg. Ref.* d—f.—*Notes*, v. 1—5. *Gal.* v. 22—26. 2 *Thes.* ii. 16, 17.)—*Rejoice*, &c. (10) 'The Hebrew interpreters 'render the original, (*Deut.* xxxii. 43,) "Celebrate, O ye '"nations, his people." ...Certainly the nations could 'not cordially extol the people as happy and blessed; un-'less, affected with their felicity, they acknowledged and 'worshipped the same God. ...The apostle, as it were, 'seals all his preceding exhortations with prayers; that 'the Lord would bestow on them the things which he 'commanded.' *Beza.*—*For this cause*, &c. (9) From the LXX, and accord to the Hebrew. (2 *Sam.* xxii. 50. *Ps.* xviii. 49.)—*Rejoice*, &c. (10) From the Hebrew: the Sept. has, 'Rejoice, ye heavens with him.' (*Deut.* xxxii. 43.) —*Praise the Lord*, &c. (11) Nearly from the Sept. which accords to the Hebrew. (*Ps.* cxvii. 1.)—*There will be*, &c. (12) Nearer to the Sept. than the Hebrew. (*Is.* xi. 10.) 'That which is out of the Hebrew rightly rendered, "for 'an ensign," is by the Greek translators rendered,... '"to bear rule:" because it is the office of the king to 'defend, and by arms to protect, his people.' *Hammond.*

A minister. (8) Διακονον. xiii. 4. *Note*, *Matt.* xx. 24—28.—*To confirm.*] Εις το βεβαιωσαι. See on *Mark* xvi. 20.—*I will confess.* (9) Εξομολογησομαι. xiv. 11. See on *Matt.* xi. 25.—*Sing.*] Ψαλω. 1 *Cor.* xiv. 15. *Eph.* v. 19. *Jam.* v. 13.—2 *Sam.* xxii. 50, *et al. Sept.* Hence Ψαλμος, a *psalm*.—*Rejoice.* (10) Ευφρανθητε. See on *Luke* xii. 19.—*Trust.* (12) Ελπισιν. 24. *Matt.* xii. 21. *John* v. 45.—*Is.* xi. 10. *Sept.*—*The God of hope.* (13) Ὁ Θεος της ελπιδος. 12. So, Ὁ Θεος της ὑπομονης και της παρακλησεως, 7.

V. 14—17. The apostle, being about to conclude his epistle, shews the Romans on what grounds he, who had never seen them, had been induced to address them in so earnest and copious a manner. This did not arise from any doubt that he entertained concerning them: for he was persuaded, that they were so replete with that "goodness," that kind and affectionate spirit, which he had inculcated, as well as with knowledge in every part of the gospel, as to be able to "admonish one another," without other assistance. Nevertheless he had written with the more confidence to them, on several most important subjects, to put them in remembrance of their duties and their dangers; (*Note*, 2 *Pet.* i. 12—15;) because God had peculiarly favoured him, in appointing him to be the apostle and the minister of Christ to the Gentiles. (*Marg. Ref.* g—l.—*Notes*, i. 5—7. xi. 11—15. *Acts* ix. 15, 16. *Gal.* ii. 6—10. *Eph.* iii. 8.) His special ministry required him to preach the gospel among the Gentiles in general, and to superintend their affairs, (as the priest among the Jews used to do the sacrifice, or the burning of incense,) in order that their persons, and services, might be presented to God in an acceptable manner, by the hands of the great high Priest within the veil, being sanctified by the gifts and graces of the Holy Spirit; and he therefore thought himself called on to attempt this service towards them also. (*Marg. Ref.* m—q.—*Notes*, xii. 1. *Is.* lxvi. 19—23. *Phil.* ii. 14—18.) For in this important trust he had some ground of glorying; not in himself, but in the unmerited and rich favour of Jesus Christ towards him; not in carnal things, but in those which pertained to God and his worship. (*Marg. Ref.* r.)

Goodness. (14) Αγαθωσυνης. *Gal.* v. 22. *Eph.* v. 9. 2 *Thes.* i. 11.—*To admonish.*] Νουθετειν. *Acts* xx. 31. 1 *Cor.* iv. 14. *Col.* i. 28. iii. 16. 1 *Thes.* v. 12. 14. 2 *Thes.* iii. 15. Ex ins.

m i. 5. xii. 3. 6. 1 Cor. iii. 10. xv. 10. Gal. i. 15, 16. ii. 9. Eph. iii. 7, 8. 1 Tim. i. 11—14. 1 Pet. iv. 10. 11. 2 Pet. iii. 15.

m because of the grace that is given to me of God,

n 18 xi. 13. Acts ix. 15. xiii. 2. xxii. 21. xxvi. 17, 18. 1 Cor. iii. 5. iv. 1. 2 Cor. v. 20. xi. 23. Gal. ii. 7, 8. Eph. iii. 1. 1 Tim. ii 7. 2 Tim. i. 11.

16 That n I should be the minister of Jesus Christ to the Gentiles, o ministering the gospel of God, that p the * offering up of the Gentiles might be acceptable, q being sanctified by the Holy Ghost.

o 29. i. 1. Acts xx. 24. Gal. iii. 5. 1 Thes. ii. 2. 9. 1 Tim. i. 11. 1 Pet. i. 12.

p xii. 1, 2. Is. lxvi. 19, 20. 2 Cor. viii. 5. Phil. ii. 17. iv. 18. Heb. xiii. 16. 1 Pet. ii. 5.

* Or, sacrificing.

q v. 5 viii. 26, 27. 1 Cor. vi. 19. Eph. ii. 18. 22. 1 Thes. v. 23.

17 I have therefore, r whereof I may glory through Jesus Christ s in those things which pertain to God.

r iv. 2. 2 Cor. ii. 14—16. iii. 4—6. vii. 4. xi. 16—30. xii. 11.

s Heb. v. 1.

18 For t I will not dare to speak of any of those things u which Christ hath not wrought by me, x to make the Gentiles obedient, y by word and deed,

t Prov. xxv. 14. 2 Cor. x. 13—18. xi. 31. xii. 6. Jude 9.

u Mark xvi. 20. Acts xiv. 27. xv. 4. 12. xxi. 19. 1 Cor. iii. 6—9. 2 Cor. iii. 1—3. vi. 1.

19 Through z mighty signs and wonders, a by the power of the Spirit of God; b so that from Jerusalem, and round about unto Illyricum, I have c fully preached the gospel of Christ.

x i. 5. vi. 17. xvi. 26. Matt xxviii. 18—20. Acts xxvi. 20. 2 Cor. x. 4, 5. Heb. v. 9. xi. 8.

y Col. iii. 17. 2 Thes. ii. 17. Jam. i. 22. 1 John iii. 18.

20 Yea, d so have I strived to preach the gospel, not where Christ was

z Acts xiv. 10. xv. 12. xvi. 18. xix. 11, 12. 1 Cor. xii. 4—11.

2 Cor. xii. 12. Gal. iii. 5. Heb. ii. 4. a Matt. xii. 28. Acts i. 8. 1 Pet. i. 12. b 24. Acts ix. 28, 29. xiii. 4, 5. 14. 51. xiv. 6. 20, 21. 25. xvi. 6—12. xvii. 10. 15. xviii. 1. 19. xix. 1. xx. 2, 3. 6. c Acts xx. 20. Col. i. 25. 2 Tim. iv. 17. d 2 Cor. x. 14—16.

mens, et τιθημι, *pono*.—*The more boldly.* (15) Τολμηροτερον. Here only. Τολμαω, 18.—*In some sort.*] Απο μερους. 24. xi. 25.—*Putting you in mind.*] Επαναμιμνησκων. Here only: ex επι, et αναμιμνησκω, 1 *Cor.* iv. 17.—*The minister.* (16) Λειτουργον. See on xiii. 6.—*Ministering.*] Ἱερουργουντα. Here only. Ex ιερευς, *sacerdos*, et εργον, *opus*.—*The offering up.*] "The sacrificing." *Marg.* Ἡ προσφορα. *Acts* xxi. 26. xxiv. 17. *Eph.* v. 2. *Heb.* x. 5. 8. 10. 14. 18.—*Ps.* xl. 6. *Sept.*—*Acceptable.*] Ευπροσδεκτος. 31. 2 *Cor.* vi. 2. viii. 12. 1 *Pet.* ii. 5. Ex ευ, *bene*, et προσδεχομαι, *Luke* xv. 2.

V. 18—21. The apostle's success had corresponded to the importance of the trust delegated to him. He would not dare to speak of what "Christ had not wrought by him," in bringing the heathen nations to obey the truth, "by "word and deed." It seems that some teachers were forward to do this: but he would not venture to do himself, what he condemned as folly and sin in other men. (*Marg. Ref.* t—x.—*Notes*, 2 *Cor.* x. 12—16.) What had been done was entirely the work of Christ; but he had chosen to make use of him as his instrument. "Christ "hath wrought by me." (*Notes*, *Mark* xvi. 19, 20. *Acts* xv. 12. 1 *Cor.* iii. 4—9.) In other places it is said, "God "wrought by him:" here "Christ wrought by him." His preaching had been attended with extraordinary miracles, wrought "by the power of the Holy Spirit," whose divine agency had also disposed the hearts of the hearers to embrace the gospel. So that from Jerusalem, in a very extensive circle of several thousands of miles, even to Illyricum on the borders of Italy, he "had fully preached the "gospel of Christ," and instructed large multitudes, with great accuracy in that holy doctrine. (*Marg. Ref.* z—c.) Indeed it had been his *ambition* to carry the glad tidings of salvation to those, who had not before heard of Christ; and thus, to face the dangers and hardships of making the first assault on the kingdom of Satan, in every place. Nor was he disposed, in general, to "build on the foundation" laid by other ministers, who were competent to carry on the work which they had happily begun; but rather to fulfil the scripture, which foretold, that many nations and rulers would see and understand those things, which they had before been strangers to. (*Notes*, *Is.* lii. 13—15. 1 *Cor.* iii. 10—15.)—'Probably, in mentioning this, he may 'glance on those false apostles, who crept into churches 'which he had planted, and endeavoured to establish their 'own reputation and influence there, by alienating the 'hearts of his own converts from him, their spiritual father: 'while, like some in our own days,... they built on his 'grand and noble foundation, an edifice of wood, and hay, 'and stubble. 1 *Cor.* iii. 12.' *Doddridge.*—*By word and deed.* (18) 'By the manner, in which he hath enabled me 'to speak, and the things which he hath strengthened me 'to perform.' *Ibid.* As there is no preposition in the Greek, the clause may be rendered, "In word and deed," and applied, as above, to the obedience of the gentiles: and this seems better to accord with the general language of scripture. (*Marg. Ref.* y.)—*Unto Illyricum.* (19) 'I do 'not think, that these words necessarily import, that St. 'Paul had penetrated into Illyricum;... but rather that he 'had come to the confines of Illyricum; and that these 'confines were the external boundary of his travels. ... 'Illyricum adjoins unto Macedonia; measuring from Jerusalem towards Rome, it lies close behind it. If therefore 'St. Paul traversed the whole country of Macedonia, the 'route would necessarily bring him to the confines of Illyricum. Now the account of St. Paul's second visit to 'the peninsula of Greece is contained in these words. '"He departed for to go into Macedonia, and *when he* '"*had gone over those parts*, and had given them much '"exhortation, he came into Greece." This account allows, or rather leads us to suppose, that St. Paul, in 'going over Macedonia,... had passed so far to the west, 'as to come into those parts of the country, which were 'contiguous to Illyricum, if he did not enter into Illyricum itself. The history and the epistle therefore so far 'agree; and the agreement is much strengthened by a 'coincidence of *time*. At the time when this epistle was 'written, St. Paul might say, in conformity to the history, 'that he had come unto Illyricum: much before this time 'he could not have said so; for upon his former journey 'into Macedonia, his route is laid down, from the time of 'his landing at Philippi, to his sailing from Corinth;... 'which confines him to the eastern side of the peninsula, 'and therefore keeps him all the while at a considerable 'distance from Illyricum.' *Paley.*—*To whom he*, &c. (21) From the Sept. which accords to the Hebrew. *Is.* lii. 15.

I will not dare. (18) Ου τολμησω. *Matt.* xxii. 46. *Mark* xv. 43. *Acts* v. 13. *Phil.* i. 14. *Jude* 9.—*To make ... obedient.*] Εις υπακοην. xvi. 26. See on i. 5.—*Round about.* (19) Κυκλῳ. *Mark* iii. 34. vi. 6. *Luke* ix. 12. *Rev.* iv. 6. vii. 11.—*I have fully preached.*] Με πεπληρωκεναι. viii. 3. "Have fulfilled, &c." viz. the great object of my apostolical office.—*Strived.* (20) Φιλοτιμουμενον. 2 *Cor.* v. 9.

named, lest I should [e] build upon another man's foundation:

21 But as it is written, [f] To whom he was not spoken of, they shall see; and they that have not heard, shall understand.

22 For which cause also [g] I have been [*] much hindered from coming to you.

23 But now having no more place in these parts, [h] and having a great desire these many years to come unto you;

24 Whensoever [i] I take my journey into Spain, I will come to you; for I trust to see you in my journey, [k] and to be brought on my way thitherward by you, [l] if first I be somewhat filled [†] with your *company*.

25 But now [m] I go unto Jerusalem, to minister unto the saints.

26 For [n] it hath pleased them of Macedonia and Achaia to make a certain contribution, for [o] the poor saints which are at Jerusalem.

27 It hath pleased them verily; [p] and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, [q] and have sealed to them this fruit, [r] I will come by you into Spain.

29 And I am sure that when I come unto you, I shall come [s] in the fulness of the blessing of the gospel of Christ.

e 1 Cor. iii. 8—15. Eph. ii. 20—22.
f Is. lii. 15. lxv. 1.
g i. 13. 1 Thes. ii. 18.
* Or, *many ways*, or, *oftentimes*.
h 32. i. 10—12. 1 Thes. iii. 10. 2 Tim. i. 4.
i 23. Acts xix. 21.
k Acts xv. 3. xxi. 5. 2 Cor. i. 16.
l i. 12. 1 Cor. xvi. 5—7.
† Gr. *with you*. 32.
m 25—31. Acts xviii. 21. xix. 21. xx. 16. 22. xxiv. 17. 1 Cor. xvi. 1—3. Gal. ii. 10.
n Acts xi. 27—30. 2 Cor. viii. ix. Gal. vi. 6—10.
o Prov. xiv. 21. 31. xvii. 5. Zech. xi. 7. 11. Matt. xxv. 40. xxvi. 11. Luke vi 20. xiv. 13. 1 Cor. xvi. 15. 2 Cor. ix. 12. Philem. 5. Jam. ii. 5, 6.
p xi. 17. 1 Cor. ix. 11. Gal. vi. 6. Philem. 19.
q Phil. iv. 17. Col. i. 6.
r 24. Prov. xix. 21. Lam. iii. 37. Jam. iv. 13—15.
s i. 11. Ps. xvi. 11. Ez. xxxiv. 26. Eph. i. 3. iii. 8. 19. iv. 13.

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1 *Thes.* iv. 11. A φιλοτιμος, *honoris cupidus;* quod ex φιλεω, *amo*, et τιμη, *honor*. 'It signifieth a high ambition to 'preach the gospel.' *Leigh.* The apostle's was indeed a noble ambition.—*Was named.*] Ωνομασθη. *Acts* xix. 13. 1 *Cor.* v. 1. 11. *Eph.* i. 21. iii. 15. v. 3. 2 *Tim.* ii. 19.

V. 22—29. As the Romans were already favoured with the gospel, it did not accord with the apostle's plan to leave his more urgent employment to go among them: and this with other reasons, had long "hindered" him from visiting them. But, as he had now brought the churches which he had planted, to establishment in the faith; and as he had no immediate call to any new scene of action, in the parts where he had before laboured; so he purposed to gratify the strong desire, which he had for many years experienced, of going to Rome. (*Marg. Ref.* g, h.—*Note*, i. 8—15.) But he also purposed a journey into Spain, a large country still much further to the west, where probably the gospel had not at that time been preached. In his way he designed to stay for a time at Rome; and when he had in part satisfied his affectionate desire of communing with the believers there, he expected they would help him forward toward Spain.—'"In some '"degree:" for I know, that if I were to indulge my 'own affection for you, my visit would be much longer, 'than the views of duty elsewhere will permit.' *Doddridge.* (*Marg.* and *Marg. Ref.* i—l.) But, in the mean time, he must take a long journey in the opposite direction, in order to perform an important service to the poor Christians at Jerusalem, for whom the Gentile converts had raised a liberal contribution. (*Marg. Ref.* m—o.—*Notes*, *Acts* xxiv. 17—21. 1 *Cor.* xvi. 1, 2. 2 *Cor.* viii. ix.) This they had done willingly: but indeed they were "debtors to them" to a very great amount. For the Jewish preachers had first carried the gospel among them; and the primitive believers at Jerusalem had impoverished themselves in promoting that doctrine, the blessing of which they now shared with the Gentiles. (*Notes*, *Acts* ii. 44—47. iv. 32—37. xi. 27—30.) It was, therefore, the bounden duty of the Gentile converts to communicate to the Jewish Christians, of their temporal abundance. (*Note*, 2 *Cor.* ix. 6—12.) When therefore he had performed this service, and had affixed his seal, as it were, to this good fruit produced by the Gentiles, in order to conciliate the minds of their Jewish brethren; he intended to pass by Rome to Spain. (*Marg. Ref.* s.) And whenever he should be permitted to come to them, he knew, and was confident, that he should be employed to communicate to them, an abundant supply of those spiritual gifts, consolations, and blessings, which are conveyed to sinners by "the gospel of Christ:" so that they would certainly be edified, established, comforted, and increased in numbers, by his coming, his preaching, and the miraculous powers which he should be employed to impart to them. (*Marg. Ref.* s.)—Thus the apostle never lost sight of his object, or let slip any opportunity, of inculcating mutual love between the Jewish and Gentile converts.—It is not known, whether the apostle ever accomplished his intended journey into Spain. But as Clement, writing from Rome, in the first century, said that he preached...'to the utmost bounds of the west;' it is most probable that he did. He, however, went to Rome in a far different manner than he had proposed. (*Notes*, *Acts* xxi—xxviii.)—*I go unto Jerusalem.* (25.) 'Here at length...but fetched from three different writings, 'we have obtained the several circumstances,...which the 'epistle to the Romans brings together; viz. a contribu-'tion in Achaia for the Christians at Jerusalem; a contri-'bution in Macedonia for the same purpose; and an ap-'proaching journey of St. Paul to Jerusalem. We have 'these circumstances, each by some hint in the passage in 'which it is mentioned, or by the date of the writing in 'which the passage occurs, fixed to a particular time; and 'we have that time, turning out, upon examination, to be 'in all *the same;* namely, towards the close of St. Paul's 'second visit to the peninsula of Greece.' *Paley.*—This fixes the writing of this epistle to a particular part of the narrative of the apostle's labours: but there is some difficulty, in determining in what year those events took place. Some date them A. D. 58, others A. D. 60, or 61.

I have been...hindered. (22) Ενεκοπτομην. *Acts* xxiv. 4. *Gal.* v. 7. 1 *Thes.* ii. 18. 1 *Pet.* iii. 7. Ex εν, et κοπτω, *Matt.*

30 Now I beseech you, brethren, [t] for the Lord Jesus Christ's sake, [u] and for the love of the Spirit, [x] that ye strive together with me in *your* prayers to God for me;

31 That [y] I may be delivered from them that [*] do not believe in Judea; and that my service which *I have* for Jerusalem, may be [a] accepted of the saints;

32 That [b] I may come unto you with joy [c] by the will of God, [d] and may with you be refreshed.

33 Now [e] the God of peace [f] *be* with you all. Amen.

t 2 Cor. iv. 5. 11. xii. 10. 1 Tim. vi. 13, 14. 2 Tim. iv. 1.
u Ps. cxliii. 10. Phil. ii. 1.
x Gen. xxxii. 24—29. 2 Cor. i. 11. Eph. vi. 19, 20. Col. ii. 1. 2. iv. 12, 13. 1 Thes. v. 25. 2 Thes. iii. 1.
y Acts xxi. 27—31. xxii. 24. xxiii. 12—24. xxiv. 1—9. xxv. 2, 3. 24. 1 Thes. ii. 15, 16.
* Or, *are disobedient.*
a Acts xxi. 17—26.
b 23, 24. i. 10—13. Acts xxvii. 1. 41—43. xxviii. 15, 16. 30, 31 Phil. i. 12—14
c Acts xviii. 21. 1 Cor. iv. 19. Jam. iv. 15.
d Prov. xxv. 13. 1 Cor. xvi. 18. 2 Cor. vii. 13. 1 Thes. iii. 6—10. 2 Tim. i. 16. Philem. 7. 20.
e xvi. 20. 1 Cor. xiv. 33. 2 Cor. v. 19, 20. xiii. 11. Phil. iv. 9. 1 Thes. v. 23. 2 Thes. iii. 16. Heb. xiii. 20.
f xvi. 24. Ruth ii. 4. Matt. i. 23. xxviii. 20. 2 Cor. xiii. 14. 2 Tim. iv. 22.

xxi. 8.—*Much.*] "Many ways," or "often times." *Marg.* Τα πολλα.—*In these parts.* (23) Εν τοις κλιμασι τουτοις. 2 *Cor.* xi. 10. *Gal.* i. 21. *Clima.* A κλινω, *inclino.*—*A great desire.*] Επιποθιαν. Here only. Επιποθησις, 2 *Cor.* vii. 7. Επιποθητος, *Phil.* iv. 1. Επιποθεω· See on i. 11.—*To be brought on my way.* 24) (Προπεμφθηναι. See on *Acts* xv. 3.—*A ... contribution.* (26) Κοινωνιαν. 1 *Cor.* i. 9. x. 16. 2 *Cor.* xiii. 13. *Gal.* ii. 9. *Heb.* xiii. 16. 1 *John* i. 3. 6, 7. A κοινωνεω, 27. xii. 13.—*It hath pleased them.* (27) Ευδοκησαν. 26. See on *Matt.* xi. 26. *Acts* viii. 1.—*Debtors.*] Οφειλεται. See on i. 14.—*Spiritual things.*] Τοις πνευμαλικοις. i. 11. See on vii. 14.—*Their duty is.*] Οφειλουσι. "They ought." 1. See on xiii. 8.—*To minister.*] Λειτουργησαι. See on *Acts* xiii. 2. Λειτουργος, 16.—*In carnal things.*] Εν σαρκικοις. See on vii. 14.—*Have sealed.* (28) Σφραγισαμενος. *Matt.* xxvii. 66. *John* iii. 33. vi. 27. 2 *Cor.* i. 22, *et al.*

V. 30—33. The apostle regarded his journey to Jerusalem as of so much importance, that he ought not to decline it: yet he was fully aware, that it would be attended with great danger and difficulty, through the enmity of the Jews, and the strong prejudices even of the Christians in Judea against him; which neither his zeal in their behalf, nor the liberality of the Gentile converts could counterbalance. (*Notes, Acts* xix. 21, 22. xx. 1—6. 22—24. xxi. 7—26.) He therefore besought the Romans, "for the "sake of Christ" their common Lord, and for that love's sake which the Spirit of Christ had wrought in their hearts to each other, (according to his own most loving nature and conduct towards them,) earnestly to unite in prayers for him, that he might be protected from the malice of the unbelieving or disobedient Jews, who would otherwise disappoint all the plans which he had formed; and that the prejudices of the Jewish believers might be so removed, that they might accept and take in good part the service which he went to perform. (*Marg. Ref.* t—a.) That so, if the Lord pleased, he might come to them, not grieved and disappointed, but "with joy" and comfort: and also that his spirit might be refreshed and enlivened by joining with them in thanksgivings to God, and by what he witnessed of the grace bestowed upon them. In the mean time he prayed, that "the God of peace" as reconciled to believers in Christ, and as disposing them to live together in peace and harmony, might be with them all, for their comfort, and to prevent all disputes and divisions among themselves. (*Marg. Ref.* b—d.—*Notes,* xvi. 17—20. 2 *Tim.* iv. 22. *Heb.* xiii. 20, 21.) 'If Paul, saith Esthius, might 'desire the prayers of the Romans, why might not the 'Romans desire the prayers of Paul? I answer they might 'desire his prayers, as he did their's, by a letter directed 'to him to pray for them. He adds, If they might desire 'his prayers for them when living, why not when dead, 'and reigning with Christ? I answer, Because they could 'direct no epistle to him, or any other way acquaint him 'with their mind.' *Whitby.*—*Love of the Spirit.* (30) This may denote the love of the Holy Spirit shewn to us, in quickening, sanctifying, and comforting us. (*Notes, Ps.* cxliii. 10. *Col.* i. 3—8.)

Strive together. (30) Συναγωνισασθαι. Here only. 'To wrestle together with.' Εκ συν, et αγωνιζομαι. See on *Luke* xiii. 24. Αγωνια, *Luke* xxii. 44. Αγων, *Phil.* i. 30. *Col.* ii. 1. *Note, Gen.* xxxii. 24.—*May be delivered.* (31) Ῥυσθω. See on xi. 26.—*That do not believe.*] "Are disobedient." *Marg.* Των απειθουντων. x. 21. See on *John* iii. 36.—*May with you be refreshed.* (32) Συναναπαυσωμαι υμιν. Here only. Εκ συν, et αναπαυομαι. See on *Matt.* xi. 28, 29.—*The God of peace,* &c. (33) *Marg. Ref.* e, f.—*Note, Heb.* xiii. 20, 21.

PRACTICAL OBSERVATIONS.

V. 1—7.

The powerful of this world often domineer over the weak, but it ought not to be so in the church of Christ: (*Notes, Matt.* xx. 24—28. *Luke* xxii. 24—27:) on the contrary, every one, in proportion as he is strong in faith and grace, should be tender, patient, and compassionate to the feeble-minded, to those "who are compassed with in-"firmities;" perplexed in their views; harassed with scruples, doubts, and temptations; and unable to enjoy the peace and comfort of the gospel, while they appear to walk in the obedience of it. Even if their infirmities be attended with a degree of bigotry, censoriousness, or peevishness; we ought still to bear with them and pity them, and submit to self-denial for their good: and, instead of "pleasing ourselves," whatever may become of them, we ought to give up our own humour and inclination, as far as we can "please them for their good unto "edification;" though we must not be men-pleasers, or help to deceive them by our flatteries and compliances.—If any man deem himself "strong," and he be at the same time disposed to revile, despise, condemn, and reject the weak and scrupulous, because they cannot accede to his whole system: it is evident that pride and selfishness are stronger in his heart, than faith and grace; and that he has more of "the knowledge that puffeth up," than of the "love that edifieth;" or, of "the wisdom which is "from above." (*Notes,* 1 *Cor.* viii. 1—3. xiii. 4—7. *Jam.* iii. 13—18.) He is the most advanced Christian, who is most conformed to Christ, and most willing to renounce his own ease or indulgence, and to endure reproach and suffering, after his example, and in prosecution of that great design for which he shed his blood: and if, in doing this, he be reviled by zealots and uncharitable bigots, he may with humble accommodation use the Redeemer's

CHAP. XVI.

The apostle commends Phebe to the Christians at Rome; and sends salutations to many by name, 1—16. He warns them against those, who caused divisions and offences, 17—20 He names several brethren, who joined in their salutations of them, 21—23. He concludes with prayers for them, and ascriptions of glory to God, 24—27.

words: "the reproaches of them that reproached thee, "are fallen upon me." For whatever is written, either in the Old or the New Testament, is intended for our instruction, and may be applied to our case, for direction and encouragement; that, by patient faith, persevering obedience, and comfort derived from the word of God, 'we 'may embrace, and ever hold fast, the blessed hope of 'everlasting life, as given to us in Jesus Christ.' Thus relying on the mercy and truth of "the God of all patience "and consolation;" we should pray continually, that we, and our brethren in Christ, may be "like minded towards "one another" after his example; that the divisions of the church being healed, all who are called by his name "may glorify the God and Father of our Lord Jesus, "with one mind and with one mouth." And till this perfect union shall be effected, we should learn to agree, notwithstanding our differences about non-essentials; and to receive one another as brethren, while we hold the great doctrines of salvation for sinners, by the blood and Spirit of Christ; for this will tend greatly to the credit of the gospel, and the glory of God.

V. 8—21.

The whole plan of redemption is so formed, that it is suited to reconcile us to one another, as well as to our gracious God; and we may say of every contention among Christians, "An enemy hath done this."—The fulfilment of ancient promises and prophecies, in the coming of Christ among the Jews, and in the great success of the gospel among the Gentiles, and through distant nations and languages, that they might "glorify God for his "mercy," and hope in that "Branch from the Root of "Jesse," who was raised up to reign over them; should teach us "sinners of the Gentiles" especially to cease from our murmurings and disputings, and to join in grateful praises and thanksgivings to him, who glories in his merciful victories among the heathen, and has called them "to rejoice with his people, Israel." If we would have "the God of hope to fill our hearts with all peace and joy "in believing;" (and we can have no abiding holy joy and peace in any other way;) if we would "abound in hope "by the power of the Holy Ghost;" we must rely on and pray for the teaching and influences of that divine Agent; and we must be careful neither to grieve him by our evil tempers or sinful passions; nor to quench his sacred fire, by negligence, or procrastination: for thus we often bring darkness and disconsolation upon ourselves. (*Notes, Eph.* iv. 30—32. 1 *Thes.* v. 16—22, v. 19.)—We should also hope the best of others, and commend what is good in their conduct: but those who are really most "full of goodness and knowledge, and able to admonish "one another," will be most thankful to be reminded of their duty, and cautioned against danger, by those who are authorized to watch over them; who have "obtained "grace to be faithful" in their ministry; and who evidently desire, that the persons and services of their brethren may be "acceptable to God through Jesus Christ, "being sanctified by the Holy Spirit."—It is indeed an honour to be employed by the Lord Jesus, and for him to "work by us, in those things which pertain to God," and in rendering sinners "obedient in word and deed." But the whole glory must ultimately be referred to him: ostentation should carefully be avoided in speaking on such subjects: and it is seldom expedient to mention ourselves, except as we want to obviate men's prejudices against our ministry, when they impede our usefulness.—But indeed, how trivial are the labours, and how limited is the usefulness, of most of us, when compared with those of the apostle; whose ministry was attended "with the power "of the Holy Ghost," in so remarkable a degree, and whose unwearied labours would admit of no bounds, but those of the human species, or of his own life!—It is honourable, when ministers, who have the opportunity, boldly face opposition and hardship in carrying the gospel to those places, where "Christ hath not yet been named;" and when they would rather make irruptions into the uninvaded provinces of Satan's dark domain, than more securely garrison such as have already been torn from him. This is a noble ambition: and in this the genuine missionary far more resembles the apostle, than any stated pastor or ruler of the church can do. He is the hero, the most honourable warrior under the banner of Christ, and should be assisted and honoured accordingly. But as most of us must, in some measure, "build upon the "foundation" that others have laid before us; we should at least "take heed how we build thereon," that our superstructure may not disgrace or expose the good foundation, as too often is the case.

V. 22—33.

Our best desires may meet with many hindrances; our well concerted plans may be disappointed; our very prayers may seem to remain unanswered: but, proceeding in the path of duty with self-denying zeal and love, endeavouring to conciliate the minds of Christians to one another, and to excite them to emulation in good works; and seeking our comfort in communion with God and his saints; all will surely terminate to our advantage: and even the services, which we would have performed and could not, shall be graciously accepted and rewarded. (*Note*, 1 *Kings* viii. 15—21.)—The rich believer should deem himself a *debtor* to the poor; and they who have been made partakers of spiritual blessings, should count it "their duty" to minister in carnal things to those, through whom they were brought to the knowledge of salvation. (*Notes*, 1 *Cor.* ix. 7—12. *Gal.* vi. 6—10.)—There is a blessing, "a fulness "of blessing, in the gospel of Christ," which we should expect to know and to communicate, but with which numbers are totally unacquainted, and which most of us experience in a degree far beneath what the primitive believers did: especially the degree, in which the preaching and labours of ministers at present are blessed to the con-

I [a] COMMEND unto you Phebe [b] our sister, which is [c] a servant of the church which is at [d] Cenchrea;

2 That [e] ye receive her in the Lord, [f] as becometh saints, and that ye assist her in whatsoever business she hath need of you: [g] for she hath been a succourer of many, and of myself also.

3 Greet [h] Priscilla and Aquila [i] my helpers in Christ Jesus:

4 Who [k] have for my life [l] laid down their own necks: unto whom not only

a 2 Cor. iii. 1.
b Matt. xii. 50. Mark x. 30. 1 Tim. v. 2. Jam. ii. 15. 1 Pet. i. 22, 23.
c Luke viii. 3. 1 Tim. v. 9, 10.
d Acts xviii. 18.
e xv. 7. Matt. x. 40—42. xxv. 40. Phil. ii. 29. Col. iv. 10. Philem. 12. 17. 2 John 10. 3 John 6—10.
f Eph. v. 3. Phil. i. 27. 1 Tim. ii. 10. Tit. ii. 3.
g 3, 4. 6. 9. 23. Acts ix. 36, 39. 41. Phil. iv. 14—19. 2 Tim. i. 18.
h Acts xviii. 2. 18. 26. 1 Cor. xvi. 19. 2 Tim. iv. 19.
i 9. 1 Cor. xvi. 16.
k v. 7. John xv. 13. Phil. ii. 30. 1 John iii. 16.
l Josh. x. 24. 2 Sam. xxii. 41. Mic. ii. 3.

version of sinners, and the edifying and rejoicing and fruitfulness of believers, compared with that of former times, is lamentably small. We should therefore "strive," nay wrestle, "together in our prayers" for each other, that for "Christ's sake," and by "the love of the Spirit," a very great blessing may come upon the souls of Christians, and the labours of ministers: that envy, prejudice, and a party-spirit may not prevent the faithful zealous servants of Christ, from being "accepted by the saints," in their disinterested endeavours to do them good, as alas! is frequently the case; but that they may meet the people, wherever they go, with joy, and may by them be refreshed; and that the God of peace may be the ever-present Comforter of all, who "love the Lord Jesus Christ in sincerity." Amen.

NOTES.

CHAP. XVI. V. 1, 2. It is probable, that this epistle was sent by Phebe, according to what is generally added at the end of it, in our Bibles; but as these additions are of no authority, and sometimes palpably erroneous, they are not here inserted.—Cenchrea was the sea-port of Corinth, where a separate church was founded, which shews that the apostle wrote from Corinth. (*Acts* xviii. 18.)—Phebe acted as a servant, or a deaconness, to the church at Cenchrea, and was probably employed in relieving the needy, and visiting the sick women among them. This she must have undertaken freely, out of love to the work alone, as she appears to have been a person in good circumstances. (*Marg. Ref.* b, c.—*Notes*, 1 *Tim.* v. 9—16.) The Christians at Rome were exhorted to receive her to their fellowship, in a manner consistent with their profession of being the "saints," or holy servants and worshippers of the true God, in Christ Jesus: (*Marg. Ref.* e, f:) and also to assist and support her in the business, which had brought her thither; as she had been helpful to many Christians, and to Paul himself, who was not backward to acknowledge his obligation to her.

I commend. (1) Συνιστημι. See on iii. 5.—*A servant.*] Διακονον. xiii. 4. xv. 8. *Matt.* xx. 26. xxiii. 11. (*Note, Acts* vi. 2—6.)—*As becometh saints.* (2) Αξιως των ἁγιων *Eph.* iv. 1. *Phil.* i. 27. *Col.* i. 10. 1 *Thes.* ii. 12. 3 *John* 6.—*Assist.*] Παραστητε. 2 *Tim.* iv. 17.—*Jer.* xv. 11. *Sept.* See on vi. 13.—*A succourer.*] Προστατις. Here only. A προιστημι, xii. 8.

V. 3, 4. Aquila and Priscilla had now returned to Rome; though but a short time before they had been at Ephesus. (*Marg. Ref.* h, i.—*Notes, Acts* xviii. 1—6. 24—28. 1 *Cor.* xvi. 19, 20.) They had ventured their lives in protecting the apostle either at Corinth, or at Ephesus; as if they had been willing to lay down their own necks, and to be beheaded in his stead: and as his life was so useful to all the churches of the Gentiles, they, as well as he, were under the greatest obligations to these pious persons. (*Marg. Ref.* k—m.) He therefore sent his affectionate salutations and good wishes to them, and to the church in their house; or to the several Christians, of whom their family was composed, and who met continually together to worship God.—'Priscilla and Aquila had 'originally been inhabitants of Rome. (*Acts* xviii. 2.) ... 'They were connected therefore with the place to which 'the salutations were sent. ... St. Paul became acquainted 'with them at Corinth during his first visit into Greece. 'They accompanied him upon his return into Asia; were 'settled for some time at Ephesus; (*Acts* xviii. 18—26;) 'and appear to have been with St. Paul when he wrote 'from that place his first epistle to the Corinthians. (1 *Cor.* 'xvi. 19.) Not long after, ... he went from Ephesus into 'Macedonia, and after "he had gone over those parts," 'proceeded from thence on his second visit into Greece; 'during which visit, or rather at the conclusion of it, this 'Epistle was written. ... We have therefore the time of 'St. Paul's residence at Ephesus, after he had written to 'the Corinthians; the time taken up by his progress 'through Macedonia; and his three months' abode in 'Greece: we have the sum of these three periods allowed 'for Aquila and Priscilla going back to Rome, so as to 'be there when the epistle was written. Now what this 'leads us to observe, is the danger of scattering names 'and circumstances in writings like the present; how 'implicated they often are with dates and places; and 'that nothing but truth can preserve consistency. Had 'the notes of time in this epistle fixed the writing of it 'to any date, prior to St. Paul's first residence at Corinth, 'the salutation of Aquila and Priscilla would have contradicted the history; because it would have been prior 'to his acquaintance with these persons. If the notes of 'time had fixed it during *that* residence at Corinth; during 'his journey to Jerusalem when he first returned out of 'Greece; or during his progress through the Lesser 'Asia, upon which he proceeded to Antioch; an equal 'contradiction would have been incurred: because it 'appears, (*Acts* xviii. 2—26,) that during all this time, 'they were either with St. Paul, or abiding at Ephesus. 'Lastly, had the notes of time in this epistle, which we 'have seen to be perfectly incidental, compared with the 'notes of time in the first epistle to the Corinthians, 'fixed this epistle to be either contemporary with that, or 'prior to it, a similar contradiction would have ensued; 'first, because, when the epistle to the Corinthians was 'written, Aquila and Priscilla were along with St. Paul; '(1 *Cor.* xvi. 19;) and because, secondly, the history does 'not allow us to suppose, that between the time of their 'becoming acquainted with him, and the writing of that 'epistle, ... they could have gone back to Rome, so as to 'have been saluted in an epistle to that city; and then

I gave thanks, but [m] also all the churches of the Gentiles.

5 Likewise *greet* [n] the church that is in their house. Salute [o] my well-beloved Epenetus, [p] who is the first-fruits of [q] Achaia unto Christ.

6 Greet Mary, [r] who bestowed much labour on us.

7 Salute Andronicus and Junia, [s] my kinsmen and [t] my fellow-prisoners, [u] who are of note among the apostles, who also [x] were in Christ before me.

8 Greet Amplias [y] my beloved in the Lord.

9 Salute Urbane, [z] our helper in Christ, and Stachys my beloved.

10 Salute Apelles [a] approved in Christ. Salute them which are [b] of Aristobulus' [*] *household*.

11 Salute Herodion my kinsman. Greet them that be of the [†] *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who [c] labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute [d] Rufus [e] chosen in the Lord, and [f] his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, [g] and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, [h] and all the saints which are with them.

m Acts xv. 41. xvi. 5. 1 Cor. xvi. 17. xvi. 1. 1 Thes. ii. 14. Rev. i. 4.
n Matt. xviii. 20. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2.
o 8. 12. 3 John 1.
p xi. 16. 1 Cor. xvi. 15. Jam. i. 18. Rev. xiv. 4.
q xv. 26. Acts xviii. 12. 27. 2 Cor. i. 1. ix. 2. 12. Matt. xxvii. 55. 1 Tim. v. 10.
r 11. 21.
s 2 Cor. xi. 23. Col. iv. 10. Philem. 23. Rev. i. 9.
t Gal. ii. 2. 6.
u viii. 1. Is. xlv. 17. 25. John vi. 56. xiv. 20. xv. 2. 1 Cor. i. 30. 2 Cor. v. 17. 21. Gal. i. 22. v. 6. vi. 15. Eph. ii. 10. 1 John iv. 13. v. 20.
x 5. Phil. iv. 1. 1 John iii. 14.
y 2, 3. 21.
z xiv. 18. Deut. viii. 2. 1 Cor. xi. 19. 2 Cor. ii. 9. viii. 22. Phil. ii. 22. 1 Tim. iii. 10. 1 Pet. i. 7.
b 2 Tim. iv. 19.
* Or, friends.
† Or, friends.
c Matt. ix. 38. 1 Cor. xv. 10. 58. xvi. 16. Col. i. 29. iv. 12. 1 Thes. i. 3. v. 12, 13. 1 Tim. iv. 10. v. 17, 18. Heb. vi. 10, 11.
d Mark xv. 21.
e Matt. xx. 16. John xv. 16. Eph. i. 4. 2 Thes. ii. 13. 2 John 1.
f Matt. xii. 49, 50. Mark iii. 35. John xix. 27. 1 Tim. v. 2.
g viii. 29. Col. i. 2. Heb. iii. 1. 1 Pet. i. 22, 23.
h 2. i. 7. Is. lx. 21. Eph. i. 1. 1 Pet. i. 2.

'have come to St. Paul at Ephesus, so as to be joined 'with him, in saluting the church at Corinth. As it is, 'all things are consistent.' *Paley*.—The author has transcribed this passage, chiefly to give the less learned reader an idea and a specimen of the manner, in which able criticks can, almost in all cases, detect literary forgeries, and establish the authenticity of ancient writings. This is peculiarly needful, in an age of bold infidelity; in which the most confident assertions are made, and suppositions advanced, without the shadow of proof: as if a literary forgery were attended with little difficulty, or danger of detection; when in fact it is nearly the most difficult thing, which can possibly be attempted, and scarcely ever escapes detection.—'St. Paul's contention at 'Corinth was with unbelieving Jews, who at first "op-'"posed and blasphemed," and afterwards "with one ac-'"cord raised an insurrection against him." Aquila and 'Priscilla adhered, we may conclude, to St. Paul, through-'out this whole contest. (*Acts* xviii.) ... It is highly pro-'bable, they should be involved in the dangers and perse-'cutions, which St. Paul underwent from the Jews; ... 'as they, though Jews, were assisting to him, in preach-'ing to the gentiles at Corinth. They had taken a decided 'part, in the great controversy of that day, the admission 'of the gentiles to a parity of religious situation with the 'Jews. For this conduct alone, ... they may seem to have 'been entitled to thanks, from the churches of the gen-'tiles.' *Paley*.

My helpers. (3) Τους συνεργους μου. 9. 21. 1 *Cor.* iii. 9. 2 *Cor.* i. 24. viii. 23. *Phil.* ii. 25. iv. 3. *Col.* iv. 11. 1 *Thes.* iii. 2. *Philem.* 1. 24. 3 *John* 8.—Συνεργεω. viii. 28. See on *Mark* xvi. 20.—*Laid down.* (4) Υπεθηκαν. 2 *Tim.* iv. 6. Not elsewhere N. T.—*Gen.* xlix. 15. 2 *Chr.* ix. 18. *Sept.*—*Neck.*] Τραχηλον. See on *Luke* xv. 22.

5. The apostle also desired to be remembered with the same expressions of affection to Epenetus; for the words rendered "greet" and "salute," are the same in the original (3). He was peculiarly beloved by the apostle, having been his first convert in Achaia, and the earnest of his subsequent usefulness. Perhaps he was the first of the household of Stephanus, who embraced the gospel. (1 *Cor.* xiv. 15.)

First-fruits.] Απαρχη. 1 *Cor.* xvi. 15. *Jam.* i. 18. *Rev.* xvi. 4. See on xi. 16.

V. 6—15. It is not known what Mary this was (6); or in what respect she had "bestowed much labour" on the apostle and his friends; but she had, in some proper manner, been very active in providing for their support and comfort. Andronicus and Junia, being Jews, and of the same tribe and family with St. Paul, had on some occasion been imprisoned with him for the sake of the gospel. They had, probably, been converted on the day of Pentecost, or soon after; and were well known and esteemed by the other apostles, even while Paul had been a persecutor: as they "were in Christ," that is, believers, before the apostle was; (*Marg. Ref.* t. x;) and consequently had then been the objects of his scorn and enmity. (*Note*, 1 *John* iii. 13—15.) Of the persons who are next mentioned, nothing certain is known. Apelles had approved himself to be a true believer, by his exemplary, zealous conduct. Probably, Aristobulus was not a Christian; but he had several in his household, of whom the apostle had some knowledge. Narcissus is supposed to have been a very powerful and wicked man, of whom many things are recorded in the Roman histories: yet he too had believers in his family, probably among his numerous slaves! Rufus seems to have been the son of Simon the Cyrenian; and his mother had shewed such attention to Paul, that he deemed her deserving from him of the honour and respect due to a parent. (*Marg. Ref.* d—f.—*Mark* xv. 21.—*Note*, *John* xix. 25—27.)—It is remarkable, that the apostle, amidst all his engagements, should be so well acquainted with the names and characters of many Christians, residing in a city which he had never visited. Most of them, indeed, were such as he had previously been acquainted with; and they formed but a small part of the believers at Rome. Yet this shews his indefatigable diligence, and his attention to every thing relative to the churches of the Gentiles. Xenophon states it as peculiarly admirable in Cyrus, that he so knew all

16 Salute one another [i] with an holy kiss. [k] The churches of Christ salute you.

17 ¶ Now I beseech you, brethren, [l] mark them which [m] cause divisions and [n] offences, contrary to the doctrine which ye have learned; [o] and avoid them.

18 For they that are such [p] serve not our Lord Jesus Christ, [q] but their own belly; and [r] by good words and fair speeches deceive the hearts of [s] the simple.

19 For [t] your obedience is come abroad unto all *men*. [u] I am glad therefore on your behalf; but [x] yet I would have you wise unto that which is good, and [y] simple concerning evil.

20 And [z] the God of peace [a] shall [†] bruise Satan under your feet shortly. [a] The grace of our Lord Jesus Christ [*] *be* with you. Amen.

i Acts xx.37. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thes. v. 26. 1 Pet. v. 14.
k 4.
l Phil. iii. 17. 2 Thes. iii. 14, 15.
m Acts xv. 1—5, 24. 1 Cor. i. 10—13. iii. 3. xi. 18. Gal. i. 7—9. ii. 4. Phil. iii. 2, 3. Col. ii. 8. 2 Pet. ii. 1, 2. 1 John ii. 19. 2 John 7—10. Jude 19.
n Matt. xviii. 7. Luke xvii. 1.
o Matt. xviii. 17. 1 Cor. v. 9—11. 2 Thes. iii. 6. 14. 1 Tim. vi. 3—5. Tit. iii. 10. 2 John 10, 11.
p Matt. vi. 24. John xii. 26. Gal. i. 10. Phil. ii 21. Col. iii. 24. Jam. i. 1, Jude 1. Rev. i. 1.
q 1 Sam. ii. 12—17. 29. Is. lvi. 10—12. Ez. xiii. 19. Hos. iv. 8—11. Mic. iii. 5. Mal. i. 10. Matt. xxiv. 48—51. Phil. iii. 19. 1 Tim. vi. 5. 2 Pet. ii. 10—15. Jude 12.
r 2 Chr. xviii. 5. 12—27. Is. xxx. 10, 11. Jer. viii. 10, 11. xxiii. 17. xxviii. 1—9. 15—17. Ez. xiii. 16. Mic. iii. 5. Matt. vii. 15. xxiv. 11. 24. 2 Cor. ii. 17. iv. 2. xi. 13—15. Col. ii. 4. 2 Thes. ii. 10. 1 Tim. vi. 5. 2 Tim. ii. 16—18. iii. 2—6. Tit. i. 10—12. 2 Pet. ii. 18—20. 1 John iv. 1—3. Jude 16.
s 19. Ps. xix. 7. cxix. 130. Prov. viii. 5. xiv. 15. xxii. 3. 2 Cor. xi. 3.
t i. 8. 1 Thes. i. 8, 9.
u Eph. i. 15—17. Col. i. 3—9. 1 Thes. i. 2, 3. iii. 6—10.
x 1 Kings iii. 9—12. Ps. ci. 2. Is. xi. 2, 3. Matt. x. 16. 1 Cor. xiv. 20. Eph. i. 17, 18. v. 17. Phil. i. 9. Col. i. 9. iii. 16. 2 Tim. iii. 15—17. Jam. iii. 13—18.
y Or, *harmless*. Luke x. 3. Phil. ii. 15.
z See on xv. 33.
a Gen. iii. 15. Is. xxv. 8—12. Rom. viii. 37. Heb. ii. 14, 15. 1 John iii. 8. Rev. xx. 1—3.
† Or, *tread*. Job xl. 12. Is. lxiii. 3. Zech. x. 5. Mal. iv. 3.
a 24. 1 Cor. xvi 23. 2 Cor. xiii. 14. Gal. vi. 18. Phil. iv. 23. 1 Thes. v. 28. 2 Thes. iii. 18. 2 Tim. iv. 22. Philem. 25. Rev. xxii. 21.

the officers of his numerous army, that, in giving his orders, he addressed each of them by name; and that he made it his study, to be able to do this.—It may also be observed, that the apostle never mentioned the name of Peter, which he doubtless would have done, had Peter then resided at Rome: this powerfully militates against all the traditions of antiquity respecting Peter, on which so enormous a fabrick of usurpation and superstition has been erected.—*In Christ.* (7) *Notes*, viii. 1, 2. *Is.* xlv. 15—17. 23—25. *John* vi. 52—58. xv. 2—5. xvii. 20—23. 1 *Cor.* i. 26—31. 2 *Cor.* v. 17. xii. 1—6. 1 *John* v. 20, 21.

Bestowed much labour. (6) Πολλα εκοπιασεν. 12. *Matt.* xi. 28. *John* iv. 6. 38. *Acts* xx. 35. 1 *Cor.* xv. 10. *et al.* —*My fellow prisoners.* (7) Συναιχμαλωτους μου. *Col.* iv. 10. *Philem.* 23. Not elsewhere. Ex συν, et αιχμαλωτος, *Luke* iv. 19.—*Of note.*] Επισημοι. *Matt.* xxvii. 16. Ex επι, et σημα, *signum.*—*Approved.* (10) Τον δοκιμον. See on xiv. 18.—*Which are in the Lord.* (11) Τους οντας εν Κυριῳ. 7.

V. 16. *An holy kiss.*] *Marg. Ref.* i.—This expression of spiritual affection, to which the apostle exhorted them, in order to shew that his epistle had produced its intended effect in promoting mutual love among them, has been supposed to have been used by men and women separately: yet, as it seems afterwards to have been laid aside, because of abuse or slander, that opinion perhaps is groundless, and rather the effect of modern ideas of propriety, resulting from licentious refinement, than suited to the pure simplicity of those primitive times.—The apostle further informed them, that the several churches of Christ, which he had visited, desired to express their affectionate regard to them.

An holy kiss.] Φιλημαλι αγιῳ. 1 *Cor.* xvi. 20. 2 *Cor.* xiii. 12. 1 *Thes.* v. 26. 1 *Pet.* v. 14. See on *Luke* vii. 45.—*Salute.*] Ασπαζονται. 3. 5—15. 21—23. *Matt.* x. 12. *Luke* x. 4. *Acts* xx. 1, *et al.*

V. 17—20. The apostle wrote from the fulness of his heart: and therefore, when he seemed to be concluding, his overflowing love induced him to begin again; as a further topick occurred to his mind. Thus he here interrupted his subject, that he might warn the Christians at Rome, to "note" and carefully guard against the persons, whose conduct, doctrine, or insinuations tended to make divisions in the church, or to stumble or mislead enquirers: and to avoid them, as they would persons, who were infected with some contagious disease. (*Marg. Ref.* l—o.) For, whatever they professed, they "did not "serve Christ," or seek his glory in what they did: but they rather sought the indulgence of their appetites; and advanced, or zealously contended for, their peculiar opinions, in order to support themselves, and live in plenty, without labour. (*Marg. Ref.* p, q.—*Notes*, *Phil.* iii. 17—19. 2 *Pet.* ii. 10—19.) Thus, by their benevolent and flattering language, and plausible harangues, they imposed upon the judgment, and insinuated themselves into the affections, of those persons, who were favourably disposed to hear the gospel, but were unsuspecting and undiscerning. (*Marg. Ref.* r.) Men of this character had done great mischief at Corinth, whence this epistle is supposed to have been written: (*Notes*, 2 *Cor.* xi. 1—6. 13—15:) and he feared lest they should do the same at Rome. The apostle was the more earnest, to caution the Romans against such artful deceivers; because their unreserved "obedience" to the will of Christ was every where spoken of, with great approbation. He was therefore much rejoiced at this good report of them, and desired that it might prevail still more: yet he would have them to be obedient from an established judgment, as well as from a proper disposition of heart: he greatly desired that they might "be wise" and prudent in every good work; and simple and inexperienced only concerning evil, and unacquainted with its painful effects; and thus be harmless and inoffensive. (*Marg. Ref.* r—x.—*Notes*, *Matt.* x. 16—18. 1 *Cor.* xiv. 20—25.) He knew that Satan, who was permitted to bruise the heel of the Seed of the woman, would annoy them to the uttermost: but their reconciled God, the Author of inward and outward peace, would "shortly "bruise" that enemy, and all his agents, "under their "feet," and give every believer an entire and final victory over him. (*Marg. Ref.* y, z.—*Notes*, *Gen.* iii. 14, 15. *Luke* x. 17—20.) He therefore prayed that the pardoning mercy and sanctifying grace of Christ might always be with them. (*Marg. Ref.* a.)

Mark. (17) Σκοπειν. *Luke* xi. 35. 2 *Cor.* iv. 18. *Gal.* vi. 1. Σκοπος, *Phil.* iii. 14.—*Divisions.*] Διχοστασιας. 1 *Cor.* iii. 3. *Gal.* v. 20. Ex διχα, *separatim*, et στασις, *statio.*—*Avoid.*] Εκκλινατε. iii. 12.—*Mal.* ii. 8. *Sept.*—*Good words.* (18) Χρηστολογιας. Here only. Ex χρηστος, *aptus benignus*, et λογος, *sermo.*—*Fair speeches.*] Ευλογιας. 1 *Cor.* x. 16. 2 *Cor.* ix. 5. *Eph.* i. 3. *Jam.* iii. 10.—*The simple.*] Των ακακων. *Heb.* vii. 26.—*Job* ii. 3. *Prov.* i. 4. 22. viii. 5.

21 ¶ [b] Timotheus my work-fellow, and [c] Lucius, and [d] Jason, and [e] Sosipater, [f] my kinsmen, salute you.

22 I Tertius, [g] who wrote *this* epistle, [h] salute you in the Lord.

23 [i] Gaius mine host, and of the whole church, saluteth you. [k] Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 [l] The grace of our Lord Jesus Christ *be* with you all. Amen.

25 ¶ Now [m] to him that is of power to stablish you [n] according to my gospel, [o] and the preaching of Jesus Christ, [p] according to the revelation of the mystery, [q] which was kept secret since the world began,

26 But [r] now is made manifest, [s] and by the scriptures of the prophets, [t] according to the commandment of [u] the everlasting God, made known to all nations [x] for the obedience of faith;

27 To [y] God [z] only wise *be* glory through Jesus Christ for ever. Amen.

a Acts xvi. 1—3. xvii. 14. xviii. 5. xix. 22. xx. 4. 2 Cor. i. 1. 19. Phil. i. 1. ii. 19—23. 1 Thes. i. 1. iii. 2. 6. 2 Thes. i. 1. 1 Tim. i. 2. vi. 11. 20. 2 Tim. i. 2. Heb. xiii. 23.
b Acts xiii. 1.
c Acts xvii. 5.
d Acts xx. 4. *Sopater.*
e 7. 11.
f Gal. vi. 11.
g 8. Col. iii. 17.
h 1 Cor. i. 14. 3 John i. 1—6.
i Acts xix. 22. 2 Tim. iv. 20.
k *See on* 20.
l xiv. 4. Acts xx. 32. Eph. iii. 20. 21. 1 Thes. iii. 13. 2 Thes. ii. 16, 17. iii. 3. Heb. vii. 25. 1 Pet. v. 10. Jude 24, 25. 2 Cor. iv. 3. Gal. ii. 2. 2 Thes. ii. 14. 2 Tim. ii. 8.
m Luke xxiv. 44—47. Acts xiii. 46, 47. xxvi. 17, 18. Deut. xxxiii. 27. Is. ix. 6. xl. 28. Mic. v. 2. 1 Tim. i. 17. Heb. ix. 14. xiii. 8. 1 John v. 20. Rev. i. 8—11. 17.
n *See on* i. 5. xv. 18.—Acts vi. 7. 4, 5. Eph. iii. 20, 21. Phil. iv. 20. 1 Tim. i. 17. vi. 16. 2 Tim. iv. 18. 1 Pet. ii. 5. v. 10, 11. 2 Pet. iii. 18. Rev. i. 5, 6. iv. 9—11. v. 9—14. vii. 10—12. xix. 1—6.
o Acts ix. 20. 1 Cor. i. 23. ii. 2. 2 Cor. iv. 5.
p 1 Cor. ii. 7. Col. i. 26.
q Ps. lxxviii. 2. Dan. ii. 22. Am. iii. 7. Matt. xiii. 17. 35. Luke x. 23, 24. Eph. iii. 3. 5. 9. 11. 1 Pet. i. 10—12. 20
r Eph. i. 9. Col. i. 26. 2 Tim. i. 10. Tit. i. 2, 3.
s i. 2. iii. 21. xv. 4. Acts viii. 32—35. x. 43. xxvi. 22, 23. Gal. iii. 8. Eph. ii. 20. Rev. xix. 10.
t Matt. xxviii. 19, 20. Mark xvi. 15. Luke xxiv. 44—47. Acts xiii. 46, 47. xxvi. 17, 18.
u i. 20. Gen. xxi. 33. Deut. xxxiii. 27. Is. ix. 6. xl. 28. Mic. v. 2. 1 Tim. i. 17. Heb. ix. 14. xiii. 8. 1 John v. 20. Rev. i. 8—11. 17.
x *See on* i. 5. xv. 18.—Acts vi. 7. 4, 5. Eph. iii. 20, 21. Phil. iv. 20. 1 Tim. i. 17. vi. 16. 2 Tim. iv. 18. 1 Pet. ii. 5. v. 10, 11. 2 Pet. iii. 18. Rev. i. 5, 6. iv. 9—11. v. 9—14. vii. 10—12. xix. 1—6.
y xi. 36. Gal. i. 5. Heb. xiii. 15. 21. 1 Pet. iv. 11.
z xi. 33, 34. Ps. cxlvii. 5. Eph. i. 7, 8. iii. 10. Col. ii. 2, 3. Jude 25.

xiv. 15. *Sept.* Ab α, priv. et κακος, *malus.* 'Such as are 'without fraud and suspicion, who having a desire to do 'well, yet want wisdom to discern the subtleties and ends 'of those who make divisions in the church.' *Leigh.*—*Simple.* (19) "Harmless." *Marg.* Ακεραιους. *Phil.* ii. 15. See on *Matt.* x. 16.—*The God of peace.* (20) Ὁ Θεος της ειρηνης. xv. 33. *Heb.* xiii. 20.—*Shall bruise.*] "Tread." *Marg.* Συντριψει. See on *Mark* v. 4.—*Shortly.*] Εν ταχει. *Luke* xviii. 8. *Acts* xii. 7. xxii. 18. xxv. 4. *Rev.* i. 1. xxii. 6.

V. 21—23. (*Marg. Ref.*—*Notes, Acts* xiii. 1—3. xvi. 1—3. xvii. 5—9. xx. 4.)—The apostle, not being an expert *writer* in the Greek language, generally employed an amanuensis. Tertius, who wrote this epistle, has been supposed to be the same person as Silas, or Silvanus; because *Silas* in Hebrew signifies *the Third*, as *Tertius* does in Latin: but this is uncertain, and not very probable.—Gaius perhaps was the same person, to whom John addressed his third epistle. (*Preface*, 3 *John.*) Being a man of affluence, he hospitably entertained Paul and his company; and he was so liberal in services of this kind, that he might be called "the host of the whole church." Erastus, as the steward, or treasurer, of Corinth, must have been a person of considerable rank, who had embraced the gospel.

Mine host. (23) Ὁ ξενος μου. *Matt.* xxv. 35. xxvii. 7, *et al.*—In hoc loco pro ξενοδοχος, αξενοδοχεω, 1 *Tim.* v. 10: ut *hospes* pro *peregrino*, et *qui peregrinos in hospitio recipit.*—*The chamberlain.*] Ὁ οικονομος. 1 *Cor.* iv. 1, 2. 1 *Pet.* iv. 10. See on *Luke* xii. 42.

V. 24. (20. *Notes*, 2 *Cor.* xiii. 11—14, *v.* 14. *Gal.* vi. 17, 18. *Eph.* vi. 21—24. 2 *Tim.* iv. 19—22, *v.* 22.) Nothing like this language is used in the name of any prophet or apostle, in the whole scripture. (*Notes, Num.* vi. 24—27. *Deut.* x. 8, 9.)

V. 25—27. The apostle at length concluded the epistle, with ascribing glory to God in such a manner as to direct the faith and dependence of those whom he addressed, to be placed entirely on him. He was aware that nothing, but the almighty power of God, could preserve them from the fatal assaults of their subtle and potent enemies. But God was able to establish them in the faith, hope, and obedience of the gospel, which had been preached to them; for this accorded to the doctrine of Christ, respecting the salvation of sinners, and the calling of the Gentiles, preached by him in other churches. (*Marg. Ref.* n, o.) This great mystery had been concealed from mankind in general, since the beginning, and had only been in part revealed to the Jews: but at length it had been openly manifested, according to the writings of the ancient prophets, and by the accomplishment of them; and by the preaching of the gospel, according to the commandment of the eternal God, to his apostles and evangelists: that it might be made known to the nations, in order to deliver them from their idolatries and iniquities, and lead them to "the obedience of faith." (*Marg. Ref.* p—x.—*Notes*, i. 1—4. *Matt.* xiii. 16, 17. 34, 35. 1 *Cor.* ii. 6—13. *Eph.* i. 9—12. iii. 1—12. *Tit.* i. 1—4.) To this God of infinite wisdom and knowledge, from whom all wisdom originates, all glory and worship ought to be rendered for ever, through his Son Jesus Christ.—By "the only wise God" we must understand the Deity, without respect to the distinction of Persons; or the Father, without excluding the Son or the Holy Spirit; who in many scriptures are shewn to be coequal with the Father, in all divine perfections. But as the Godhead is revealed to us, in and by the incarnate Word, our divine Mediator; so we must in him see the glory of God, and our adoration and worship must in the same way be presented. (*Marg. Ref.* y.—*Notes*, 1 *Tim.* i. 17. *Jude* 22—25, *v.* 25.)

To him that is of power. (25) Τω δυναμενω. *Eph.* iii. 20. *Heb.* v. 2. *Jude* 24.—*To establish.*] Στηριξαι. i. 11. See on *Luke* ix. 51.—*The preaching.*] Το κηρυγμα. *Matt.* xii. 41. *Luke* xi. 32. 1 *Cor.* i. 21. xv. 14. 2 *Tim.* iv. 17. *Tit.* i. 3.—*Which was kept secret.*] Σεσιγημενου. *Luke* ix. 36. xx. 26. *Acts* xii. 17. xv. 12, 13. 1 *Cor.* xiv. 34.—*Since the world began.*] Χρονοις αιωνιοις. 2 *Tim.* i. 9. *Tit.* i. 2.—*The commandment.* (26) Επιταγην. 1 *Cor.* vii. 6. 25. 2 *Cor.* viii. 8. 1 *Tim.* i. 1. *Tit.* i. 3. ii. 15.—Ab επιτασσω, *dispono*, *Luke* iv. 36.

PRACTICAL OBSERVATIONS.

V. 1—16.

True religion teaches men humbly and frankly to acknowledge their obligations, even to those who in many respects are their inferiors; and "it becometh saints," to receive and be helpful to each other for the Lord's sake, as they have opportunity, and to requite the kindness which has been shewn to any of their brethren. Indeed

the whole church is under obligations to those, who venture their lives, or lay themselves out, to preserve or assist the useful servants of Christ. If an apostle so kindly remembered each of those, who had "bestowed labour upon "him;" much more will the Lord remember all the services, which have been performed from love to him and the gospel. (*Notes, Matt.* x. 40—42. xxv. 34—40. *Heb.* vi. 9, 10.)—Seniority in faith gives a real precedency; and the bonds of grace are nearer than those of nature.—Christ is as much present in the family-worship of those, who meet in his name, as in the more publick assemblies of his saints. Believers are often found in those families, of which the principals are unconverted: and they should perform their several relative duties, with cheerfulness and a deference to their superiors, though strangers to the grace of God; (*Notes,* 1 *Tim.* vi. 1—5. 1 *Pet.* ii. 18—25;) nor are they on account of their low condition less regarded or beloved by the Lord, or by his faithful and zealous ministers.

V. 17—27.

In order to maintain our communion with the Lord and with his saints uninterrupted; those persons must be marked with decided disapprobation, and avoided, who aim to prejudice believers against each other, to draw them off from faithful pastors, or to seduce them into strange doctrines, contrary to the simple truths of God's word. For, notwithstanding their zeal and confidence, as if they alone were the servants of Christ, they evidently do not belong to our "Prince of peace;" but are the slaves of their selfish interests, sensual appetites, or ambition. By their apparent affection and compassion, and by their well-worded declamations, they deceive many hopeful injudicious persons; and few are absolutely secured from their plausible delusions. While therefore, we give Christians merited commendation for their obedience hitherto; we should use every proper means to render them "wise to that which is good," and to keep them inexperienced "in that which is evil:" as well as to encourage them and ourselves with the assurance, that "the God of peace will bruise Satan under our feet "shortly."—Every expression of the most endeared affection should be used among believers, but in the most pure and holy manner.—Those who honour Christ by shewing kindness to his people, will be honoured by him, having their names written in the book of life.—True religion does not require men to quit publick stations; when they can fill them to the glory of God, and the benefit of his church.—Trusting in the power of God, to establish us in the faith and hope of the gospel; thankfully receiving the revelation of the mystery, which was so long kept secret from mankind; endeavouring to make known the gospel "according to the scriptures of the "prophets, and the commandment of the everlasting "God," in all parts of the world; and to help all who by scriptural means attempt this, to the utmost of our ability, and with our unceasing prayers; remembering that we are called to the "obedience of faith," and that every degree of true wisdom is from the "only wise "God;" we should endeavour, by word and deed, to render glory to him through Jesus Christ; that so "the "grace of our Lord Jesus Christ may be with us for ever. "Amen."

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

THE narrative of the apostle's successful preaching at Corinth, has been considered. (*Notes*, *Acts* xviii. 1—17.) But very soon after he left the church which he founded there, other teachers came thither, who made great pretensions to eloquence, wisdom, and knowledge of Christian liberty; and thus undermined his influence, and the credit of his ministry. By these means, the Corinthians were divided into parties, engaged in eager disputes, and seduced into various irregularities in practice, and errors in doctrine.—'It appears, that this letter to the Corinthians was written 'by St. Paul, in answer to one which he had received from them, (vii. 1;) and that the seventh, and some of the fol- 'lowing chapters, are taken up in resolving certain doubts, and regulating certain points of order, concerning which 'the Corinthians had ... consulted him. ... Though ... they had written to St. Paul, requesting his answer and direc- 'tions, in these points; they had not said one syllable about the enormities and disorders which had crept in among 'them, and in the blame of which they all shared; but his information concerning these irregularities had come 'round to him from other quarters, ... by more private intelligence.' *Paley*. The epistle was therefore written, not only as an answer to the enquiries of the Corinthians by letter; but in order to oppose, and if it could be terminate, the various corruptions, in doctrine and practice, which prevailed, to subvert the influence of the false teachers, and to re-establish the apostle's own authority in that church. By general truths, he, with great address and prudence, made way for a more direct and particular opposition to the several gross irregularities and dangerous mistakes, into which they had been seduced. He stated the truth and will of God in various particulars, with great energy of argument and animation of style; he satisfactorily resolved the several questions which had been proposed to him; he, with great tenderness and wisdom, intermixed exhortations and directions with his other subjects; and he concluded with affectionate and pathetick prayers for them.—Though this epistle is not so systematick as that to the Romans, it is replete with important instruction, and contains the fullest and most interesting declaration and demonstration of the resurrection of believers, in consequence of the resurrection of their Lord, which is any where to be found. (*Notes*, xv.)—It is most evident, that the epistle was written by the apostle, when residing at or near Ephesus, and some time before he left that city. (*Note*, xvi. 5—9.)—Learned men generally calculate, that it was written about A. D. 55, 56, or 57.—'In the ninth year of Claudius, saith Orosius, in the tenth say others, in the twelfth says Dr. Pearson, the Jews 'were banished from Rome; and St. Paul coming to Corinth, finds Aquila and Priscilla newly come from thence to 'Corinth on that occasion. (*Acts* xviii. 2.) He stays there a year and a half (11); ... at Ephesus three years, (*Acts* 'xx. 31,) and at the close of these three years, he writes this epistle. ... If with Dr. Pearson, you begin them 'only at the twelfth of Claudius, they will end in the third of Nero, A. D. 57.' *Whitby*. But this learned writer has allowed no time for the apostle's voyage, and journey to Jerusalem, and his progress through the churches of Syria, Galatia, and other parts of Asia Minor; and the same oversight has been fallen into by most of those, whom the author has had the opportunity of consulting, who date the epistle so early.—'A. D. 54. Paul at Corinth, 'meets with Aquila and Priscilla. ... A. D. 56. Paul departs from Corinth, and passeth to Ephesus; thence he sets 'out towards Jerusalem, ... he lands at Cæsarea, goes down to Antioch, and comes into the regions of Galatia and 'Phrygia, confirming the disciples in all these places.—A. D. 57. Paul returns to Ephesus. ... A. D. 60. About this 'time a schism ariseth in the church at Corinth, which causeth Paul, (now in or about Ephesus,) to write his First 'Epistle to the Corinthians.' *Index to the Quarto Oxford Bible*, 1794. The person who compiled this index, seems to place the writing of the epistle subsequent to the tumult at Ephesus, which it certainly was not. (*Notes*, xvi. 5—9. 2 *Cor.* i. 8—11.) It could not, however, be written long before the apostle left Ephesus; and probably the index above quoted does not allow too much time, for the apostle's progress from Jerusalem to Ephesus. (*Notes*, *Acts* xviii. 18—23. xix. 8—12.) This computation, therefore, the author has fixed on, as more satisfactory than any other which he has seen.—The epistle contains no express prophecies; but nothing can exceed the decided claim to divine inspiration, which the writer advances. (*Notes*, ii. 6—13.) He either therefore claimed what he was not entitled to; or his epistles are not only genuine and authentick, but divinely inspired. (*Preface to the Epistles.*)

CHAP. I.

The apostle salutes the church at Corinth, 1—3; thanks God for the grace and gifts conferred on the Christians residing there, 4—7; and expresses his confidence respecting their salvation, 8, 9. He exhorts them to unity, and reproves their dissensions, 10—16. "The preaching of the cross is foolishness to "them that perish, but the power and wisdom of "God," to the salvation of believers, 17—25. To exclude boasting, God has not called the wise, the mighty, or the noble; but the foolish, the weak, and those whom man despises, 26—29. Christ is "made "of God," to those who are in him, "Wisdom, and "Righteousness, and Sanctification, and Redemp- "tion," that we may glory in the Lord alone, 30, 31.

PAUL, [a] called *to be* [b] an apostle of Jesus Christ, [c] through the will of God, and [d] Sosthenes *our* brother,

2 Unto [e] the church of God which is at Corinth, [f] to them that are [g] sanctified in Christ Jesus, [h] called *to be* saints, [i] with all that in every place call

a Rom. i. 1. Gal. ii. 7, 8.
b iii. 9. Ix. 1, 2. xv. 9. Luke vi. 13. John xx. 21. Acts i. 2. 25, 26. xxii. 21. Rom. i. 5. 2 Cor. xi. 5. xii 12. Gal. i. Eph. iv. 11. 1 Tim. i. 1. ii. 7.
c ix. 16, 17. John xv. 16. 2 Cor. i. 1. Gal. i. 15, 16. Eph. i. 1. Col. i. 1.
d Acts xviii. 17.
e Acts xviii. 8—11. 2 Cor. i. 1. Gal. i. 2. 1 Thes. i. 1. 2 Thes. i. 1. 1 Tim. iii. 15.
f Jude 1.
g 30. vi. 9—11. John xvii. 17—19. Acts xv. 9. xxvi. 18. Eph. v. 26. Heb. ii. 11. x. 10. xiii. 12.
h Rom. 7. 1 Thes. iv. 7. 2 Tim. i. 9. 1 Pet. i. 15, 16. 2 Thes. ii. 16, 17. 2 Tim. ii. 22.
i Acts vii. 59, 60. ix. 14. xxii. 16.

NOTES.

CHAP. I. V. 1, 2. (*Notes, Rom.* i. 1—4. *Gal.* i. 1, 2.) There was a party at Corinth, who depreciated St. Paul's ministry, and questioned his apostolical authority: it was therefore proper for him to begin his epistle with an express declaration, that he was called, "through the will "of God" to that high office in the church: and it was conciliatory and condescending, to join Sosthenes with him, in this salutation and address; as he meant to reprove many evils, which had crept in among the Corinthians. (*Marg. Ref.* b—d.) It is probable, that Sosthenes was one of those, who, having been appointed to the ministry, accompanied Paul in his travels. (*Note, Acts* xviii. 12—17.) The apostle addressed "the church of God," or the collective body of Christians, at Corinth, as "sanc- "tified in Christ," which some explain of their having been separated, or set apart for God, in his eternal purpose, as "chosen in Christ to be saints," or holy persons; others, of their being actually sanctified by the communication of his Spirit. (*Marg. Ref.* e—h.)—With them he also joined "all that in every place called upon the name of the Lord Jesus;" who was equally the Lord of the apostle, of Sosthenes, and of every believer. It is probable, that the apostle immediately referred to the other churches in Achaia. The passage, however, shews how inseparable the invocation of Christ was from the profession of Christianity in those days. (*Marg. Ref.* i, k.—*Notes, Acts* ii. 14—21. ix. 10—14. *Rom.* x. 5—11.) Some would indeed render it, "those, who are called by "the name of the Lord Jesus:" but it is evidently inconsistent with the proper construction of the Greek language, thus to render it: and this interpretation, we may confidently assert, would never have been adopted, if the previous opposition of men's minds to the divine adoration of Christ, had not induced them to have recourse to it: though it must be allowed that some have favoured it, who by no means denied the Deity of Christ. —*To them that are sanctified*, &c. (2) To explain the terms "sanctified" and "saints," as implying no more than the profession of Christianity, and including all *nominal Christians*, as many learned men do, would enervate the language of the apostle, and confound the distinction between the *form* and the *power* of godliness, which it is his grand object to maintain. No doubt there were unconverted persons, in the several churches, even in those days: but the apostles addressed their epistles to the collective body, according to their profession; thus teaching them what that profession implied: but if they were not truly saints, they were no more intended, than if they had not been called Christians. The arguments by which these learned writers support their opinion, would equally prove, that the worst persons in the church at Corinth, were indeed "the temple of the Holy Spirit," the "temple "of the living God," and entitled to all spiritual and eternal blessings, equally with true believers. (iii. 16. vi. 11. 19. 2 *Cor.* vi. 16.)—'Even here from the beginning 'he lays the foundation of his future reasoning: for if 'the Corinthians, and all other believers, were called by 'one God, and sanctified in one Christ; if they all had, 'and owned, the same Lord; whence did the dissensions 'arise and get strength among them, as if Christ was di- 'vided?' *Beza.*

Called. (1) Κλητος. 2. See on Rom. i. 1.—*Through the will of God.*] Δια θεληματος Θευ. 2 *Cor.* i. 1. *Eph.* i. 1. 11. *Col.* i. 1. 2 *Tim.* i. 1.—*To them that are sanctified.* (2) Ἡγιασμενοις. vi. 11. *Heb.* ii. 11. x. 10. 14. 29. *Jude* 1. See on *John* x. 26. (*Note, Jude* 1, 2.)—*That call on the name.*] Τοις επικαλεμενοις το ονομα. *Acts* ii. 21. vii. 59. ix. 14. xxii. 16. *Rom.* x. 12—14. 2 *Tim.* ii. 22.—'This in the New Testament is the character of a Christian; 'he is one that calleth on this name. ...That these words 'ought not to be rendered passively, ... is evident from the 'Septuagint, who still translate the phrase, בְּשֵׁם יִקְרָא, ("he '"shall call on the name,") which is active, by επικαλησεται 'εν ονοματι Θευ, or εν ονοματι Κυριυ. (*Gen.* iv. 26. xii. 8. xiii. '4. ... *Ps.* lxxix. 6. xcix. 6. cxvi. 4. *Is.* lxv. 1. *Lam.* iii. 55. '*Zech.* xiii. 9.) But when the phrase runs thus, עָלֵינוּ נִקְרָא שְׁמֶךָ, 'that is, "thy name is called on us," or, "we are called '"by thy name," it is rendered thus, το ονομα συ επικεκλη- 'ται. ... (*Deut.* xxviii. 10. 1 *Kings* viii. 43. 2 *Chr.* vii. 14. '*Is.* iv. 1. lxiii. 19. *Jer.* xiv. 9. xv. 16. *Dan.* ix. 18, 19. '*Am.* ix. 12.) ...The disciples were first called Christians at 'Antioch. Now before this time, we find not only Ste- 'phen calling on this name, and saying, "Lord Jesus, re- '"ceive my spirit;" and St. Paul bid "to wash away his '"sins, calling on the name of the Lord;" ... but Ananias 'speaks to the Lord Jesus of St. Paul, "He hath au- '"thority from the high priest, to bind all that call on thy '"name:" and of him it is said, "He destroyed them '"that called on this name in Jerusalem."—Dr. Ham- 'mond, who here translates this phrase passively, doth

upon the name of Jesus Christ [k] our Lord, both their's and our's:

3 [l] Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I [m] thank my God always on your behalf, for [n] the grace of God which is given you by Jesus Christ;

5 That [o] in every thing ye are enriched by him, [p] in all utterance, [q] and *in* all knowledge;

6 Even as [r] the testimony of Christ [s] was confirmed in you.

7 So that [t] ye come behind in no gift; [u] waiting for the [*] coming of our Lord Jesus Christ:

8 Who shall also [x] confirm you unto the end, *that ye may be* [y] blameless in [z] the day of our Lord Jesus Christ:

k viii. 6. Ps. xlv. 11. Acts x. 36. Rom. x. 12. xiv. 8, 9. 2 Cor. iv. 5. Phil. ii. 9—11. Rev. xix. 16.
l See on Rom. i. 7.—1 Pet. i. 2.
m See on Rom. i. 8. vi. 17.—Acts xi. 23. xxi. 20.
n 2. John x. 36. xiv. 14. 16. 17. 26. xv. 26. 1 Tim. i. 14.
o iv. 7—10. Rom. xi. 12. 2 Cor. ix. 11. Eph. ii. 7. iii. 8.
p xii. 10. xiv. 5, 6. 26. Acts ii. 4. 2 Cor. viii. 7. Eph. vi. 19. Col. iv. 3, 4
q viii. 11. xiii. 2. 8. Rom. xv. 4. 2 Cor. iv. 6. Eph. i. 17. Phil. i. 9. Col. i. 9, 10. ii. 3. iii. 10. Jam. iii. 13. 2 Pet. iii. 18.
r ii. 1. 2. Acts xviii. 5. xx. 21. 24. xxii. 18. xxiii. 11. xxviii. 23. 1 Tim. ii. 6. 2 Tim. i. 8. 1 John v. 11—13. Rev. i. 2. 9. vi. 9. xii. 11. 17. xix. 10.
s Mark xvi. 20 Acts xi. 17. 21. Rom. xv. 19. 2 Cor. xii. 12. Gal. iii. 5. Heb. ii. 3, 4.
t 2 Cor. xii. 13.
u Iv. 5. Gen. xlix. 18. Matt. xxv. 1. Luke xii. 36. Rom. viii. 19. Phil. iii. 20. 1 Thes. i. 10. 2 Tim. iv. 8. Tit. ii. 13. Heb. ix. 28. x. 36, 37. Jam. v. 7, 8. 2 Pet. iii. 12. Jude 21. * Gr. *revelation.* Luke xvii. 30. Col. iii. 4. 2 Thes. i. 7 1 Tim. vi. 14, 15. 1 Pet. i. 13. iv. 13. v. 4. 1 John iii. 2.
x Ps. xxxvii. 17. 28. Rom. xiv. 4. xvi. 25. 2 Cor. i. 21. 1 Thes iii. 13. 2 Thes. iii. 3. 1 Pet. v. 10.
y Eph. v. 27. Phil. ii. 15. Col. i. 22. 1 Thes. iii. 13. v. 23. 2 Pet. iii. 14. Jude 24, 25.
z Phil. i. 6. 10. ii. 16. 2 Pet. iii. 10.

'elsewhere translate it actively, the context forcing him 'so to do. So *Rom.* x. 13, "Whosoever shall call on '"the name of the Lord;" that is, pray and adhere to 'Christ. ... And *Acts* ix. 14, "He hath authority to bind '"all that call upon thy name:" that is, saith he, that 'publickly own the worship of Christ.' *Whitby.*

V. 3. (*Marg. Ref.—Notes, Rom.* i. 5—7. *Eph.* i. 1, 2. 1 *Tim.* i. 1, 2. 2 *Pet.* i. 1, 2. *Rev.* i. 4—6.) 'Is not 'this to desire for them grace and peace from God the 'Father, and consequently to pray for it? Why therefore 'is it not also to desire the same blessings from God the 'Son?' *Whitby;* and consequently to pray for them.

V. 4—9. (*Notes, Phil.* i. 3—8.) Before the apostle entered on the immediate subject of his epistle, he endeavoured to conciliate the affections of the Corinthians, by calling to their recollection the benefits which they had derived from his ministry. He continually thanked God on their account, for having bestowed his grace upon them, "through Jesus Christ;" by which they had been turned from idolatry, to the faith of the gospel and the worship of God. (*Marg. Ref.* m, n.—*Note, Rom.* i. 8—12.) They had also been "enriched by him" with all spiritual gifts, and miraculously enabled to speak in divers languages, and filled with abundant knowledge of divine things, and a ready elocution in speaking of them. As the testimony of Christ had been confirmed among them, by the miracles of the apostle; they too had been enabled to work miracles after they had embraced it: so that they had come behind no other church in any spiritual gift, before the new teachers were known among them. (*Marg. Ref.* o—t.—*Note, Gal.* iii. 1—5.) Thus, they were preparing themselves and each other, as those who waited for the coming of Christ their Lord and Judge; (*Marg. Ref.* u.—*Notes, Matt.* xxv. 14—30. *Luke* xix. 11—27. 1 *Thes.* i. 9, 10. *Heb.* ix. 27, 28.) By the continued supplies of his grace he would "confirm them to the end" of their course, in the faith and hope of the gospel; that they might be preserved blameless, in their conduct through life; and stand completely justified and sanctified in the day of judgment. (*Notes, Phil.* i. 9—11. 1 *Thes.* v. 23—28. *Jude* 22—25.) This would certainly be the case, if they were what they professed and appeared to be: seeing "God is faithful" to his promises and covenant, which he ratified with them personally, when he effectually called them to be partakers of Christ and all his blessings, and to a life of communion with him. The apostle indeed afterwards intimated his doubts of some of the Corinthians; yet he here addressed them, as being, in the judgment of charity, what they professed to be.—Out of the abundance of his heart he repeats the words, "Our Lord Jesus "Christ," so often, that there is a danger of those readers, whose hearts are strangers to the holy affection which occupied that of the apostle, being disgusted with the repetition.—*Blameless,* &c. (8) 'He calls them blameless, 'not whom none had ever blamed; but those whom none 'could justly blame; that is, those who are in Christ 'Jesus. (*Rom.* viii. 1. 33.)' *Beza.* Certainly neither spotless innocence, nor sinless perfection, nor such a tenour of conduct from their first profession of Christianity, as was wholly *unblameable,* could be meant: for the apostle blames many things afterwards, which were very general among them: yet their renewal to holiness seems intended, and their conduct as harmless and blameless, at least equally with their justification. (*Marg. Ref.* x, y.—*Notes, Eph.* v. 22—27. *Col.* i. 21—23.) 'God will make good 'his promise, ... if you do not fail yourselves.' *Hammond.* It seems, that the system, which this learned writer adopts, cannot be maintained, without "adding to the word" of God; for he and his coadjutors frequently insert a clause of this kind, as if the inspired writers had forgotten it, and had expressed themselves incautiously! In fact, it is an interpolation, and as such must be rejected. All *professed* Christians indeed, at Corinth, would not be "kept by the "power of God, through faith, unto salvation;" for some were not true believers; yet all those whom the apostle especially addressed, would thus persevere; namely, "the saints," even those whom God had "called "to the fellowship of his Son Jesus Christ." (*Notes, Rom.* viii. 28—39.)

Ye are enriched. (5) Επλουτισθητε. 2 *Cor.* vi. 10. ix. 11. Not elsewhere N. T. *Gen.* xiv. 23. 1 *Sam.* ii. 7. *Prov.* x. 4. 22. *Sept.*—Πλουτεω, *Luke* i. 35. xii. 21.—*Was confirmed.* (6) Εβεβαιωθη. 8. See on *Mark* xvi. 20.—*Ye come behind.* (7) Υστερεισθαι. viii. 8. xii. 24. 2 *Cor.* xi. 5. xii. 11. See on *Rom.* iii. 21.—*Gift.*] Χαρισματι. See on *Rom.* i. 11. v. 15.—*Waiting for.*] Απεκδεχομενους.—See on *Rom.* viii. 19.—*The coming.*] "Revelation." *Marg.* Την αποκαλυψιν. *Rom.* viii. 19. 2 *Thes.* i. 7. 1 *Pet.* i. 7.—*Unto the end.* (8) Εως τελους. 2 *Cor.* i. 13. *Heb.* iii. 6. 14. vi. 11. *Rev.* ii. 26.—*Blameless.*] Ανεγκλητους. *Col.* i. 22. 1 *Tim.* iii. 10. *Tit.* i. 6, 7. Ab α priv. et εγκαλεω, *Rom.* viii. 33.—*The fellowship.* (9) Κοινωνιαν. x. 16. See on *Rom.* xv. 26.

9 [a] God *is* faithful, [b] by whom ye were called unto [c] the fellowship of his Son Jesus Christ our Lord.

10 ¶ Now [d] I beseech you, brethren, [e] by the name of our Lord Jesus Christ, [f] that ye all speak the same thing, and *that* there be no [*] divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For [g] it hath been declared to me of you, my brethren, by them *which are of the house* of Chloe, [h] that there are contentions among you.

12 Now [i] this I say, that every one of you saith, [k] I am of Paul; and I of [l] Apollos; and I of [m] Cephas; and I of Christ.

13 Is [n] Christ divided? [o] was Paul crucified for you? [p] or were ye baptized in the name of Paul?

14 I [q] thank God, that I baptized none of you, but [r] Crispus and [s] Gaius;

15 Lest any should say that [t] I had baptized in mine own name.

16 And I baptized also the [u] household of Stephanas: besides, I know not whether I baptized any other.

a x. 13. Num. xxiii. 19. Deut. vii. 9. xxxii. 4. Ps. lxxxix. 33—35. c. 5. Is. xi. 5. xxv. 1. xlix. 7. Lam. iii. 22, 23. Matt. xxiv. 35. 1 Thes. v. 23, 24. 2 Thes. iii. 3. Tit. i. 2. Heb. ii. 17. vi. 18. x. 23. xi. 11. Rev. xix. 11.
b 24. Rom. viii. 28. 30. ix. 24. Gal. i. 15. 1 Thes. ii. 12. 2 Thes. ii. 14. 2 Tim. i. 9. Heb. iii. 1. 1 Pet. v. 10.
c 30. x. 16. John xv. 4, 5. xvii. 21. Rom. xi. 17. Gal. ii. 20. Eph. ii. 20—22. iii. 6. Heb. iii. 14. 1 John i. 3, 7. iv. 13. d iv. 16. Rom. xii. 1. 2 Cor. v. 20. vi. 1. x. 1. Gal. iv. 12. Eph. iv. 1. Philem. 9, 10. 1 Pet. ii. 11. e Rom. xv. 30. 1 Thes. iv. 1, 2. 2 Thes. iii. 1. 1 Tim. v. 21. 2 Tim. iv. 1.
f Ps. cxxxiii. 1. Jer. xxxii. 39. John xiii. 34, 35. xvii. 23. Acts iv. 32. Rom. xii. 16. xv. 5, 6. xvi. 17. 2 Cor. xiii. 11. Eph. iv. 1—7, 31, 32. Phil. i. 27. ii. 1—4. 1 Thes. v. 13. Jam. iii. 13—18. 1 Pet. ii. 8, 9. * Gr. *schisms.* xi. 18. xii. 25. Matt. ix. 16. Mark ii. 21. John vii. 43. ix. 16. x. 19. *Gr.* g xi. 18. Gen. xxvii. 42. xxxvii. 2. 1 Sam. xxv. 14—17.
h iii. 3. vi. 1—7. Prov. xiii. 10. xviii. 6. 2 Cor. xii. 20. Gal. v. 15. 20. 26. Phil. ii. 14. 1 Tim. vi. 4. 2 Tim. ii. 23—25. Jam. iv. 1, 2.
i vii. 29. xv. 50. 2 Cor. ix. 6. Gal. iii. 17.
k iii. 4—6. 21—23 iv. 6.
l xvi. 12. Acts xviii. 24—28. xix. 1.
m ix. 5. xv. 5. John i. 42. Gal. ii. 9.
n 2 Cor. xi. 4. Gal. i. 7. Eph. iv. 5.
o vi. 19, 20. Rom. xiv. 9. 2 Cor. v. 14, 15. Tit. ii. 14.
p 15. x. 2. Matt. xxviii. 19. Acts viii. 38. x. 48. xix. 5 q 4. xiv. 18. 2 Cor. ii. 14. Eph. v. 20. 1 Thes. v. 18. 1 Tim. i. 12. Philem. 4. r Acts xviii. 8. t John iii. 28, 29. vii. 18. 2 Cor. xi. 2. u xvi. 15. 17. Acts xvi. 15. 33.
s Rom. xvi. 23. Col. iii. 15. 17.

V. 10—16. After this conciliatory introduction, the apostle proceeded to the subject, on which he particularly wrote to the Corinthians; and to point out that leading evil, which gave rise to the other evils that he meant to reprove. He besought and exhorted them, by the name, the honour, and the authority of Christ, to cease from "murmurings and disputings;" that they might all join in the same language of faith; avoid all schisms, contentions, or disunion of heart; and be "perfectly joined together in the same mind and in the same judgment," as the different members are compacted into one body.—Considering the different capacities, educations, habits, and prejudices of mankind, it seems impossible to avoid all difference of opinion: but it is equally true that fallen men will never on earth "love God with all their heart," and "their neighbours as themselves;" yet the rule and exhortation must not be changed on that account. As we have one *rule*, and one *standard* of truth, and one Spirit to be our Teacher; so, in proportion to our humility, simplicity, and diligence, we come to be of "one mind and "judgment," in the great concerns of religion: and were we perfect in these things, we should also be perfectly united in sentiment and affection. (*Note, Jer.* xxxii. 39—41.) This will be the case in heaven; and it will at length be so in a great degree on earth. The nearer we come to it, the more we approximate to perfection: all our divisions arise from a sinful cause, which must not be excused; but while this cause subsists, we should endeavour to bear with each other in respect of it, and so to "keep "the unity of the Spirit in the bond of peace." (*Marg. Ref.* d—f.—*Notes, Eph.* iv. 1—6. *Phil.* i. 27—30. ii. 1—4.) Yet we ought continually to pray for the more abundant pouring out of the Spirit of truth and love, on ourselves and all our fellow Christians, that we may be "perfectly joined together in the same mind and in the same "judgment."—The apostle gave the Christians at Corinth this seasonable admonition; because he had been informed by those, on whom he could depend, and whom he did not hesitate to mention, that the church in that city was troubled with contentions. They were in a divided state; and he might say, that every one of them was attached to some particular teacher, in opposition to all others. As if one should profess himself to belong to Paul's company; another, to that of the eloquent Apollos; another to Peter the great apostle of the circumcision; and as if others professed themselves the disciples of Christ alone, to excuse their disregard for all his ministers! (*Marg. Ref.* g—m.)—It has been thought, with probability, that the apostle does not mention these names, as really the heads of the parties into which the Corinthians had divided: but in order more emphatically to mark the evil of the thing itself, and the absurdity of dividing the church, out of a disposition inordinately to honour some particular teacher; or to despise faithful ministers, under pretence of honouring Christ. However respectable the names might be, which were thus used, the thing was indefensible; but it would give less umbrage for him to mention himself, Apollos, and Cephas, than expressly to name the false teachers, who were the authors of the discord. (*Note, 2 Cor.* xi. 13—15.) He therefore demanded of the Corinthians, whether Christ and his salvation, or his mystical body, could be thus divided, and one part set in opposition to another? Had Paul, or had any of their other teachers, acquired a right to them, by *atoning* for their sins on the cross? Or had any of them been baptized in the name of Paul, as his disciples, who were engaged in all things, without reserve, to be devoted to him and honour him? (*Marg. Ref.* n—p.—*Notes, Matt.* xxviii. 19, 20. *2 Cor.* v. 13—16.) As things had turned out, he was thankful, that he had baptized so few of them; lest his opponents should have averred that he "baptized them in his own name." He could recollect but a few, whom he had baptized; nor was it necessary that he should be immediately inspired with the remembrance of so immaterial a fact: the rest had been baptized by others, according to the appointment of Christ, without any mention of the apostle's name in it, as they very well knew. (*Marg. Ref.* q—u.)

Divisions. (10) "Schisms." *Marg.* Σχισματα. xi. 18. xii. 25. See on *Matt.* ix. 16. The word here evidently signifies "divisions," among persons who held the same grand doctrines, and met together for worship in the same ordinances. Thus "schisms," as the word is here used, differed from heresies, which related also to *doctrines. Note, Acts* xxviii. 21, 22.—*Perfectly joined together.*] Κατηρτισμενοι. *Rom.* ix. 22. See on *Matt.* xxi. 16. Καταρτισις, *2 Cor.* xiii. 9. Καταρτισμος, *Eph.* iv. 12.—*Judgment.*] Γνωμη.

hold of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me [x] not to baptize, but to preach the gospel: [y] not with wisdom of [*] words, [z] lest the cross of Christ should be made of none effect.

18 For [a] the preaching of the cross is [b] to them that perish [c] foolishness; but [d] unto us which are saved it is the power of God.

19 For it is written, [e] I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where [f] *is* the wise? where *is* the scribe? where *is* the disputer of this world? [g] hath not God made foolish the wisdom of this world?

21 For after that, [h] in the wisdom of God, [i] the world by wisdom knew not God, it pleased God by [k] the foolish-

x John iv. 2. Acts x. 48. xxvi. 17, 18.
y ii. 1. 4. 13. 2 Cor. iv. 2. x. 3, 4. 10. 2 Pet. i. 16.
* Or, speech.
z ii. 5.
a 23, 24. ii. 2. Gal. vi. 12—14.
b Acts xiii. 41. 2 Cor. ii. 15, 16. iv. 3. 2 Thes. ii. 10.
c 21. 23. 25. ii. 14. iii. 19. Acts xvii. 18. 32.
d 24. Ps. cx. 2, 3. Rom. i. 16. 2 Cor. x. 4, 5. 1 Thes. i. 5. Heb. iv. 12.
e iii. 19. Job v. 12, 13. Is. xxx. 3. 11. xxix. 14. Jer. viii. 9.
f Is. xxxiii. 18. liii. 1.
g 19. 2 Sam. xv. 31. xvi. 23. xvii. 14. 23. Job xii. 17. 20. 24. Is. xliv. 25. Rom. i. 22.
h 24. Dan. ii. 20. Rom. xi. 33. Eph. iii. 10.
i Matt. xi. 25. Luke x. 21. Rom. i. 20—22. 28.
k See on 18.

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vii. 40. *Acts* xx. 3. 2 *Cor.* viii. 10. *Philem.* 14.—*In the name.* (13) Εις το ονομα. *Matt.* xxviii. 19.

V. 17—19. Many, supposing the administration of sacraments to be the most honourable part of the ministerial work, have conjectured reasons, why St. Paul did not himself baptize the Corinthian converts: but the reason which he assigns entirely subverts their imaginations. Christ did not send his apostle to baptize men in his name; (which outward form might be administered, with equal validity, by those of inferior station and endowments;) but to preach the gospel, which was a far more important and difficult service: so that he left others to baptize those who embraced the truth. (*Notes, John* iv. 1—4, v. 2. *Acts* x. 44—48, v. 48.) Some indeed of the Corinthians might think, that he was not so competent to preach the gospel, as this declaration seemed to imply: and he readily allowed, that he had not used the "wisdom "of words," or those plausible reasonings, rhetorical flourishes, and arts of oratory, which they admired, and by which some teachers fascinated them. For "Christ sent him" to deliver an important message, in plain language: and he was aware that these decorations, instead of giving efficacy to his doctrine, would degrade it, and even "render "the cross of Christ of none effect." These studied arts of pleasing would have enervated the solemn, affecting subject, and obscured its glory. If indeed the preacher did not seek his own honour, in the display of these endowments; he would at least excite men's attention to him, and admiration of him, rather than of his message or his Lord; and the Holy Spirit would not accompany the word by his new-creating power, when the credit would be given to the instrument, rather than to the Agent. (*Marg. Ref.* x—z.—*Notes*, ii. 3—5. *Ex.* iv. 10—12. 2 *Cor.* iv. 7. x. 7—11.)—In fact, the preaching of salvation for lost sinners, by the ignominious and agonizing crucifixion of the incarnate Son of God, was "foolishness" to all those who continued in the way to destruction. The sensual, the covetous, and the ambitious perceived, that it was incompatible with their favourite pursuits; the Pharisee and the moralist exclaimed against it, as needless, and tending to licentiousness. The Scribe, the Sadducee, and the heathen philosopher, each had his reasons for deriding and reviling it; and the antinomian would foolishly suppose that Christ was crucified, to procure for him the licence of gratifying his evil propensities. But those who were the saved, by true faith, knew this despised doctrine to be the constituted and most suitable means, by which the power of God effectually wrought, in pulling down the kingdom of Satan, and converting sinners to himself. (*Marg. Ref.* a—d.—*Notes*, 20—24. *Rom.* i. 13—16. 2 *Cor.* x. 1—6.) And, as to the opinion of the wise men of the world, God had declared that he would destroy their wisdom, and bring it to nothing. (*Marg. Ref.* e.—*Notes*, iii. 18—23. *Job* v. 12—16. *Is.* xxix. 13—16. xliv. 25—28.)—'Why did the Holy Spirit choose to deliver 'such important truths, in the barbarous idiom of a few 'obscure Galileans?' *Campbell.* The apostle Paul was not one of these 'obscure Galileans:' but is not this highly improper language, concerning inspired writers, who received the gift of tongues immediately from the Holy Spirit? They did not learn *barbarous* Greek, as Galilean fishermen. They made no claim to elegance; but certainly precision, and perspicuity, and simplicity, are found in their writings, in no common degree.—*To baptize.* (17) Whence did the almost universally prevailing opinion originate, that the administration of sacraments is the peculiar and highest office of the Christian ministry, above even that of preaching the gospel? Perhaps the reader has never thought of asking this question. I have, however, no hesitation in answering, From popery, in its incipient or more matured state: to change by the *opus operatum*, which the priest alone can perform aright, 'a child of the devil,' into 'a child of God,' which must be the case if baptism be regeneration, or inseparable from it; and to change, in the same way, a piece of bread, into the body, soul, and divine nature of Christ, and render it an object of adoration, derives a far higher dignity to the priesthood, than even apostolical preaching can do.—*I will destroy.* (19) From the LXX, only changing κρυψω, for αθετησω. (*Is.* xxix. 14.)

Of words. (17) "Of speech." *Marg.* Λογυ. 18. ii. 4.—*The preaching of the cross.* (18) Ὁ λογος ὁ τυ σαυρυ, 17.—*To them that perish.*] Τοις απολλυμενοις. 2 *Cor.* ii. 15. iv. 3. 2 *Thes.* ii. 10. (*Note*, 2 *Cor.* ii. 14—17.)—*Foolishness.*] Μωρια. 21. 23. ii. 14. iii. 19. Α μωρος. See on *Matt.* v. 22.—*Which are saved.*] Τοις σωζομενοις. See on *Acts* ii. 47.—*The power of God.*] Δυναμις Θευ. 24. *Rom.* i. 16.—*I will bring to nothing.* (19) Αθετησω. See on *Luke* x. 16. Αθετησις, *Heb.* vii. 18.

V. 20—24. (*Note, Is.* xxxiii. 17—19.) The philosophers, scribes, and disputers of the world, were in general employed in confuting each other's systems: they scarcely agreed in any thing, except in rejecting and despising the gospel: and it was evident that their wisdom and learning had been of little use to mankind. What indeed had they achieved? What traces of their success, in meliorating

l Matt. xii. 38, 39. xvi. 1—4. Mark viii. 11, 12. Luke xi. 16, 29. John ii. 18. iv. 48.
m Acts xvii. 18—21.
n 18. ii. 2. Luke xxiv. 46, 47. Acts viii. 32—35. x. 39—43. 2 Cor. iv. 5. Gal. iii. 1. vi. 14. Eph. iii. 8.
o Is. viii. 14, 15. Matt. xi. 6. Luke ii. 34. John vi. 53—61. Rom. ix. 32, 33. Gal. v. 11. 1 Pet. ii. 8. p 18. ii. 14
q 2. 9. Luke vii. 35. Rom. viii. 28—30. ix. 24.

ness of preaching to save them that believe.

22 For [l] the Jews require a sign, and [m] the Greeks seek after wisdom:

23 But [n] we preach Christ crucified, [o] unto the Jews a stumbling-block, and unto the Greeks [p] foolishness;

24 But unto them which are [q] called, both Jews and Greeks, Christ [r] the power of God, and [s] the wisdom of God.

25 Because [t] the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how [u] that not many wise men after

r 18. Rom. i. 4. 16.
s 30. Prov. viii. 1. 22—30. Col. ii. 3.
t 18. 27—29. Ex. xiii. 17. xiv. 2—4. Josh. vi. 2—5. Judg. vii. 2—8. xv. 15, 16. 1 Sam. xvii. 40—51. 1 Kings xx. 14, &c. Zech. iv. 6, 7. xii. 7, 8. Rom. xi. 33—36.
u 20. ii. 3—6. 13. iii. 18—20. Matt. xi. 25, 26. Luke x. 21. John vii. 47—49. Jam. iii. 13—17.

the state of the world, could be discovered? Could it be denied, that God had exposed the folly of this kind of wisdom, in the most conspicuous manner? In his infinite wisdom, he had left a great part of the world to follow the dictates of their own boasted reason: and the event had demonstrated, that the wisdom of fallen man was incompetent to find out or retain the knowledge of God his Creator; so that idolatry, atheism, or scepticism, connected with the most extreme wickedness, was the universal effect. (*Marg. Ref.* f—i.—*Notes, Matt.* xi. 25, 26. *Rom.* i. 21—32.) When this experiment had been sufficiently tried; "it pleased God" to send forth his apostles and evangelists, to preach that doctrine, which was derided as "foolishness;" and they delivered their message in the most artless and unadorned manner: yet, behold, most wonderful effects followed! Immense multitudes believed the report, were saved from idolatry and iniquities, and became the worshippers and servants of the living God! (*Notes*, 1 *Thes.* i. 5—10.) The Jewish scribes indeed, not satisfied with all the demonstrations, from miracles and prophecies, that Jesus was the Messiah, as not savouring his spiritual salvation, demanded "a sign from "heaven," and waited for a Messiah, who should "come "with outward observation:" (*Marg. Ref.* l.—*Notes, Matt.* xvi. 1—4. *Luke* xvii. 20—23:) and the Greeks required a doctrine adapted to their philosophy, and supported by reasonings and speculations like that of their noted leaders. But the servants of God "preached Christ "crucified:" this was the grand peculiarity of their doctrine, the centre of their instructions, and the topick on which they delighted to expatiate, and by motives deduced from it, they enforced all their exhortations. This doctrine of a crucified Messiah; this testimony, that he, who had been put to death by the rulers of the Jews, as "a "deceiver," was their long expected Deliverer and King, to whom all subjection was due, and from whom all blessings were to be expected, was "a stumbling-stone to the "Jews," who took offence at it, and persisted in unbelief: while the philosophizing Greeks derided, as the excess of folly, the idea that *a Jew*, and one whom that despised nation had crucified with ignominy, should be honoured as the Governor and Judge of all mankind, trusted as the only Saviour from everlasting misery, and even adored as the infinite and almighty God. (*Marg. Ref.* m—p.) But all those, whether Jews or Gentiles, who were "called according to his purpose," (*Notes, Rom.* viii. 28—31. ix. 24—29,) not only saw the *power* of God, in the miracles by which the gospel was confirmed in the resurrection of Christ, and in the accomplishment of ancient prophecies; and his *wisdom* in the glorious plan of redemption, as harmoniously honouring all the divine perfections and magnifying the divine law: but they experienced Christ to be "the Power of God and the Wisdom "of God," to deliver them from the bondage of sin, and to make them "wise unto salvation;" and they clearly discerned that he and his gospel were the grand medium, by which the power and wisdom of God were displayed; in the subversion of Satan's kingdom of idolatry and sin, and in confounding all the subtle devices of him and his servants. (*Marg. Ref.* q—s.—*Notes, Eph.* iii. 9—12. 1 *John* v. 9, 10. 19—21.)

The disputer. (20) Συζητητης. Here only. Συζητησις, *Acts* xv. 2.—*Of this world.*] Τ. αιωνος τουτ. ii. 6. 8. *Matt.* xiii. 22. *Mark* iv. 19. *Luke* xvi. 8. *Rom.* xii. 2. 2 *Cor.* iv. 4. *Gal.* i. 4. *Eph.* ii. 2. vi. 12. 2 *Tim.* iv. 10.—*Made foolish.*] Εμωρανεν.—Α μωρια, 18. See on *Matt.* v. 13.—*It pleased.* (21) Ευδοκησεν. *Matt.* iii. 17. *Luke* xii. 32. *Rom.* xv. 26, 27.—*Of preaching.*] Της κηρυγματος. "Of the preaching." See on *Rom.* xvi. 25.—*Unto them which are called.* (24) Τοις κλητοις. 2. See on *Rom.* i. 1.

V. 25. Those doctrines and dispensations of God, which proud and presumptuous men decry as foolish and weak, are immensely superior in wisdom, and more efficacious than all which man ever could devise or attempt for the same or similar purposes. Thus the doctrine of salvation by faith in a crucified Jew, which appeared to the carnal mind a foolish device; and the preaching of it, by unlearned and obscure persons, which appeared a weak expedient; had, by the power of God accompanying it, done more, in a few years, towards making men wise and holy, than all the learning and sagacity of Jewish Scribes and Pagan philosophers, or the power of armed legislators, had ever been able to effect, or ever would have effected to the end of time. (*Marg. Ref.*—*P. O. Josh.* vi. 1—14. *Judg.* vii. 16—25.)

The foolishness.] Το μωρον. 27. Μωρια· See on 18.—*The weakness.*] Το ασθενες. 28. "That which is foolish:" "that which is weak."

V. 26—31. The persons, who had been converted to Christianity, and then sent forth to preach the gospel, were a living demonstration of what the apostle inculcated. This the Corinthians might see for themselves: for, as the gospel had not been preached to them "with wisdom of "words," or with a display of learning and philosophy; but very few of the sages, politicians, mighty princes, or warriors, or of the noble and honourable of the earth, had embraced it. They had perhaps heard a few instances of this kind, in which the omnipotence of divine grace had been displayed. (*Notes, Matt.* xix. 23—26. *Jam.* ii. 5—7.) The persons, however, whom God had employed in preaching the gospel, seem especially intended; and the words, "*are called*," which seem to favour the other interpreta-

the flesh, [x] not many mighty, not many noble, *are called:*

27 But God [y] hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and [z] things which are not, [a] to bring to nought things that are:

29 That [b] no flesh should glory in his presence.

30 But of him are ye [c] in Christ Jesus, who [d] of God is made unto us [e] Wisdom, and [f] Righteousness, and [g] Sanctification, and [h] Redemption;

31 That, according as it is written, [i] He that glorieth, let him glory in the Lord.

x Luke i. 3. *Gr.* xviii. 24, 25. John iv. 46—53. Acts xix. 38, 39. Acts xiii. 7. 12. xvii. 34. Phil. iv. 22. Jam. i. 9—11. ii. 5. 2 John 1.
y Ps. viii. 2. Is. xxvi. 5, 6. xxix. 14. 19. Zeph. iii. 12. Matt. iv. 18—22. ix. 9. xxi. 16. Luke xix. 39, 40. xxi. 15. Acts iv. 11—21. vi. 9, 10. vii. 35. 54. xvii. 18. xxiv. 24, 25. 2 Cor. iv. 7. x. 4, 5. 10.
z Rom. iv. 17. 2 Cor. xii. 11.
a ii. 6. Deut. xxviii. 63. Job xxxiv 19, 20. 24. Ps. xxxii. 10. xxxvii. 35, 36. Is. ii. 11. 17. xvii. 13, 14. xxxvii. 36. xli. 12. Dan. ii. 34, 35. 44, 45. Rev. xviii. 17.
b 31. iv. 7. v. 6. Ps. xlix. 6. Is. x. 15. Jer. ix. 23. Rom. iii. 19. 27. iv. 2. xv. 17. Eph. ii. 9.
c xii. 18. 27. Is. xlv. 17. John xv. 1—6. xvii. 21—23. Rom. viii. 1. xii. 5. xvi. 7. 11. 2 Cor. v. 17. xii. 2. Eph. i. 3, 4. ii. 10.
d Rom. xi. 36. 2 Cor. v. 18—21.
e 24. xii. 8. Prov i. 20. ii. 6. viii. 5. Dan. ii. 20. Luke xxi. 15. John i. 18. viii. 12. xiv. 6. xvii. 8. 26. 2 Cor. iv. 6. Eph. i. 17, 18. iii. 9, 10. Col. ii. 2, 3. iii. 16. 2 Tim. iii. 15—17. Jam. i. 5.
f Ps. lxxi. 15, 16. Is. xlv. 24, 25. lv. 17. Jer. xxiii. 6. xxxiii. 16. Dan. ix. 24. Rom. i. 17. iii. 21—24. iv. 6. v. 19. 21. 2 Cor. v. 21. Phil. iii. 9. 2 Pet. i. 1.
g 2. vi. 11. Matt. i. 21. John xvii. 17—19. Acts xxvi. 18. Rom. viii. 2. Gal. v. 22—24. Eph. ii. 10. v. 26. 1 Pet. i. 2. 1 John v. 6.
h xv. 54—57. Hos. xiii. 14. Rom. iii. 24. viii. 23. Gal. i. 4. iii. 13. Eph. i. 7. iv. 30. Col. i. 14. Tit. ii. 14. Heb. ix. 12. 1 Pet. i. 18, 19. Rev. v. 9. xiv. 4.
i 1 Chr. xvi. 10. 35. Ps. cv. 3. Is. xli. 16. xlv. 25. Jer. iv. 2. ix. 24. 2 Cor. x. 17. Gal. vi. 13, 14. Phil. iii. 3. *Gr.*

tion, are not in the original. (*Marg. Ref.* u, x.—*Notes*, *Ps.* viii. 2. *Matt.* xi. 25, 26. xxi. 14—16. 2 *Cor.* iv. 7. *P. O.* 7—12.) The apostles, and evangelists, and other ministers, whom God had chosen to publish his salvation to mankind, were not in general called to that service from the schools of the learned, from the courts of princes, or from noble families and eminent stations. On the contrary, they were men whom the world counted "foolish," because not remarkable for eminent talents, and because destitute of human learning: and indeed, such persons were selected for this purpose, that by them God might confound the proud reasonings and scornful objections of heathen philosophers and Jewish Rabbies. (*Marg. Ref.* y.—*Notes*, *Matt.* iv. 18—22. *P. O.* 12—25. *Note*, *Acts* iv. 13—22.) He had chosen "the weak things of the world," namely, men of low birth and mean circumstances, unarmed, unlettered fishermen, tent-makers, and others, destitute of authority, power, and influence, not previously renowned for courage and vigour of mind; but gentle and mild in their deportment: that, having endued them with heavenly wisdom and strength, and enabled them to confirm their testimony by stupendous miracles; he might, by their holy lives and heroick constancy, their patient sufferings and successful labours, put to shame and confound the mighty of the earth. God had even chosen "the "base things of the world," even some, who had previously been of immoral characters, and disreputable professions; that being made wise, holy, and useful in the ministry, by his grace and blessing, they might confound and astonish those, who formerly counted them even beneath contempt. (*Notes*, *Matt.* ix. 9—13.) Nay, he had raised up eminent ministers from among the Gentiles, who, in the proud language and sentiments of the Jews, were considered as scarcely existing, in respect of God and religion; that he might by them confound and shame the Scribes, Pharisees, and unbelieving Jews. (*Marg. Ref.* z, a.) In short the Lord had ordered every thing, respecting the conversion of sinners, the preachers of the gospel, the plan of redemption, and the way of acceptance, in such a manner, as to give no one of the human species any ground of boasting or "glorying in his presence;" either in respect of abilities, learning, noble birth, privileges, achievements, moral character, or natural good dispositions; or any other distinction, either before or after conversion. (*Marg. Ref.* b.—*Notes*, iv. 6, 7. *Rom.* iii. 27, 28. 2 *Cor.* x. 17, 18.) Why then should the Corinthians so value these endowments in their teachers, when God had evidently poured contempt on them?—Even that distinction, in which alone they might glory, was not in any respect of themselves. By the gratuitous choice and regenerating grace of God, through faith they, sinners of the Gentiles, were "in Christ Jesus," who, by his appointment and free mercy was "made," or *become*, to all believers the whole of salvation. For they being in themselves ignorant, foolish, guilty, polluted, enslaved, and condemned; Christ was constituted to each of them "Wis-"dom;" that, by his word and Spirit, and from his fulness, and "treasures of wisdom and knowledge," they might receive that instruction and counsel, which would render them "wise unto salvation," and fit for every service to which they were called: (*Notes*, *Col.* ii. 1—4. 8—10:) "and Righteousness," that being justified by his obedience unto death imputed to them, and "made the "righteousness of God in him," they might possess a title to eternal life: (*Notes*, *Rom.* iii. 21—26, *v.* 22. 2 *Cor.* v. 18—21, *v.* 21:) "and Sanctification," that, by the power of the Spirit of Christ, they might be at length renewed to his image, and made perfect in holiness, and meetness for their heavenly inheritance: "and Redemption," that, by his power and grace, being delivered from the bondage of sin and Satan, they might at length be completely rescued from all remains and traces of this hateful slavery, and be saved from the condemnation and all the consequences of sin; till, by the redemption of the body from the grave, "death itself should be swallowed up in everlasting vic-"tory." (*Marg. Ref.* e—h.) Thus, they who "gloried, "might glory in the LORD," (*Jer.* ix. 23, 24:) in his special favour, all-sufficient grace, and inestimable salvation; though in themselves they had nothing to glory in, but every thing to be ashamed of.—Here again the apostle refers to Jesus, "the LORD our Righteousness and "Strength," what the prophet had spoken of JEHOVAH. (*Notes*, *Is.* xlv. 23—25. *Jer.* ix. 23, 24. xxiii. 5, 6. *Rom.* xiv. 10—12. *Gal.* vi. 11—14, *v.* 14.)—'They who say, that 'Christ is made our Righteousness by his righteousness 'imputed to us, have the same reason to say also, that he 'is made our Wisdom, by his wisdom imputed to us, '&c.' *Whitby.* There might be some weight in this objection, if this were the only passage of scripture, by which those who hold "imputed righteousness" prove their doctrine; if there were any other passages in the sacred oracles, which even seem to countenance the notion of imputed wisdom, or sanctification, or redemption; and if the nature of the case were not essentially

CHAP. II.

The apostle declares, that he had not come among the Corinthians "with excellency of speech and wis-"dom," but had preached Christ crucified, with plainness and humble diffidence; that their "faith "might stand in the power of God" alone, 1—5.

The gospel contains the hidden "wisdom of God" in bringing men to glory, which could not be discovered by any human sagacity, 6—9; but God by his Spirit had revealed it, 10—13. "The natural man" cannot receive it, because it is spiritually discerned: but "he that is spiritual" judgeth all things, "and "is judged of no man," 14—16.

different. Another may pay my debt, and allow me to receive the wages which he has earned, or the reward to which his services entitle him: thus his payment and his labour may be set down to my account, or imputed to me for my adequate advantage: but who can have wisdom, health, or liberty, by imputation? (*Notes, Rom.* iii. iv.)

He that glorieth, &c. (31) This does not seem to be a direct quotation; but the general meaning of the passage referred to. *Jer.* ix. 24.—*Your calling.* (26) Την κλησιν ὑμων. vii. 20. *Rom.* xi. 29. *Eph.* i. 18. iv. 1. 4. *Phil.* iii. 14. 2 *Thes.* i. 11. 2 *Tim.* i. 9. *Heb.* iii. 1. 2 *Pet.* i. 10.—*Noble.*] Ευγενεις. See on *Acts* xvii. 11.—*The base things.* (28) Τα αγενη. Here only. 'Αγενης dicitur, *cujus genus 'est obscurum, seu ignoratur, ignobilis, humili et obscuro 'loco natus.'* Schleusner. Ex α priv. et γενος, *generatio:* opponitur τω ευγενης.—*Things that are despised.*] Τα εξουθενημενα. vi. 4. xvi. 11. See on *Luke* xviii. 9.—*To bring to nought.*] 'Ινα...καταργηση. See on *Rom.* iii. 3. 31.—*Should glory.* (29) Καυχησηται. 31. iii. 21. See on *Rom.* ii. 17. v. 2.—*Was made.* (30) Εγενηθη. *John* i. 14.—*Of God.*] Απο Θεου. "From God."—*Sanctification.*] 'Αγιασμος. See on *Rom.* vi. 19.—*Redemption.*] Απολυτρωσις. *Luke* xxi. 28. *Rom.* iii. 24. See on *Rom.* viii. 23.

PRACTICAL OBSERVATIONS.

V. 1—9.

The true "church of God" comprises all those, in every place, who are "sanctified in Christ Jesus, and "called to be saints;" who call on him as "God mani-"fest in the flesh," for all the blessings of salvation; and who acknowledge and obey him as their Lord, and the Lord of all saints, of all men, and of all creatures: and it includes no other persons. In behalf of all such, we should pray continually, for an increase of "grace and peace "from God our Father, and from the Lord Jesus Christ;" we should "thank God, for the grace bestowed on them "by Jesus Christ;" with an especial remembrance of those, with whom we are more immediately connected; and we should rejoice in those gifts and that knowledge, by which "the testimony of Christ is confirmed among "them." But ministers, with a mixture of authority and affection, should remind their flocks, that an account must be given of all their advantages at the coming of Christ, and call on them daily to wait and prepare for that event. He will "confirm" his true disciples "unto the end;" and they may confidently trust in him to "preserve them "blameless to that day," and to "present them faultless, "before the presence of his glory, with exceeding joy." But many appear to be Christians, and are endued with useful gifts, who have not been "called to the fellowship "of Christ:" it is therefore highly proper to exhort all who profess the gospel, to prove the reality of their faith, and "the sincerity of their love;" and to "wait for the "coming of their Lord," by watchfulness, diligence, and a careful improvement of their talents.—How striking is the contrast between the language of the apostle in these verses, and that of many modern divines! The name of the Lord Jesus Christ was to *him* the sweetest melody, or "as ointment poured forth:" (*Note, Cant.* i. 3:) *they* seem to fear nothing so much, as a too frequent, or too honourable mention of him! and, whatever repetitions they may fall into, they will be sure to offend no man, by too often enlarging upon his dignity and condescension, his love and atoning sufferings, his character and offices, his righteousness and salvation. (*Note,* ii. 1, 2.)

V. 10—16.

Satan has always endeavoured to stir up strife among Christians, as one of his grand devices against the gospel: we should therefore use all our influence to prevail with our brethren by the name, and for the honour of our common Lord, to avoid contests of every kind, and as much as possible to "speak the same thing, and to be per-"fectly joined together in the same mind and judgment;" and we should persevere in praying for this most desirable harmony, and endeavour to promote it. For it must greatly pain every serious and judicious believer, to see or hear of the divisions which take place, through the spiritual pride, ambition, selfishness, and malignant passions, of turbulent and designing men; and through the prejudices, instability, want of judgment, love of novelty, and eager spirit of some real believers. Thus the church is divided into parties; congregations are distracted by intestine contentions; and men are drawn away from their faithful pastors, to rank themselves under the banners of some confident deceiver, who "privily brings in damnable "heresies;" couched in plausible language, propagated under specious pretences, and varnished over by an ingenuity, which might have been far better employed. Thus, professed Christians become 'the disciples of men;' and, regardless of the apostle's expostulations, they still glory in ranking themselves among the followers of this or the other preacher: as if "Christ were divided!" or as if that teacher, whom they extol, while they despise others, had been "crucified for them," or "they had been bap-"tized into his name," and vowed to be 'his faithful 'soldiers unto their lives' end!' We should be very thankful, if we have been preserved from giving sanction or occasion to such disgraceful contests; we should carefully avoid all appearance of seeking our own credit, instead of the glory of Christ; (*Note, 2 Cor.* iv. 5, 6;) and pray continually for "the meekness of wisdom," that we may know how to counteract the pestilent endeavours of the fire-brands of the church, without giving them any handle or plausible pretence against us.

V. 17—25.

Those whom Christ sends to "preach his gospel" are often incapable, and should never be studious, of "that "wisdom of words," which men of education and inge-

a Acts xviii. 1—4. b 4. 13. i. 17. Ex. iv. 10. Jer. i. 6, 7. Rom. xvi. 18. 2 Cor. x. 10. xi. 6.

AND I, brethren, [a] when I came to you, came not [b] with excellency of speech or of wisdom, declaring unto you [c] the testimony of God.

c i. 6. Is. viii. 20. Acts xx. 21. xxii. 18. 2 Thes. i. 10. 1 Tim. i. 11. 2 Tim. i. 8. 1 John iv. 14. v. 11—13. Rev. i. 2. 9. xix. 10.

nuity, but of a worldly spirit, admire; nor should the hearers of the gospel look for such worthless decorations of that divine doctrine, which is most beautiful in its native simplicity. Too often "the cross of Christ is ren-"dered of none effect," through the vain affectation of the preachers, to recommend it by the studied graces of elocution, or the ostentatious parade of learning and philosophy. Thus its edge is blunted, its convincing plainness is obscured, its genuine beauty and glory are tarnished; the preacher has his worthless reward, in human applause or useless popularity. (*Note*, *Matt.* vi. 1—4.) But the Spirit of God disdains to set his seal to the word thus preached; it proves the mere shadow of a feast, at which the guests are starved; and an amusing display of ingenuity, instead of an assault on "the strong holds" of Satan by the power of divine truth. Indeed all attempts, to make the real gospel palatable to worldly men, must be unsuccessful: it always was, and always will be, "foolish-"ness" to such as are in the road to destruction: and the only way to render it *inoffensive*, is to leave out, or but slightly touch on, the *offensive* parts of it: and this is too commonly done, when preachers study to embellish their doctrine and recommend themselves, by "the wisdom of "words, or the excellency of speech." But the true minister of Christ is no "man-pleaser:" he will with "great "plainness of speech" deliver his whole message, however it may be derided or reviled; that by it, as a sure touch-stone, men may learn their real state and character. Thus, while to numbers it appears foolish, to "those who "are saved" it proves "the power of God." It is his determination to "destroy the wisdom of the wise, and to bring "to nothing the understanding of the prudent;" he will not honour carnal weapons, or self-sufficient teachers; he will pour contempt on carnal wisdom; and will abase, either in deep humiliation, or final destruction, all the learned scribes, the wise philosophers, and the eager "dis-"puters of this world." Such persons are indeed commonly found among the despisers or opposers of the doctrine of Christ crucified; but what have they ever done towards rendering the world wise and holy? Or what have they to propose so excellent, as to merit a preference to that gospel which they reject, or even to bear a comparison with it? Undeniable facts evince the folly of this wisdom; and shew that, amidst all the displays of the "eternal power and Godhead," with which we are surrounded, human reason, sagacity, and learning know him not, but uniformly lead men to idolatry, impiety, or infidelity: and on the other hand "it hath pleased God," from age to age by "the foolishness of preaching," (the despised doctrine of salvation by faith in a crucified Saviour, God in human nature, "purchasing the church "with his own blood," delivered with unadorned simplicity,) to save multitudes, even all that believe, from ignorance, delusion, and vice; and to make them meet for his heavenly kingdom. For the true minister of God insists especially upon this great doctrine, which is no less a stumbling-block to some, and foolishness to others, at present, than it was in the apostle's days: but which is known and experienced to "be the wisdom and power of "God" to all, who partake of the high and gracious calling of God in Christ Jesus.

V. 26—31.

There is scarcely a stronger demonstration of man's depravity, blindness, and folly, than this circumstance; that neither facts nor arguments can repress his arrogance in treating the wisdom of God manifested in the gospel as "foolishness," the power of God as "weakness;" though no human devices or efforts have ever produced effects in the least comparable to those, which have been and are even now wrought by it. Let them then call it folly, enthusiasm, weakness, madness, or what they please: may we shew in our lives, that it is a wise, holy, and blessed doctrine; and we shall feel in our hearts that it gives "a "peace of God, which passeth all understanding." And though we see, as those before us did, that but "few of "the wise, the mighty, the noble of this world" are called to the knowledge of the truth, or employed to promote the cause of righteousness; yet we may perceive also, that God employs the foolish, weak, despised, and ignoble of this world, to confound the devices, and expose the folly of the wise, to disappoint the designs of the mighty, and to disgrace and bring into contempt "the honourable of "the earth:" so that in every thing he takes care, that no flesh should glory in his presence.—But let us not fear, knowing how foolish, guilty, polluted, and enslaved we are in ourselves; for by deep convictions of this kind the Holy Spirit leads poor sinners to believe in Christ, who "of "God" and by his special grace "is made to them Wis-"dom, and Righteousness, and Sanctification, and Redemp-"tion:" so that having all in him, they may be satisfied to have nothing as of themselves; and when most covered with shame, and filled with deep remorse and self-abhorrence, they may yet "glory in the Lord and his salva-"tion;" and hope to glorify him on earth, and to be preserved as monuments of his love, to praise and glorify him for ever in his heavenly felicity.

NOTES.

CHAP. II. V. 1, 2. When the apostle came, as a Jewish stranger, among the polite, speculating, and licentious Corinthians; he did not attempt to catch their attention, by affected elegance or sublimity of language, by the trappings of human oratory, or by the plausible reasonings of philosophy. (*Marg. Ref.* a, b.) For it was his sole object to declare "the testimony of God," concerning the only way of salvation from eternal misery, and of obtaining eternal life; and a message of such immense importance would not admit of these worthless embellishments. (*Marg. Ref.* c.—*Notes*, *Ps.* xix. 7—11. cxix. 2, 3. *Is.* viii. 20. *John* iii. 27—36. 1 *John* v. 9—12.) Whatever knowledge he therefore possessed, either of Rabbinical or Grecian learning, he "determined" to keep it out of sight; and to preach, as if he had known no other subject, than that of Jesus the Messiah, even him who was crucified, and who was generally despised and execrated; and those things

2 For I determined [d] not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you [e] in weakness, and in fear, and in much trembling.

4 And [f] my speech and my preaching *was* [g] not with [*] enticing words of man's wisdom, [h] but in demonstration of the Spirit and of power;

5 That your faith should not [†] stand in the wisdom of men, [i] but in the power of God.

6 Howbeit we speak wisdom among [k] them that are perfect: yet [l] not the wisdom of this world, nor [m] of the princes of this world, that [n] come to nought:

7 But we speak the wisdom of God in a mystery, [o] *even* the hidden *wisdom*, which God ordained before the world [p] unto our glory:

d i. 22—25. John xvii. 3. Gal. iii. 1. vi. 14. Phil. iii. 8—10.
e iv. 10—13. Acts xviii. 6—11. xx. 18, 19. 2 Cor. iv. 1. 7—12. 16. vi. 4. vii. 5. x. 1. 10. xi. 29, 30. xii. 5—10. xiii. 4. Gal. iv. 13, 14.
f Acts xx. 27.
g i. 18. i. 17. Judg. xiv. 15. xvi. 5. 2 Sam. xiv. 17—20. xv. 2—6. 1 Kings xxii. 13, 14. 2 Chr. xviii. 19—21. Prov. vii. 21. xx. 19. Jer. xx. 10. Ez. xiii. 6. 10, 11. Rom. xvi. 18. Col. ii. 4. 2 Pet. i. 16. ii. 18.
* Or, *persuasible*. Acts xxvi. 28. Gal. i. 10.
h iv. 20. John xvi. 8—15. Rom. xv. 19. 1 Thes. i. 5. 1 Pet. i. 12.
† Gr, *be*.
i i. 17. iii. 6. Acts xvi. 14. 2 Cor. iv. 7. vi. 7.
k xiv. 20. Gr. Job i. 1. Ps. xxxvii. 37. Matt. v. 48. xix. 21. 2 Cor. xiii. 11. Eph. iv. 11—13. Phil. iii. 12—15. Col. iv. 12. Heb. v. 14. Jam. iii. 2. 1 Pet. v. 10.
l i. 13. i 18, 19. Luke xvi. 8. 2 Cor. i. 12. iv. 4. Eph. ii. 2. Jam. iii. 15.
m 8. Job xii. 19. 21. Ps. ii. 1—6. Is. xix. 11—13. xl. 23. Acts iv. 25—28.
n See on i. 28.
o Ps. lxxviii. 2. Is. xlviii. 6, 7. Matt. xi. 25. xiii. 35. Rom. xvi. 25, 26. Eph. i. 4. iii. 4—9. Col. i. 26, 27. 2 Tim. i. 9. 1 Pet. i. 11, 12. Rev. xiii. 8.
p 1 Pet. v. 1. 10. 2 Pet. i. 3.

which related to redemption for sinners through his blood. This was the *centre* and *substance* of his preaching: but it is evident, that he did not confine himself wholly to this one topick, so as to exclude other parts of the revealed truth and will of God. For we are sure, from his own writings, that he preached man's relation to God, as his Creator, Benefactor, and Governor; the glorious perfections and the holy law of God; the future judgment and eternal state of righteous retributions; the lost estate of man, regeneration, repentance, conversion, the necessity of personal holiness, attention to relative duties; and in short "the whole counsel of God," as the great circumference to that circle, of which "Christ crucified" is the centre, in which all the lines meet. (*Marg. Ref.* d.—*Notes*, i. 20—24. *Acts* xx. 18—21. 25—27.) But, upon the most mature deliberation, he had "determined to know "nothing," even among the refined and philosophical Corinthians, which did not elucidate, recommend, evince, or adorn, this great doctrine of salvation by the cross of Christ.—*Declaring*. (1) The apostle came as a *messenger* simply to deliver a message, even "the sure testimony of "God," without alteration, omission, decoration, or addition; the whole of what he was sent to deliver, nothing more, and in all simplicity.—' What extraordinary claims are advanced,—what pretensions made in this chapter! —How pointed is it upon the subject of inspiration! If the sacred writers were in any degree *true* men, they were then fully *inspired* in all which they taught concerning religion. The miracles which they wrought prove them *true* men, whatever their pretensions might be, and their own words shew what these pretensions were.'

With excellency of speech. (1) Καθ' ὑπεροχην λογυ. 4. i. 17, 18: ὑπεροχη, 1 *Tim.* ii. 2. Not elsewhere. Ab ὑπερεχω, *emineo*.—*Declaring*.] Καταγγελλων. ix. 14. xi. 26. *Acts* iv. 2. xiii. 5. *Rom.* i. 8, *et al.* Καταγγελευς. *Acts* xvii. 18.—*I determined*. (2) Εκρινα. *Acts* xv. 19.

V. 3—5. In adhering to his determination, the apostle had been deeply sensible of his own weakness and insufficiency, and aware of the prejudices and opposition which he had to encounter: and he was even oppressed with much "fear and trembling," lest his infirmity should prevent his success, or disgrace his glorious doctrine. (*Marg. Ref.* e.—*Notes*, *Acts* xviii. 1—17. 2 *Cor.* x. 7—11. xii. 7—10. *Gal.* iv. 12—16.) He had therefore acted among the Corinthians, with much diffidence, modesty, and meekness; and without any thought of making himself the head of a party, as some of their present teachers did. His address and style of preaching had been entirely devoid of "the persuasive words of man's wisdom," which often seduces men into error, and entices them into the views of designing orators, by moving the passions, impressing the imagination, and imposing on the judgment. On the contrary, he left the success of it to be produced entirely "by the demonstration of the Spirit," and the exertion of his divine power. Many expositors understand this *exclusively* of the miracles, by which the Holy Spirit powerfully demonstrated the truth of the gospel; or the prophecies which were fulfilled in those things, which the apostles preached concerning Jesus and his salvation: but these proofs, however conclusive, without the internal operation of the Holy Spirit, as the author of divine life in regeneration, would not have produced true faith; and it is unreasonable to confine the language to those operations, which were peculiar to one age, and to exclude such as are alike necessary, and alike to be depended on, in every age. (*Marg. Ref.* f—h.—*Notes*, 1 *Thes.* i. 5—8. ii. 13—16.) The annexed reason, however, puts it beyond all reasonable doubt, that the latter were principally intended: for the apostle would use no other arts of persuasion, than that plain and faithful address to the hearts and consciences of men, which the Spirit of God always makes use of in convincing them of sin, and in powerfully demonstrating the truth and preciousness of the gospel to their souls: because he would not have their "faith to stand on the wisdom of men, but on the power "of God." (*Marg. Ref.* i.—*Notes*, i. 17—19. 2 *Cor.* iv. 7.) Now that faith, which is produced by outward miracles, and wholly rests on them, is no more saving, or to be depended on than that, which is the effect of logical reasonings or eloquent persuasions: (*Notes*, *Acts* viii. 9—24:) but the faith, which is the effect of the inward and powerful teaching and "demonstration of the Spirit," rests on the power of God, and is supported by it; and will endure through all trials even to the end.

Trembling. (3) Τρομῳ. *Mark* xvi. 8. 2 *Cor.* vii. 15. *Eph.* vi. 5. *Phil.* ii. 12.—*Enticing*. (4) "Persuasible." *Marg.* Πιθοις. Here only. Απειθω, *suadeo*.—*Of man's wisdom*.] Ανθρωπινης σοφιας. 13. iv. 3. x. 13. *Jam.* iii. 7. 1 *Pet.* ii. 13.—*Demonstration*.] Αποδειξει. Here only. Ab αποδεικνυμι, iv. 9. See on *Acts* ii. 22.—*Stand*. (5) "Be." *Marg.* H. "Might not be" dependent on.

V. 6—9. The apostle disclaimed all pretensions to human wisdom, or learning; yet he would not allow his preaching to be *really* "foolishness." (*Notes*, i. 20—25.)

8 Which [q] none of the princes of this world knew: [r] for had they known *it*, they would not have crucified [s] the Lord of glory.

9 But, as it is written, [t] Eye hath not seen, nor ear heard, neither have entered into the heart of man, [u] the things which God hath prepared for [x] them that love him.

10 But [y] God hath revealed *them* unto us [z] by his Spirit: for [a] the Spirit searcheth all things, yea, [b] the deep things of God.

11 For [c] what man knoweth the things of a man, save the spirit of man which is in him? [d] even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, [e] not the spirit of the world, [f] but the Spirit which is of God; [g] that we might know the things that are freely given to us of God;

13 Which things also we speak, [h] not in the words which man's wisdom teacheth, [i] but which the Holy Ghost teacheth; comparing [k] spiritual things with spiritual.

q 6. i. 26—28. Matt. xi. 25. John vii. 48.
r Luke xxiii. 34. John iii. 19—21. viii. 19. ix. 39—41. xii. 40—43. xv. 22—25. xvi. 3. Acts iii. 17. xiii. 27. 2 Cor. iii. 14. 1 Tim. i. 13.
s Ps. xxiv. 7—10. Acts iii. 15. vii. 2. Jam. ii. 1.
t Is. lxiv. 4. John iii. 16. 1 Pet. i. 12.
u Ps. xxxi. 19. Matt. xx. 23. xxv. 34. Heb. xi. 16.
x Rom. viii. 28. Jam. i. 12. ii. 5. 1 John iv. 19.
y xiv. 30. Am. iii. 7. Matt. xi. 25—27. xiii. 11. xvi. 17. Luke ii. 26. x. 21. Eph. iii. 3. 5. 1 Pet. i. 12. Rev. i. 1. z Is. xlviii. 16. lix. 21. John xiv. 26. xvi. 13. 1 John ii. 20. 27. a 11. xii. 8—11. Rom. viii. 26, 27. b Job xii. 22. Ps. xcii. 5, 6. Dan. ii. 22. Rom. xi. 33—36.
c Prov. xix. 16. xx. 5. 27. Jer. xvii. 9.
d 10. Rom. xi. 33.
e 6. Rom. viii. 5, 6. 2 Cor. iv. 4. Eph. ii. 2. Jam. iv. 5. 1 John iv. 4, 5. v. 19. Rev. xii. 9.
f Rom. viii. 15, 16.
g iii. 22. John xvi. 14, 15. Rom. viii. 32. 1 John ii. 20. 27. Rev. xxii. 6.
h 4. i. 17. 2 Pet. i. 16.
i xii. 1—3. xiv. 2. Luke xii. 12. Acts ii. 4. 1 Pet. i. 12.
k 14. ix. 11. x. 3—5. Eph. v. 19. Col. iii. 16.

Indeed, he, and other faithful ministers, "spake wisdom "among those who were perfect;" that is, who were so matured in judgment, experience, and spirituality, as to be able to receive it. (*Marg. Ref.* k.—*Notes, Phil.* iii. 12—16. *Heb.* v. 11—14.) To persons of this description, they laid open the rich treasures of the wisdom of God, in his method of saving sinners, and in the dispensations of providence: and thus they excited their admiring adoration: and rendered them wise and intelligent in divine things, and, in respect of their true interest and whole duty, far beyond all other persons in the world. If, therefore, the Corinthians had not been initiated into the depths of this divine wisdom, it was, because they were not proper recipients of them. (*Note*, iii. 1—3.) But this wisdom was totally *distinct* from "the wisdom of this world," and even in many things *contrary* to it, and to that of its princes and rulers; whose sagacity and policy could not prevent the speedy termination of all their grandeur, and their everlasting ruin, or that of their subjects and flatterers. (*Marg. Ref.* l—n.) For it was "the wisdom of God in a "mystery," even in the mysterious design of glorifying his holy name and all his perfections, in the redemption of sinners, by the incarnation, righteousness, atoning sacrifice, and mediation of his co-equal Son. (*Marg. Ref.* o, p.—*Notes, Rom.* xvi. 25—27. *Eph.* iii. 1—12. 1 *Tim.* iii. 16.) This was ordained and intended by him, "before "the world began," in order to bring his chosen people to everlasting glory: but it had been entirely hidden from men, except as made known by revelation, and as faith simply received that information. So that the Gentiles, with all their philosophical speculations, knew nothing of this wisdom; the unbelieving Jews, and their most learned Scribes, were wholly unacquainted with it: the Mosaick dispensation had only conveyed some general intimations of it: but the gospel had now discovered it more fully to all who were brought to embrace it. (*Note*, 2 *Tim.* i. 10.) Yet "none of the princes," or great men in the world's estimation, had known any thing of it: nay, their policy was diametrically opposite to it. For had Pilate, Herod, Caiaphas, or the Jewish rulers, understood this divine mystery; they would, at least by fear, have been restrained from crucifying "the Lord of glory," that divine Person, who, even when he hung upon the cross, was the Lord and "King of glory," God in human nature, the Governor and Judge of all the world. (*Marg. Ref.* q—s.—*Notes, Ps.* xxiv. 7—10. *Jam.* ii. 1—4, *v.* 1.) Thus the prophecies had been accomplished; and what had of old been written by Isaiah might be applied to the glorious redemption now proclaimed to mankind, and to the blessings conferred on those, and prepared for those, who were taught by the grace of the gospel to love and obey God; and which far exceeded all, that had been seen, heard, or thought of by men. (*Marg. Ref.* t—x.—*Notes*, xiii. 8—12, *v.* 12. *Ps.* xxxi. 19, 20. *Is.* lxiv. 4.)

Ordained. (7) Προωρισεν. *Predestinated. Note, Rom.* viii. 28—31. See on *Acts* iv. 28. 'It signifies little to 'bring such expressions down to any period of time. If it 'be granted, that they intend any thing, previous to the 'existence of those to whom they refer, the same difficul-'ties will still lie in the way; nor is it possible to avoid 'them.' *Doddridge.*—*Eye hath not seen.* (9) Not from the LXX, nor an exact translation from the Hebrew; but it gives the general sense of the verse. (*Is.* lxiv. 4.)

Them that are perfect. (6) Τοις τελειοις. xiv. 20. *Matt.* v. 48. *Phil.* iii. 15. See on *Heb.* v. 14.—*Of this world.*] Τ. αιωνος τουτ. See on i. 20.—*That come to nought.*] Των καταργουμενων. See on *Rom.* iii. 3.—*The hidden.* (7) Την αποκεκρυμμενην. *Matt.* xi. 25. *Luke* x. 21. *Eph.* iii. 9. *Col.* i. 26.—*Before the world.*] Προ των αιωνος. 2 *Tim.* i. 9. *Tit.* i. 2. Απ' αιωνος, *Acts* xv. 18.—*The Lord of glory.* (8) Τον Κυριον της δοξης. "Of the glory," viz. that mentioned in the preceding verse. *Jam.* ii. 1.—*Ps.* xxiv. 7—10. *Sept.*

V. 10—13. The apostles in general, and Paul in particular, had not discovered the mystery of divine wisdom, by their own superior sagacity: but "God had revealed it "to them by his Spirit;" who not only searched all hearts, but was intimately acquainted with "the deep "things of God," and all the inmost counsels of his infinite mind. For as no man can penetrate the recesses of another's understanding and heart, and know the whole of his thoughts and intentions, in the same way, that his own soul is conscious of them; so none can know, discover, or comprehend the things of God, but his own infinite Spirit; who is One with the Father and the Son, in the unity of the Godhead, and whose office it is to reveal divine mysteries to his church. (*Marg. Ref.* y—d.—*Note, Matt.* xi. 27.)—This should be specially noted as a most decisive

14 But [l] the natural man [m] receiveth not [n] the things of the Spirit of God; for [o] they are foolishness unto him: [p] neither can he know *them*, because they are spiritually discerned.

15 But [q] he that is spiritual [*] judgeth all things, [r] yet he himself is [†] judged of no man.

16 For [s] who hath known the mind of the Lord, that he [‡] may instruct him? [t] but we have the mind of Christ.

l xv. 44. 46. Jam. iii. 15. Jude 19. *Gr.*
m Matt. xvi. 23. John iii. 3—6. viii. 43. x. 26. 27. xii. 37, 38. Rom. viii. 5—8.
n 12. John xiv. 26. xv. 26. xvi. 8—15.
o i. 18. 23. John viii. 51, 52. x. 20. Acts xvii. 18. 32. xviii. 15. xxv. 19. xxvi. 24, 25.
p Prov. xiv. 6. John v. 44. vi. 44, 45. Acts xvi. 14. 2 Cor. iv. 4—6. 1 John ii. 20. 27. v. 20. Jude 19.
q iii. 1. xiv. 37. Gal. vi. 1. Col. i. 9.
* Or, *discerneth.* 2 Sam. xiv. 17. 1 Kings iii. 9—11. Ps. xxv. 14. Prov. xxviii. 5. Ec. viii. 5. John vii. 17. Eph. iv. 13, 14. Phil. i. 10. *Gr.* 1 Thes. v. 21. Heb. v. 14.
† Or, *discerned.*
‡ Gr. *shall.*
r iv. 5. 2 Sam. xii. 16—23. Acts xv. 1—5. xvi. 3. Gal. ii. 3—5.
s Job xv. 8. xxii. 2. xl. 2. Is. xl. 13, 14. Jer. xxiii. 18. Rom. xi. 34.
t John xv. 15. xvi. 13—16. xvii. 6—8. Gal. i. 12. Eph. iii. 3, 4.

testimony both to the Deity and personality of the Holy Spirit. (*Notes*, xii. 4—11. *John* xiv. 15—17. 25, 26. xv. 26, 27. xvi. 8—11. *Acts* v. 1—11, *vv.* 3, 4. 9. xiii. 1—5, *vv.* 2. 4.)—Now the apostles had not "received the spirit "of the world;" they were not actuated by those worldly principles, nor guided by that carnal prudence, of which Satan, "the spirit that worketh in the children of disobe- "dience," is in one way or other the concealed author: but they were inspired and actuated by "the Spirit of "God," that they might know, and communicate to the church, the things which God most freely bestows on all believers. These they declared, not in such words as man's wisdom would have employed, but in simple plain language, dictated by the Holy Spirit: (*Note*, 3—5:) which sacred style was formed, by comparing one part of divine revelation with another; the spiritual nature of redemption with the holiness of the divine character and law; the former discoveries of the truth and will of God, with these later revelations; the types and prophecies with their accomplishment; and the remedy proposed, with the state of mankind, and their need of it. (*Marg. Ref.* e—k.) Thus their spiritual meditations, discoveries, and affections, under the teaching of the Holy Spirit, led them to use a solemn, energetick, and faithful method of speaking, which accorded to the majesty and importance of their subject, and the style of the sacred oracles; but totally differed from the affected oratory and enticing words of man's wisdom.—The apostle here undoubtedly speaks of himself as divinely inspired, both in what he preached, and in what he wrote. (*Note*, 1 *Pet.* i. 10—12, *v.* 12.)—'From this and the preceding verses, as also from the fol- 'lowing, it is exceeding evident, that the apostles spake 'and wrote by inspiration of the Holy Ghost, as did the 'prophets of old time, and delivered only such things as 'from God, which God revealed to them by the Holy 'Spirit, according to those words of St. Peter: "We '"preach the gospel to you, with the Holy Ghost sent '"down from heaven."' *Whitby.*—Probably Silvanus and Timothy also had *immediate* revelations from God. Others, who preach the same grand truths, have them only by *mediate* revelation; and the doctrine of all uninspired preachers must be assayed by that of the apostles. (*Note*, *Matt.* xvi. 19.)

Searcheth. (10) Ερευνα. *Rom.* viii. 27. *Rev.* ii. 23. See on *John* v. 39.—*The deep things.*] Τα βαθη. *Eph.* iii. 18. See on *Rom.* xi. 33.—*The things that are freely given.* (12) Τα χαρισθεντα. *Gal.* iii. 18. See on *Luke* vii. 21.—*Which man's wisdom teacheth.* (13) Διδακτοις ανθρωπινης σοφιας. See on 4. Διδακτος, *John* vi. 45.—*Is.* liv. 13. *Sept.*—*Comparing.*] Συγκρινοντες. 2 *Cor.* x. 12. Not elsewhere N. T. —*Dan.* v. 12. 16. *Sept.* Ex συν, et κρινω, *judico.*

V. 14—16. It was not to be expected, that the faithful and solemn preaching of the gospel would please mankind in general; as "the *natural* man receiveth not the "things of the Spirit of God, for they are foolishness unto "him." (*Marg. Ref.* m—o.) The term here used has occasioned much disputation: but, as it is derived from a word, which sometimes at least signifies the rational soul; it may be supposed to have reference to the powers of his mind, as well as to his inferior inclinations.—'It is opposed 'to the *regenerate* man, and to the *glorified*, that is, the 'perfectly regenerated, man. A man that hath only na- 'tural abilities and perfections.' *Leigh.* One that has not the Spirit of God.—The apostle's argument absolutely requires, that by "the natural man" we understand th unregenerate man, however sagacious, learned, or abstracted from sensual indulgences: for he opposes him to the *spiritual* man; and the pride of carnal reasoning is at least as opposite to spirituality, as the most grovelling sensuality can be. (*Notes*, *Gal.* v. 19—26.) No man, as naturally born into the world, and not supernaturally born again of the Spirit, "can see the kingdom of God," or receive, in faith and love, the spiritual mysteries of redemption by the cross of Christ. (*Notes*, *John* iii. 3—8. xiv. 15—17.) To all unregenerate men, these things will, in one way or other, appear "*foolishness*," uninteresting, unnecessary, inconsistent, or absurd: and doubtless proud reasoners have scoffed at them, more than ever mere sensualists did. (*Notes*, i. 20—25.) No ingenuity, address, or reasoning of the preacher can prevent this effect; no application of the man's own mind, except in humble dependence on the teaching of the Holy Spirit, can enable him to perceive the real nature and glory of them. "For "they are spiritually discerned," that is, by the illuminating and sanctifying work of the Spirit of God upon the mind; by which a spiritual capacity is produced, which discerns, admires, loves, and delights in the divine excellency of heavenly things. When this change has taken place, and a man's spiritual senses have been matured by growth and exercise, he may be called "a spiritual man:" and he perceives the spiritual glory and excellency of every truth and precept in the word of God; he distinguishes one object from another by a spiritual taste, or a kind of extemporaneous judgment, and so he becomes a competent judge in these matters. Yet his views, principles, and motives do not fall under the judgment of any other men: none are competent to decide on the propriety of his conduct, as they are strangers to those views and discoveries, which direct his determinations. (*Marg. Ref.* p—r.—*Note*, *Acts* xvi. 1—3. *P. O.* 1—12.) For "who "hath known the mind of the Lord," or can be capable of "instructing *him*" who is inspired by the Holy Spirit? As therefore the apostle, and other inspired persons, were made acquainted with "the mind of Christ," by whom the Father reveals himself to men: none of those who presumed to judge them could be competent to decide, either

CHAP. III.

The apostle shews, that he could not impart to the Corinthians the deeper mysteries of the gospel, because they were carnal, 1—3; as it appeared from their dissensions, 4. All true ministers are servants to one Lord, 5; who employs them in cultivating his field, and in building his temple, and who alone renders their labours successful, 6—9. The apostle had laid the only true Foundation, and others should take care what they build on it: for their work would be tried as by fire, 10—15. Christians are the temple of God, and it would be extremely perilous to defile that temple, 16, 17. Worldly wisdom is foolishness with God: and none ought to glory in men; for all things belong to those who are Christ's, 18—23.

upon their doctrine, or their manner of communicating it. They were, in the very order of things, above such instructors or censurers, who could not possibly understand the principles on which they acted. (*Marg.* and *Marg. Ref.* s, t.) In a measure, all "spiritual" men "have the mind "of Christ," and unregenerate men are incompetent judges of their conduct: yet this is in every thing to be tried by the word of God; and nothing must be justified or excused, which does not accord with that rule, when properly explained. But the inspired apostles were employed to state that "mind of Christ," by which men's principles and actions must be judged, both at present, and at the day of judgment; and, in this respect, they could not be liable to be judged by any man.—Some indeed explain the last verse, as an enquiry whether any man had so known the mind of the Lord, as to be competent to give him any counsel or instruction. (*Notes, Rom.* xi. 33—36.) But the context rather fixes the meaning to the preceding interpretation; and the apostle intended to expose the absurdity of a "natural" man presuming to instruct "a spiritual man," in respect of "spiritual things!" or of an ordinary Christian or teacher presuming to censure or dictate to an inspired apostle, as he thus declared himself to be! It is probable that he had in mind the words of the prophet Isaiah; but he does not expressly quote them. (*Note, Is.* xl. 12—17.) "The mind of Christ," is "the mind of "the Lord."

The natural man. (14) Ψυχικος ανθρωπος. xv. 44. 46. *Jam.* iii. 15. *Jude* 19. A ψυχη, *anima.* See on *Matt.* xvi. 25. (*Notes, Mark* viii. 32—37, *v.* 35. *Jam.* iii. 13—16, *v.* 15.)—*Receiveth not.*] Ου δεχεται. *Luke* viii. 13. 1 *Thes.* i. 6. ii. 13. 2 *Thes.* ii. 10.—*Spiritually.*] Πνευματικως. *Rev.* xi. 8. A πνευματικος.—*Discerned.*] Ανακρινεται. 15. iv. 3, 4. ix. 3. x. 25. 27. xiv. 24. *Acts* xvii. 11.—*He that is spiritual.* (15) Ὁ πνευματικος. 13. iii. 1. *Gal.* vi. 1. *Col.* i. 9. iii. 16. See on *Rom.* vii. 14.—*Judgeth, ... judged.*] "Dis- "cerneth," "discerned." *Marg.* Ανακρινει. See on 14. —*May instruct him.* (16) Συμβιβασει. See on *Acts* ix. 22.—*Is.* xl. 14. *Sept.*

PRACTICAL OBSERVATIONS.

V. 1—9.

How surprising is it, that this most honoured servant of Christ should be constrained to justify his divinely excellent and useful preaching, even to the very persons, who had been converted by it! But this surprise should be connected with a pleasing and grateful admiration of the divine wisdom, in taking occasion from that circumstance, to give the church most valuable instructions, concerning the best method of "declaring the testimony of God" to sinners. This requires no "excellency of speech" or of wisdom to enforce it; but appears most venerable, when the witness for God is regardless of human applause or censure; when his whole soul is occupied, by zeal for the honour of his Lord, and compassion for perishing sinners; when he is willing even among the learned and polite, to be counted ignorant in other respects; when "he deter- "mines to know nothing but Christ crucified," and the gracious message which he is sent to deliver in his name. —But if this arduous service made even this great apostle to fear and tremble, through conscious weakness: what reason have *we* to be humble and diffident, when called to declare the same testimony to mankind! (*Note, 2 Cor.* ii. 14—17.) How should we fear disgracing this honourable ministry, by our own folly or sin! At what a distance should we keep from all ambition and self-confidence! How carefully should we remember that all "our suffi- "ciency is of God" alone! Such humility and meekness adorn, and give dignity to, that holy constancy and boldness, with which we ought to plead the cause of God: and a realizing sense of eternal things, of the worth of souls, the awful danger of ungodly men, the preciousness of Christ, and the importance of our message, will counteract our natural propensity to shrink from "declaring the "whole counsel of God," to trifle, or to affect "the en- "ticing words of man's wisdom." The more deeply we are convinced, that no arguments or eloquence of man can by their own efficacy produce saving faith; the greater care we shall take to speak in a plain, serious, and scriptural manner; and in imitation of those preachers of old, whose word was attended with "demonstration of the "Spirit and of power:" depending singly on his effectual operation to bring our hearers to believe to the salvation of their souls.—The maxims of "human wisdom," whether philosophical or political, will soon "come to nought," and sink into contempt. But experienced believers are made acquainted with such glorious displays of wisdom, as eclipse all that they before admired; even as the rising sun obscures the glimmering lamp. The things which "God ordained before the world," in order to bring his chosen people to glory, are such as "angels desire to look "into:" they give the humbled and enlightened mind those views of God, and his perfections, works, and ways, which fix it in astonishment, excite it to adoration, inspire it with love and gratitude, raise it above this earthly clod and all its puny concerns; and enlarge it into the most holy, exalted, yet humble ambition after true honour and greatness. But this wisdom must still be "hidden" from the proud, the carnal, and the unbelieving, notwithstanding the fulness and clearness, with which it is revealed in the gospel.—The same principles, which influenced "the "princes of the world" to "crucify the Lord of glory," still possess the minds of men in general: and avarice, sensuality, or pride and ambition of worldly honour and distinction, still lead men to despise those good things, which "God hath prepared for them that love him,"

a ii. 6. 15. Gal. vi. 1.
b 3, 4. ii. 14. Matt. xvi. 23. Rom. vii. 14.
c xiv. 20. Rom. ii. 20. Eph. iv. 13, 14. 1 John ii. 12.
d Heb. v. 12—14. 1 Pet. ii. 2.
e John xvi. 12. Heb. v. 11, 12.

AND I, brethren, could not speak unto you, [a]as unto spiritual, but [b]as unto carnal, *even* as unto [c]babes in Christ.

2 I have [d]fed you with milk, and not with meat: [e]for hitherto ye were not able *to bear it,* neither yet now are ye able.

3 For ye are yet carnal: [f]for whereas *there is* among you envying, and strife, and [*]divisions, are ye not carnal, [g]and walk [†]as men?

f i. 11. vi. 1—8. xi. 18. 2 Cor. xii. 20. Gal. v. 15. 19—21. Jam. iii. 16. iv. 1, 2.
* Or, *factions.*
g Hos. vi. 7. Mark vii. 21, 22. Eph. ii. 2, 3. iv. 22—24. Tit. iii. 3. 1 Pet. iv. 2.
† Gr. *according to man.*

though 'they pass man's understanding,' and infinitely excel in glory and value whatever he has seen or heard, or can possibly imagine. They "are prepared for those "who love God:" (*Notes, Rom.* viii. 28—31, *v.* 28. 1 *John* iv. 19:) nor can we know ourselves to be of this number, except as we are conscious that we do "love God," and desire and endeavour constantly to keep his commandments.

V. 10—16.

No man truly understands or properly values divine revelation, except that divine Spirit, "who searcheth all "things, even the deep things of God," and who revealed them to the apostles, removes the veil from his heart, and enables him to perceive their real excellency. (*Notes,* and *P. O. 2 Cor.* iii. 7—18.) On this great Teacher we must simply depend, while we seek to know "the things that "are freely given by God" to his people, and to obtain the assurance that we belong to that favoured company. If indeed we are delivered from "the spirit of the world," and are taken under the guidance of "the Spirit of God;" we shall more and more regard the words of the sacred scripture; and, "comparing spiritual things with spiritual," our holy discernment will increase, and we shall acquire a faculty in speaking on religious subjects, in language in some degree suited to their divine nature and infinite importance. But whoever teaches, or what language soever is employed; "the natural man" will either oppose, despise, or pervert "the things of the Spirit of God:" he cannot cordially receive or rightly understand them: they will remain foolishness to him, because he is destitute of spiritual discernment. On the other hand, he who is "born of God," however destitute of genius and learning, will become *spiritual,* and capable of discerning the harmony and glory of divine truth: he will experience its sanctifying effects in his heart, and produce correspondent fruits in his life. His judgment and conduct will be formed upon the word of God; and those who presume to judge, condemn, or deride him, for violating the maxims of worldly wisdom, will only shew their own ignorance and arrogance. They cannot instruct him "in spiritual things," by carnal reasonings: they have "not known the mind of the "Lord" Jesus, or they would not condemn him for acting according to it: and they can no more argue him out of his principles, experience, hope, or duty, than a man with good eyes, could be convinced that there is no light from the sun, or that light is neither pleasant or profitable, by the ingenious sophisms of a man who has been blind from his birth. (*Notes, Ps.* xxv. 14. *P. O. John* ix. 24—41. *Notes, 2 Pet.* i. 19. 1 *John* v. 9, 10. *Rev.* ii. 17.)

NOTES.

CHAP. III. V. 1—3. Many of the Corinthians had been seduced into a mean opinion of the apostle's ministry, because he had not fully instructed them in those abstruse subjects, on which some of their teachers had particularly insisted, and about which they plausibly speculated: he therefore here assigns the reason of his conduct in this respect. Though they had been plenteously endued with supernatural gifts and knowledge; (*Note,* i. 4—9;) yet he had observed those things in their disposition and conduct, which rendered it improper for him to speak to them, as to "spiritual" men, who were competent to receive the deeper discoveries of divine wisdom: and thus he was constrained to address them "as carnal, "even as babes in Christ." (*Marg. Ref.* a—c.—*Notes,* ii. 14—16. *Matt.* xvi. 21—23, *v.* 23. *Rom.* vii. 13, 14.) For though he looked on them in general as sincere converts, and thus in a measure "spiritual," yet, even till he left them, they were so far from maturity of judgment and experience, and so prone to carnal passions, that he deemed it incumbent on him "to feed them with "milk," as the nurse does the infant, "and not with "strong meat," which they could not digest. (*Notes, Heb.* v. 11—14. 1 *Pet.* ii. 1—3.) The simplest truths of the gospel, respecting the sinfulness of man, and the rich mercy of God as shewn in redemption by the blood of Emmanuel; with regeneration, "repentance, and works meet for "repentance," faith in our Lord Jesus Christ, the necessity and nature of holiness; the influences and fruits of the Spirit; the day of judgment, and eternal happiness and misery; delivered in the simplest, plainest language, suited them far better, than those deeper mysteries, which led to more speculation, and which afforded the teacher a fairer opportunity of shewing his knowledge, ingenuity, and capacity. On these the apostle did not much insist; because he knew the Corinthians could not bear them; (*Marg. Ref.* d, e.—*Notes, Mark* iv. 33, 34. *John* xvi. 12, 13;) and likewise that such instructions would feed carnal passions, instead of faith and love. Indeed, though a considerable time had since elapsed, they were not yet able to receive and make a good use of these sublimer truths, because they were still under the influence of worldly principles. This needed no other proof than their well-known conduct: for, while they envied one another the gifts which God had bestowed on them, and with emulation sought their own credit in the exercise of them; (*Notes,* xiv;) while there subsisted eager contentions and lamentable divisions among them; could they deny that they were "carnal," and acted more like men of the world, in their competitions and contests for honours and distinctions, or for the interest of a party, or the credit of a favourite orator or philosopher, than like "spiritual" men? The principles and affections of "the natural "man" were more prominent in their conduct, than the humble, meek, loving, and peaceable dispositions, which spring from regeneration.—It is evident that by *carnal,* and *as men,* the apostle does not here intend the prevalence of

4 For while one saith, [b] I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, [i] but ministers by whom ye believed, [k] even as the Lord gave to every man?

6 [l] I have planted, [m] Apollos watered; but [n] God gave the increase.

7 So then [o] neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now [p] he that planteth, and he that watereth are one: [q] and every man shall receive his own reward, according to his own labour.

9 For [r] we are labourers together with God: [s] ye are God's [t] husbandry, [t] *ye are* God's building.

10 According [u] to the grace of God which is given unto me, [x] as a wise master-builder, [y] I have laid the Foun-

b i. 12. iv. 6.
i 7. iv. 1, 2. Luke i. 2. Rom. x. 14, 15. 2 Cor. iii. 6. iv. 5, 7. vi. 1, 4. xi. 23.
k 10. ix. 17. xii. 4—11, 28. Matt. xxv. 15. John iii. 27. Rom. xii. 3—6. 1 Pet. iv. 10, 11.
l 9, 10. iv. 14, 15. ix. 1, 7—11. xv. 1—11. Acts xviii. 4—11. 2 Cor. x. 14, 15.
m Prov. xi. 25. Acts xviii. 26, 27. xix. 1.
n 1. 30. xv. 10. Ps. lxii. 9, 11. xcii. 13—15. cxxvii. 1. Is. lv. 10, 11. lxi. 11. Acts xi. 18. xiv. 27. xvi. 14. xxi. 19. Rom. xv. 18. 2 Cor. iii. 2—5. 1 Thes. i. 5. o xiii. 2. Ps. cxv. 1. Is. xl. 17. xli. 29. Dan. iv. 35. 2 Cor. xii. 11. Gal. vi. 3.

p 9. iv. 6. John iv. 36—38.
q iv. 5. ix. 17, 18. xv. 58. Ps. lxii. 12. Dan. xii. 3. Matt. v. 11, 12. x. 41, 42. xvi. 27. Rom. ii. 6. Gal. vi. 7, 8. Heb. vi. 10. 1 Pet. v. 4. 2 John 8. Rev. ii. 23. xxii. 12.
r *See on* 6.—Matt. ix. 37, 38. Mark xvi. 20. 2 Cor. vi. 1. 3 John 8.
s Ps. lxv. 9—13. lxxii. 16. lxxx. 8—11. Is. v. 1—7. xxvii. 2, 3.
t Or, *tillage.*
u Rom. i. 5. xii. 3. xv. 15. Eph. iii. 2—8. Col. i. 29. 1 Tim. i. 11—14. 1 Pet. iv. 11.
x 1 Kings iii. 9—11. 2 Chr. ii. 12. Dan. xii. 3. Matt. vii. 24. xxiv. 45. 2 Tim. ii. 15.
y *See on* 6. 11. ix. 2. Zech. iv. 9. Rom. xv. 20. Eph. ii. 20. Rev. xxi. 14, 19.

dation xxviii. 24—29. xxxii. 20. lxi. 3. 5. 11. Jer. ii. 21. Matt. xiii. 3—9. 18—30. 36—42. xx. 1—14. xxi. 33—44. Mark iv. 26—29. John iv. 35—38. xv. 1—8.

sensual appetites, but that of malignant passions; not the propensities of the *animal*, but those of the *fallen spirit:* and this may confirm the interpretation given of this, and similar words, in other places. (*Notes, Rom.* viii. 1—13. *Gal.* v. 19—26.)—As "spiritual" is opposed to "carnal," it must relate exclusively to the sanctifying grace of the Holy Spirit; and not at all to miraculous endowments. The Corinthians were enriched with the latter; but some of them seemed altogether destitute of the former, and the generality of them were but "babes in Christ."

Carnal. (1) Σαρκικοις. 3, 4. *2 Cor.* i. 12. See on *Rom.* vii. 14. The apostle considered the Romans capable of receiving the simpler parts of "the things of the Spirit of "God;" which "the natural man cannot receive." (ii. 14.) "Carnal," in this place cannot mean more than "natural:" and a man may be "carnal" in some respects, and yet not altogether destitute of what is "spi- "ritual."—*Babes.*] Νηπιοις. xiii. 11. *Matt.* xi. 25. xxi. 16. *Rom.* ii. 20. *Gal.* iv. 1. 3. *Eph.* iv. 14. *Heb.* v. 13. *I have fed.* (2) Επωσα. 6—8. See on *Rom.* xii. 20.—*Envying.* (3) Ζηλος. *Acts* xiii. 45. *Rom.* x. 2. xiii. 13. *2 Cor.* xii. 20. *Gal.* v. 20. (*Note, Jam.* iii. 13—16.)—*Divisions.*] "Factions." *Marg.* Διχοστασιαι. See on *Rom.* xvi. 17.—*As men.*] "According to man." *Marg.* Κατα ανθρωπον. (*Notes, Hos.* vi. 7. 1 *Pet.* iv. 1, 2.)

V. 4—9. The apostle cautiously forbore for the present to mention the false teachers at Corinth, who had done the mischief. Even, if Paul, and his beloved brother Apollos, had been set up for the heads of the contending parties, the contests of the Corinthians would have proved them to be *carnal.* (*Notes,* i. 10—16. iv. 6, 7.) For who were Paul and Apollos? Not "lords over God's heritage," but ministering servants to them for Christ's sake; by whose labours they had been brought to believe the gospel, according to the gift of God, both to the ministers, and to those converted by them. (*Marg. Ref.* i—l. —*Notes, Matt.* xx. 24—28. *2 Cor.* i. 23, 24. 1 *Pet.* v. 1—4.)—'For what reason do you regard either the one or 'the other? Is it on no consideration but that of talents, 'which they have in common with many who are stran- 'gers to the gospel? Or ought it not to be in a different 'view, even because they are the ministers of Christ?' *Doddridge.*—Indeed Paul had been sent to inclose and plant the Lord's vineyard at Corinth; and when he had done this, Apollos had followed him to water it: but God alone had given the increase, and made the plants to grow and become fruitful. (*Marg. Ref.* m, n.—*Notes, Acts* xviii. 1—11. 24—28.) 'The *power of growing,* 'in this sacred agriculture, is neither by nature in the 'plants themselves, nor inserted by the diligence of the 'cultivator: but it springs entirely from the grace and 'efficacy of the Holy Spirit. ... Not that their labour is 'vain; ... for "faith comes by hearing:" but first, God 'does not use their ministry, because he needs either it or 'them, or is unable to do without them: again, they could 'not perform what they do, unless God of his mere 'mercy had constituted them his labourers. But espe- 'cially, because all their work is *external,* God alone claim- 'ing to himself exclusively all that is *inwardly* done in 'man's salvation: that his Restorer unto life eternal may 'be one and the same, who was his Creator to this present 'life.' *Beza.* Thus neither of the instruments were any thing compared with the great Agent. (*P. O. John* xi. 28—40.) Yet both ministers were as *one;* both acted as servants in the same work, and with the same intention of glorifying God, by seeking the salvation of souls: and they would each receive a gracious reward from their common Master, who was the only competent Judge of their faithfulness and diligence. For they were "fellow- "labourers of God:" while the church at Corinth was his husbandry, in which he employed and wrought by them; it was "God's building," which he was erecting by their means, according to his own plan, for his own glory, and to be his holy temple: and they did the work which he set them to do, and no more. (*Marg. Ref.* o—t.)

Gave the increase. (6) Ηυξανεν. 7. *Matt.* vi. 28. *Mark* iv. 8. *Luke* xii. 27. xiii. 19. *John* iii. 30. *Acts* vi. 7. xii. 24. xix. 20. *2 Cor.* x. 15. *Eph.* iv. 15. *Col.* i. 10, *et al.*—*Are one.* (8) Εν εισι. Neuter. "One thing." *John* x. 30 —*Labourers together with God.* (9) Συνεργοι τυ Θευ. "Fellow labourers of God." See on *Rom.* xvi. 3. Συνεργουντες, *2 Cor.* vi. 1.—*Husbandry.*] "Tillage." *Marg.* Γεωργιον. Here only. Γεωργος, *John* xv. 1. Ex γη, *terra,* et εργον, *opus.*—*Building.*] Οικοδομη. *Mark* xiii. 1, 2. *2 Cor.* v. 1. *Eph.* ii. 21. See on *Rom.* xiv. 19.

V. 10—15. Thus far the apostle proceeded on the supposition, that the labourers were skilful and faithful; but he meant to lead the attention of the Corinthians to some who were not so. He therefore declared, that, "accord- "ing to the grace bestowed on him," (*Notes,* xv. 3—11, *vv.* 10, 11. *Rom.* xii. 3—5. *Eph.* iv. 7—10,) he had laid the Foundation of "God's building" among them, like

dation, [z] and another buildeth thereon.
[a] But let every man take heed how he
buildeth thereupon.

11 For [b] other foundation can no
man lay, than that is laid, which is
Jesus Christ.

12 Now if any man build upon this
Foundation [c] gold, silver, [d] precious
stones, [e] wood, hay, stubble;

13 Every [f] man's work shall be made
manifest: for [g] the day shall declare it,
because it [*] shall be revealed by fire;
[h] and the fire shall try every man's
work of what sort it is.

14 If [i] any man's work abide which
he hath built thereupon, he shall re-
ceive a reward.

15 If any man's [k] work shall be
burned, [l] he shall suffer loss: but he him-
self shall be saved; [m] yet so as by fire.

16 ¶ [n] Know ye not that [o] ye are the
temple of God, and *that* [p] the Spirit
of God dwelleth in you?

17 If [q] any man [†] defile the temple
of God, him shall God destroy: [r] for

a xv. 11, 12. Acts xviii. 27, 28. 2 Cor. x. 15. xi. 13—15.
a Ec. xii. 9. Luke xi. 35. xxi. 8. Col. iv. 17. 1 Tim. iv. 16. Jam. iii. 1. Gr. 1 Pet. iv. 11. 2 Pet. ii. 1—3.
b Is. xxviii. 16. Matt. xvi. 18. Acts iv. 11, 12. 2 Cor. xi. 2—4. Gal. i. 7—9. 1 Pet. ii. 6—8.
c Ps. xix. 10. cxix. 72. Prov. viii. 10. xvi. 16. Is. lx. 17. 1 Tim. iv. 6. 2 Tim. ii. 20. 1 Pet. i. 7. Rev. iii. 18.
d Is. liv. 11—13. Rev. xxi. 18—21.
e Prov. xxx. 6. Jer. xxiii. 28. Matt. xv. 6—9. Acts xx. 30. Rom. xvi. 17. 2 Cor. ii. 17. iv. 2. Col. ii. 8. 18—23. 1 Tim. iv. 1—3. vi. 3. 2 Tim. ii. 16—18. iii. 7, 8. 13. iv. 3. 4. Tit. i. 9—11. iii. 9—11. Heb. xiii. 9. Rev. ii. 14, 15.
f 14, 15. iv. 5. 2 Tim. iii. 9.
g i. 8. Mal. iii. 17, 18. Rom. ii. 5, 6. 16. 2 Thes. i. 7—10. 2 Tim. i. 18. 2 Pet. iii. 10—13. Rev. xx. 12.
* Gr. *is revealed.*
h Is. viii. 20. xxviii. 17. Jer. xxiii. 29. Ez. xiii. 10—16.
i 8. iv. 5. Dan. xii. 3. Matt. xxiv. 45—47. xxv. 21—23. 1 Thes. ii. 19. 2 Tim. iv. 7, 8. 1 Pet. v. 1. 4. Rev. ii. 8—11.
k 12, 13. Rev. iii. 18.
l Acts xxvii. 21, 22. 44. 2 John 8.
m Am. iv. 11. Zech. iii. 2. 1 Pet. iv. 18. Jude 23.
n v. 6. vi. 2, 3. 9. 16. ix. 13. 24. Rom. vi. 3. Jam. iv. 4.
o 2 Cor. vi. 16, 17. Eph. ii. 21, 22. Heb. iii. 6. 1 Pet. ii. 5.
p Ez. xxxvi. 27. John xiv. 17. Rom. viii. 11. 2 Tim. i. 14. 1 John iv. 12. 15, 16. 18—20. Lev. xv. 31. xx. 3. Num. xix. 20. Ps. lxxiv. 3. lxxix. 1. Ez. v. 11. vii. 22. xxiii 38, 39. Zeph. iii. 4.
q vi. 8. Ps. xciii. 5. xcix. 9. Is. lxiv. 11. Ez. xliii. 12.
† Or, *destroy.*
r Gen. xxviii. 17. Ex. iii. 5. 1 Chr. xxix.

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a wise architect; and he knew that it was capable of supporting the whole weight of the intended superstructure. But since he left Corinth, "another had builded on" his Foundation; nay, several had been employed in that work: but "let every one take heed" with what materials, and in what manner, he carried on the building. (*Marg. Ref.* z, a.) The apostle knew that no man could lay any other foundation of a spiritual temple, for the glory of God, or for the sinner's hope of salvation, than what he had laid in his preaching, and which God had laid in his purpose, and by the gospel; namely, the Person, mediatorial office, righteousness, atonement, intercession, and grace of the Lord Jesus Christ. (*Marg. Ref.* b.—*Notes, Is.* xxviii. 16. *Matt.* xvi. 18. *Rom.* x. 1—4. *Eph.* ii. 19—22. 1 *Pet.* ii. 4—6.) If a man laid any other foundation than this, he could not be considered as one of "the fellow-labourers "of God." (9) The apostle did not here put the supposition, that this was the case with any of their teachers. Yet, even on this Foundation, very different materials might be builded: some might carry on the work with "gold, silver, and valuable stones;" others with "wood, "hay, or stubble." (*Marg. Ref.* c—e.) Some, who preached the doctrine of salvation by faith in Christ, would instruct believers from the word of God, in all the great and holy truths of the gospel in due connexion, proportion, and symmetry; shew them their obligations and duties; and teach them to evidence their faith, by spiritual worship and devoted holy obedience. Others might substitute false doctrines, human inventions, abrogated ceremonies, and philosophical speculations; or deduce licentious inferences from the doctrines of grace. (*Notes*, v. 1—5. *Gal.* iv. 8—11. *Col.* ii. 8, 9.) Thus the building might be deformed and weakened, by such additions and base materials, as would never stand the trial which God had appointed. For the time was coming, when the nature and value of "every man's work" would be made manifest: the day of judgment would openly declare it. The materials of this spiritual building, and every man's work in it, must be "tried as by fire," during the discoveries of that solemn season. This will prove them "of what sort "they are:" the "gold, silver, and precious stones" will stand the fire, and even be purified by it; and he who has built with these approved materials will receive an abundant reward: but "the wood, hay, and stubble" will be burned; and he, who has spent his time and labour in building with such worthless materials, will suffer great loss, even in respect of the degree of his future glory; yet, provided he is indeed fixed on the good Foundation, he shall finally be saved. (*Marg. Ref.* f—i.) It will however be, as a man is preserved from the flames of his house, when he escapes naked through them, and thus narrowly saves his life with the loss of all his property. So extremely dangerous is it to teach false doctrines, even in connexion with fundamental truths! (*Marg. Ref.* k—m.) —The extreme absurdity of the papists, in producing this passage, in support of their doctrine of purgatory, is very obvious: but it is to be feared, that the zealous abettors of that doctrine, and many others of a similar nature, will be found to build wholly without a foundation. (*Note, Matt.* vii. 24—27.)—*The day*, &c. (13) *Marg. Ref.* g.

Master-builder. (10) Αρχιτεκτων. Here only N. T.—*Is.* iii. 2.—Ex *αρχος, princeps*, et τεκτων, *faber.*—*Buildeth thereupon.*] Εποικοδομει. 12. 14. *Acts* xx. 32. *Eph.* ii. 20.—*Num.* xxxii. 38. *Sept.*—Ex επι et οικοδομεω, *edifico.* —*It shall be revealed*, &c. (13) "It is revealed." *Marg.* Αποκαλυπτεται. (*Notes*, 2 *Thes.* i. 5—10, *v.* 7. 2 *Pet.* iii. 10—13.)—*Shall suffer loss.* (15) Ζημιωθησεται. See on *Matt.* xvi. 26.

V. 16, 17. The metaphor of a building led the apostle to enquire, whether the Christians at Corinth did not know, that they were "the temple of God," and that the Holy Spirit dwelt in them. (*Marg. Ref.* o, p.—*Notes*, vi. 18—20. *Is.* lvii. 15, 16. *John* xiv. 21—24. *Rom.* viii. 10, 11. 2 *Cor.* vi. 14—18. *Eph.* ii. 19—22. 1 *Pet.* ii. 4—6.)—The indwelling of the Holy Spirit constitutes "the temple "of God:" this is express testimony to his Deity. Now, if any man defiled or profaned the temple of God, he would be exposed to his indignation, and might expect the most terrible destruction; because of the holiness of the temple, as consecrated to God. (*Marg. Ref.* q, r.) It would therefore be extremely dangerous for any one, by false doctrines or a licentious example, to defile the church, or any of its members: and if the teachers were chargeable with a crime of so aggravated a nature, they would have reason to fear the severest judgments of God; and would be presumptuous in expecting to be "saved even as "by fire." (*Note*, 10—15, *v.* 15.)—'They are said by the 'apostle to defile the temple of God, who corrupted the

s vi. 9. xv. 33. Is. xliv 20. Jer. xxxvii. 9. Luke xxi. 6. Gal. vi. 3. 7. Eph. v. 6. 2 Tim. iii. 13. Tit. iii. 3. Jam. i. 22. 26. 1 John i. 8.
t i. 18—21. iv. 10. viii. 1, 2. Prov. iii. 5. 7. xxvi. 12. Is. v. 21. Jer. viii. 8. Rom. xi. 25. xii. 16.
u Matt. xviii. 4. Mark x. 15. Luke xviii. 17.
x i. 19, 20. ii. 6. Is. xix. 11—14. xxix. 14—16. xliv. 25. Rom. i. 21, 22.
y Job v. 13.
z Ex. i. 10. xviii. 11. 2 Sam. xv. 31. xvi. 23. xvii. 14. 23. Esth. vii. 10. Ps. vii. 14, 15. lx. 15, 16. cxii. 10.

the temple of God is holy; which *temple* ye are.

18 Let no man [s] deceive himself: [t] If any man among you seemeth to be wise in this world, [u] let him become a fool, that he may be wise.

19 For [x] the wisdom of this world is foolishness with God. [y] For it is written, [z] He taketh the wise in their own craftiness.

20 And again, [a] The Lord knoweth the thoughts of the wise, [b] that they are vain.

21 Therefore let no man [c] glory in men; [d] for all things are your's:

22 Whether [e] Paul, or Apollos, or Cephas, [f] or the world, or life, or death, or things present, or things to come; all are your's;

23 And [g] ye are Christ's; [h] and Christ *is* God's.

a Ps. xciv. 11.
b Job xi. 11, 12. Ps. ii. 1. Rom. i. 21. Col. ii. 8.
c 4—7. i. 12, &c. iv. 6.
d Rom. iv. 13. viii. 28. 32. 2 Cor. iv. 15. Rev. xxi. 7.
e 5—8. ix. 19—22. 2 Cor. iv. 5. Eph. iv. 11, 12.
f Rom. viii. 37—39. Phil. i. 21.
g vi. 19, 20. vii. 22. xv. 23. John xvii. 9, 10. Rom. xiv. 8. 2 Cor. x. 7. Gal. iii. 29. v. 24.
h viii. 6. xi. 3. Matt. xvii. 5. John xvii. 18. 21. Eph. i. 10. Phil. ii. 8—11.

'purity of the gospel by carnal eloquence; and who rent 'the church by factions.' *Beza.*—'The like words used, '(vi. 16—19,) by way of dehortation from fornication, 'and (2 *Cor.* vi. 16) from communion with heathen, in 'their idolatrous rites and heathen practices; and by way 'of inducement to "cleanse ourselves from all filthiness '"of flesh and spirit;" (2 *Cor.* vii. 1;) more naturally 'incline us to refer these verses to the corrupting of the 'temple of God, by uncleanness and fornication, or by 'idolatrous practices; both which the Corinthians did.' *Whitby.* It does not, however, appear, that there is any necessity of confining the interpretation to this or the other kind of defilement: and in proportion as the declaration is made *general*, it becomes more and more *important*. The verb, rendered "destroy," is the same with that before translated "defile." The Jews polluted the temple of God by their crimes, and were given up into the hands of their enemies as polluted, to be destroyed by them: the temple was given up to be profaned and destroyed for their crimes: and part of the awful doom of the wicked is thus expressed, "He that is filthy, let him "be filthy still." (*Notes*, 2 *Tim.* ii. 19. iii. 13. *Rev.* xi. 1, 2. xxii. 10—12.)

Defile: ... destroy. (17) Φθειρω. xv. 33. 2 *Cor.* vii. 2. xi. 3. *Eph.* iv. 22. *Jude* 10. *Rev.* xix. 2.—*The temple.*] Ὁ ναος. 16. vi. 19. See on *John* ii. 19.

V. 18—23. 'The Corinthians were induced to eat 'things offered to idols, in the idol-temples, by men pre-'tending to great knowledge. ... (viii. 1, 2.) They also 'introduced among them the doctrine of the lawfulness of 'fornication. (v. 1.) ... These teachers seem to have been 'the Nicolaitans, who received their doctrine from the 'philosophers.' *Whitby.* (*Note*, *Rev.* ii. 14—16.)—However this may be, the persons more immediately concerned in the preceding warning, were in danger of despising it, especially coming from one whom they disregarded, as far beneath them in knowledge and wisdom: but let them not "deceive themselves" in this matter. (*Marg. Ref.* s.) If any one of them appeared "to be wise in this world;" instead of trusting to such a distinction, "let him become "a fool," in his own opinion, and in that of worldly men; and indeed this would be absolutely necessary, in order to his being made wise unto everlasting life. (*Marg. Ref.* t, u.—*Note*, *Matt.* xviii. 1—4.) For God accounted "the "wisdom of this world" to be folly: he ensnared the worldly-wise in their own politicks and devices, and he knew their reasonings and imaginations to be vain and worthless. (*Marg. Ref.* x—b.—*Notes*, i. 17—25. *Job* v. 12—16. *Ps.* xciv. 10, 11.)—Let therefore none "glory in "men;" as if some eloquent, learned, or sagacious leader were a great honour to them, and they might value themselves on their relation to him. (*Notes*, 2 *Cor.* x. 7—18. *Gal.* iv. 17—20. vi. 11—14.) Whereas on the contrary, "all things were their's," if indeed they were believers. The abilities, gifts, and services of apostles and ministers, were intended for their benefit; the world, and every thing in it, belonged to them, as far as it could do them good; its possessions would be given them, if really profitable; its enmity would discipline them for heaven: and all providential appointments would promote their sanctification. "Life" would be ensured to them, till their work was done, and they were ripe for their reward; "death," at the appointed hour, would come, as their friend, to deliver them from sin and sorrow, and convey them to their Father's mansions; present comforts and trials would concur in promoting their advantage; and the "future" judgment and its eternal consequences, would be altogether in their favour. Thus "all things were their's," even as much as if the whole property of the creation had been vested in them. (*Marg. Ref.* d—f.—*Notes*, *Rom.* iv. 13. viii. 28—39. 2 *Cor.* iv. 5, 6. 13—18. vi. 3—10. *Phil.* i. 21—26.) This was and would certainly be the case, if indeed they belonged to Christ, "the Heir of all things;" and were one with him, his chosen and redeemed people, the members of his body, his beloved, the trophies of his victories, and the jewels of his crown; and as "Christ is "God's," his beloved Son, his appointed Surety, "the "Brightness of his glory," and the grand Medium of displaying all his perfections, in the sight of all worlds, and to all eternity. (*Marg. Ref.* g, h.) These were truly honourable distinctions: and they ought to recollect, that by "glorying in men," they acted inconsistently with their relation and obligations to Christ, to whom alone they ought unreservedly to devote themselves.—*He taketh*, &c. (19) Not from the LXX, but the Hebrew. (*Job* v. 13.) —*The Lord knoweth*, &c. (20) It is here read "wise "men:" both the Hebrew and the LXX have only men. (*Ps.* xciv. 11.)

Wise. (18) Σοφος. 10. 19, 20. i. 19, 20. 25, 26. *Matt.* xi. 25. xxiii. 34. *Rom.* i. 14. 22. xvi. 19. 27. 1 *Tim.* i. 17. *Jude* 25.—*Job* v. 13. *Sept.*—*In this world.*] Εν τω αιωνι τουτω. See on i. 20.—*A fool.*] Μωρος. i. 25. See *Matt.* v. 21.—*Of this world.* (19) Του κοσμου τουτου. ii. 12.—*He taketh.* Ὁ δραστομενος. Here only N. T. *Lev.* ii. 2. v. 12. *Num.* v. 26. *Sept.* A δραξ, *pugnus.*—*Craftiness.*] Παναργια. 2 *Cor.* iv. 2. xi. 3. See on *Luke* xx. 23.—

CHAP. IV.

The apostles, and preachers of the gospel, should be accounted of, as ministering servants to Christ, and "stewards of the mysteries of God;" and they are required as such to be faithful, 1, 2. They must be left to the judgment of the Lord at his coming, 3—5. The apostle exhorts the Corinthians, not to be puffed up for one against another: as all have their different endowments from God, 6, 7. He contrasts their vain-glory and supposed proficiency; with his own despised and afflicted state, and lowly conduct, 8—13. He warns them, as their only "father in Christ," and exhorts them to imitate him, 14—16. For this purpose he had sent Timothy unto them, 17; and intended to come himself: and to make trial of the power of those who opposed him, 18—21.

Thoughts. (20) Διαλογισμος. *Rom.* i. 21. xiv. 1. See on *Mark* vii. 21. (*Note, Rom.* i. 21—23.)

PRACTICAL OBSERVATIONS.

V. 1—9.

Ministers should suit their instruction to the state and wants of their hearers, and teach them such things, as more immediately tend to their edification; rather than insist continually on those subjects, which are agreeable to their own inclinations, or those of any party.—"Babes" in Christ must be "fed with milk, and not with strong "meat:" many doctrines, which they may hereafter feed upon and digest into strengthening nutriment, would at present be useless, or pernicious; because they are not able to perceive the tendency of them, or their harmony with other truths.—Men may have much doctrinal knowledge, and yet be mere novices in the life of faith and experience: nay, their promptitude to speculations, and their acuteness in them, may prove them to be in a great degree "carnal," and very imperfectly grounded even in the first principles of experimental and practical religion. Thus many professed Christians, yea preachers, shew themselves to be "yet carnal," by their vain-glorious emulations, their eagerness for controversy, their selfish fiery zeal, their disposition to prefer and exalt themselves, and to despise and revile others; and their apparent delight in disturbing the peace of the church. This is the tendency of sin, not of grace; the temper of the "carnal," "the "*natural* man," and not of the "*spiritual:*" and we want a large measure of that "love which hopeth all things," to suppose, that wranglers of this kind have any spirituality, or are even "babes in Christ." It is, however, an universal rule, that these evils proportionably prove, that the carnal mind is prominent and prevalent: and while so many are saying, "I am of Paul, and I of "Apollos;" we may fairly demand of them, whether they be not altogether carnal. For, what are the most able ministers, but servants of Christ and of his people? They do not come in their own name, or about their own business; they do not seek their own glory, or interest, or ease, or indulgence: sin and folly are all that they have of their own, and their wisdom and grace are wholly from the Lord. (*Note, John* i. 16.) By his help, they may "plant "and water;" but he alone can "give the increase:" so that they are "nothing," and he alone must be considered as the Object of confidence and attachment, as well as of our adoring love and gratitude.—Faithful ministers indeed are afraid of receiving undue honour. Though their rank and abilities may differ, they are all "one;" they are engaged in the same work, and aim at the same object: they are "fellow-labourers of God," in his spiritual husbandry and building; and he will *graciously* reward the services, which, *by his grace*, they have performed. Indeed, all those, who, in their several places, labour by scriptural means to promote the cause of true religion, are "workers together with God:" (*Notes*, 1 *Sam.* xiv. 45, 46. *Acts* xiv. 24—28. *Rom.* xv. 18—21:) but all ungodly men, especially persecutors, false teachers, seducers, tempters, and such as employ their ingenuity in disseminating infidelity, impiety, and licentiousness, are "fellow-workers" with the devil, in rendering others wicked and miserable; and their recompence will be proportioned to their zeal, diligence, and success.

V. 10—15.

It is a great comfort to the minister of Christ, when, on reflection, he is humbly conscious of having, like "a wise "architect," laid a right Foundation: but every man should also take heed what "he buildeth upon it." For, while many attempt in vain to substitute some other foundation, in the stead of Christ, and so perish with their deluded followers; there are likewise numbers, who lay the right Foundation, and yet build worthless materials upon it, to their own great loss and danger, and to the great peril and detriment of their hearers. In expectation therefore of that solemn day, when "every man's work shall "be manifested," and "tried as by fire;" we should now be careful to build with approved and precious materials: we should most carefully reject all superstitious inventions, unscriptural doctrines, enthusiastical delusions, and philosophical speculations; nay indeed a variety of trifling enquiries and disputations, about which many, who seem to lay the right Foundation, waste their time, and lose their labour, while they injure the building and endanger their own souls. We should bestow pains to procure gold, silver, and precious stones for this work from the inexhaustible stores of the sacred oracles; that, with sound doctrine, and scriptural instructions, we may build up the souls of believers in knowledge, hope, love, and obedience; that, by our labours, example, and prayers, they may grow up "a holy temple to the Lord." Thus our work will abide the fiery trial, and we shall receive "a full reward," and have "an abundant entrance minis-"tered unto us into the everlasting kingdom of Christ."—It is peculiarly incumbent upon ministers, in all their studies, pursuits, sermons, publications, and conversation, to recollect that their "work must be tried by fire;" to anticipate the sentiments, which the day of judgment will inevitably obtrude upon them, concerning their present occupations; and to reflect on the irreparable loss of spending their time of service to no purpose, or perniciously; to consider the tendency of their undertakings; to compare them with the word of God; and to "judge "themselves that they may not be judged of the Lord." For if shame and sorrow could enter heaven; surely the

a 13. 2 Cor. xii. 6.
b iii. 5. ix. 16—18. Matt. xxiv. 45. 2 Cor. iv. 5. vi. 4. xi. 23. Col. i. 25. 1 Tim. iii. 6.
c Luke xii. 42. xvi. 1—3. Tit. i. 7. 1 Pet. iv. 10. d ii. 7. Matt. xiii. 11. Mark iv. 11. Luke viii. 10. Rom. xvi. 25. Eph. i. 9. iii. 3—9. vi. 19. Col. i. 26, 27. ii. 2. iv. 3. 1 Tim. iii. 9. 16.

LET a man so [a] account of us, as of [b] the ministers of Christ, [c] and stewards of the [d] mysteries of God.

2 Moreover, it is required in stewards, [e] that a man be found faithful.

3 But with me [f] it is a very small thing that I should be judged of you,

e 17. vii. 25 Num xii. 7. Prov. xiii. 17. Matt. xxv. 21. 23. Luke xii. 42. xvi. 10—12. 2 Cor. ii. 17. iv. 2. Col. i. 7. iv 7. 17.
f ii. 15. 1 Sam. xvi. 7. John vii 24.

minister, whose work shall be burned, yet "he himself "saved as through fire," would be overwhelmed with these distressing feelings.

V. 16—23.

When faithful admonitions have no effect on the minds of men, their state is very awful. It is proper, however, to warn them, with all solemnity, concerning the guilt and danger of "defiling the temple of God," by their false doctrines and bad examples. Many of them will indeed despise the warning, and "deceive themselves." (*Note*, vi. 9—11. *Gal.* vi. 6—10. *Eph.* v. 5—7.)—The reputation, of being "wise in this world," is no favourable evidence of a man's character; as "the wisdom of this world is "foolishness with God," who "takes the wise in their "own craftiness," and exposes the vanity of their counsels and speculations. It cannot therefore be too earnestly inculcated on all, to "cease from their own wisdom," and to be willing to think themselves "fools," and to be thought so by others; that they may become wise by the teaching of the word and Spirit of God. (*Note*, iv. 9—13.)—But we all should remember that true Christians are "the temple of God," who dwelleth in them by his sanctifying Spirit: and those who know not this can hardly be thought even "babes in Christ." If we are conscious of this spiritual consecration to God, to be his living temples; let us be careful to have our sacred character adorned by a holy conversation, and to avoid whatever may defile either ourselves or our fellow Christians. And surely he is deceived, who deems himself the temple of the Holy Spirit; and yet is unconcerned, or but little concerned, about personal holiness, or about the purity and peace of the church!—If indeed we are the children of God, we have something nobler to glory in, than in men, and our relation and attachment to them; for "all things are "ours:" apostles, prophets, ministers, ordinances, providential dispensations, earth, heaven, life, death, things temporal, and things eternal are ours; and shall be ours for ever, notwithstanding all our most powerful enemies, sharp conflicts, and our lamented weakness and sin that still dwelleth in us: for indeed we are one with Christ, and his purchased and redeemed people; and he is One with the Father. (*Note*, *Col.* iii. 1—4, *vv.* 3, 4.) As the glory of God is displayed in Christ his Son, our salvation is secured in Christ our Head, who will cause us to sit down as conquerors, through him "upon his throne, even "as he hath overcome, and hath sat down with his Father "upon his throne." (*Note*, *Rev.* iii. 20—22.)

NOTES.

CHAP. IV. V. 1, 2. Lest the Corinthians should conclude, from what the apostle had said, that little respect or affection was due to ministers; he here shewed them, in what estimation they ought to hold them, and by what measure they ought to regulate their regard to them. Whether they were apostles, evangelists, or ordinary pastors and teachers, they ought to consider them, not indeed as lords, but as the "ministering servants of Christ" for their benefit, in the highest and most important office: even as the "stewards of the mysteries of God;" as his immediate representatives, appointed by his authority, they should preside in his family, take care of his interest and honour, instruct and direct the services of their brethren, and give every one his portion in due season. (*Marg. Ref.* b, c.—*Notes*, *Matt.* xxiv. 45—51. xxv. 14—30. *Luke* xvi. 1—8. 1 *Pet.* iv. 9—11.) Thus they were entrusted, with the mysterious and sublime truths of the gospel, that they might preach them to the people; and apply them with suitable admonitions, exhortations, encouragements, and warnings, according to what every one's case required, in order to the conversion of sinners, and the establishment and edification of believers. (*Marg. Ref.* d.—*Notes*, *Matt.* xiii. 10, 11. *Rom.* xvi. 25—27. *Eph.* iii. 1—7. *Col.* ii. 1—4. 1 *Tim.* iii. 16.)—Some, by "the mysteries of God," understand also the administration of the sacraments, which were commonly called "mysteries" by the ancient fathers: but though this is a part of the minister's work; yet the external ordinances are not called "mysteries" in scripture; and this name, afterwards given them, helped to lead men to form a wrong judgment concerning them, which has in every age, produced, and still does produce, most mischievous effects; by leading men to confound the sign of godliness with the thing signified, and with the power of godliness. 'That which this day is generally 'called a *sacrifice*, is the sign of the true Sacrifice. If the 'sacraments had not a certain similitude of those things of 'which they are sacraments, they would be no sacraments 'at all: now it is for the similitude or resemblance, that they 'often bear the name of the things themselves.' *Augustine.* Thus *baptism* was called *regeneration*, and the *Lord's supper, a sacrifice:* till the things signified were lost sight of, and the sign alone regarded, and idolized. And alas! it is so still, not only among Papists, but to a very great degree, in the Protestant, Lutheran, and reformed churches, with their rulers and teachers.—Now, it was well known, that exact fidelity was the most essential qualification required "in a steward." A man of strict probity, attached to his master's interest, and impartial in his conduct towards his fellow-servants, might be a valuable steward, though his accomplishments were but moderate and his address uncourtly; but nothing could compensate for the want of "faithfulness." Thus a minister who, uprightly and simply, sought the glory of God and the good of souls; and who impartially dispensed the truths of God, without respect of persons, or regard to his own interest, honour, ease, or indulgence, would be accepted by the Lord, and ought to be valued by believers; though not so eminent in natural endowments, eloquence, learning, or polite accomplishments; or even in spiritual gifts and attainments, as others were, who *sought themselves* in their admired ministrations.

Account. (1) Λογιζεσθω. See on *Rom.* iv. 3.—*The*

e Gr. *day.* iii. 13.
g Job xxvii. 6 Ps. vii. 3—5. John xxi. 17. 2 Cor. . 12. 1 John iii. 20, 21.
h Job ix. 2. 20. xv. 14. xxv. 4. xl. 4. Ps. xix. 12. cxxx. 3. cxliii. 2. Prov. xxi. 2. Rom. iii. 19, 20. iv. 2.
i 5. Ps. xxvi. 12 i. 6. 2 Cor. v. 10.
k Matt. vii. 1, 2. Luke vi. 37. Rom. ii. 1. 16. xiv. 4. 10—13. Jam. iv. 11. 1 i. 7. xi. 26. xv. 23. Matt. xxiv. 30. 46. 1 Thes. v. 2. Jam. v. 7. 2 Pet. iii. 4. 12. Jude 14. Rev. i. 7. m iii. 13. Ec. xi. 9. xii. 14. Mal. iii. 18. Luke xii. 1—3. Rom. ii. 16. 2 Cor. iv. 2. Heb. iv. 13. Rev. xx. 12.

or of man's [e] judgment: yea, I judge not mine own self.

4 For [g] I know nothing by myself; [h] yet am I not hereby justified: [i] but he that judgeth me is the Lord.

5 Therefore [k] judge nothing before the time, [l] until the Lord come, [m] who both will bring to light the hidden

n Matt. xxv. 21. 23. John v. 44. Rom. ii. 7. 29. 2 Cor. x. 18. 1 Pet. i. 7. v. 4.
o i. 12. iii. 4—7. 2 Cor. x. 7. 12. 15. xi. 4. 12—15.
p ix. 23. 2 Cor. iv. 15. xii. 19. 1 Thes. i. 5. 2 Tim. ii. 10.
q Job xi. 11, 12. Ps. viii. 4. cxlvi. 3. Is. ii. 22. Jer. xvii. 5, 6. Matt. xxiii. 8—10. Rom. xii. 3. 2 Cor. xii. 6.

things of darkness, and will make manifest the counsels of the hearts: and then shall every man have [n] praise of God.

6 And [o] these things, brethren, I have in a figure transferred to myself [p] and *to* Apollos for your sakes; [q] that ye might learn in us not to think *of men* above that which is written, that

ministers.] Υπηρετας. *Matt.* v. 25. *Luke* i. 2. iv. 20. *Acts* v. 22. xiii. 5. xxvi. 16. Υπηρετην, *Acts* xiii. 36. xx. 34.—*Stewards.*] Οικονομους. 2. See on *Luke* xii. 42.—*The mysteries.*] Μυστηριων. ii. 7. xiii. 2. xiv. 2. xv. 51. *Eph.* i. 9. iii. 3, 4. 9. vi. 19. *Col.* i. 26, 27. ii. 2. iv. 3. 1 *Tim.* iii. 9. 16. *Rev.* x. 7. xvii. 7. See on *Matt.* xiii. 11.

V. 3—5. The apostle counted it "a very small matter," compared with the acceptance of his gracious Lord, what judgment the Corinthians, or any man, formed of him; whether they supposed him to be faithful or not; or whether they were offended with him for his faithfulness, and despised him because he had not "come with excellency "of speech or of wisdom." Indeed he did not rely on his own judgment concerning himself, because he was aware of the deceitfulness of the human heart: for though he was not indeed conscious of any unfaithfulness or self-seeking in his ministry; yet this was not sufficient to justify him before God, who often saw that evil in the heart, which pride and self-flattery hid from the man himself. He therefore sought to the Lord to judge him; and so waited for that day when he must appear before his tribunal. (*Marg. Ref.* f—i.—*Notes*, iii. 10—15. 2 *Cor.* v. 9—12.) Knowing, however, that many were disposed to think unfavourably of him, through the artifices of their seducers; he exhorted them not to judge matters of this importance before the time; but to leave them, till the Lord should come to judgment, when characters and actions would appear in another light, than they did at present. (*Note*, *Rom.* xiv. 10—12.) For the Judge will then both discover the secret sins of men's lives, which they had veiled in darkness from the view of their neighbours; and disclose the motives and intentions, which lay concealed in the impenetrable recesses of the heart; and which would, in numberless instances, appear to be designing, ambitious, and selfish, when the man's words and works were most specious and plausible. (*Marg. Ref.* k—m.—*Notes*, *Ec.* xii. 11—14, *v.* 14. *Rom.* ii. 12—16. *Heb.* iv. 12, 13. *Rev.* xx. 11—15.) On the other hand, those holy desires, and pure motives, and secret acts of piety and charity, which men overlooked or slandered, will be shewn in the full light of day. (*Notes*, *Ps.* xxxvii. 5—8. *Matt.* vi. 1—4.) Then the faithful steward will be proportionably honoured, with the commendation of God himself, which would abundantly counterbalance the contempt and reproach of men: (*Marg. Ref.* n.—*Notes*, *Matt.* xxv. 19—23. 1 *Pet.* i. 6, 7:) but it will be a day of detection and confusion to all hypocritical, ambitious, and self-seeking teachers, however admired and extolled.—'Hence note, that Jesus 'Christ must have the knowledge of the secrets of the 'hearts of all men, subject to his judgment; and so must 'be that God, who alone knows the hearts of all men. ...

'1 *Kings* viii. 39. 1 *Chr.* xxviii. 9. *Jer.* xvii. 10.' *Whitby.* (*Note*, *Rev.* ii. 20—23.)—'This saying of Paul,' ("Judge "nothing before the time,") 'must be restrained to a cer-'tain hypothesis: for both the spirits are to be tried, and 'we ought to "judge ourselves whether we be in the '"faith." The apostle does not even condemn the pri-'vate judgments of charity; and much less either civil or 'ecclesiastical polity. For he is not, properly, discoursing 'about the examination of men's doctrine or manners; 'but rather concerning the estimate that is to be made of 'each person by men, which, says he, the Lord will at 'last judge. Finally, when he says, that he "knew '"nothing by himself;" it must be referred to the subject 'of which he was treating, namely, the ministerial office; 'which, he testifies, he had fulfilled among the Corin-'thians, with so good a conscience, that he could not 'charge himself with any fraud or negligence. ...This 'wonderfully suited both those teachers, who seemed to 'themselves so excellent in comparison of Paul; and 'those hearers, who (like the persons who sat in the 'theatre, in order to confer the crown on the best per-'former,) so boldly extolled or depressed whom they 'would. But indeed, says Paul, I cannot pronounce con-'cerning myself, in that manner which ye do, concerning 'me and others.' *Beza.* (*Note*, 2 *Cor.* i. 12—14.)—This 'only forbids our censures of things uncertain, of which 'no righteous judgment can be passed, because we cannot 'be certain concerning the truth of that judgment; and 'of things which it belongs not to us to judge of. This 'appears both from the words and the occasion of them. 'From the words; for they respect "the hidden things of '"darkness," and "the counsels of the heart." ...From 'the occasion of them; they passing their censures on St. 'Paul, and questioning his fidelity in his office, of whom 'they had no authority so to judge, nor any occasion so 'to judge.' *Whitby.*

Should be judged. (3) Ανακριθω. See on ii. 15.—*Man's judgment.*] "Man's day." *Marg.* Ανθρωπινης ημερας. See on ii. 4. Ημερα, iii. 13. 2 *Pet.* iii. 10. 12.—*I know nothing*, &c. (4) Ουδεν εμαυτῳ συνοιδα. "I am conscious to myself "of nothing." *Acts* v. 2.—Συνειδησις. See on *Acts* xxiii. 1.—*Shall bring to light.* (5) Φωτισει. See on *Luke* xi. 36.

V. 6, 7. In speaking of those, who had been considered as heads of different parties at Corinth, the apostle had chiefly mentioned himself and Apollos; and thus to avoid giving offence, he had, as by a figure, transferred the case from the persons principally concerned, to those whom he could not be thought disposed to undervalue; that in them, the teachers might learn not to be "wise in their own "conceits;" and the people not to think too highly of men, calling them masters, or glorying in being their dis-

r 18, 19. iii. 21. v. 2. 6. viii. 1. xiii. 4. Num. xi. 28, 29. John iii. 26. Col. ii. 18.
s xii. 4—11. xv. 10. Rom. ix. 16. —18. Eph. ii. 8 —b. 2 Thes. ii. 12—14. 1 Tim. i. 12—15. Tit. iii. 3—7.
* Gr. *distinguisheth thee.*
t iii. 5. vii. 7. 1 Chr. xxix. 11 —16. 2 Chr. i. 7 —12. Prov. ii. 6. Matt. xxv. 14, 15. Luke xix. 13. John i. 16. iii. 27. Rom. i. 5. xii. 6. Jam. i. 17. 1 Pet. iv. 10.
u v. 6. 2 Chr. xxxii. 23—29. Ez. xxviii. 2—5. xxix. 3. Dan. iv. 30—32. v. 18—23. Acts xii. 22, 23. Is. v. 21. Luke i. 51—53. vi. 25. Rom. xii. 3. 16. Gal. vi. 3. Rev. iii. 17.
x 1. 5. iii. 1. 2. v. 6. Prov. xiii. 7. xxv. 14. y 18. Acts xx. 29, 30. Phil. i. 27. ii. 12.
z Num. xi. 29. Acts xxvi. 29. 2 Cor. xi. 1.
a Ps. cxxii. 5—9. Jer. xxviii. 6. Rom. xii. 15. 2 Cor. xiii. 9. 1 Thes. ii. 19, 20. iii. 6—9. 2 Tim. ii. 11, 12. Rev. v. 10.
b xv. 30—32. 2 Cor. i. 8—10. iv. 8—12. Phil. i. 29, 30. 1 Thes. iii. 3.
c Ps. xliv. 22. Rom. viii. 36. 1 Thes. v. 9, 10. Rev. vi. 9—11.
d Heb. x. 33. xi. 36.

no one of you [r] be puffed up for one against another.

7 For [s] who [*] maketh thee to differ *from another?* [t] and what hast thou that thou didst not receive? now if thou didst receive *it*, [u] why dost thou glory, as if thou hadst not received *it?*

8 Now [x] ye are full, now ye are rich, ye have reigned as kings [y] without us: [z] and I would to God [a] ye did reign, that we also might reign with you.

9 For [b] I think that God hath set forth us the apostles last, [c] as it were appointed to death: for [d] we are made a [†] spectacle unto the world, and [e] to angels, and to men.

10 We [f] *are* fools [g] for Christ's sake, but ye [h] *are* wise in Christ; [i] we *are* weak, [k] but ye *are* strong; ye *are* honourable, [l] but we *are* despised.

11 Even [m] unto this present hour we both hunger, and thirst, [n] and are naked, [o] and are buffeted, [p] and have no certain dwelling-place;

12 And [q] labour, working with our own hands: [r] being reviled, we bless; [s] being persecuted, we suffer it:

13 Being defamed, we intreat: [t] we are made as the filth of the world, *and*

† Gr. theatre. Acts xix. 29. 31.
e Heb. i. 14. Rev. vii. 11—14. xvii. 6, 7.
f i. 18—20. 2 Cor. xi. 23. ii. 14. iii. 18. 2 Kings ix. 11. Hos. ix. 7. Acts xvii. 18. 32. xxvi. 24.
g Matt. v. 11. x. 22—25. xxiv. 9. Luke vi. 22. Acts ix. 16. 1 Pet. iv. 14.
h 8. x. 14, 15. Jer. viii. 8, 9.
i ii. 3. 2 Cor. x. 10. xi. 29. xii. 9, 10. xiii. 3, 4. 9.
k iii. 2. x. 12. Prov. xi. 12. Is. liii. 3. Luke x. 16. xviii. 9. 1 Thes. iv. 8.
m ix. 4. 2 Cor. vi. 4, 5. xi. 27. Phil. iv. 12.
n Rom. viii. 35.
o Acts xiv. 19. xvi. 23. xxiii. 2. 2 Cor. xi. 23—25. 2 Tim. iii. 11.
p Matt. viii. 20.
q ix. 6. Acts xviii. 3. xx. 34. 1 Thes. ii. 9. 2 Thes. iii. 8. 1 Tim. iv. 10.
r Matt. v. 44. Luke vi. 28. xxiii. 34. Acts vii. 60. Rom. xii. 14. 20. 1 Pet. ii. 23. iii. 9. Jude 9.
s Matt. v. 11. 1 Pet. iii. 14. iv. 12—14. 19.
t Lam. iii. 45. Acts xxii. 22.

ciples; and thus esteeming them as something more than servants or stewards, or above what he had written according to the word of God, and on other accounts than because of their faithfulness. (*Marg. Ref.* n—q.—*Notes*, *Matt.* xxiii. 8—12. *Rom.* xii. 3—8.) Indeed, both they and the teachers (whom they placed in competition with each other, and about whom they were puffed up,) ought to enquire "who had made them to differ," from their idolatrous neighbours, or their fellow-Christians. Was this difference the effect of their superior merit, docility, or goodness? "What had they, which they had not received" as free gifts, or as talents committed to their stewardship? Why then did they "glory" and boast; as if they had been the independent authors of those endowments, by which they were distinguished from others; and as if they were authorised to employ them to their own glory or advantage, without being accountable to God for them? Surely, such self-exaltation must be most absurd, abominable, and sacrilegious. (*Marg. Ref.* r—u.)—It is evident, that the apostle is here more immediately speaking of natural abilities and spiritual gifts; and not of regenerating and efficacious grace. Yet if we all are, by nature, entirely depraved; if we must be born again, and new created; if it "is God that worketh in us to will and to do of his "good pleasure," and if "by grace we are saved through "faith, and that not of ourselves, it is the gift of God;" the apostle's reasoning is at least as conclusive, against all kinds and degrees of self-preference on account of our religious attainments, and all glorying in ourselves and other men, as against that which he was directly opposing. (*Notes*, vii. 25—28. xv. 3—11.)

I have in a figure transferred. (6) Μετεσχηματισα. 2 *Cor.* xi. 13, 14. *Phil.* iii. 21. Ex μετα, et σχηματιζω, *sumo formam;* a σχημα, vii. 31. *Phil.* ii. 8.—*Be puffed up.*] Φυσιασθε. 18, 19. v. 2. viii. 1. xiii. 4. *Col.* ii. 18. 'Proprie, *rem aere* 'vel *vento inflo:* i. e. vesicam, follem, &c.... Metaphorice, 'sum *animo elato*, &c.' Schleusner.—*Maketh thee to differ.* (7) "Distinguisheth thee." *Marg.* Διακρινει. xi. 29. 31. xiv. 29. *Acts* xv. 9. *Rom.* xiv. 23. *Jude* 22.

V. 8. After the apostle had left Corinth, and the church had found more eloquent or flattering teachers, they were satisfied and pleased: they thought themselves rich and happy, and seemed to "reign as kings" without him and his fellow-labourers; who had treated them as children, and kept them under far more than was agreeable to them. (*Marg. Ref.* x, y.—*Note*, iii. 1—3.) Many of them, it is probable, were in prosperous circumstances, and exempted from persecution; they had abundance of spiritual gifts; they grew vain of their distinctions; and they deemed themselves pre-eminent above other churches: and thus they were led to use this improper language one among another; but the apostle intimated that they were under a lamentable delusion. (*Note*, *Rev.* iii. 17.) He indeed most cordially desired, that they should be as happy, prosperous, honourable, and eminent, as they thought themselves: for then he knew that he should have comfort in them, and credit among them. If they had really "reigned as kings," he should have "reigned with them;" instead of being despised by them, in addition to all his other trials and persecutions. (*Marg. Ref.* z, a.—*Notes*, *Rev.* i. 4—6. v. 8—10.)

Ye are full.] Κεκορεσμενοι εστε. *Acts* xxvii. 38. Not elsewhere. "Ye have been satisfied."—*Ye are rich.*] Επλουτησατε. See on *Luke* xii. 21.—*Ye have reigned as kings.*] Εβασιλευσατε. xv. 25. *Luke* i. 33. xix. 14. *Rom.* v. 14, *et al.* —*I would to God.*] Οφελον. 2 *Cor.* xi. 1. *Gal.* v. 12. *Rev.* iii. 15. Adverbium optandi.—*We might ... reign with you.*] Συμβασιλευσωμεν. 2 *Tim.* ii. 12. Ex συν, et βασιλευω.

V. 9—13. It appeared to St. Paul, that God had chosen him and the other apostles, to be set apart, like those condemned persons in the gladiatorial shows, who were brought forth *last* without any defensive armour, to fight with each other, or to be exposed to wild beasts, till they were slain in the sight of the spectators; and who, if they escaped at one time, were only reserved to another day of slaughter: being "appointed unto death," and having no hope of more than a short respite. Thus, the apostles were distinguished by a larger share of contempt, hardship, and suffering, than any of their brethren; and were appointed to martyrdom at the end of their course, and as the only termination of their trials: that, conflicting with exceedingly urgent difficulties and distresses, in patient faith and

are the off-scouring of all things unto this day.

14 I [x] write not these things to shame you, but as [y] my beloved sons I warn *you*.

15 For though [z] ye have ten thousand instructors in Christ, yet *have ye* not many fathers; [a] for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, [b] be ye followers of me.

17 For this cause have [c] I sent unto you Timotheus, [d] who is my beloved son, and [e] faithful in the Lord, who

[a] ix. 13. 2 Cor. vii. 3. xii. 19.
[x] 15. 2 Cor. vi. 11—13. xi. 11. xii. 14, 15. 1 Thes. ii. 11.
[y] Ec. iii. 21. Acts xx. 31. Col. i. 28. 1 Thes. v. 14. 2 Tim. iv. 3.
[z] iii. 6. 10. ix. 1, 2. Acts xviii. 4—11. Rom. xv. 20. 2 Cor. iii. 1—3. Gal. iv. 19. Tit. i. 4. Philem. 10—12. 19. Jam. i. 18. 1 Pet. i. 23.
[b] xi. 1. John x. 4, 5. Phil. iii. 17. 1 Thes. i. 6. 2 Thes. iii. 9. Heb. xiii. 7. 1 Pet. v. 3.
[c] xvi. 10. Acts xix. 21, 22. Phil. ii. 19. 1 Thes. iii. 2, 3.
[d] 15. 1 Tim. i. 2. 2 Tim. i. 2.
[e] 2. vii. 25. Num. xii. 7. Prov. xiii. 17. Matt. xxiv. 45. xxv. 21. 23. Eph. vi. 21. Col. i. 7. iv. 9. 2 Tim. ii. 2. Rev. ii. 10. 13.

persevering hope, and supported by omnipotent grace, they might be "a spectacle" to the whole intelligent creation, both men and angels; while all holy beings beheld them with solicitous affection and astonishment; and unholy beings with malice, rage, and disappointment. (*Marg. Ref.* b—e.) In this conflict Paul and his brethren were counted "fools for Christ's sake;" (*Notes, Acts* xvii. 18. xxvi. 24—29;) not only by unconverted Jews and Gentiles, but by the Christians at Corinth also; who accounted themselves to be "wise in Christ," through the admired instructions of their speculating teachers, the liberty to which they supposed themselves entitled, and the politick methods which they used for escaping contempt and persecution. They thought the apostle, and such as he, weak, timid, and scrupulous Christians, men of feeble minds, narrow capacities, and inferior attainments: but they supposed themselves "strong" in faith, of great discernment, and superior to those fears and disquietudes, which troubled others. Nay, it is probable that they deemed themselves honourable, on account of their affluence, knowledge, and wisdom; and despised the apostle and his friends, as mean and obscure persons. (*Marg. Ref.* f—l.—*Notes*, 2 *Cor.* x. 7—11. xi. 1—6. 16—20.) Thus, while they lived in plenty, he and his companions in travel, and the other apostles in great measure, continued even "to that day," exposed to hunger and thirst: they often wanted even suitable raiment to appear in before their auditories: they were buffeted with contempt and cruelty; they wandered about without any settled habitation; and they earned their mean and scanty subsistence by the labour of their own hands. (*Marg. Ref.* m—p.—*Notes*, ix. 6. *Acts* xx. 32—35. 2 *Cor.* xi. 21—27. xii. 7—15. *Phil.* iv. 10—13. 1 *Thes.* iii. 6—10. 2 *Tim.* iv. 9—13.) Yet, when they were reviled, they blessed and prayed for those who reproached them: they endured persecution patiently; they returned humble intreaties for slander and defamation. (*Marg. Ref.* q—s.) But, while thus rendering good for evil, they were treated as the "filth of the world," and the refuse and scum of the earth, even to that very time: they were considered as below contempt, or as worthy of execration, as pestilences and nuisances, who ought to be extirpated and purged out of society; as the common sewer carries away the filth and off-scouring of the city, to prevent infection and disease. (*Notes, Lam.* iii. 45. *Acts* xxii. 22—30. xxiv. 1—9.) Some understand the words of certain human victims, peculiarly mean and vile, whom the idolaters used to offer to the infernal gods, with vehement expressions of abhorrence and execration.

Appointed unto death. (9) Επιθανατιους. Here only. Ex επι, et θανατος, *mors.*—*A spectacle.*] Θεατρον. See on *Acts* xix. 29.—*Honourable.* (10) Ενδοξοι. See on *Luke* xiii. 17.—*Despised.*] Ατιμοι. xii. 23. *Matt.* xiii. 57. *Mark* vi. 4. Ex α priv. et τιμη, *honor.*—*Are naked.* (11) Γυμνητευομεν. Here only. A γυμνος, *nudus.*—*Are buffeted.*] Κολαφιζομεθα. 2 *Cor.* xii. 7. See on *Matt.* xxvi. 67.—*Have no certain dwelling place.*] Αστατουμεν. Here only. Ex α priv. et στασις, *statio;* ab ιστημι, *sto, sisto.*—*Being defamed.* (13) Βλασφημουμενοι. x. 30. See on *Matt.* xxvii. 39.—*The filth.*] Περικαθαρματα. Here only N. T.—*Prov.* xxi. 18. *Sept.* Ex περι, et καθαιρω, *purgo.*—*The off-scouring.*] Περιψημα. Here only. Ex περι, et ψαω, *tergo.* 'Περικαθαρμα signifies the 'cart, into which the filth of the sweepings of the streets 'and markets is thrown; and vile contemptible persons 'are called so figuratively. Demosthenes calls Eschines 'Καθαρμα.—Περιψημα is well rendered "off-scouring," 'rejectamenta, detersiones.' *Leigh.*

V. 14—17. The apostle assured the Corinthians, that he did not thus state his distresses, as contrasted with their prosperity and fulness, in order to put them to shame for neglecting him, and adding to his troubles: but he affectionately warned them, as his beloved children, that their ambition, carnal security, attachment to false teachers, and lamentable divisions, would expose them to great dangers and evils. For, "though they should have ten "thousand instructors" to teach them religion, as schoolmasters are hired to educate other men's children; yet they would not find them endued with the disinterested, faithful, and prudent affection of a father; or entitled to the authority and honour due to a parent. This he regarded as his own character, spirit, and claim: for he had been the instrument of Christ Jesus, in their conversion to the faith, by successfully preaching the gospel to them. As therefore they were his children, he was tenderly solicitous for their welfare: and he must speak with authority as a parent, and had a right to their respectful obedience. (*Marg. Ref.* u—a.—*Notes*, 2 *Cor.* xii. 14, 15. 1 *Thes.* ii. 1—12.) He, however, would rather beseech them in love, to be "followers of him," in preference to their new teachers; to adhere to the doctrines, regard the admonitions, obey the commands, and imitate the example, which he had given them. (*Marg. Ref.* b.—*Note*, 2 *Cor.* vi. 11—13.)—For this purpose, not being at that time able to come himself, he had sent Timothy to them, who was his beloved son, converted by his ministry, resembling him in spirit and conduct, and faithful in the Lord, as "a steward "of his mysteries." And Timothy, when he came, would recall to their remembrance the apostle's doctrines, and the regulations that he made in every church which he planted; that whatever had been put into disorder since he left Corinth, might be rectified before he came again. (*Marg. Ref.* c—f.—*Notes*, xvi. 10, 11. *Phil.* ii. 19—23. 1 *Tim.* i. 1, 2.)

To shame. (14) Εντρεπων. See on *Matt.* xxi. 37.—*I warn.*] Νουθετω. See on *Acts* xx. 31.—*Instructors.* (15

shall bring you into remembrance of
f vii. 17. xi. 2. 16. xvi. 1. 2 Tim. iii. 10.
f my ways which be in Christ, as I
g 6—8. v. 2.
teach every where in every church.
h xvi. 5. Acts xix. 21. 2 Cor. i. 15—17. 23. ii. 1, 2.
18 Now some g are puffed up, as
i Acts xviii. 21. Rom. xv. 32. Heb. vi. 3. Jam. iv. 15.
though I would not come to you.
19 But h I will come to you shortly,
k 18. 2 Cor. xiii. 1—4.
if the Lord will, and will know, k not
the speech of them which are puffed up, but the power.
20 For l the kingdom of God *is* not
l 1. 24. ii. 4. Rom. i. 16. xiv. 17. xv. 19. 2 Cor. x. 4, 5. 1 Thes. i. 5.
in word, but in power.
21 What will ye? m shall I come
m v. 5. 2 Cor. x. 2. 6. 8. xii. 20, 21. xiii. 2, 3. 10.
unto you with a rod? or in love, n and
n 2 Cor. x. 1. 1 Thes. ii. 7. Jam. iii. 17.
in the spirit of meekness?

Παιδαγωγους. *Gal.* iii. 24, 25. Ex παις, *puer*, et αγω, *duco*. —*Be ye followers.* (16) Μιμηται γινεσθε. "Become ye "imitators." xi. 1. *Eph.* v. 1. 1 *Thes.* i. 6. ii. 14. *Heb.* vi. 12. Μιμεομαι, 2 *Thes.* iii. 7. 9. *Heb.* xiii. 7. 3 *John* 11.

V. 18—21. Some of the teachers and their adherents, at Corinth, were so puffed up with their imaginary importance and superiority, that they were confident the apostle would not venture to come among them, or attempt to intermeddle in their affairs. (*Notes*, v. 1—5. xvi. 5—9. 2 *Cor.* i. 15—24.) But he assured them that he fully intended to come, if the Lord would enable him: and then he would make trial, not of their oratory and admired eloquence, or "wisdom of words;" but of their power to support themselves, in opposition to his apostolical authority, and the miracles which he should perform in confirmation of it. For "the kingdom of God," was not set up in the world, or in men's hearts, by well chosen words or eloquent harangues; but by "the power of God," exerted in working miracles to prove the divine original of the gospel, and especially in the efficacious operation of the Holy Spirit to convert the souls of men. (*Marg. Ref.* h—l.—*Notes*, 2 *Cor.* x. 1—11. 17, 18. xii. 14, 15. xiii. 1—10.) The Corinthians could not but know, that the apostle's testimony had been confirmed among them by miracles. Would they then choose that he should come to them, with the rod of correction, denouncing spiritual censures, and inflicting miraculous judgments on the refractory, as he had done on Elymas; and as Peter had done on Ananias and Sapphira? (*Notes*, v. 1—5. *Acts* v. 1—11. xiii. 6—12. 2 *Cor.* xiii. 1—4.) Or would they, that he should come to them in the spirit of tender love and meekness, to encourage, commend, and comfort them? This would depend on their conduct, in respect of those evils which he was about to specify; for if they were not remedied, he should be compelled to exercise a salutary severity on the offenders. (*Marg. Ref.* m, n.)—*If the Lord will.* (19) *Note*, *Jam.* iv. 13—17.

Puffed up. (18) Εφυσιωθησαν. See on 6.—*With a rod.* (21) Εν ῥαβδῳ. *Mark* vi. 8. *Heb.* i. 8. ix. 4. xi. 21. *Rev.* ii. 27.—*Prov.* x. 13. xxii. 15. xxiii. 13, 14. *Sept.*—*Of meekness.*] Πραοτητος. 2 *Cor.* x. 1. *Gal.* v. 23. *Eph.* iv. 2. 1 *Tim.* vi. 11. 2 *Tim.* ii. 25. *Tit.* iii. 2. Α πραος, *Matt.* xi. 29.

PRACTICAL OBSERVATIONS.

V. 1—7.

The ministers of Christ ought by all means to be as deeply sensible of the importance of their trust, as of the dignity of their office; that, as active and self-denying labourers, as well as "stewards of the mysteries of God," they may be "faithful" to him and to his church; that they may disregard their own interest, indulgence, and reputation; and willingly endure reproach and suffering, for the honour of their Lord and the salvation of souls. Thus they should apply themselves with diligence, impartiality, boldness, and simplicity, to dispense "the mys-"teries of God," and "rightly to divide the word of truth" among the people, according to their characters and conduct: (*Note*, 2 *Tim.* ii. 14—18:) remembering, that faithfulness is indispensably requisite in a steward; and that every other qualification must be contemptible, in the eye of all competent judges, if this be wanting.—Christians also should learn to value ministers, not so much, in proportion to the brilliancy of their gifts, or their rank and station in the church, as their integrity and disinterested faithfulness: and those persons certainly offend the Lord, who slight such as are true to their trust; as they also do, who tempt them to be unfaithful, by flatteries, bribes, frowns, censures, or contempt. Indeed, it ought to be "the smallest matter" with us, to be judged of men, or blamed for that which God approves, even by those whom we most love: yet it requires a superior strength of faith and grace to be so totally indifferent to the opinion of others, as not to be influenced by it; and many are thus tempted to waver, or warp from the constancy of their testimony. (*Notes*, *Acts* xx. 18—28. *P. O.* 13—31.) But men must be incompetent judges: nay, though we know more of ourselves, than any others can do of us, yet our own judgment is not to be depended on in respect of our faithfulness, any more than our own works in respect of our justification. We should therefore rely in this, as in all other things, on the Lord; beseeching him to preserve us from deceiving ourselves, and to plead our cause against unjust censures and suspicions: and, in respect of others, we should, in all doubtful matters, especially in respect of *motives*, refrain from passing judgment; waiting "till the Lord come." (*Note*, *Matt.* vii. 1—5.) Then every secret will be disclosed, every heart will be laid open, and all counsels manifested; every hypocrite will be unmasked, every slandered believer justified, and every faithful servant and steward applauded and rewarded. Waiting for that solemn season, and preparing to render our account; we should beware of thinking of ourselves or of others, "above what is written" in the word of God, and of being "puffed up for one against another;" lest we should despise those whom God will then honour, applaud those whose "hidden things of darkness" he will then disclose, or trust and glory in man instead of the Lord himself.—If we duly consider, what we are by nature and practice; who has made us in every respect to differ from others; and from whom we have received all our talents: we shall see no ground of "glorying in ourselves" on any account, but rather of much shame and humiliation before God; even if, in some respects, we are distinguished from our brethren, and if we do not over-rate our endowments, which we very generally do. For our responsibility in-

CHAP. V.

The apostle sharply reproves a scandalous incest, protected from censure, in the church at Corinth, 1, 2. By the authority of Christ he orders the excommunication of the incestuous person, 3—5. He shews that the leaven of sin must be purged out, in order to keep the true "passover," by faith in Christ, 6—8. Scandalous professors of Christianity must be shunned, more decidedly than those without, 9—13.

creases with our talents; and it is seldom, that our faithfulness and diligence increase proportionably.

V. 8—13.

Fallen man is most apt to count himself full, rich and honourable, when he is most blind, poor and naked; and many professors of the gospel, like glow-worms, in the dark shine most, as to their own opinion of themselves, when their real character is most obscure and doubtful. The absence of faithful ministers concurs with the smooth and enticing words of false teachers, to buoy them up in vain-confidence, and to lead them to admire the wisdom of avoiding the cross, of attempting to "serve God and "mammon," and of counting self-indulgence the summit of evangelical liberty. But such ministers, as most desire, and would most rejoice in, their real prosperity, will be the last to congratulate them on their admission into this 'fool's paradise:' and they may know, to what a precarious and carnal kingdom they are advanced, by their shyness towards those pastors who "will also reign with them," if ever they are admitted into the kingdom of heaven.—They, whom God has most honoured, have always been proportionably despised, hated, and abused by men; and their sufferings, even unto death, have made them an interesting spectacle to all the intelligent creation.—The consideration that so many eyes are upon us, when struggling with difficulties, or conflicting with temptation, should animate us to unconquerable constancy and patience; that holy angels and saints may rejoice, and that evil spirits and wicked men may be disappointed and confounded.—The wisest of men, the strongest believers, and the most honoured of God's ambassadors, have been thought "fools for Christ's sake;" and treated as weak and contemptible, through bodily infirmities, poverty, and the mean appearance and accommodation connected with it, from want of worldly accomplishments, and because of an unpliant faithfulness to the souls of men. Yea, this has been the estimate made of them among Christians, and even their own converts, who have counted themselves "wise in "Christ, strong, and honourable," in exact proportion as they were inferior to those, whom they thus undervalued! —It is very instructive to reflect on the apostles, as invested with the highest rank and authority in the church, endued with miraculous powers, and conferring them on others evidently and extensively, and most eminent in holiness and usefulness: yet even to the end of their lives so entirely poor and destitute, as often to want the very necessaries of life; earning their bread by manual labour, and treated every where as mean, obscure, or execrable criminals, "the filth of the world, and the off-scouring "of all things!" It would be useful to those, who imagine, that the credit of the ministry depends, in a great measure, on their making a creditable, or even a *genteel*, appearance, and who emulate the affluent in the expenses of their families, to meditate carefully on the subject before us; that they might be led to discern "a more "excellent way," of maintaining the dignity of character, becoming the ministers of Him "who had not where to "ay his head." If indeed superior rank in the church were now attended with *apostolical* distinctions alone, it would not so eagerly be pursued.—We ought not, however, to be cast down, if, in some *small degree*, we are conformed to the apostles, as to these things; and if we too should be counted "fools for Christ's sake," weak and despicable, even by professors of the gospel. Though unable to live and appear like our wealthy hearers, (and surely we should not desire to do it,) we do not generally want wholesome food, decent raiment, or comfortable habitations: and, if in some very rare instances, a faithful minister be so entirely destitute, it is commonly the reproach of the people, rather than any disparagement to him.—We should however persist in blessing, intreating, and being kind to, our calumniators and persecutors; and if we should be unable "to overcome evil with good," but still be treated with contempt and abhorrence, we may recollect that far better men than we are have been thus vilified.

V. 14—21.

It is peculiarly distressing, when a faithful minister sees his spiritual children turn away from him, with disdain and aversion: but, let such as experience this heavy yet common affliction, remember that St. Paul continually experienced the same: let him not then be bowed down with discouragement.—No man indeed should be followed further than he "follows Christ:" yet believers should remember that a peculiar regard is due to those, whom God hath honoured as the instruments of their regeneration; that it is very criminal to despise or grieve those hearty friends, who feel a real parental affection for them; and that those instructors are commonly influenced by selfish or party-motives, who want to draw them off, on frivolous pretences, from the affectionate care and faithful ministry, of "their fathers in Christ, who have begotten "them by the gospel." We ought, however, to persevere in attempting to do good to those, who are thus turned from us, or against us: and it may be useful to put them in remembrance of those things, which they have formerly learned, but seem to have forgotten. We should imitate the tenderness of wise and good parents, who are not easily induced to forego all care, even of their disobedient children; but who know how to employ rebukes and corrections, as well as the language of "love and the spirit "of meekness."—The kingdom of God is not set up, or supported, by florid metaphors or well-turned periods, but by a divine power; and they are the most eminent ministers, not who speak most gracefully, but by whom God works most powerfully.—Spiritual censures, and scriptural warnings, are greatly to be feared, though not followed at present by sensible temporal judgments: and they who are so self-confident as to despise them, are most likely to experience their dreadful effects.

a 1. 11. Gen. xxxvii. 2. 1 Sam. ii. 24.
b 11. vi. 9. 18. 18. Acts xv. 20. 29. 2 Cor. xii. 21. Gal. v. 19. Eph. v. 3. Col. iii. 5. 1 Thes. iv. 7. Rev. ii. 21. xxi. 8.
c Jer. ii. 33. Ez. xvi. 47. 51, 52.
d Gen. xxxv. 22. xlix. 4. Lev. xviii. 8. xx. 11. Deut. xxii. 30. xxvii. 20. 2 Sam. xvi. 22. xx. 3. 1 Chr. v. 1. Ez. xxii. 10. Am. ii. 7. 2 Cor. vii. 12.
e 6. iv. 6—8. 18.
f Num. xxv. 6. 2 Kings. xxii. 19. Ezra ix. 2—6. x. 1—6. Ps. cxix. 136. Jer. xiii. 17. Ez. ix. 4. 6. 2 Cor. vii. 9—11. xii. 21. x. 1. 11. xiii. 2. Col. ii. 5. 1 Thes. ii. 17.
g 5. 7. 13. Rev. ii. 20—22.
h 2 Cor. ii. 10.
* Or, *determined.*

IT is [a] reported commonly *that there is* [b] fornication among you, [c] and such fornication as is not so much as named among the Gentiles, [d] that one should have his father's wife.

2 And [e] ye are puffed up, and have not rather [f] mourned, that he that hath done this deed [g] might be taken away from among you.

3 For I verily, [h] as absent in body, but present in spirit, have [*] judged already, as though I were present, *concerning* him that hath so done this deed;

4 In [i] the name of our Lord Jesus Christ, [k] when ye are gathered together, and my spirit, with the power of [l] our Lord Jesus Christ,

5 To [l] deliver such an one unto Satan for the destruction of the flesh, [m] that the spirit may be saved in [n] the day of the Lord Jesus.

6 Your [o] glorying *is* not good. Know

Acts iii. 6. iv. 7—12. 30. xvi. 18. Eph. v. 20. Col. iii. 17.
k Matt. xvi. 19. xviii. 16—18. 20. xxviii. 18. 20. John xx. 23. 2 Cor. ii. 10. xiii. 3. 10.
l 18. 2 Cor. ii. 6. x. 6. xiii. 10. Acts xxvi. 18. 1 Tim. i. 20.
m xi. 32. 2 Cor. ii. 7. Gal. vi. 1, 2. 2 Thes. iii. 14, 15. Jam. v. 19, 20. 1 John v. 16. Jude 22, 23.
n i. 8. Phil. i. 6. 2 Tim. i. 18. 2 Pet. iii. 12.
o 2. iii. 21. iv. 18. 19. Jam. iv. 16.

NOTES.

CHAP. V. V. 1—5. After the preceding introductory statements and intimations, the apostle next proceeded to animadvert directly on the most flagrant abuse, which was connived at by the Corinthians. Incest with near relations was a crime, which the law-givers, moralists, and even poets in general, among the Gentiles, never named without the most indignant detestation: yet it was well known and "commonly reported," that a member of the church at Corinth, lived with his mother-in-law as his wife, probably while his father was still living! (*Marg. Ref.* a—d. —*Note*, 2 *Cor.* vii. 12.) But though so scandalous a wickedness had been committed, and escaped censure among them; they were "puffed up" with a vain conceit of gifts and superior attainments, and were not ashamed of it, or concerned about it. Probably, the guilty person was of considerable rank among them, and a zealous adherent of the popular teachers: so that a party-spirit, and a most erroneous notion of Christian liberty, secured him from the censure of the church. But if the Corinthians in general had been in a truly Christian frame of mind, they would have "mourned over" such an enormity; and humbled themselves before God, with earnest prayers, intreating him to remove all obstacles, that he who had done this nefarious deed might be separated from their company. (*Marg. Ref.* e—g.) For, though the apostle was absent, and could not therefore exert himself as he would otherwise have done; and though he was aware that his peremptory interference would give great offence to many: yet, "being present in spirit," having the whole affair clearly before his mind, (perhaps by a supernatural revelation by the Holy Spirit,) and being full of zeal for the honour of Christ and the welfare of the church; he had already determined in the case, and had passed sentence on the criminal as if upon the spot. He therefore charged them in the name, by the authority, and for the honour of Christ, that, when they met together as a church, they would consider the apostle as present in spirit among them, to ratify their sentence with his delegated authority, and to enforce it by the power of Christ; and thus to expel the incestuous person from their communion; that he might no longer be considered as a Christian, but as a heathen, a subject of Satan's kingdom. (*Marg. Ref.* h— .—*Note*, *Matt.* xviii. 15—18.) Yet this was not to be done in *hatred*, or for his ruin; but in hopes that it would be the means of bringing him to repentance, and the mortification of his fleshly lusts, that so, "his soul might be "saved in the day of Christ," and with fervent prayers, that this might prove the happy event. (*Marg. Ref.* m, n.—*Note*, 2 *Thes.* iii. 14, 15.) Probably, the apostle expected, that this solemn sentence of excommunication would be attended by some miraculous infliction of pain and disease, to the wasting, or even the death, of his body: (*Notes*, xi. 29—34. 2 *Cor.* ii. 5—11. 1 *Tim.* i. 18—20:) yet by "delivering him over to Satan," he seems to intend his expulsion from the visible kingdom of Christ into that of the devil; and not that Satan would inflict the correction which might follow. No doubt, evil spirits are able and willing to disorder the body, or distract the mind, or destroy life, if God permit: yet it is far more reasonable to think, that God by miracle directly inflicted the disease, than that he merely permitted Satan to do it. It should however be noted, that when supernatural visitations do not accompany ecclesiastical censures; no temporal pains and penalties, of whatever sort, ought to be annexed to them. Unwarranted severities in this respect have made way for the disuse, or relaxation, of salutary discipline, throughout a great part of the Christian church; the extensively injurious effects of which can never be enough lamented, or indeed fully conceived by those who have not deeply considered the subject.—'A mother-in-law marries 'her son-in-law, with no favourable auspices, by no au- 'thority! Oh, incredible wickedness! and unheard of 'through life, except in this one instance.' *Cicero.* (*Notes*, *Lev.* xviii. 6—17. xx. 10—19, *v.* 11. *Am.* ii. 6—8.)—*Have not ... mourned.* (2) 'It was the custom, both of the 'Jews and Christians, when any one was to be cut off 'from the church, as a dead member, to do it with fast- 'ing and humiliation, to shew their sympathy with him, 'and to demonstrate their sorrow for the scandal brought 'upon the society.' *Whitby.*

Commonly. (1) Ὅλως. vi. 7. xv. 29. *Matt.* v. 34. Ab ὅλος, *totus.*—*Fornication.*] Πορνεια. 18. vii. 2. See on *Matt.* xix. 9.—*Named.*] Ονομαζεται. 11. *Eph.* v. 3, *et al.* —*Have judged.* (3) "Determined." *Marg.* Κεκρικα. See on *Acts* xv. 19.—*Destruction.* (5) Ολεθρον. 1 *Thes.* v. 3. 2 *Thes.* i. 9. 1 *Tim.* vi. 9.—*Prov.* xxi. 7. *Jer.* xlviii. 3. *Sept.*

V. 6—8. It was evident, that the Corinthians had no reason to glory in their eminence and prosperity: for their connivance at the gross wickedness before mentioned was

ye not that p a little leaven leaveneth the whole lump?

7 q Purge out therefore the old leaven, that r ye may be a new lump, as ye are unleavened. For even s Christ our Passover is * sacrificed for us:

8 Therefore t let us keep the † feast, u not with old leaven, x neither with the leaven of malice and wickedness; y but with the unleavened *bread* of sincerity and truth.

9 ¶ I wrote unto you in an epistle z not to company with fornicators:

10 Yet a not altogether with the fornicators b of this world, or with the covetous, or extortioners, or with idolaters; c for then must ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is d called a brother be e a fornicator, f or covetous, g or an idolater, h or a railer, i or a drunkard, k or an extortioner; l with such an one, no not to eat.

12 For m what have I to do to judge n them also that are without? o do not ye judge them that are within?

13 But them that are without p God judgeth. q Therefore put away from among yourselves that wicked person.

p xv. 33. Matt. xiii. 33. xvi. 6—12. Gal. v. 9. 2 Tim. ii. 17.
q 13. Ex. xii. 15. xiii. 6, 7. Eph. iv. 22. Col. iii. 5—9.
r x. 17.
s xv. 3, 4. Ex. xii. 5, 6. Is. liii. 7—10. John i. 29. 36. Acts viii. 32—35. 1 Pet. i. 19, 20. Rev. v. 6—9.
* Or, *slain.*
t Lev. xxiii. 6. Num. xxviii. 16, 17. Deut. xvi. 16. Is. xxv. 6.
† Or, *holy day.* Ps. xlii. 4. Is. xxx. 29.
u 1. 6. vi. 9—11. 2 Cor. xii. 21. Eph. iv. 17—22. 1 Pet. iv. 2, 3.
x iii. 3. Matt. xvi. 6. 12. xxvi. 4, 5. Luke xii. 1. John xviii. 28—30. 2 Cor. xii. 20. 1 Pet. ii. 1, 2.
y Josh. xxiv. 14. Ps. xxxii. 2. John i. 47. 2 Cor. i. 12. viii. 8. Eph. vi. 24. 1 John iii. 18—21.
z Ps. i. 1, 2. Prov. ix. 6. 2 Cor. vi. 17. Eph. v. 11.
a x. 27. b i. 20. John viii. 23. xv. 19. xvii. 6. 9. 15, 16. 2 Cor. iv. 4. Eph. ii. 2. 1 John iv. 5. 7.
c Matt. v. 14—16. John xvii. 15. Phil. ii. 15. 1 John v. 19. Rev. xii. 9.
d vi. 6. vii. 12. 15. viii. 11. Acts ix. 17.
e See on i.—9, 10. Ps. l. 16—21. 2 Cor. xii. 20, 21. Gal. v. 19—21. 1 Thes. iv. 3—8. Rev. ii. 14. 20. xxi. 8. xxii. 15.
f Ps. x. 3. Mark vii. 21—23. Luke xii. 15, &c. Eph. v. 5. Col. iii. 5. 1 Tim. iii. 3. vi. 9, 10. 2 Pet. ii. 14, 15.
g x. 7, 8. 14. 18—22.
h vi. 10. Ps. ci. 5.
i xi. 21. Matt. xxiv. 49—51. Luke xii. 45, 46. xxi. 34. Rom. xiii. 13. Eph. v. 18. 1 Thes. v. 7, 8.
k Ex. xxii. 12. Matt. xxiii. 25. Luke xviii. 11. 1 13. Matt. xviii. 17. Rom. xvi. 17. 2 Thes. iii. 6. 14, 15. 1 Tim. vi. 5. 2 John 10, 11.
m Luke xii. 14. John xviii. 36.
n Mark iv. 11. Col. iv. 5. 1 Thes. iv. 12. 1 Tim. iii. 7.
o vi. 1—5.
p Ps. l. 6. Acts xvii. 31. Rom. ii. 16. Heb. xiii. 4. 2 Pet. ii. 9.
q 1. 5. 7. Deut. xiii. 5. xvii. 7. xxi. 21. xxii. 21. 24. Ec. ix. 18.

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alone sufficient to prove, that pure religion had greatly declined among them. (*Notes*, 1—5. iv. 6—8.) What! did they not know, that "a little leaven" would soon ferment "the whole lump" of dough? And that corrupt principles and examples, if connived at, would diffuse their baleful efficacy through the whole church? (*Note, Matt.* xiii. 33.) The judgment and principles of men would thus be corrupted, their conduct would grow more and more relaxed and even licentious, and they would altogether become a scandalous community. (*Marg. Ref.* o, p.—*Notes*, xv. 31—34. *Heb.* xii. 15—17.) As the Jews therefore used to search with candles in every corner of their houses, that they might cast out all the leaven, before they made the unleavened bread for the passover; so, ought they to purge out such crimes and offenders. (*Note, Ex.* xiii. 3—7.) Evils of the kind referred to, though in some respects *congenial* with their old state of idolatry, were utterly inconsistent with the purity of a Christian church; which should be "a new lump;" the members of which should resemble the unleavened bread used at the passover. (*Marg. Ref.* q, r.—*Notes, Eph.* iv. 17—19. v. 8—14. 1 *Thes.* v. 4—11. 1 *Pet.* iv. 3—5.) The Jews, indeed, had only the type and shadow of good things to come, in their appointed feast: but Christ himself, the true "Passover, had been sacrificed" for his people, to atone for their sins, and to be the spiritual sustenance of their souls. It behoved them therefore to "keep the feast, "not with the old leaven" of heathen licentiousness, nor yet with "the leaven of malice," ambition, and contention; but with that simplicity and sincerity of repentance and holy obedience, which were the truth and substance shadowed forth by the unleavened bread. (*Marg. Ref.* s—y.—*Notes, Ex.* xii. 3—10. *Matt.* xvi. 5—12.) This might either be applied to the habitual feast of communion with God, by faith in Christ, or to their commemorating his death in the Lord's supper: and it included both personal purity, and the purity of the religious society.—Some expositors confidently maintain, that the incestuous person was one of the teachers who opposed the apostle; or *the opposing teacher*, supposing, that the apostle had a single false teacher in his mind. But in the second epistle, where he directs the Corinthians to comfort the incestuous person, as brought to deep repentance, and as in danger of being "swallowed up of over much sorrow;" he speaks of "false apostles, ministers of Satan, transformed into "the ministers of righteousness," in a manner which wholly subverts this supposition. (*Notes, 2 Cor.* ii. 5—11. vii. 12. xi. 13—15.)—'Lewdness is the old leaven to be 'purged out; because the Corinthians were infamous for 'it to a proverb.' *Whitby.*

Glorying. (6) Καυχημα. ix. 15. See on *Rom.* iv. 2.—*Lump.*] Φυραμα. 7. See on *Rom.* ix. 21.—*Unleavened.* (7) Αζυμοι. 8. *Matt.* xxvi. 17. *Mark* xiv. 1. 12. *Acts* xii. 3. Ex α priv., et ζυμη. 8.—*Sacrificed.*] "Slain." *Marg.* Ετυθη. x. 20. *Matt.* xxii. 4. *Mark* xiv. 12. *Acts* xiv. 13. 18. Θυσια, x. 18.—*Of sincerity.* (8) Ειλικρινειας. 2 *Cor.* i. 12. ii. 17. Ειλικρινης, *Phil.* i. 10. Ab ειλη, *solis splendor*, et κρινω, *judico.*

V. 9—13. Probably, the apostle had in some previous epistle, which has not been preserved, warned the Corinthians not to associate with fornicators, or persons who were known to live in any kind of lewdness. (*Marg. Ref.* z.) Some expositors indeed are of opinion, that the apostle did not refer to any epistle, which he had before written; but to what he had enforced in the preceding verses of this chapter. But this certainly is not the most obvious meaning of the passage. And why should we suppose, that all his *letters*, any more than all his *sermons*, must be preserved as a part of the sacred volume? (*Notes, John* xxi. 24, 25. *Col.* iv. 15, 16.) Can it be thought probable, on reflection, that this zealous apostle, so admirably qualified to give epistolary instruction, who lay so long in prison, and was, in various ways, so much kept at a distance from his friends and children, should in the course of his whole ministry, write no more letters, than are now extant?—However this may be, he did not mean to prohibit all intercourse with fornicators, or with covetous men, or with such as oppressed the poor by iniquitous exactions, or even with idolaters, provided they were not professed Christians: for so extremely general were these crimes, that such a prohibition would be equivalent to a command, to leave their families and occupations, and to become hermits and recluses; which would by no means be for

CHAP. VI.

The Corinthians are reproved for going to law before heathen magistrates, instead of settling their differences among themselves, 1—6, and for selfishness and dishonesty, 7, 8. Neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners shall "inherit the kingdom of God," 9, 10. Some of the Corinthians had been such, but they were "washed, and "sanctified, and justified," 11. All lawful things are not expedient, 12. Christians, whose bodies are the members of Christ, and the temple of the Holy Spirit, must flee fornication, as a sin against their own bodies, 13—19; that, as bought with a price, they may glorify God in body and soul, 20.

their good, or for the honour of God. (*Marg. Ref.* a—c. —*Notes* and *P. O. Matt.* v. 13—16.) He would therefore now more explicitly say, that if one, "called a brother," a member of the Christian church, was guilty of fornication, or similar crimes, or of reviling, or intemperance; he ought not only to be excommunicated, but his society should be shunned as infectious by every believer: and they all ought to refuse even "to eat with him," till he had given evidence of his sincere repentance. Thus the infection might be stopped, and the scandal prevented; and the most effectual method would be taken to convince offenders of their guilt and danger. (*Marg. Ref.* d—l.—*Notes*, *Rom.* xvi. 17—20. 2 *Thes.* iii. 6—9. 14, 15. 3 *John* 9—12.)—The apostle did not think himself required, or authorized, to determine any thing concerning those, who were not professed Christians: but did it not belong to them, to exercise a judicial authority over the members of their own church, and to censure the scandalous? (*Note*, vi. 1—6.) As for those "without," they must be left to the judgment of God, who would not permit them to escape unpunished. Therefore, let the Corinthians proceed to do their duty, by "putting away from among "them" this notorious offender, without regarding the displeasure which might be excited by it: otherwise, the apostle would be compelled to "come unto them with a "rod," and to exert his miraculous powers in inflicting punishments on them. (*Note*, iv. 18—21, *v.* 21.)—As no mention is made of excommunicating the incestuous woman; it may be concluded, that she was not a professed Christian, but a heathen, one of those "without," and perhaps specially meant. (*Marg. Ref.* m—q.)—Dr. Hammond, and some others, by learned criticisms, interpret almost all the words here used, of some kind or degree of lewdness. Thus "the covetous, the extortioners," and even "the railers," are supposed to mean debauched or licentious characters: as if "covetousness, extortion, "and reviling" were not totally inconsistent with Christianity; (*Note*, vi. 9—11;) or as if such a writer, as St. Paul, would have needlessly accumulated words, in speaking of one species of wickedness; and not have dropped a single hint concerning other kinds of wickedness, which are equally abominable in the sight of God! (*Notes*, *Eph.* v. 3, 4. *Col.* iii. 5, 6)—*To company.* (9) If Christians were not allowed to keep up such a degree of intimacy with scandalous professors of the gospel, as to "eat with "them;" much less ought they to intermarry with them. (*Notes*, vii. 39, 40. 2 *Cor.* vi. 14—18.)—*Without.* (12) *Notes*, *Col.* iv. 5, 6. 1 *Thes.* iv. 9—12. 1 *Tim.* iii. 7.

To company. (9) Συναναμιγνυσθαι. 11. 2 *Thes.* iii. 14. Not elsewhere N. T.—Ex συν, ανα, et μιγνυμι, *misceo.* —*The covetous.* (10) Τοις πλεονεκταις. 11. vi. 10. *Eph.* v. 5. Πλεονεκτεω, 2 *Cor.* ii. 10. vii. 2. 1 *Thes.* iv. 6. A πλεονεξια. See on *Mark* vii. 22.—*Extortioners.*] Αρπαξιν. 11. vi. 10. *Matt.* vii. 15. *Luke* xviii. 11. Αρπαζω, *Matt.* xiii. 19.—*A railer.* (11) Λοιδορος. vi. 10. Not elsewhere N. T. *Prov.* xxv. 24. xxvi. 21. xxvii. 15. *Sept.* Λοιδορεω. See on *Acts* xxiii. 4.—*A drunkard.*] Μεθυσος. vi. 10. Not elsewhere N. T.—*Prov.* xxiii. 21. xxvi. 9. *Sept.* Μεθυω, *Matt.* xxiv. 49. Μεθη, *Gal.* v. 21.—*To eat.*] Συνεσθιειν, *Luke* xv. 2. *Gal.* ii. 12.—*Gen.* xliii. 32. *Sept.*—*Put away.* (13) Εξαρειτε. 2. Here only. Ex εξ, et αιρω, *tollo.*

PRACTICAL OBSERVATIONS.

V. 1—8.

How grievous is it, that those crimes should sometimes be notoriously committed by professors of the gospel, which heathens would be ashamed of! "Woe be to the "world because of offences!" And "woe be to them by "whom the offences come!" yea, to those also by whom they are connived at! (*Note*, *Matt.* xviii. 7—9.)—Spiritual pride, ambition, and false doctrines and teachers, directly tend to introduce and perpetuate these scandals: for men's gifts, influence, notions, and connexions are, in such circumstances, more regarded than their conduct. So that, religious societies, as well as individuals, are generally most "puffed up," when they have most need to be ashamed and to mourn: (*Notes*, *Rev.* iii. 14—17. *P. O.* 14—22:) and sometimes those men are gloried in, especially when eminent in gifts and affluence, who must be taken away, as mortified limbs, before the church can prosper in vital godliness. When a man has wisdom, zeal, and love, he can have but one *judgment* in cases of this kind: and if he possess authority or influence, he will use it, whether present or absent, in exciting those who are more immediately concerned, to prefer the honour of the gospel to every personal or party-interest; to venture all consequences in bearing testimony against scandalous crimes; and to separate from among them those who have done such deeds.—It is indeed highly desirable, that all the ministers and churches of Christ were enabled to exercise this salutary discipline, in the name and by the authority of their Lord; and to deliver over into the visible kingdom of Satan, all who evidently disgrace their profession: and that those, who have such discipline among them, should uniformly exercise it with exact impartiality, not respecting persons, and with due solemnity and tender compassion to the souls of offenders. But alas! it hath been so generally perverted by men's carnal passions, or rendered inefficient by family-connexions, secular motives, and party-influence, and an undue regard to the rich above the poor; that a more complete revival of pure and spiritual religion seems necessary, before it can produce its full effect. Far more, however, might be done in most places than now is; if fear of man, respect of persons, and carnal policy, did not deter those concerned, from decidedly acting according to their judgment. But alas!

DARE any of you, having [a] a matter against another, [b] go to law before the unjust, and not before [c] the saints?

2 Do ye not know that [d] the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge [e] the smallest matters?

3 Know ye not that we shall [f] judge angels? how much more things that [g] pertain to this life?

4 If then [h] ye have judgments of things pertaining to this life, set them to judge [i] who are least esteemed in the church.

5 I speak [k] to your shame. [l] Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But [m] brother goeth to law with brother, and that before the unbelievers.

a Matt. xviii. 15—17. Acts xviii. 14, 15. xix. 38.
b 6, 7.
c i. 2. xiv. 33. xvi. 1. 15.
d Ps. xlix. 14. cxlix. 5—9. Dan. vii. 18. Zech. xiv. 5. Matt. xix. 28. Luke xxii. 30. 1 Thes. iii. 13. Rev. ii. 26, 27. iii. 21. xx. 4.
e 4. 2 Cor. iv. 18. 1 John ii. 16, 17.
f Matt. xxv. 41. 2 Pet. ii. 4. Jude 6.
g 4. Ps. xvii. 14. Luke viii. 14. xxi. 34. 2 Tim. ii. 4. iv. 10.
h v. 4.
i Acts vi. 2—4.
k iv. 14. xi. 14. xv. 34.
l iii. 18. iv. 10. Prov. xiv. 8. Jam. i. 5. iii. 13—18.
m 1. 7. Gen. xiii. 7—9. xlv. 24. Neh. v. 8, 9. Ps. cxxxiii. Acts vii. 26. Phil. ii 14, 15. 1 John ii. 9—11. iii. 11—15.

many even glory in their prosperous state, when evils greatly prevail, which fully authorize us to say, "Your "glorying is not good." Few seem sufficiently aware, that "a little leaven leaveneth the whole lump;" and that the honour and success of the gospel, and the flourishing of the church, requires that "the old leaven" be diligently sought out and purged away; though the numbers and wealth of the society should be greatly diminished by it: and that no one should be considered as a part of the true church, who does not appear to have renounced and mortified his old sins; that thus the whole company may be a new and unleavened mass. (*Notes, Luke* xiv. 25—27. *John* xv. 2. *2 Tim.* ii. 14—19. *2 Pet.* ii. 1—3.) So far is the sacrifice of "Christ our Passover," from rendering this personal and publick sanctification unnecessary; that it furnishes the most cogent reasons and effectual motives and assistances for it; else we can neither live by faith in him, nor join in his ordinances with comfort and profit. This feast cannot be solemnized, these provisions cannot be relished, along with "the old leaven" of sensual indulgence, or that "of malice and wickedness;" but must be attended with "the unleavened bread of sincerity and "truth." Yet, alas! festivals observed in commemoration of the great events, on which all our hopes depend, are very generally celebrated with "the old leaven," and the leaven of wickedness in varied forms.

V. 9—13.

When individuals, who "mourn over" those who have done evil, cannot prevail to have them put away from among them; they should refuse to associate with them, and protest against their scandals by withdrawing from them: and, though we ought not to be severe on the infirmities, or even the occasional falls, of such as are humbled for them; yet when any one, who professes the gospel, is "a fornicator, or covetous, or a railer, or a drunkard, "or an extortioner," charity itself, the love of men, and the best, the eternal interests even of the offender himself, require of us to avoid all fellowship with him, even more than we do with persons guilty of similar crimes, who make no profession of religion; lest we should appear to allow of his sins, because he is of our party and sentiments. But how grievous is it, that we "must needs" still "go out of the world," (though called Christian,) if we should resolutely refuse all intercourse with such characters as are here described! So prevalent is vice on every side. We must, however, leave "those that are without," and who are strangers or enemies to the doctrines of grace, to the judgment of God. We should first judge ourselves, and take heed to give no offence to others: then we should shun such professors of the gospel as would be an offence to us, and a reproach to the cause: and thus attending to our own duty in this respect, we should wait and pray for times of greater purity in the church of God.

NOTES.

CHAP. VI. V. 1—6. The apostle here keenly reproved another lamentable evil in the Corinthian church. He abruptly enquired, as a man in astonishment, whether any of them could venture to go to law with their brethren, before the heathen magistrates, who were unrighteous before God, and might be expected to be unjust judges in such matters. Surely, they ought to have decided all their differences, (if such indeed arose,) by the arbitration of "the saints," the holy disciples of Christ. (*Marg. Ref.* a—c.—*Note, Matt.* xviii. 15—17. *P. O.* 15—22.) What! with all their superior knowledge, did they not know that believers, being first declared righteous and heirs of God, at the day of judgment will be assessors with Christ in judging the world, and will concur in the sentence denounced by him against the wicked? (*Notes, Matt.* xix. 27, 28. *Luke* xxii. 28—30. *Rev.* ii. 24—28. iii. 20—22.) And if this honour was intended them, were they not worthy to be entrusted with the decision of such causes, as related only to the comparatively trifling concerns of this life? Indeed, even fallen angels, whose slaves they once were, and by whom they were long harassed, will be judged by them; and the punishment of those proud and malignant spirits will be embittered by this mortifying circumstance. (*Marg. Ref.* d—g.) If, then, the Corinthians had causes relative to secular matters, to be "judged" or decided on; they need not either take off the ministers of the gospel from their sacred employment, or select such as were qualified for other more arduous and important services: even brethren of inferior abilities and estimation in the church were competent for this office. At present, they acted in a manner very disgraceful to themselves: for, after having greatly gloried in their wisdom and gifts, there seemed to be "not so much as one wise man among "them," not one who could be trusted as an arbitrator between his brethren! So that disputes between Christians were carried before the unbelieving magistrates, who would thence naturally conclude them to be a selfish and litigious set of men. (*Marg. Ref.* k—m.) Doubtless, therefore, there was a great fault among them, which could not be palliated: their contests proved them carnal and selfish;

7 Now therefore [a] there is utterly a fault among you, because ye go to law one with another. [o] Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, [p] ye do wrong, and defraud, and that *your* brethren.

9 [q] Know ye not that the [r] unrighteous shall not [s] inherit the kingdom of God? be not deceived: neither [t] fornicators, nor idolaters, nor adulterers,

n Prov. xxv. 8—10. Hos. x. 2. Jam. iv. 1—3.
o Prov. xx. 22. Matt. v. 39—41. Luke vi. 29. Rom. xii. 17, 18. 1 Thes. v. 15. 1 Pet. ii. 19—23. iii. 9.
p Lev. xix. 13. Mic. ii. 2. Mal. iii. 5. *marg.* Mark x. 19. Col. iii. 25. 1 Thes. iv. 6. Jam. v. 4.
q 2, 3. 15, 16. 19. iii. 16. ix. 24.
r Ex. xxiii. 1. Lev. xix. 15. 35, 36. Deut. xxv. 13—16. Prov. xi. 1. xxii. 8. Is. x. 1, 2. lv. 7. Zech. v. 3. Acts xxiv. 25. Rom. i. 18. 1 Tim. i. 9.
s 10. xv. 50. Matt. xix. 29. xxv. 34. Gal. v. 21.
t v. 1. 10. Gal. v. 19—21. Eph. v. 5. Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15.

nor effeminate, nor [u] abusers of themselves with mankind,

10 Nor [x] thieves, nor [y] covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And [z] such were some of you: [a] but ye are washed, [b] but ye are sanctified, [c] but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

u Gen. xix. 5. Lev. xviii. 22. xx. 13. Deut. xxii. 5. xxiii. 17. Judg. xix. 22. Rom. i. 26, 27. 1 Tim. i. 10.
x Ps. l. 17, 18. Is. l. 23. Jer. vii. 11. Ez. xxii. 13. 27. 29. Matt. xxi. 19. xxiii. 14. 33. John xii. 6. Eph. iv. 28. 1 Thes. iv. 6. 1 Pet. iv. 15.
y *See on* v. 11.
z xii. 2. Rom. vi. 17—19. Eph. ii. 1—3. iv. 17—22. v. 8. Col. iii. 5—7. Tit. iii. 3. 1 Pet. iv. 2, 3.
a Ps. li. 2. 7. Prov. xxx. 12. Is. i. 16. Jer. iv. 14. Ez. xxxvi. 25. John xiii. 10. Acts xxii. 16. Eph. v. 26. Tit. iii. 5. Heb. x. 22. 1 Pet. iii. 21. Rev. i. 5. vii. 14.
b i. 2. 30. Acts xxvi. 18. Gal. v. 22, 23. 2 Thes. ii. 13. 1 Pet. i. 2. 22.
c Is. xlv. 25. liii. 11. Luke xviii. 14. Acts xiii. 39. Rom. iii. 24. 26—30. iv. 5. v. 1. 9. viii. 30. 33. Gal. ii. 16. iii. 8. 11. 24. Tit. iii. 7. Jam. ii. 21—26.

this effect of them was exceedingly dishonourable to the gospel; and their connivance at these scandals proved, that the church was far from being in a flourishing state.—The Jews were allowed to settle matters of property among themselves, according to their own law; and Christians would perhaps have been permitted to exercise the same kind of authority over their own company: yet voluntary reference to arbitration seems rather to be intended.—'The apostle is not treating concerning the causes to be judged, between believers and unbelievers, nor of the publick administration of justice; but of those differences 'which nothing hindered from being settled by private ar-'bitration. ...If the Corinthians had been such as they 'ought to have been; this question would have been super-'fluous: for no one would have given his brother any oc-'casion for litigation. ...To decide such matters as these, 'they ought by no means to employ the pastors, or teachers, 'or other rulers, of the church, or the deacons; who were 'fully occupied in their sacred functions: but rather they 'should choose some of those, (afterwards called the laity,) 'who being less taken up in sacred services, might be 'more at leisure to attend to these secular concerns.' *Beza.* (*Note*, *Acts* vi. 2—6.)—'If you still retain your secular 'judicatures, you set them to be judges over you, who are 'despised in the church.' *Whitby.* This learned writer reads the clause interrogatively: "Do ye set them to judge, "who are *despised* in the church?" That is, the heathen magistrates. But did the church avowedly *despise* those very magistrates, whom the apostles commanded them to honour and obey? Mr. Locke understands it of private persons not appointed to the magistracy: but it does not appear, that the original word was ever used in that sense. In fact, none of the interpretations above given considered as detached from local circumstances, are fully satisfactory: for the meanest Christian could not be despised, and set at nought, in the church; except as that church was corrupted. But may not the apostle refer to the vain glory and self-wisdom of the leading persons at Corinth; who would, by necessary consequence, despise such as were inferior to themselves, in knowledge, utterance, and spiritual gifts, in proportion as they exalted themselves? Yet the meanest real and experienced Christians whom they proudly "set at nought," were competent to decide such causes, as they brought before the heathen magistrates; nay, far more competent than their despisers.

Dare. (1) Τολμα. *Matt.* xxii. 46. *Mark* xv. 43. *Acts* v. 13. *Rom.* xv. 18, *et al.*—*A matter.*] Πραγμα. *Matt.* xviii. 19. *Luke* i. 1. *Acts* v. 4. 1 *Thes.* iv. 6, *et al.*—*To go to law.*] Κρινεσθαι. 2, 3. 6. "To be judged."—*Unworthy.* (2) Αναξιοι. Here only. Αναξιως, xi. 27. 29.—Εx α priv. et αξιος, *dignus*—*The smallest matters.*] Κριτηριων ελαχιστων. Κριτηρια. 4. *Jam.* ii. 6. A κρινω, *judico.* Ελαχιστος, iv. 3.—*Things that pertain unto this life.* (3) Βιωτικα. 4. *Luke* xxi. 34. A βιος; *Luke* viii. 14.—*Who are least esteemed.* (4) Εξουθενημενους. i. 28. xvi. 11. See on *Luke* xviii. 9. 'It is full 'of sense, signifying to esteem a man to have no worth 'in him, to disdain, vilify, and nullify a man, to set at 'nought, and basely to esteem of a thing.' *Leigh.*—*Your shame.* (5) Εντροπην υμιν. xv. 34. Εντρεπω· See on *Matt.* xxi. 37.—*To judge.*] Διακρινει. iv. 7. xi. 29. 31. xiv. 29. *Matt.* xvi. 3, *et al.*

V. 7, 8. 'There is a fault among you, that you go to 'law at all; it being either, on the one side want of pa-'tience and Christian contentment, that you do not rather 'bear some injuries, than thus seek to redress them; or 'on the other, covetousness and injustice, which move 'you to do wrong to and defraud your brethren.' *Whitby.* (*Marg. Ref.*—*Notes*, *Matt.* v. 38—42. *P. O.* 33—42. *Note*, and *P. O. Luke* vi. 27—36.) No doubt there were faults on both sides, though the dishonest party was most criminal.—*Fault.* (7) 'That is, a want of fortitude of mind, 'which causes you to be "overcome with evil:"... 'whence disputes and litigations arise.' *Beza.* (*Notes*, *Rom.* xii. 17—21. *Eph.* iv. 28. 1 *Thes.* iv. 6—8. v. 12—15. *Heb.* xii. 14.)

Utterly. (7) Ὁλως. See on v. 1.—*A fault.*] Ἡττημα. See on *Rom.* xi. 12.—*Suffer yourselves to be defrauded.*] Αποστερεισθε. 8. vii. 5. See on *Mark* x. 19.

V. 9—11. (*Note*, v. 9—13.) The apostle here plainly declares his doubts, concerning the real conversion of some professed Christians at Corinth, seeing their conduct was so contrary to the precepts of God's word. What! did they not know that the unjust or dishonest should "not "inherit the kingdom of God?" There is very great energy in these enquiries, when we consider that they were addressed to a people, who were puffed up with an imagination of their superiority to others in wisdom and knowledge. (*Marg. Ref.* q, r.—*Notes*, 1—6. 12—17. iv. 8—13.)—If, however, they did not pay a proper regard to so plain and evident a truth, he must warn them not to "be "deceived;" not to deceive themselves, or each other; and to take heed that Satan did not deceive them: for they would certainly find, that persons who lived in the practice of any of the vices and iniquities which he proceeded to enumerate, would be excluded from heaven at last, whatever their profession, gifts, or creed had been.

12 ¶ All [d] things are lawful unto me, but all things [e] are not [*] expedient: all things are lawful for me, [f] but I will not be brought under the power of any.

13 [g] Meats for the belly, and the belly for meats: [h] but God shall destroy both it and them. Now the body *is* not for fornication, [i] but for the Lord; and the Lord for the body.

14 And [k] God hath both raised up the Lord, and will also raise up us [l] by his own power.

15 Know ye not that [m] your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? [n] God forbid.

16 What! know ye not that he which is joined to [o] an harlot is one body? [p] for two, saith he, shall be one flesh.

d x. 23. Rom. xiv. 14.
e viii. 4. 7—13. ix. 12. x. 24—33. Rom. xiv. 15—23. 2 Thes. iii. 9.
* Or, *profitable.*
f ix. 27. Rom. vii. 14. Heb. xii. 15, 16. Jude 12.
g Matt. xv. 17. Mark vii. 19. Rom. xiv. 17.
h x. 3—5. John vi. 27. 49. Col. ii. 22, 23.
i 15. 19, 20. iii. 16, 17. Rom. vi. 12, 13. vii. 4. xii. 1. xiv. 7—9. 2 Cor. v. 15. xi. 2. Eph. v. 23. 1 Thes. iv. 3—7.
k xv. 15—20. Acts ii. 24. xvii. 31. Rom. vi. 4—8. viii. 11. 2 Cor. iv. 14. Phil. iii. 10, 11. 1 Thes. iv. 14.
l John v. 28, 29. vi. 39, 40. xi. 25, 26. Eph. i. 19, 20. Phil. iii. 21.
m 19. xi. 3. xii. 27. Rom. xii. 5. Eph. i. 22, 23. iv. 12. 15, 16. v. 23. 30. Col. ii. 19.
n Gen. xliv. 17. Luke xx. 16. Rom. iii. 3, 4. 6. 31. vi. 2. 15. vii. 7. 13. Gal. ii. 17. iii. 21. vi. 14.
o Gen. xxxiv. 31. xxxviii. 15. 24. Judg. xvi. 1. Matt. xxi. 31, 32. Heb. xi. 31.
p Gen. ii. 24. Matt. xix 5 6. Mark x. 8. Eph. v. 31.

(*Marg. Ref.* t—x.—*Notes, Gal.* v. 19—21. *Eph.* v. 5—7. *Rev.* xxi. 5—8. xxii. 14, 15.)—The apostle did not, however, mean, that those who had been guilty of these or similar abominations were excluded from salvation; for even some of the true Christians at Corinth had been habitually criminal in many of these respects; and probably most of them in one or other of them. But then, they had been washed, not only by the water of baptism, but in "the Fountain opened for sin and uncleanness;" (*Note, Zech.* xiii. 1;) so that they were "sanctified" from the love and practice of sin, and to the love and service of God, by the operation of the Holy Spirit, as well as pardoned and justified by faith "in the name of the Lord "Jesus." (*Marg. Ref.* z—c.—*Notes, Ps.* li. 1, 2. 7. *Is.* i. 16—20. *Ez.* xxxvi. 25—27. *John* xiii. 6—11. *Eph.* v. 22—27. *Tit.* iii. 4—7. *Rev.* i. 4—6. vii. 13—17.) Thus their character and conduct were changed, as well as their state: but if any one of them still practised these vices, he deceived himself, if he supposed himself to be an accepted believer. The arrangement of the expressions in the eleventh verse shews, that no argument can be drawn *merely from that circumstance,* in respect of controverted points of doctrine. 'Here is the figure called *Hyperbaton:* 'for we "are justified in the name of the Lord Jesus," 'and "sanctified by the Spirit of our God." (So *Philem.* '5.) ... To be justified still signifies, (in all Paul's epis-'tles,) to be absolved from the guilt of sin, and approved 'as righteous, either at present, or before God's tribunal. 'And so, "the name of Christ," when we are said to be 'justified by it, must signify, not the profession of Christ-'ianity, but faith in Christ dying for us; and be the same as '..."in him shall all that believe be justified."' *Whitby.* —'The apostle begins with those vices, with which a rich 'and luxurious city abounded, seriously warning them, 'that repentance and forgiveness, justification and sancti-'fication, are joined by an indissoluble bond.' *Beza.*—*Inherit,* &c. (9. 11)—"The kingdom of God," or "of "heaven," is "entered into," when we truly believe: (*Notes, Matt.* iii. 2. *John* iii. 3—5:) that is, the kingdom of grace in this life; and all the true subjects of this kingdom, will *inherit* 'the kingdom of glory' in another world, and they alone. (xv. 50. *Gal.* v. 21. *Notes, Matt.* xxv. 34—40. *Eph.* v. 5—7. *Jam.* ii. 5—7.)

Shall not inherit. (9) Ου κληρονομησουσι. 10. xv. 50. *Matt.* v. 5. xix. 29. xxv. 34. *Mark* x. 17. *Luke* xviii. 18. *Gal.* v. 21. *Heb.* vi. 12. xii. 17. *Rev.* xxi. 7, *et al.*—*Effeminate.*] Μαλακοι. *Matt.* xi. 8. '*Pathicus ... muliebria pati assuetus.*' Schleusner.—*Abusers of themselves with mankind.*] Αρσενοκοιται. 1 *Tim.* i. 10. Ex αρσεν, *masculus,* et κοιτη, *concubitus.*—*Covetous,* &c.] See on v. 10, 11.—*Washed.* (11) Απελουσασθε. *Acts* xxii. 16. Ex απο, et λουω, *lavo, Rev.* i. 5.

V. 12—17. It is surprising that expositors should so generally speak of *Judaizing* teachers, as the authors of the divisions at Corinth: when their *philosophising* disposition, and their erroneous notions of Christian liberty, plainly shew them to have been speculating Gentile converts, who ran into the opposite extreme, and introduced a specious system of antinomianism. As all meats might lawfully be eaten, the ceremonial law being no longer in force; (*Notes,* viii. 7—13. x. 23—33. *Rom.* xiv. 2—4;) they were disposed to extend the same principle even to *fornication,* as if that too were only prohibited by the ceremonial law, or as if the moral law also had lost its force! (*Note, Acts* xv. 19—21.)—This false principle, added to their heathen maxims and habits, seems to have made way for their connivance at the conduct of the incestuous person. (*Note,* v. 1—5.) Now, says the apostle, admitting the truth of this position, that "all things are "lawful" to a Christian, which might be granted in respect of meats: yet "all things are not expedient" to him; that is, consistent with his real benefit, and that of his brethren or neighbours: so that even this liberty must be used under certain limitations. (*Marg. Ref.* d—f.—*Notes, Rom.* xiv. 13—23.) Moreover, a Christian should habituate all his natural inclinations to subjection; and not allow them, by unrestricted indulgence, even in lawful things, to obtain such a power over him, that he cannot refrain when it is requisite that he should. (*Note,* ix. 24—27.) Indeed, all kinds of food were created for the support of the body, and for no other purpose; and the stomach and bowels were formed to receive, digest, and convert them into nourishment: yet both the meat and the body, in respect of its present subsistence, will soon be destroyed, according to the appointment of God. (*Marg. Ref.* g, h.—*Note, Matt.* xv. 15—20.) But he did not form the body, to be employed in fornication, and the promiscuous intercourse of the sexes; which counteract, and, if universal, would entirely defeat, the design of the Creator, in making them male and female; namely, the increase of the human species, the proper training up of children, and all the comforts and advantages of relative and domestick life, as springing from honourable marriage. (*Note, Gen.* ii. 24. *P. O. Prov.* v. 15—23.) But even this was a very subordinate end, for which their bodies were created: as they were "for the Lord," to be employed in his service; especially the bodies of believers were "for

17 But [q] he that is joined unto the Lord is one spirit.

18 [r] Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication [s] sinneth against his own body.

19 [t] What! know ye not that [u] your body is the temple of the Holy Ghost, *which is* in you, which ye have of God, [x] and ye are not your own?

20 For [y] ye are bought with a price: therefore [z] glorify God in your body, and in your spirit, which are God's.

q xii. 13. John iii. 6. xvii. 21—23. Eph. iv. 3, 4. v. 30. Phil. ii. 5.
r Gen. xxxix. 12—18. Prov. ii. 16—19. v. 3—15. vi. 24—29. vii. 5, &c. ix. 16—18. 2 Tim. ii. 22. 1 Pet. ii. 11.
s Rom. i. 24. 1 Thes. iv. 5.
t 15, 16.
u iii. 16. 2 Cor. vi. 16. Eph. ii. 21, 22. 1 Pet. ii. 5.
x 1 Kings xx. 4. 1 Chr. xxix. 14. Ps. xii. 4. c. 8. Rom. xiv. 7—9. 2 Cor. v. 15. Tit. ii. 14.
y vii. 23. Acts xx. 28. Gal. iii. 13. Heb. ix. 12. 1 Pet. i. 18, 19. 2 Pet. ii. 1. Rev. v. 9.
z x. 31. Matt. v. 16. Rom. vi. 19. xii. 1. Phil. i. 20.

"the Lord Jesus," to be "presented as living sacrifices" to him, and employed as instruments of righteousness to his glory: (*Marg. Ref.* i, k.—*Notes, Rom.* vi. 12—19. xii. 1:) and the Lord Jesus was appointed to be the Saviour, Proprietor, and happiness of the body as well as of the soul: for God had raised him up from the grave, as the earnest of the resurrection of all his people by his power, to glory and immortality. (*Notes, Rom.* viii. 10, 11. xiv. 7—9. *Phil.* iii. 20, 21.) And did they not know, that their bodies were thus members of Christ's mystical body, the church? (*Notes,* xii. 12—26.) Was it then meet that the body of a believer, which stood in so high and honourable a relation to the Lord of glory, the incarnate Son of God, should be disgraced and abused by a base intercourse with a harlot? They ought to know, that this was to become one body, or flesh, with a licentious woman, by a most degrading and pernicious deviation from the original institution of marriage. Whereas, he that was united to the Lord was "one spirit" with him; this union was formed by the communication of the Holy Spirit, and was of a spiritual and sacred nature, comprising a conformity of judgment and disposition, and a sympathy of soul: and could a Christian think of being "one spirit" with Christ, and one flesh with a harlot? (*Marg. Ref.* m—q.—*Note, Matt.* xix. 3—6.)

Not expedient. (12) "Not profitable." *Marg.* Συμφερει. vii. 35. x. 23. xii. 7. *Matt.* v. 29, 30. xviii. 6. *John* xvi. 7. 2 *Cor.* viii. 10. xii. 1, *et al.* 'The word importeth such a 'kind of profit, as redoundeth to community: ... as when 'a great many bring every one his stock, and lay them to-'gether, and make a common bank for them all. *Collati-'tium.*' Leigh.—*Brought under the power.*] Εξουσιασθησομαι. vii. 4. See on *Luke* xxii. 25.—*Shall destroy.* (13) Καταργησει. xiii. 8. 10. See on *Rom.* iii. 3.—*Which is joined.* (16) Ὁ κολλωμενος. 17. See on *Matt.* xix. 5.

V. 18—20. As fornication was so inconsistent with Christian holiness; and as the temptation of the Corinthians to it, from former bad habits, the example of their neighbours, and abundant opportunities, would be very many; they ought to "flee from it," as from an enemy whom they dared not to face; they should shun all incentives to it, and reject every thought of it, or solicitation to it, at once, and with prompt decision. (*Marg. Ref.* r.—*Notes,* 1 *Tim.* vi. 11, 12. 2 *Tim.* ii. 20—22.)—For it might further be observed, that other sins in general have their chief effect upon the mind, rather than on the body, and commonly injure others more *immediately* than the man himself: but lewd persons not only sin against God, their neighbours, and their own souls, but against their own bodies also; dishonouring and abusing them to the basest purposes, and bringing upon them the most painful, loathsome, and destructive diseases. Thus they, as it were, take their bodies, and, by an act of cruelty to themselves, and gradual suicide, present them for sacrifices to the filthiest demons. The case is the same, in some degree, in other kinds of sensual excess; but far more in respect of this vice than any other: as every one must know, who is acquainted with the horrible effects of lewdness in populous cities; and with the very great multitudes who are annually cut off, in early life, and in the most deplorable manner imaginable, by the various diseases, with which it has pleased God to shew his abhorrence of it. (*P. O. Prov.* ii. 10—22. v. 1—14. vi. 16—35.)—Moreover, Christians ought to know, that their bodies were consecrated to be "the temples of the Holy Spirit, who dwelt "in them," as the gift of the Father through the Son, to consecrate them to God, and prepare them for his glory; so that in this respect too they were no longer "their own," but the property of God the Spirit, who had taken possession of them as his holy habitation. (*Marg. Ref.* u, x.—*Notes,* iii. 16, 17. *John* xiv. 15—17. *Rom.* viii. 10, 11. 2 *Cor.* vi. 14—18. *Eph.* ii. 19—22.) For they had been redeemed, from merited condemnation and hopeless slavery, by the atoning sacrifice of Christ; who, having thus "bought them with a price," had acquired for himself, and for the Father and the Spirit as One with him, a new and endearing right to them and their services, in addition to that which he had as their Creator. (*Marg. Ref.* y, z. vii. 22, 23. *Notes, Acts* xx. 28. 2 *Cor.* v. 13—15. *Tit.* ii. 14. 1 *Pet.* i. 17—21. ii. 9, 10.) So that, being wholly and on every account the Lord's, they were bound to devote both body and soul to his glory, in every service to which he called them, and to make no other use of either body or soul, than was consistent with that holy and entire devotedness to God.—The language of this chapter is remarkable: "God," the Father, will "raise the bodies of "believers by *his own power.*" (14. *Notes, John* v. 24—29. *Phil.* iii. 20, 21.) Their bodies are members of Christ, and for him, as he for them; his *property,* to be devoted to him, having been "bought with the price" of his blood. And they are also "the *temples* of the Holy "Ghost," and thus his property, so that they are not their own, but God's, to glorify him. Does not all this demonstrate, that St. Paul considered the God, to whom Christians especially belonged, as subsisting in three divine persons, the Father, the Son, and the Holy Ghost, to each of whom he shews their peculiar relation? This accords with the form of baptism and benediction. (*Notes, Matt.* xxviii. 19, 20. 2 *Cor.* xiii. 14.)—'The question, "Know '"ye not this?" is repeated six times in this one chapter; 'which may seem to carry with it a just reproach to the 'Corinthians, who had got a new and better instructor 'than himself, in whom they so much gloried.' *Locke.*

He that committeth fornication. (18) Ὁ πορνευων. 8. *Rev.* ii. 14. xvii. 2. xviii. 3. 9.—Πορνεια, 13. vii. 2. See on *Matt.* xix. 9. Πορνη, 15, 16. See on *Luke* xv

CHAP. VII.

Directions concerning marriage, as a remedy against fornication; and concerning the conduct of husbands and wives to each other, 1—5. The single state has advantages to those who are capable of it, 6—9. Instructions how to act, when one of the married persons is an unbeliever, 10—16. Every one should abide with God, in the state in which he was called, 17—24. Further intimations of the advantages of a single life, in that troubled state of the church; and a memento concerning the shortness and uncertainty of earthly things, 25—35. Directions concerning the marriage of virgins and widows, 36—40.

NOW concerning the things whereof ye wrote unto me: *It is* [a] good for a man not to [b] touch a woman.

[a] 8. 26, 27. 37, 38. Matt. xix. 10, 11.
[b] Gen. xx. 6. Ruth ii. 9. Prov. vi. 29.

30.—*Ye are bought.* (20) Ηγορασθητε. vii. 23. *2 Pet.* ii. 1. *Rev.* v. 9. xiv. 3, 4.—*A price.*] Τιμης. vii. 23. *Matt.* xxvii. 6. 9. *Acts* iv. 34. v. 2. xix. 19.

PRACTICAL OBSERVATIONS.

V. 1—11

The high privileges and glorious prospects of believers should suggest arguments to them against sin, and for the practice of every duty: that so, a just sense of the dignity gratuitously bestowed on them, so mean and worthless in themselves, may render them superior to the debasing allurements of vice, and the love of worldly vanities. Surely, "the saints" of God, and the assessors of Christ in judgment on men and angels, should not so eagerly contend with each other about secular interests, as to make their appeal to those who are strangers to true religion! Surely, they are competent to decide such comparatively insignificant causes among themselves! If there were not "utterly a fault among them," disputes of this kind would rarely occur: and if at any time they became unavoidable; it would be easy to decide them by arbitration, were not professors of the gospel often too tenacious of their supposed right, in secular matters, and partial in their own cause: for *real* Christians, even of moderate abilities, might generally determine these matters with sufficient equity, if they were impartially set before them, and unreservedly left to their decision. It must, however, be a shame to any religious company, if there is no man among them so wise and faithful, that his brethren dare trust him to determine their secular differences. Indeed, law-suits with "those that are without" need seldom be had recourse to, if Christians were disinterested, and forbearing in due measure; and if they would, in all tolerable matters, suffer themselves to be defrauded and injured, for the sake of peace, and the credit of the gospel. (*Note, Phil.* iv. 5—7.) But "brother" would never "go to law with brother "before" human tribunals, if there were not a very great fault on one side, or on both: and much deliberation, counsel, prayer, and endeavour for accommodation should precede, before a man "dare" to enter upon so perilous and disgraceful a business. But alas! many, who are zealous for evangelical doctrines, not only refuse to bear and forgive injuries, but they "do wrong and defraud, and "that their brethren!" Whether such men act in direct opposition to their consciences, or are misled by false principles; they should be reminded, that "the unrighteous "shall not inherit the kingdom of God:" for no one, continuing an adulterer, a fornicator or licentious, a dishonest, covetous, fraudulent, drunken, or malicious man, can have either title to the holy habitation of God and his saints, or meetness for it. Numbers deceive themselves and others in these matters; but the thing is impracticable; and the hope of it, the grossest and most fatal presumption. As many, however, who are now true Christians, were once enslaved to these crimes; so they, who are now the most abandoned, may become Christians: but then they must be "washed, and sanctified, and justified, in "the name of the Lord Jesus, and by the Spirit of our "God." (*Note, Tit.* iii. 3—7. *P. O.* 1—8.)

V. 12—20.

Satan takes advantage of men's ignorance, pride, and lusts, to drive them from one extreme to another. Thus, when they are led to renounce superstitious scruples, they run into inexpedient or even unlawful indulgences. But "the wisdom from above" teaches a man to guard against mistakes on each side; to abstain from "lawful" things when "inexpedient," when unprofitable or injurious to himself or others; and to exert an authority over his own inclinations, that he may not be "brought under the power "of any" of them. This is a difficult lesson, but of the highest importance: and if we consider, how soon all animal pleasures, and our present life, will terminate; the reflection may teach us moderation in the most innocent gratifications, and arm us against temptations to such as are unlawful, or unseasonable, or immoderate. Our bodies should be considered, as "for the Lord," and be devoted to his service, that they may at length share his resurrection, and be made like to his glorious body. (*Note, Phil.* iii. 20, 21.) How degrading then, how base, how ungrateful, how sacrilegious, to make "the members of Christ "the members of an harlot!" Or to defile the temple of the Holy Spirit, and to alienate the Lord's peculiar property, to the vile purposes of fornication! It is, however, needful to fortify our minds on every side, against these dangerous temptations, by which so many eminent men have been cast down, and shamefully overcome: (*Notes, Judg.* xvi. *2 Sam.* xi. *1 Kings* xi. 1—8. *Neh.* xiii. 23—30:) and in this view, even the horrid diseases incident to those, who thus "sin against their own bodies," may be profitably reflected upon, especially by the young and inexperienced; in order to caution them to flee from so destructive a vice, and to keep at the utmost distance from all its fascinating allurements. But nobler motives should animate the believer's soul: being united to Christ, "as "one spirit," and bought with a price of inestimable value; he should consider himself as wholly the Lord's, by the most endearing and indissoluble ties; that, seeking all happiness in his favour, and liberty in his service, he may live wholly devoted to him, and may, "glorify him in "body and spirit, which are his."

NOTES.

CHAP. VII. V. 1—5. It is evident that those who re-

2 Nevertheless, [e] *to avoid* fornication, [d] let every man have his own wife, and let every woman have her own husband.

3 Let the husband [e] render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The [f] wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, [g] except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, [h] that Satan tempt you not for your incontinency.

6 But I speak this [i] by permission, *and* not of commandment.

7 For [k] I would that all men were even as I myself. [l] But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore [m] to the unmarried and widows, it is good for them if they abide even as I.

[e] 6. vi. 18. Prov. v. 18, 19. 1 Tim. iv. 3.
[d] Prov. xviii. 22. xix. 14. Mal. ii. 14, 15. Eph. v. 28, 33.
[e] Ex. xxi. 10. 1 Pet. iii. 7.
[f] Hos. iii. 3. Matt. xix. 9. Mark x. 11, 12.
[g] Ex. xix. 15. 1 Sam. xxi. 4, 5. Joel ii. 16. Zech. vii. 3. xii. 12—14.
[h] Matt. xix. 11. 1 Thes. iii. 5.
[i] 12. 25. 2 Cor. viii. 8. xi. 17.
[k] ix. 5. 15. Acts xxvi. 29.
[l] xii. 11. Matt. xix. 12.
[m] 1. 26, 27. 32. 34, 35.

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tained their regard to the apostle's authority at Corinth, had written to him desiring his decision of several questions, which had been started among them; and he here proceeded to answer their enquiries, especially respecting marriage. While some of them pleaded for the lawfulness of fornication, others seem to have imbibed the sentiments of the Pythagoreans, or other philosophers; and to have deemed marriage itself inconsistent with Christian purity, or at least unfavourable to intellectual improvement. On the other hand, the Pharisees generally taught, that it was sinful for a man to live unmarried beyond his twentieth year; but at the same time, they laid down many frivolous and superstitious rules, concerning the conduct of married persons. In determining, therefore, this matter, the apostle first allowed, that, in many cases and circumstances, it might be profitable, or becoming, for a man to live unmarried, and might render him more useful to others; provided he were able and willing, to live with that entire chastity which the single life required. Nevertheless, "because of fornications," on account of those propensities which God originally, for wise reasons, implanted in human nature, and which man's sinfulness has rendered generally too predominant to be kept in absolute subjection; in order to prevent fornication, and every kind of lewdness, and to remove the temptation; "let every man have his own wife, and every woman her "own husband." In all cases this was allowable; in very many it was far best that it should be so. (*Marg. Ref.* a—d.) Nor ought they to imagine it a virtue in them to live apart; or that it was even allowable for one of them to withdraw without the consent, or contrary to the inclinations, of the other: but in every respect, they should consider mutual compliance and affection an incumbent duty; and the proper means of living in harmony and purity, and at a distance from temptation; remembering that they had an unalienable property in each other's person, in respect of all the purposes for which marriage was appointed. (*Note, Ex.* xxi. 7—11.) This places the husband and the wife entirely on the same ground; and as much forbids him to take another woman, as it does her to cohabit with another man: so that it is absolutely decisive against polygamy. (*Notes, Matt.* xix. 7—9. *Mark* x. 2—12.)—Neither ought married persons to deprive each other of the appointed preservative against temptation: so that they ought not to separate, but "by consent," and that they might be at leisure for the spiritual exercises of fasting and prayer on special occasions: (*Marg. Ref.* g.—*Notes, Ex.* xix. 10—15, *v.* 15. 1 *Sam.* xxi. 3—6:) and even this should not generally be for any long time; lest Satan should take advantage of their weakness, to harass and defile their minds by improper thoughts, or even to tempt them to unlawful actions.

To touch. (1) Απτεσθαι. 2 *Cor.* vi. 17. *Col.* ii. 21.—*Gen.* xx. 6. *Sept.*—To avoid *fornication.* (2) Δια τας πορνειας. "On account of the fornications." See on *Matt.* xix. 9.—*Her own.*] Τον ιδιον. 4. 7. *John* i. 42. v. 18.—'In strictness, I have no right to call that ιδιον, 'which I enjoy in common with others. (*Acts* iv. 32. Gr.) '...No woman can call any man ιδιος ανηρ, ("her own '"husband,") ...whom she has in common with other 'women. ...In the New Testament we have always ιδιος 'ανηρ, never ιδια γυνη, (his own wife,) ...which is the 'more remarkable, as no such expression occurs in the 'Septuagint. ...For, during that dispensation, ...things 'were on a different footing.' *Campbell.*—The words, rendered "his own wife," are την εαυτε γυναικα. There was not the same reason for the explicit strong restriction, on that side, which is contained in the word ιδιος. (*Note, John* v. 17, 18.)—*Due benevolence.* (3) Οφειλομενην ευνοιαν. *Eph.* vi. 7. Ευνοεω, *Matt.* v. 25. Ex *eu bene*, et *νους, mens.*—*Hath not power.* (4) Ουκ εξουσιαζει. See on vi. 12.—*Defraud.* (5) Αποστερειτε. See on vi. 7.—*With consent.*] Εκ συμφωνου. Here only. Συμφωνησις, 2 *Cor.* vi. 15. Συμφωνια· See on *Luke* xv. 25.—*May give yourselves.*] Σχολαζητε. *Matt.* xii. 44.—A σχολη, *otium.* See on *Acts* xix. 9.—*Incontinence.*] Ακρασιαν. *Matt.* xxiii. 25. Ακρατης, 2 *Tim.* iii. 3. Κρατος εκ εχων.

V. 6—9. The apostle stated the things, which have been considered, as what were *allowable;* but not as giving an absolute commandment. Men might use their own discretion about marrying; and married persons concerning their conduct in that state: provided they did not needlessly thwart each other's inclinations, do injustice to one another, or throw any temptation in their own or each other's way. For he could have desired, that all his Christian brethren had been as free from disquietude in that respect, as he himself was; that, if the glory of God and the circumstances in which they were placed required it, they might live unmarried with as much content as he did Some think that he was a widower, but this is uncertain. We cannot suppose, that he wished marriage to cease among Christians; but only that every one might be

9 But if they cannot contain, [n] let them marry: for it is better to marry than to burn.

10 And unto the married I command, [o] *yet* not I, but the Lord, [p] Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, [q] or be reconciled to *her* husband: [r] and let not the husband put away *his* wife.

12 But to the rest [s] speak I, not the Lord: [t] If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For [u] the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: [x] else were your children unclean; but now are they holy.

n 2. 28. 36. 39. 1 Tim. v. 11. 14.
o 12. 25. 40.
p 15. Jer. iii. 20. Mal. ii. 14—16. Matt. v. 32. xix. 6—9. Mark x. 11, 12. Luke xvi. 18.
q Judg. xix. 2, 3. Jer. iii. 1.
r Deut. xxii. 19. Is. l. 1. Mark x. 2.
s 6. 25. 2 Cor. xi. 17.
t Ezra x. 2, 3. 11—19.
u vi. 15—17. Ezra ix. 1, 2. 1 Tim. iv. 5. Tit. i. 15.
x Ezra ix. 2. Is. liii. 1. Mal. ii. 15. Acts x. 28. Rom. xi. 16.

enabled calmly to use his prudence in that respect, without being necessitated to marry, when otherwise it would not have been adviseable. But the apostle knew, that his experience, in this matter, was not a rule for other men: as this superiority to the animal inclinations was a special gift of God, which he gave to one and not to another, as he saw good; and that in different proportions. (*Notes*, iv. 6, 7. *Matt.* xix. 10—12, *v.* 12.) He would therefore remind unmarried persons, and such as had been left in widowhood, that their condition had many advantages, which rendered it *good* for them to abide in it: but, if any of them found that they could not obtain the gift of entire continence, it was allowable, and even incumbent on them to marry; as it would be far better for them, more holy in itself, and more becoming their Christian profession, to marry, than to be harassed with polluting temptations, and continually in danger of being drawn into forbidden gratifications.—[s] This whole passage is framed against 'those, who condemn second marriages, when the first has 'been dissolved by death.' *Beza.* (*Marg. Ref.*—*Notes*, 1 *Tim.* iii. 2. v. 9—15.)

By permission. (6) Κατα συγγνωμην. Here only. A συγγινωσκω, *ignosco, indulgeo, consentio.*—*I would.* (7) Θελω. "I am willing," or desirous.—*His proper gift.*] Ιδιον χαρισμα. See on 2, and *Rom.* i. 11.—*The unmarried.* (8) Αγαμοις. 11. 32. 34. Here only. Ex α priv. et γαμος, *nuptiæ.* Unmarried men, whether they had never been married, or were left widowers, are meant.—*Widows.*] Ταις χηραις. *Luke* ii. 37. iv. 25, 26. vii. 12. xxi. 2, 3. 1 *Tim.* v. 3—5. 9. 11. 16, *et al.*—*They cannot contain.* (9) Ουκ εγκρατευονται. ix. 25. Not elsewhere.—See on 5. Εγκρατεια· See on *Acts* xxiv. 25.—*To burn.*] Πυρουσθαι. 2 *Cor.* xi. 29. *Eph.* vi. 16. 2 *Pet.* iii. 12, *et al.*

V. 10—14. As to married persons, the apostle did not *counsel*, but "command" them; and not by his own authority, but by that of Christ, that they should not separate from each other; which was common among the Gentiles, as well as the Jews, and that on very frivolous pretences. The wife must not leave her husband: or, if she had previously been separated from him, she must not marry again; rather, she ought to make every advance and concession, to bring about a reconciliation with him: and the same rules were to be observed by the husband. Doubtless, the exception is implied, which our Lord made, in the directions given by him in this particular. (*Note, Matt.* v. 31, 32.)—Though he had not given express rules in the following cases; yet the apostle considered himself fully authorized to enjoin, that the Christian, who was married to an unbeliever, whether a heathen or a Jew, that chose to live with him notwithstanding this difference of religion, should not put her away; as the Jews, for reasons peculiar to their situation, were required to put away their heathen wives. (*Marg. Ref.* o, p.—*Notes, Ezra* x.) Christians, indeed, ought not to marry unbelievers: yet if that relation had been entered into, either before conversion, or through inattention to the rule, or by mistake; it would cause great confusion and scandal to dissolve it on that account. The same held good in respect of a Christian woman, who had an unbelieving husband, that chose to live with her.—Nor ought any person to suppose, that this union, as "one "flesh" with unbelievers or idolaters in lawful marriage, was inconsistent with being "one spirit with the Lord," as fornication had been declared to be: (*Note*, vi. 12—17:) for the unbelieving husband or wife was "sanctified" to the believer, by the appointment and command of God; so that their marriage was holy and honourable. If this had not been so appointed, and if Christians had been commanded to put away their unbelieving partners, as the Jews did their idolatrous wives; the children of such marriages would have been accounted relatively "unclean," and so excluded from baptism, even as those of the Jews in the above-mentioned case were from circumcision: but, on the contrary, they were accounted holy in the Christian churches, and thus admitted among them, as a part of the visible kingdom of God. (*Marg. Ref.* u, x.)—This exposition of the scripture before us has indeed been much controverted; and some have explained "holy," or "unclean," to mean *legitimate*, or *illegitimate:* but in all the places, where these words are found in scripture, there is not one which will admit of this sense. No doubt, the children of the heathen, who were lawfully married, were as *legitimate* as those of Christians; yet they were never said to be "holy." Something more must be meant, by the believer "sanctifying" the unbelieving party, than merely legalizing their marriage; for that would have been valid and lawful, if both had been unbelievers: and the children would not *really* be more "holy," in respect of their nature, if one parent was a believer, than if both were unbelievers. But as the word "unclean" is frequently used in a relative sense, denoting *unfit to be admitted to God's ordinances*, and "holy" the contrary; as in this sense the male children of the Jews were "holy," and so partakers of circumcision; while those of the Gentiles, and even such as had one idolatrous parent, were

15 But if the unbelieving depart, let him depart. [y] A brother or a sister is not under bondage in such *cases:* [z] but God hath called us [*] to peace.

16 For what knowest thou, [a] O wife, whether thou shalt save *thy* husband? or [†] how knowest thou, O man, whether thou shalt save *thy* wife?

17 But [b] as God hath distributed to every man, as the Lord hath [c] called every one, so let him walk: and [d] so ordain I in all churches.

18 Is any man called [e] being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 [f] Circumcision is nothing, and uncircumcision is nothing, [g] but the keeping of the commandments of God.

20 Let every man [h] abide in the same calling wherein he was called.

21 Art thou called [i] *being* a servant? [k] care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, [l] is the Lord's [‡] freeman: likewise also he that is called, *being* free, [m] is Christ's servant.

23 Ye [n] are bought with a price: [o] be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein [p] abide with God.

y Matt. xii. 50. Jam. ii. 15.
z xiv. 33. Rom. xii. 18. xiv. 19. 2 Cor. xiii. 11. Gal. v. 22. Heb. xii. 14. Jam. iii. 17, 18.
* Gr *in peace.*
a ix. 22. Prov. xi. 30. Luke xv. 10. 1 Tim. iv. 16. Jam. v. 19, 20. 1 Pet. iii. 1.
† Gr. *what.*
b 7. Matt. xix. 12. Rom. xii. 3—8. 1 Pet. iv. 10, 11.
c 18. 21.
d iv. 17. xvi. 1. 2 Cor. xi. 28.
e Acts xv. 1. 5. 19. 24. 28. Gal. v. 1—3. Col. iii. 11.
f viii. 8. Rom. ii. 25—29. iii. 30. Gal. v. 6. vi. 15.
g 1 Sam. xv. 22. Jer. vii. 22, 23. Matt. v. 19. John xv. 14. 1 John ii. 3, 4. iii. 22—24. v. 2, 3. Rev. xxii. 14.
h 17. 21—23. Luke iii. 10—14. 1 Thes. iv. 11. 2 Thes. iii. 12.
i xii. 13. Gal. iii. 28. Col. iii. 11. 1 Tim. vi. 1—3. 1 Pet. ii. 18—24.
k Luke x. 40, 41. xii. 29. *marg.* xxi. 34. Phil. iv. 6. 11. 1 Pet. v. 7.
l Luke i. 74, 75. John viii. 32—36. Rom. vi. 18—22. Gal. v. 13. Eph. vi. 5 6. Col. iii. 22—24. Philem. 16. 1 Pet. ii. 16.
‡ Gr. *made free.*
m ix. 19. Rom. i. 1. Gal. i. 10. Col. iv. 12. 2 Pet. i. 1. Jude 1.
n vi. 20. Lev. xxv. 42. Acts xx. 28. Tit. ii. 14. 1 Pet. i. 18, 19. iii. 18. Rev. v. 9.
o Matt. xxiii. 8—11. Gal. ii. 4. Col. iii. 23, 24.
p x. 31. Gen. v. 22—24. xvii. 1. 1 Sam. xiv. 45.

"*unclean,*" and excluded from circumcision: I cannot but conclude, after long attention to the subject, that the baptism of the infant-offspring of Christians is here evidently referred to, as at that time customary in the churches; and that the Corinthians knew, that this was not objected to, when only one parent was a Christian.—'Hence then 'the argument for infant-baptism runs thus: If the holy seed among the Jews was therefore to be circumcised; and to be made *federally* holy by receiving the sign of 'the covenant, and being admitted into the number of 'God's holy people; because they were born in sanctity, 'or were *seminally* holy; for "the root being holy, so are '"the branches also:" then, by like reason, the holy seed 'of Christians ought to be admitted to baptism, and re'ceive the sign of the Christian covenant, "the laver of '"regeneration;" and so be entered into the society of 'the Christian church.' *Whitby.* (*Notes, Ex.* xix. 6. *Deut.* vii. 6—8. *Ezra* ix. 1, 2. *Mal.* ii. 10—16. *Rom.* xi. 16—21.) 'It would be proving a thing by itself, ... to argue, 'that the converse of the parents was lawful, because the 'children were not bastards; whereas all, who thought 'the converse of the parents *unlawful,* must of course 'think that the children were *illegitimate.*' *Doddridge.*

The married. (10) Γεγαμηκοσι. 9. 28. 33. 36. 39. *Matt.* v. 32. xix. 9, 10. *Luke* xx. 34, 35. 1 *Tim.* v. 11. 14, *et al.* —*Depart.* (11) Χωρισθη. 15. See on *Matt.* xix. 6.—*Be reconciled.*] Καλλαγητω. See on *Rom.* v. 10.—*She be pleased.* (12) Συνευδοκει. 13. See on *Acts* viii. 1.—*Is sanctified.* (14) Ἡγιασται. i. 2. vi. 11. *Matt.* xxiii. 17. 19. See on *John* x. 36.—*Unclean.*] Ακαθαρτα. *Acts* x. 14.—*Holy.*] Ἁγια. *Luke* ii. 23. *Rom.* xi. 16.

V. 15, 16. The apostle further observed, that if the unbelieving wife, or husband, chose to depart, and to disannul the marriage according to the laws of the community; the believer was not required to act in opposition to it, or to be embarrassed, as if reduced to bondage by the preceding contract. Yet separations ought to be avoided, if this could be done: for God had called them to live "in peace" with all men, as far as possible; and therefore they ought so to act, that if a separation took place, no part of the blame should attach to the Christian. (*Marg. Ref.* y, z.) An union with an unbeliever indeed would occasion grief and trouble; yet that ought patiently to be endured: for how did the believing wife know, but that God would make use of her, as an instrument in the conversion and salvation of her unbelieving husband? or, how did the husband know, but he might thus become a blessing to his unbelieving wife; by his pious, affectionate, and exemplary behaviour, edifying converse, and fervent prayers? (*Marg. Ref.* a.—*Notes, Gen.* xii. 1—3. *Jam.* v. 19, 20. 1 *Pet.* iii. 1—4.) On the other hand, there was no positive assurance, that this would be the case; and therefore no special reason for opposing the dissolution of the marriage.—The fathers in general interpret this, as allowing the deserted person to marry again.—'Such a 'total and perpetual desertion must, (on this interpreta'tion,) dissolve the matrimony, and render the deserting 'person as dead to the other. ... A brother or a sister is 'not enslaved, after all means of peace and reconciliation 'have been in vain attempted, and the unbeliever hath 'entered into another marriage, or rather hath dissolved 'the former by adultery; as may well be supposed of those 'heathens, who thus separated from their Christian mates. 'And this interpretation seems to be confirmed, from the 'former words, relating to the case of the believing wives 'and husbands; "if they depart, let them remain un'"married;" it being not to be supposed, that believers 'would dissolve the bond of matrimony by adultery. 'Therefore the apostle seems to grant this in the case of 'unbelievers, departing from Christians on the account of 'their faith.' *Whitby.*—Total and perpetual desertion, when accompanied by evident *adultery* in the deserting party, undoubtedly sets the other party at full liberty, according to the *scriptural* rule; for deserting a husband or wife to live with another man or woman, or in any way *evidently* adulterous, must as much dissolve the marriage, as a divorce explicitly given on account of adultery: and there is no restriction, in any part of the holy scriptures, laid on divorced persons, to inhibit them from marrying, though very many, imposed by human laws, are often spoken of, as if scriptural injunctions. (*Notes, Matt.* xix. 1—9.)

V. 17—24. The preceding subject led the apostle to

q 28. 34. 36—38. Ps. lxxviii. 63.
r 6. 10. 12. 40. 2 Cor. viii. 8—10. xi. 17.
s iv. 2. xv. 10. 2 Cor. ii. 17. iv. 1, 2. 1 Tim. i. 12.
t 1. 8. 28. 35—38. Jer. xvi. 2—4. Matt. xxiv. 19. Luke xxi. 23. xxiii. 28, 29. 1 Pet. iv. 17.
* Or, necessity.

25 ¶ Now [q] concerning virgins, I [r] have no commandment of the Lord: yet I give my judgment, as one that hath [s] obtained mercy of the Lord to be faithful.

26 I suppose therefore [t] that this is good for the present [*] distress, *I say*, that *it is* good for a man so to be.

27 Art [u] thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

u 12—14. 20.

28 But and if thou marry, [x] thou hast not sinned; and if a virgin marry, she hath not sinned. [y] Nevertheless, such shall have trouble in the flesh: [z] but I spare you.

x 36. Heb xiii. 4.
y 26. 32—34.
z 35. 2 Cor. i. 23.

digress to a more general topick. In ordinary cases, and without some good reason to the contrary, it was proper that every man should continue to serve God, by the improvement of those gifts which he had distributed to him, and in that situation in which he had called him. This was the general rule, which the apostle enjoined in all the churches. Thus, if a Jew or circumcised proselyte had been converted, let him not deny his circumcision; or refuse that regard to the ceremonial law, which might tend to conciliate his unbelieving brethren: but let not the uncircumcised convert submit to that abrogated ordinance, or at all take that yoke upon him. For, in fact, the difference was in itself immaterial, unless men placed dependence on these things; but obedience to the commandments of God was the great concern. While the Mosaick dispensation continued in force, it was proper that its requirements should be complied with; and it might be still expedient for the Jewish converts to pay some regard to them: but the Gentiles had nothing to do with them, and ought exclusively to regard the precepts of the moral law, and the institutions of Christ, from a principle of faith in him, and love to him. (*Marg. Ref.* b—e.)—It is obvious, that the apostle is not here speaking of the way of justification, but of the conduct of justified believers. (*Marg. Ref.* f, g.—*Notes*, *Gal.* v. 1—6. vi. 15, 16.) The three particulars, which here, and in the texts referred to, the apostle selects, in this connexion, should not be considered as existing separately. For he who is "a new creature" possesses "faith which worketh by "love," and this love constrains him to "keep the com-"mandments of God." (*Notes*, *John* xiv. 15—24. 2 *Cor.* v. 13—17.)—It was also adviseable in general for every one to abide in that profession, trade, or station, in which the grace of God had called him to the knowledge of Christ; provided it were an honest employment. For the gospel would teach a man how to behave in any condition, and patiently to bear its inconveniences. If then any one had been converted in a state of slavery, (which was the common case of the servants in those days, that is, of a very large majority, in many cities and countries,) and he was the property of a heathen master; let him be less solicitous about his liberty, than about glorifying God in that trying situation. But, as it would frequently deprive him of religious advantages, especially that of meeting with his brethren on the Lord's day, or at other times; and as it would expose him to many temptations; if he was able, or had a fair opportunity of obtaining his freedom, he would do well to embrace it. The converted slave, however, was called to the noblest liberty, as a freedman of Christ, and emancipated from Satan's yoke: and the Christian, who enjoyed his outward liberty, should consider himself as "the servant of Christ," his property, and bound to devote himself to him, and obey his will.

(*Notes*, vi. 18—20. *John* viii. 30—36. 2 *Cor.* v. 13—15.) But as all Christians had been bought with an invaluable price, to be the Lord's servants; they ought not, by choice, or from secular motives, to "become" the servants of men; because that would interfere with their devoted obedience to their common Lord. Every man therefore ought contentedly to "abide with God," by constantly performing the duties of that situation, in which he was converted to the faith of Christ.—Ministers were, at that time, entirely taken from among the converts to Christ in every church, most of whom had doubtless been previously employed in other occupations; and seminaries for educating men for this service were not then known: it is therefore evident that the apostle did not mean to forbid that change of employment; when it could be made advisedly, and on good grounds, as well as from proper motives: and in other respects his general rule might admit of some exceptions. —'They should not change, upon a presumption, that 'Christianity gave them a new and peculiar liberty so to 'do.' *Locke*.—The context favours the supposition, that those changes, which some might be induced to make, from an erroneous judgment, in respect of their liberty or duty as Christians, was the primary object, which the apostle had in view: yet his *general* language seems to imply, that he meant to extend the rule to various other cases.—Dr. Whitby and some others explain the words, "Ye are bought with a price," of those slaves, who had been charitably ransomed at the expense of their fellow Christians. But their fellow Christians obtained no property in them, by thus ransoming them, as Christ does by ransoming us: the advice is general, and not limited to these persons; and it is far more obvious to suppose that the apostle used this expression in the same sense, in which he had before employed it. (*Marg. Ref.* h—o.—*Note*, vi. 18—20.)—*Abide with God*, &c. (24) 'Neither deserting 'his master upon pretence of being God's servant, nor 'doing any thing against the laws of God, in obedience to 'his master.' *Whitby*. It may be added; 'But serving God by faithfully, diligently, and meekly serving his master, in all things lawful.' (*Marg. Ref.* p.—*Notes*, *Eph.* vi. 5—9. *Col.* iii. 22—25. 1 *Tim.* vi. 1—5. *Tit.* ii. 9, 10. 1 *Pet.* ii. 18—25.)

But as. (17) Ει μη.—Some think, that ει μη, belongs to the close of the former verse; and that this should begin with *εκαστῳ*.—*Hath distributed.*] Εμερισεν. 34. i. 13. *Rom.* xii. 3. 2 *Cor.* x. 13, *et al.*—*Become uncircumcised.* (18) Επισπασθω. Here only. Ex επι, et σπαω, *traho*.—*The keeping.* (19) Τηρησις. Here only in this sense. Τηρησις, *carcer*, *Acts* v. 18, *et al.* A τηρεω, *servo*.—*Free man.* (22) "Made "free." *Marg.* Απελευθερος. Here only.—*Libertus*, *libertate donatus*, *manumissus*. Ex απο et ελευθερος, *liber*.—*Be not.* (23) Μη γινεσθε. "Become not."

V. 25—28. The apostle here resumes his former sub-

29 But this I say, brethren, [a] the time *is* short: it remaineth, [b] that both they that have wives be as though they had none;

30 And they [c] that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that [d] use this world, as not abusing *it:* [e] for the fashion of this world passeth away.

32 But [f] I would have you without carefulness. [g] He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, [h] careth

a Job xiv. 1, 2. Ps. xxxix. 4—7. xc. 5—10. cii. 15, 16. Ec. vi. 12. ix. 10. Rom. xiii. 11, 12. Heb. xiii. 13, 14. 1 Pet. iv. 7. 2 Pet. iii. 8, 9. 1 John ii. 17.

b Ec. xii. 7, 8. 13, 14. Is. xxiv. 1, 2. xl. 6—8. Jam. iv. 13—16. 1 Pet. i. 24.

c Ps. xxx. 5. cxxvi. 5, 6. Ec. iii. 4. Is. xxv. 8. xxx. 19. Luke vi. 21. 25. xvi. 25. John xvi. 22. Rev. vii. 17. xviii. 7.

d ix. 18. Ec. ii. 24, 25. iii. 12, 13. v. 18—20. ix. 7—10. xi. 2. 9, 10. Matt. xxiv. 48—50. xxv. 14—29. Luke xii. 15—21. xvi. 1, 2. xix. 17—26. xxi. 34. 1 Tim. vi. 17, 18. Jam. v. 1—5.

e Ps. lxxiii. 20. Ec. i. 4. Jam. i. 10, 11. 1 Pet. i. 24. 1 John ii. 17.

f Ps. lv. 22. Matt. vi. 25—34. xiii. 22. Phil. iv. 6. 1—5. Luke xii. 22. 1 Thes. iv. 11, 12. 1 Tim. v. 8.

g 1 Tim. v. 5.

h Neh. v.

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ject, with especial reference to those who had never been married: for he seems to use the word, rendered "virgins," in this latitude, including both unmarried men and women. Christ had given no commandment in this matter, but had left them free to marry, or not, as they saw good; and the apostle had received no special revelation about it. He did not therefore speak *authoritatively;* but he gave them counsel, according to the spiritual judgment which he possessed, as one "who had obtained mercy to be faithful," in his stewardship of the divine mysteries; for he ascribed his faithfulness to the compassion and mercy of God, by a very remarkable expression, "pitied of the Lord to be faithful." (*Marg. Ref.* r, s.—*Note*, iv. 1, 2.)—Considering the unsettled state of the church, and the persecutions to which it was or might be exposed, he considered it becoming and advantageous for them to live unmarried; that they might be less encumbered in removing from city to city, and have fewer temptations to shrink from banishment, imprisonment, and death; and that they might be more disengaged, and ready for any service, which should be proposed to them, for "the furtherance of the gospel:" as their anxieties, occupations, attachments, and impediments would be fewer, in the single than in the married state. But if a man were either married, or contracted to a woman under promise of marriage, he ought by no means to attempt the violation of his engagements, in order to possess more liberty for the service of God: though the unmarried might be counselled to avail themselves of their advantages, and not to involve themselves in additional difficulties, during those distressing times. Yet if either man or woman should deem it best, all things considered, to marry; they would break no law of God, and ought not to be blamed for so doing. Indeed, they would probably have additional outward trouble and suffering: but the apostle would not insist on this, or censure their conduct as imprudent; lest he should deter some from marrying whose duty it was to marry, or lest he should give occasion to any of representing that state as unholy. (*Marg. Ref.* t.—*Notes*, 6—9. *Jer.* xvi. 2—4. *Matt.* xxiv. 19, 20. *Luke* xxiii. 26—31.) 'Here Esthius takes care 'to add, that the apostle must be understood only... 'of virgins, who were not under a vow of continence:... 'And on 28.... Both which exceptions, seeing St. Paul, 'assisted by the Holy Spirit, thought not fit to add, we 'may presume that he knew nothing of that matter.' *Whitby.*

. *Virgins.* (25) Των παρθενων. 28. 34. 36, 37. *Mat.* i. 23. xxv. 1. *Acts* xxi. 9.—*Judgment.*] Γνωμην. 40. i. 10. *Acts* xx. 3. *Philem.* 14, *et al.* Συγγνωμη· See on 6.—*One that hath obtained mercy of the Lord to be faithful.*] Ηλεημενος υπο Κυριε πιστος ειναι. Compare 1 *Tim.* i. 12. Ηλεημενος, *Rom.* ix. 15. 16. 18. xi. 30—32. xii. 8. 2 *Cor.* iv. 1. 1 *Tim.* i. 13. 16, *et al.*—*The present distress.* (26) "Necessity." *Marg.* Την ενεστωσαν αναγκην. 37. Ενιστημι, iii. 22. *Rom.* viii. 38. *Gal.* i. 4. 2 *Tim.* iii. 1. *Heb.* ix. 9. Αναγκη, ix. 16. 2 *Cor.* vi. 4. xii. 10, *et al.*

V. 29—31. In speaking on this subject, it was proper that Christians should be reminded of the shortness of life, and the transitory nature of earthly things, at all times. "The time is contracted, as to the remainder:" thus some render the words. Only a small remnant of life remains. —Or, "it remained" to be observed, that married persons should reflect how speedily their union must be dissolved, that they might sit loose to the satisfactions of that endeared relation, and be habitually prepared for a separation: that those who mourned any temporal loss, should moderate their grief; (*Note*, 1 *Thes.* iv. 13—18;) that the prosperous and joyful also should repress and temper their rejoicing by more serious recollections; that those who were purchasing houses or lands should consider the uncertainty of their tenure, and not deem themselves owners of such fleeting possessions; and that those who were laying out worldly riches, or in any way using the gifts of Providence, should be careful not to abuse them, or to expect happiness from their pleasures and enjoyments: seeing "the fashion," the whole scheme, form, and shew, of this world, "was passing away," as a pageant, or procession, through the street, and would soon vanish as a phantom. (*Marg. Ref.*—*Notes*, 1 *Pet.* iv. 7. 1 *John* ii. 15—17.) So that the spirit of a pilgrim and traveller ought in all cases to be maintained.

Is short. (29) Συνεσταλμενος εστι. Here only. Ex συν, et στελλω, *mitto.*—*As though they possessed not.* (30) Ως μη κατεχοντες. xi. 2. xv. 2. *Rom.* vii. 6. 2 *Cor.* vi, 10. 1 *Thes.* v. 21, *et al.*—*Abusing.* (31) Καταχρωμενοι. ix. 18. Not elsewhere. To pervert and destroy in using. Ex κατα, et χραομαι, 21. ix. 12. 15. 2 *Cor.* i. 17. iii. 12, *et al.*—*Fashion.*] Σχημα. *Phil.* ii. 8. See on *Rom.* xii. 2.—'To have and use these things, as though 'we had them not, or did not use them, is to be mo- 'derate in the enjoyment of them; not to be much 'affected with them, when we have, or much afflicted 'when we want or lose them.' *Whitby.*—*Passeth away.*] Παραγει. *Matt.* xx. 30. *John* viii. 59. ix. 1. 1 *John* ii. 8. 17.

V. 32—35. By the preceding counsel, the apostle intended to preserve believers from perplexing cares and anxieties, especially in that unsettled state of the church. For he was sensible, that an unmarried man, having grace proportioned to his state, and being enabled to live superior to its temptations, might wholly employ himself in contriving the best methods of serving and pleasing the

for the things that are of the world,
l 3. 1 Sam. i. 4—3. Eph. v. 25—33. Col. iii. 19. 1 Pet. iii. 7
[l] how he may please *his* wife.

34 There is difference *also* between a wife and a virgin: the unmarried
k Luke ii. 36, 37. 2 Cor. vii. 11, 12. viii. 16. xi. 28. 1 Tim. iii. 5. Tit. iii. 8.
l vi. 20. Rom. vi. 13. xii. 1, 2. Phil. i. 20. 1 Thes. v. 23.
[k] woman careth for the things of the Lord, that she may be holy [l] both in body and in spirit; but she that is married careth for the things of the world, how she may please *her* husband.

m 2. 5—9. 28. 36. Matt. xix. 12.
n 36. Eph. v. 3. Phil. iv. 8, 9. 1 Tim. i. 10. Tit. ii. 3.
o 33, 34. Luke viii. 14. x. 40—42. xxi. 34.
35 And this I speak for your own profit; [m] not that I may cast a snare upon you, but for that which is [n] comely, [o] and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass [p] the flower of *her* age, [q] and need so require, let him do what he will, [r] he sinneth not: let them marry.

p 1 Sam. ii. 33.
q 9. 37.
r 28.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well.

38 So then, he that giveth *her* in marriage [s] doeth well; but he that

s 2. Heb. xiii. 4.

Lord: and, not having the charge and expense of a family, he might employ his time, talents, and substance more entirely in promoting the glory of God, and the good of mankind; and be ready to travel to any part of the world for this purpose, if an opportunity presented itself. But the believer who was married, must needs employ more of his thoughts and time about secular concerns; that he might provide for his family, attend to its concerns, and render things agreeable and comfortable to his wife, whom he was commanded to love and cherish as his own flesh: (*Note, Eph.* v. 22—27:) and this would sometimes exclude him from several active services, to which he might otherwise have been competent.—The difference between a virgin and a married woman was of a similar nature: the former might wholly dedicate her time and thoughts, her body and soul, to the service of God, in following after holiness and in doing good: but the latter must be engaged in the business of the family, and in other duties of her station, according to the will of her husband, whom God had commanded her to obey. (*Note*, 1 *Pet.* iii. 1—7.) So that, though marriage was most suited to men and women in general; yet individuals, who desired peculiar advantages for progress in personal religion, and for doing good, might possess them in an unmarried life; and to *such* it might be good not to marry, even if the times had been more favourable. (*Marg. Ref.* f—l.)—This counsel of the apostle was far from warranting or persuading them to shut themselves up in convents, and thus to put the lighted candle under a bushel: on the contrary, it instructed them to "let their light shine before men," by an uninterrupted series of active services, for the glory of God and the benefit of the world. (*Note, Matt.* v. 14—16.) Yet he only gave them this *counsel* for their profit; and would not by any means "cast a snare on them," by persuading those to a single life, who had not a sufficient command over their own passions. He did not mean that this was required of them; but that in some cases it would be comely, and enable them to wait upon God in his ordinances and commandments, without having their thoughts or affections divided and distracted by other cares or attachments. (*Marg. Ref.* m—o.)

Without carefulness. (32) Αμεριμνους. See on *Matt.* xxviii. 14.—*Careth for.*] Μεριμνα. 33, 34. See on *Matt.* vi. 25.—*There is a difference.* (34) Μεμερισται. See on 17.—*Profit.* (35) Συμφεροον. xii. 7. See on vi. 12.—*A snare.*] Βροχον.—*That which is comely.*] Το ευσχημον. xii. 24. See on *Mark* xv. 43.—*That ye may attend.*] Ευπροσεδρον. Here only. Ex ευ, *bene*, προς, et εδρα, *sedes.*—*Without distraction.*] Απερισπαστως. Here only. Ex α, priv. περι, et σπαω, *traho.*—See on *Luke* x. 40.

V. 36—38. Hitherto the apostle's meaning has been evident; but these verses are not without difficulty. Some explain them of a man's resolutely continuing in a single state; supposing the "necessity" mentioned, to be matter of personal consciousness, and not any thing arising from the conduct of another: but such a construction of the original is, by their own allowance, without example. Others would refer them to the case of a man, who had betrothed a virgin, and was in doubt whether he should complete the marriage: but "to marry" is not the same as "to give in marriage." It seems therefore most obvious to explain the passage of a parent, or guardian, who had the charge of a virgin. If one thus circumstanced thought that he acted unsuitably, in letting the virgin live single, till she had passed the prime of her life; and if any attachment, or other circumstance, rendered it needful; let him determine as he saw good; or, as it may be rendered, "as she willeth," without supposing it sinful to allow her to marry. But on the other hand, if a man was established in his judgment, that it was best for his daughter or ward to remain unmarried in those evil times; and if he saw "no necessity," from any thing in her behaviour, disposition, or attachments, to deviate from his own inclinations respecting her, and he so "determined "in his mind" to keep her unmarried, he "did well." So that the parent or guardian, who gave a virgin in marriage to a proper person, "did well," and was by no means to be blamed, though she might in consequence be exposed to additional difficulties, especially in those unsettled times; on which account, he who did not give his daughter or ward in marriage, did "better;" that is, he acted more for her real advantage, provided she were satisfied in the single state.

He behaveth himself uncomely. (36) Ασχημονειν. xiii. 5. Not elsewhere. Ασχημων, xii. 23.—Opposed to ευσχημων. See on 35.—*She pass the flower of her age.*] Η υπερακμος. Here only. Ex υπερ, et ακμη, *vigor ætatis.*—*Stedfast.* (37) Εδραιος. xv. 58. Εδραιωμα, 1 *Tim.* iii. 15. Ab εδρα. See on 35.—*Giveth her in marriage.* (38) Εκγαμιζων. *Matt.* xxii. 30. xxiv. 38. *Luke* xvii. 27.

t 1. 8. 26. 32—34. 37. giveth *her* not in marriage [t] doeth better.

u 10. 15. Rom. vii. 2, 3. 39 The [u] wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; [x] only in the Lord.

x Gen. vi. 2. Deut. vii. 3, 4. Mal. ii. 11. 2 Cor. vi. 14—16.

y 1. 8. 26. 35. 40 But [y] she is happier if she so abide, after my judgment: [z] and I think also that I have the Spirit of God.

z 25. ix. 1—3. xiv. 36, 37. 2 Cor. x. 8—10. xii. 11. Thes. iv. 8.

V. 39, 40. The law was still in force, which bound the wife to her husband as long as he lived; (*Note*, *Rom.* vii. 1—4;) that is, except when legally divorced for a sufficient reason: but afterwards she might, without sin, marry any other man, provided he were a Christian, and, in the judgment of charity, a true believer. (*Marg. Ref.* u, x. —*Notes*, v. 9—13. 2 *Cor.* vi. 14—18.) The apostle, however, judged that widows would be happier, if they continued unmarried, in the present state of the church: and, whatever some of the Corinthians might suppose, he considered himself as one guided by the Holy Spirit, in giving these counsels and instructions.—The language employed in several places of this chapter has led most expositors to conclude, that the apostle did not write by inspiration, in the particulars referred to: and doubtless these intimations, thus understood, would rather prove, than invalidate, his immediate inspiration in other parts of his writings. (*Notes*, 2 *Sam.* vii. 1—4.) Yet there seems no sufficient ground for the distinction: sometimes he spoke by way of "permission," concerning what was *allowable;* sometimes by way of "counsel," concerning what was *adviseable;* and at other times "by commandment," concerning what was absolutely *binding on their consciences.* But, in all this, he might be, and doubtless was, guided by the Spirit of inspiration: some things being expressly forbidden; others as expressly commanded; others allowed, as far as expedient or beneficial.

Be dead. (39) Κοιμηθῇ. 1 *Thes.* iv. 13, 14. See on *John* xi. 11.—*I think.* (40) Δοκω. iii. 18. iv. 9. viii. 2. x. 12. xi. 16. xiv. 37. *Acts* xv. 22. 25. 28. 34.

PRACTICAL OBSERVATIONS.

V. 1—9.

That which is good in itself, may not always be best for a man, when every circumstance is weighed; and when all the variety of inward evils and outward temptations, connected with it, are duly considered: so that those things, which are good for one, must not so much as be recommended to another; because he is incapable of overcoming the difficulties and temptations to which they expose him. None indeed may be dispensed with in breaking the divine law: even this perfect rule leaves men at liberty to serve God in that way, which is most suited to their capacity and various circumstances; of which others are commonly incompetent judges. Thus, if they, who find advantages for serving God in the single state, imagine that all others might do the same; they shew themselves to be ignorant of the situation of fallen man in this ensnaring world: for there is no doubt, but many, who from *various* motives live unmarried, know that doing this proves a great hindrance to them in respect of their souls; and are unable, or unwilling, to persevere in that kind of celibacy, which the apostle describes as "good." To prevent therefore the fatal effects of unchastity, and of the strong propensity of most men to it, it is generally "expedient," and always allowable, that "every man should "have his own wife, and every woman her own husband." All restrictions of this allowance uniformly tend to licentiousness; and no tongue can express the mischiefs, which arise from covetous, licentious, and constrained celibacy. —Every part of the conduct of married persons also ought to be so regulated, as to render them agreeable to each other, and satisfied in the relation. (*Notes*, 1 *Pet.* iii. 1 —7.) Whatever therefore, on either side, tends to give Satan an opportunity of tempting the other party, to any of those evils, which marriage was instituted to prevent, or to render it ineffectual for any of those ends for which the Creator appointed it; must be highly criminal, under whatever specious pretence it may be done: and the offending party is answerable to God, for the consequences of the deviation from his commandments. For, not only adultery and polygamy are inconsistent with the duties of this relation, and with the mutual property of married persons in each other; but also, whatever is disobliging, and tends to weaken the attachment, and to open the way, for either of them to look with greater satisfaction on another object.—Every thing in the Christian's conduct should be regulated, in subserviency to his communion with God. Abstinence, and abstraction from lawful indulgences, may for a time be greatly subservient to that end: yet, when carried beyond proper bounds, they often produce contrary effects, and give Satan peculiar advantages against us.—Those who, like the apostle, are enabled to live with *purity* and *contentment* in an unmarried state, should copy his example, by laying themselves out with double diligence to glorify God, and to be useful to mankind: they should also imitate his prudence and candour, in not prescribing his own conduct to others, as obligatory on them in this respect; or despising those who are not endued with the same gift; remembering that in this also God has "made them to differ." In counselling our brethren also we should use caution; lest by exciting a man to grasp at advantages, which are out of his reach, we should cast him into circumstances of insuperable temptation; urge him to that which is contrary to his duty; and dissuade him from what is best for him, and indeed incumbent on him: for, in such matters, no man is competent to judge for another, but every one must determine for himself; or rather, he should seek counsel from God how he ought to act.

V. 10—16.

It is the express commandment of God, that married persons should not separate from each other, if it can possibly be avoided; and that such as have separated, should endeavour to be reconciled, or else live single. It is also his will, that husbands and wives should be careful to please each other in lawful things, though it leave them less time for religious exercises, than they enjoyed in a single state. Even if a believer has been married to an unbeliever, either before conversion, or by inattention to the rule of the sacred word; the cross of that incongruous union must be patiently endured, and the duties of the relation cheerfully

CHAP. VIII.

In respect of things offered to idols; humble "love" is preferable to that "knowledge which "puffeth up," 1—3. We know that idols are nothing; for we worship only one God, through one Lord and Mediator, 4—6: yet this knowledge, and the liberty connected with it, may be so used as to enfeeble or stumble weak believers, 7—11. In this case we sin against Christ, 12. The apostle would rather for ever abstain from meat, than stumble a weak brother, 13.

NOW as [a] touching things offered unto idols, we know that [b] we all have

[a] 10. x. 19—22. 28. Num. xxv. 2. Acts xv. 20. 29. xxi. 25. Rev. ii. 14. 20.

[b] 2. 4. 7. 11. i. 5. iv. 10. xiii. 2. xiv. 20. xv. 34. Rom. xiv. 14. 22. Col. ii. 18.

performed; that by kindness, by a good example, and by fervent prayers, the unbelieving party may be won over, and the immortal soul saved. Nor need any doubt, but that, even in this case, the marriage state is sanctified to them; and they may still hope that their children will be made partakers of the spiritual grace, as well as the outward sign of baptism, by means of their redoubled diligence to "bring them up in the nurture and admonition "of the Lord."—In every state and relation, we should remember that God has "called us to peace;" and that every thing should be done to promote domestick and social harmony, as far as truth and holiness will permit.

V. 17—24. 29—31.

It is proper that every man should walk with God, according to the gift distributed to him, and the duties of his station in the community. Believers ought not by any means to manifest an inconstant and unsettled temper. Even a disposition to change from one sect to another, on frivolous pretences, is frequently injurious and dishonourable; for these changes generally are as nothing, compared with that cheerful obedience to God's commandments, which both evidences our faith in Christ, and recommends his gospel to others.—So superior are a believer's privileges to all temporal things; that even the want of *personal liberty*, the most valuable of earthly blessings, should not much disquiet him: nor ought he to be careful about it, though called to serve God in a state of slavery. If "the Son of God has made him free" from sin and Satan, he has a far nobler liberty, even in bondage, than his unconverted master ever formed an idea of. The lowest condition of those, whom Christ has made free, is honourable: and, being "bought with a price," we are all his servants, and should abide with God in our proper place and work; well satisfied with his appointment, and not desirous of a change, unless a substantial reason can be given for it: nor ought a believer so to attach himself to any man, from secular motives, as to restrict himself as to his liberty in the service of God.—But, whatever our state or service may be, we should remember that "the time is "short:" our temporal comforts and trials will soon be terminated; our season of preparation, or of usefulness, will speedily expire. (*P. O.* 1 *Pet.* iv. 7—11.) Let us then study to sit loose to earthly satisfactions; to bear up under temporal sorrows; to be sober and considerate in prosperity, and cheerful in adversity; to deem heaven our sole inheritance; and "to use the things of the world, as "not abusing them, seeing the fashion" of this vain world is passing away like a shadow. Thus we may be helped forward by them in our pilgrimage; kept out of the way of temptation; and enabled to serve God and our generation to better advantage, as we pass through the world to heaven.

V. 25—28. 32—40.

Those who have obtained mercy of the Lord to be faithful, and who have most studied the word of God and human nature, will be the most candid and cautious in giving their judgment, or passing their censures: for whatever may be good in respect of present difficulties or peculiar circumstances; they know that marriage is honourable, and fornication is abominable, in all persons and circumstances. They will therefore be careful not to speak, as if marriage were sinful in any; and they will be peculiarly cautious not to throw a snare upon those that pay deference to their judgment. And though they foresee that others "will have trouble in the flesh," by marrying in certain circumstances, and might in some respects be happier in a single state: yet they will "spare" them, without attempting to restrict the liberty which God hath allowed, or condemning them for what they do conscientiously. They will only counsel them for their profit, and to what is comely, and that they may "serve God without "distraction."—Great discretion is also needful for parents and guardians, in their conduct respecting young persons; that they do not, by laying down rules and making determinations, according to *their own views* of what is most for their interest, lead them into dangerous temptations: for it may be "doing well" to permit young persons to marry, if their attachments or inclinations lead that way; when otherwise it would be "doing better" to prevent them: as even apparent imprudence, and its troubles, are better than sin and its deplorable consequences. How absurd then must vows of celibacy and perpetual virginity be! especially in young persons, who are as yet incapable of forming a judgment for future years: and are probably induced to do it, by the plans of others concerning them, and those plans often formed from secular motives, and what is thought the most desirable way of settling the different branches of the family. The general consequence of them will be, either the violation of their vows; or a life spent amidst temptation and mental defilement; or still worse. This was man's policy. How different from the wisdom of God, even in this chapter; which contains in it more in favour of a single life, than all the rest of the scripture taken together does!—Believers, when under no other restriction, should be sure, in contracting marriage, to remember the limitation made by the apostle, "only in the Lord." What miseries have many endured through the remnant of their lives; and what bad consequences have they entailed upon their families, by transgressing it, on one vain pretence or other! Let every one then beware in time, that they may not rashly take a step, which they may have cause deeply to bewail to the end of life.

NOTES.

CHAP. VIII. V. 1—3. It is probable, that some of the Corinthians had proposed this question to the apostle; 'Is it lawful for Christians to eat the flesh of those animals, which had been sacrificed to idols?'—It was

knowledge. [c] Knowledge puffeth up, [d] but charity edifieth.

2 And [e] if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man [f] love God, the same [g] is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, [h] we know that an idol *is* nothing in the world, and that [i] *there is* none other God but one.

5 For though there be [k] that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* [l] one God, the Father, [m] of whom *are* all things, [n] and we [o] in him; [p] and one Lord Jesus

c iv. 18. v. 2. 6. xiii. 4. Is. v. 21. Rom. xi. 25. xii. 16.
d xiii. 8—13. Eph. iv 16.
e Prov. xxvi. 12. xxx. 2—4. Gal. vi. 3. 1 Tim. i. 5—7. vi. 4.
f ii. 9. Rom. viii. 28. Jam. i. 12. ii. 5. 1 Pet. i. 8. 1 John iv. 19. v. 2, 3.
g Ex. xxxiii. 12. 17. Ps. i. 6. xvii. 3. cxxxix. 1, 2. Nah. i. 7. Matt. vii. 23. John x. 14. xxi. 17. Rom viii. 29. xi. 2. Gal. iv. 9. 2 Tim. ii. 19. Rev. ii. 2. 13. 19. iii. 8, 9. 15, 16.
h x. 19, 20. Ps. cxv. 4—8. Is. xli. 24. xliv. 8, 9. Jer. x. 14. li. 17, 18. Hab. ii. 19, 20. Acts xix. 26.
i 6. Deut. iii. 24. iv. 39. vi. 4. xxxii. 39. Is. xxxvii. 16. 20. xliv. 6. 8. xlv. 5. 14. Jer. x. 10. Mark xii. 29. Eph. iv. 6. 1 Tim. i. 17. ii. 5. Jude 25.
k Deut. x. 17. Jer. ii. 11. 28. xi. 13. Dan. v. 4. John x. 34. Gal. iv. 8. 2 Thes. ii. 4.
l See on 4.—Jon. i. 9. Mal. ii. 10. John x. 30. xiv. 9, 10. xvii. 3. xx. 17. Eph. i. 3. iii. 14. iv. 6. 1 Pet. i. 2, 3.
m Acts xvii. 28. Rom. xi. 36. Eph. iv. 6.
n John xiv. 20. xvii. 21—23.
o Or, *for him*. vi. 13. xii. 3. Matt. xi. 27. xxviii. 18. John v. 20—29. xiii. 13. xvii. 23. Acts ii. 36. v. 31. Eph i. 20—23. Phil. ii. 9—11. Col. i. 16, 17. 1 Tim. ii. 5, 6. 1 Pet. i. 21. Rev. i. 18.

customary with the idolaters to feast on these oblations, both in the temples and in their own houses; and many of them were publickly sold in the markets. (*Marg. Ref.* a, b.—*Note*, x. 23—28.) On this flesh several of the Christians at Corinth feasted without scruple: declaring that they knew the idol to be a mere senseless log; and the supposed deity represented by it, a mere nonentity. This was, in some respects, taken from a misunderstanding of those scriptures, which speak of idols as *vanity*. (*Notes*, x. 18—22. *Is.* xliv. 9—11. *Jer.* x. 6—15.) They therefore imagined that it was an evidence of superior knowledge, to eat of such sacrifices, even in the very temples of the idols! Now, says the apostle, we know that all of us, who are acquainted with the gospel, have this kind and measure of knowledge: but we are also aware, that such speculations "puff up" those who indulge in them with a vain conceit of their superior abilities and attainments, and foster a haughty, self-sufficient, unteachable temper; which is diametrically opposite to genuine Christianity, and prevents a man from making any progress in spiritual and experimental knowledge and wisdom: whereas, holy affections, and love to God, to heavenly things, and to the brethren, prepare men for receiving further instruction, and tend to their edification; and to qualify them to edify others also. (*Marg. Ref.* c, d.—*Notes*, xiii. 4—7. *Eph.* iv. 11—13. *Jam.* iii. 13—18.) If any one therefore presumed, that he knew any thing pre-eminently, and so despised warnings and instructions; he certainly knew nothing, in that holy, humble, and sanctifying manner, in which he ought to know God, and his truth and will. (*Marg. Ref.* e.—*Notes*, iii. 18—23. iv. 8. *Matt.* xviii. 1—4.) On the other hand, if any man really loved God, valued his favour, and sought his glory; he was thus evidenced to be "known" and approved of God. (*Marg. Ref.* f, g.—*Notes*, *Ps.* i. 4—6. *Nah.* i. 7, 8. *Matt.* vii. 21—23. *John* x. 14—18. 26—31. *Rom.* viii. 28—31. xi. 1—6. *Gal.* iv. 8—11. 2 *Tim.* ii. 19.)

As touching things offered unto idols. (1) Περιτων ειδωλοθυτων. 4. x. 19. 28. See on *Acts* xv. 29.—*Knowledge.*] Ἡ γνωσις. 7. 10, 11. i. 5. xii. 8. xiii. 2. 8. xiv. 6. *Rom.* xv. 14. 2 *Cor.* iv. 6. vi. 6. viii. 7. *Phil.* iii. 8. *Col.* ii. 3. 1 *Tim.* vi. 20.—*Puffeth up.*] Φυσιοι. See on iv. 6.—*The same is known.* (3) Ὁυτος εγνωσται. "This person hath been known." *Gal.* iv. 9. See on *Rom.* viii. 29.

V. 4—6. In respect of the question proposed, it might be allowed, as well known among christians, that an idol had no real existence, further than the senseless image, which *specifically* represented "nothing in the world." No such deities existed as those to whom the temples were consecrated; for indeed, there was "one true and living "God, and no other than he." (*Marg. Ref.* i.—*Mark* xii. 32.)—The Gentiles indeed had many gods, celestial, terrestrial, and infernal; superior and inferior; who were adored, either as independent gods, or as intermediate beings, appointed to authority, in distinct departments, by their supreme deity; and mediators, in some sense between him and mankind. (*Marg. Ref.* h. k.)—But Christians knew, that there was but "one God, the Father; of whom," as the self-existent Author of all things, every creature proceeded, in whom all Christians had their spiritual life and happiness, and unto whom they were devoted: and "one "Lord Jesus Christ," the appointed "Mediator between "God and man," the Lord of his redeemed people, and of all things for their benefit; by whom all things at first were created, and by whom believers were redeemed and reconciled to God. (*Marg. Ref.* l—p.—*Note*, 1 *Tim.* ii. 5—7.)—The Lord Jesus cannot here be spoken of, in respect of his original nature, as if inferior to the Father; any more than in those texts, which more directly speak of his mediatorial Person, character, office, and authority. (*Note*, *John* xiv. 27, 28.) The One God, even the Father, signifies the Godhead, as the sole object of all religious worship: and the Lord Jesus Christ denotes the Person of Emmanuel, "God manifest in the flesh," One with the Father and One with us, the appointed Mediator and Lord of all; through whom we come to the Father, and through whom the Father communicates all blessings to us, by the operations of the Holy Spirit. So that this passage proves, that Christ the Mediator is the Object of our worship, as One with the Father and the Spirit, in the unity of the Godhead; and as opposed to all others to whom divine adoration was rendered, or by whom it was claimed: or to whom it has since been abundantly and idolatrously rendered by professed Christians. (*Note*, *Col.* ii. 18—20.)—'For thou only art holy; thou only art the Lord; thou 'only, O Christ, with the Holy Ghost, art most high in 'the glory of God the Father.' *Communion Service.* None essentially holy, no creature the object of worship, as Mediator, none else exalted, with the Holy Ghost, in the glory of "God the Father," except Jesus Christ. (*Notes*, *John* v. 24—29. *Phil.* ii. 9—11.) This, at the reformation, was a noble protest against the worship of saints and angels as mediators, by the Papists. The gentiles generally acknowledged one supreme deity; but they surrounded him with such a group of inferior gods and demons, that he seemed lost, or neglected in the crowd. Thus it has

Christ, by whom *are* all things, [p] and we by him.

7 Howbeit [q] *there is* not in every man that knowledge: for some, [r] with conscience of the idol, unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But [s] meat commendeth us not to God: for neither if we eat [t] are we the better; neither if we eat not [t] are we the worse.

9 But [u] take heed lest by any means this [x] liberty of your's become [y] a stumbling-block to them that are weak.

10 For if any man see thee [z] which hast knowledge [a] sit at meat in the idol's temple, [b] shall not the conscience of him which is weak be [§] emboldened to eat those things which are offered to idols;

11 And through thy knowledge [b] shall the weak brother perish, for whom Christ died?

12 But [c] when ye sin so against the brethren, and wound their weak conscience, [d] ye sin against Christ.

13 Wherefore, [e] if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

p John i. 3. Heb. i. 2, 3.
q 1. 10, 11.
r 9, 10. x. 28, 29. Rom. xiv. 14. 23.
s vi. 13. Rom. xiv. 17. Col. ii. 20—23. Heb. xiii. 9.
t Or, *have we the more.*
t Or, *have we the less.*
u x. 24. 29. Matt. xviii. 6, 7. 10. Luke xvii. 1, 2. Rom. xiv. 20, 21. Gal. v. 13. 1 Pet. ii. 16. 2 Pet. ii. 19.
x Or, *power.*
y x. 32. Lev. xix. 14. Is. lvii. 14. Ez. xiv. 3. xliv. 12. Rom. xiv. 13—15. Rev. ii. 14.
z 12. ix. 22. Is. xxxv. 3. Rom. xiv. 1, 2. xv. 1. 2 Cor. xi. 21.
a x. 20, 21. Num. xxv. 2. Judg. ix. 27. Am. ii. 8.
b x. 28, 29. 32. Rom. xiv. 14. 23.
§ Gr. *edified.* 1.
b 13. x. 33. xi. 1. Rom. xiv. 15. 20, 21. xv. 1—3.
c Gen. xx. 9. xlii. 22. Ex. xxxii. 21. 1 Sam. ii. 25. xix. 4, 5. xxiv. 11. Matt. xviii. 21.
d xii. 12. Ex. xvi. 8. Matt. xii. 49, 50. xviii. 10, 11. xxv. 40. 45. Acts ix. 4, 5.
e vi. 12. ix. 12. 19—23. x. 33. xi. 1. xiii. 5. Rom. xiv. 21 2 Cor. xi. 29. 2 Thes. iii. 8, 9.

been in the corrupted Christian church, in respect of "the "One living and true God," and the "One Mediator be- "tween God and man, the Man Christ Jesus." Though acknowledged in words, they have been and are so surrounded by angels and saints, as mediators and objects of religious worship; that the peculiar honour both of the Father, and of Christ "the Head," has been and still is given almost entirely to creatures.

Lords. (5) Κυριοι.—*One Lord.* (6) Εις Κυριος. *Luke* ii. 11. *Acts* x. 36. *Eph.* iv. 5.

V. 7—13. Christians, who were matured in knowledge and judgment, knew indeed that an idol was the senseless representative of a nominal deity, which had no existence: and many of the Corinthians, being "puffed up," with the groundless conceit of their own superior attainments, boasted of their own knowledge in this respect, and assigned it as the reason of their conduct, in partaking of the sacrifices, even in the temples of the idols. But, had there been no other reasons, why they should refrain from doing this, (*Note*, x. 18—22,) regard to their weaker brethren, should have sufficed. For, not every professed Christian, no, nor every true believer, had "that know- "ledge:" so that some of them, even to that time, ventured to eat of the idol sacrifices, who retained a superstitious regard to the supposed invisible object of worship. They had an impression upon their minds through an association of ideas not easily dissolved, that they were joining in an idolatrous sacrifice; and thus "their consciences "being weak were defiled." (*Marg. Ref.* r.) Now, for what object, in any measure adequate, did the Corinthians thus lead their brethren into temptation and sin? "Meat," of whatever kind, "did not recommend them to God;" or give them any religious advantages above those who abstained from it, whether out of scruples of conscience, or regard to their brethren. They ought therefore to be far more cautious and circumspect, in using, what they considered as their liberty and privilege; and not to act in such a self-confident and imprudent manner, as tended to seduce those into sin, who were weak and unconfirmed in the faith. For if a person of this description saw a Christian, who had the reputation of superior knowledge, "sit "at meat in the idol's temple," he would be led to follow his example; and induced to do that, which either brought on him the guilt of acting against the dictates of his own conscience, by eating while he doubted the lawfulness of so doing; or to commit real idolatry, through an erroneous conscience, thus emboldened to think, that it was not inconsistent with Christianity, to pay some degree of regard to those idols, which they had been used to worship. (*Marg. Ref.* s.)—The word, translated "embold- "ened," is literally "edified:" (*Marg.*) and thus the apostle intimated, that, instead of edifying their weaker brethren, "in their most holy faith," by their example and endeavours; they were confirming them in the superstitious regard, which in some degree they still retained for idols; and even inducing them to join in those idolatrous rites, by which the worshippers had "fellowship with "devils." (*Marg. Ref.* t.) Thus their knowledge, of which they made so ostentatious a display, directly tended to the ruin of "those for whom Christ died:" and, whatever might be the event, through the special grace of God preventing the fatal consequence, yet, by thus giving a wound, mortal in its nature, to a member of Christ's mystical body, they committed a very heinous sin against the Saviour himself; which would not pass without severe rebukes. (*Marg. Ref.* b. d.—*Notes*, *Ps.* li. 4. *Acts* ix. 3—6.) On this account, the apostle declared, that rather than thus "cause "his weak brother to offend," or thus displease his gracious Lord, he would, to the end of his life, eat vegetables alone, and "taste flesh no more for ever." (*Marg. Ref.* e.) —The word rendered "weak" often means *sick*, or *diseased:* and some learned men explain these verses, not of a *doubting* conscience, but of an *erroneous* conscience: that is, not of one, who ate, though he *doubted* the lawfulness of so doing; but of one, who *erroneously* thought he might lawfully partake of the sacrifices, with some degree of regard to the idol, and in expectation of some advantage to himself or family. (*Note*, *Rom.* xiv. 19—23.) And indeed, considering the inveterate habits, of such as had been brought up, and perhaps grown old in idolatry, and likewise the corrupt state of the Corinthian church; it is not unlikely, that some professed Christians retained a hankering after their former usages; especially, as feasting with their neighbours and relations, on these occasions, would in part exempt them from reproach and persecution. The apostle, however, by "a weak brother," seems par-

CHAP. IX.

St. Paul asserts and proves his apostolical authority, 1—3: and shews that the ministers of the gospel have a right to marry; and, with their families, to be supported by the people, 4—14: yet, he had not availed himself of this right; and had in many things waved the exercise of his liberty, in order to promote the salvation of souls, 15—23. Alluding to the conduct of the contenders in the publick games, he proposes to them the example of his own exceeding earnestness in securing the incorruptible crown, 24—27.

ticularly to mean the man with a doubting conscience; not him with the erroneous one, at least, not exclusively.—*The better.* (8) Dr. Whitby, after endeavouring to refute the argument, which some drew from these verses, against conformity to the ceremonies of the church of England, because they doubted the lawfulness of so doing, makes the following important remark: 'Nevertheless, this 'seemeth to press hard on them, who believe that the 'schism of such weak persons, will finally tend to their 'ruin, and render them exiles from the flock of Christ; 'and yet for things indifferent, will, in this dreadful sense, 'cause their weak brother to offend: ... since this they do, 'for that "which commends them not to God," which 'doing they "are not the better, or omitting they are '"not the worse" (8). For if schism and idolatry be 'equally damning sins, and equally "cause my brother to '"offend," and him to perish for whom "Christ died;" "we are equally to take heed in both cases, lest our power 'to do the thing indifferent, become "a stumbling-block '"to the weak," or the erroneous in their judgment of 'these things. For let men imagine what other difference 'they please in the case, while the sad issue or event is in 'general the same, to wit, the perishing of my brother; 'and my power to have abstained from that, which through 'his erroneous conscience gave occasion to it, is the same, 'I fear the guilt will be the same.' This cannot easily be answered, by those who think non-conformity a fatal schism, and yet require things allowedly indifferent as terms of conformity. (*Note, Rom.* xiv. 13—18, *v.* 14.)

With conscience. (7) Τῃ συνειδησει. 12. x. 25. 28, 29. See on *Acts* xxiii. 1.—*Is defiled.*] Μολυνεται. *Rev.* iii. 4. xiv. 4. Μολυσμος, 2 *Cor.* vii. 1.—*Commendeth.* (8) Παριστησι. See on *Rom.* iii. 5.—*Are we the better.*] "Have we the more." *Marg.* Περισσευομεν. See on *Mark* xii. 44.—*Are we the worse.*] "Have we the less." *Marg.* Ὑστερημεθα. xii. 24. See on *Luke* xv. 14. *Rom.* iii. 23.—*Liberty.* (9) "Power." *Marg.* Εξουσια. ix. 4—6. 12. 18. *John* i. 12.—*The idol's temple.* (10) Ειδωλειῳ. Here only. Ab ειδωλον. 4. 7. x. 19. xii. 2. See on *Acts* xv. 29.—*Be emboldened.*] "Be edified." *Marg.* Οικοδομηθησεται. 1. x. 23. xiv. 4. 17. *Acts* ix. 31. 1 *Thes.* v. 11. See on iii. 10.—*Wound.* (12) Τυπτοντες. *Matt.* xxiv. 49. xxvii. 30. *Acts* xviii. 17. xxi. 32, *et al.*—*Ye sin against Christ.*] Εις Χριστον ἁμαρτανετε.—Comp. *Ps.* li. 4. *Sept.*—*Make ... to offend.* (13) Σκανδαλιζει. *Matt.* xi. 6. xiii. 57. xvii. 27. *Rom.* xiv. 21. See on *Matt.* v. 29.—*While the world standeth.*] Εις τον αιωνα. *Matt.* xxi. 19. and *Acts* ix. 4. *John* viii. 35. xiv. 16.

PRACTICAL OBSERVATIONS.

V. 1—6.

Satan as effectually injures some men's souls, by tempting them to be proud of their intellectual powers, as he does those of others, by alluring them to the grossest sensualities. That knowledge, therefore, which puffeth up the possessor, and renders him self-confident, dogmatical, and unteachable, is as dangerous at least, as self-righteous pride; even though an exactly evangelical creed be the object of it: and they, who are elated, because they thus know much about the truth, "know nothing yet as they "ought to know;" and need to be sent to school to learn the *first* rudiments of heavenly wisdom. (*Notes,* 1 *Chr.* xxviii. 9. *John* xvii. 1—3. 2 *Cor.* iii. 17, 18. iv. 5, 6. 1 *John* ii. 3—6. v. 20, 21.) For without holy affections and divine love, all human knowledge is worthless, and far beneath the attainments of apostate angels: but sanctifying affections, and humble grateful love, are not only evidences of the Lord's merciful acceptance, but are important steps to a 'good understanding in the way of godliness.' The proud speculator is probably at the top of his attainments: but the loving disciple, though comparatively ignorant, shall daily be edified and make progress in heavenly wisdom; so that he shall be abundantly enriched from the fulness of Christ.—While we steadily refuse all kinds and degrees of worship to the many, "who are called gods "and lords," and to those saints and angels which antichristianity hath devised for mediators; remembering, that "to us there is one God, even the Father, of whom are "all things, and one Lord Jesus Christ, by whom are all "things:" let us diligently examine whether we really come to God, by faith in the divine Saviour; and whether we be indeed spiritual worshippers of the living and true God, according to his holy word. (*Notes, John* iv. 21—24. *Eph.* ii. 14—18. *Heb.* vii. 23—25. x. 19—22.)

V. 7—13.

If our evidence of conversion is clear and decisive, and our views distinct and satisfactory, let us bless God for the consolation; but let us not suppose that this measure of knowledge and assurance is vouchsafed to all believers; or that we are "better" in ourselves, or more beloved of God, than our weaker brethren, the younger children of the same family. Let us beware of self-preference on any pretence, and vain-glory, and self-indulgence, and of despising those who are disquieted by needless scruples; who, though less comfortable, may perhaps serve God more conscientiously and humbly than we do. (*Notes, Rom.* xiv. 2—12.)—Such Christians, as "have know-"ledge," should also beware of abusing their liberty, and of approaching to the verge, or "appearance, of evil;" "lest by any means "this liberty of their's" should prove "an occasion of stumbling others," and so of guilt to themselves. For, should a weak believer see one, who is reputed to have knowledge, sitting at some of those *feasts,* or in some of those places of publick concourse, for which many plead; (about as plausibly as the Corinthians did in behalf of eating in the idol's temple;) might he not be tempted to do the same, though contrary to the convictions of his own conscience? And thus, through this man's proud knowledge and carnal self-indulgence, would the soul of a weak believer "for whom Christ died," be en

AM [a]I not an apostle? [b]am I not free? [c]have I not seen Jesus Christ our Lord? [d]are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you; [e]for the seal of mine apostleship are ye in the Lord.

3 Mine [f]answer to [g]them that do examine me is this.

4 Have [h]we not power to eat and to drink?

5 Have we not power [i]to lead about [k]a sister, a [*]wife, as well as other apostles, and *as* [l]the brethren of the Lord, [m]and Cephas?

a 2, 3. i. 1. xv. 8, 9. Acts ix. 15. xiii. 2. xiv. 4 xxii. 14, 15 xxvi. 17, 18. Rom. i. 1. 5. xi. 13. 2 Cor. xi. 5. xii. 11, 12. Gal. i. 1. 15—17. ii. 7, 8. 1 Tim. ii. 7. 2 Tim. i. 11. Tit. i. 1—3.
b 19. Gal. v. 1.
c xv. 8. Acts ix. 3. 5. 17. xviii. 9. xxii. 6—8. 14—21. xxiii. 11. xxvi. 16—18.
d iii. 6 iv. 14, 15 Acts xviii. 8—11. 2 Cor. vi. 1.
e John vi. 27. 2 Cor. iii. 1—3. xii. 12.
f Acts xxii. 1. xxv. 16. Phil. i. 7. 17. 2 Tim. iv. 16. *Gr.*
g xiv. 37. 2 Cor. x. 7, 8. xii. 16—19. xiii. 3. 5. 10.
h 7—14. Matt. x. 10. Luke x 7. Gal. vi. 6. 1 Thes. ii. 6. 2 Thes. iii. 8, 9. 1 Tim. v. 17, 18.
i 1 Tim. iii. 2. iv. 3. Tit. i. 6. Heb. xiii. 4.
k vii. 15. 39.
Cant. iv. 9, 10. 12. v. 1, 2. Rom. xvi. 1. 1 Tim. v. 2. xii. 46—50. xiii. 55. Mark vi. 3. John ii. 12. Acts i. 14. Gal. i. 19. Matt. viii. 14. Mark i. 30. John i. 42.
* Or, *woman.*
l Matt.
m i. 12.

dangered, and his conscience wounded; nay, many who were hopefully enquiring after salvation, may be and doubtless are turned aside and utterly perish. How can men thus "sin against their brethren," and violate the law of love, without deeply offending Christ and endangering their own souls also? What evidence can they have of being true Christians, seeing they act in a manner, which is directly contrary to the spirit of the apostle, who would "have eaten no flesh to the end of life, rather than cause "his weak brother to offend;" and to the mind of him, who shed his precious blood, and poured out his dying prayers, for his misguided murderers? (*P O Rom.* xiv. 13—23.)

NOTES.

CHAP. IX. V. 1—3. Some expositors think, that the apostle here began a new subject; and entered upon a formal vindication of his conduct among the Corinthians: but he appears rather to have digressed a little from his main subject, in order to illustrate it by his own example, and in different ways; and accordingly he resumed and concluded it in the next chapter. (*Notes*, viii. 7—13. x. 15—33.)—He had before declared his readiness to deny himself "the eating of flesh for ever," rather than "stumble his weak brother;" and he here proceeded to shew what he had *actually done* in this respect, to promote the gospel. But in order to state this clearly, it was necessary to prove his apostolical office, and that he had a right to a maintenance and other privileges in that character. He therefore enquired, "Am I not an apostle? Am I "not free?" i. e. as well as the Corinthians, if he chose to exercise his liberty. Indeed he was aware that some of them would question his apostleship: but could they deny, that he had seen the Lord Jesus, who repeatedly appeared to him, that he might be an unexceptionable witness of his resurrection and glory? (*Marg. Ref.* a—c.—*Notes*, xv. 3—11. *Acts* ix. 3—7. 17—22. xxii. 14—21.) And were not the Christians at Corinth "his work in the "Lord;" who, by employing his ministry for their conversion, had affixed his own seal to Paul's apostolical commission? For he certainly would not thus have attested a direct imposture. So that they were the last persons, who ought to have made a doubt of this; being themselves the seal and demonstration of it. (*Marg. Ref.* d, e.—*Notes, John* vi. 22—27. *2 Cor.* iii. 1—3.) This therefore might serve as a brief but sufficient answer to those, who examined him concerning the credentials of his commission.—*Mine answer*, &c. (3) 'Namely, what is said in 'the preceding verse: therefore this is improperly by 'some joined to the next verse. ...He adds this by the 'way, as if he had said, So far should you be from doubting of my apostleship; that I am used to answer those, 'who call that in question, by declaring what the Lord 'hath by me done among you.' *Beza.*

The seal. (2) Ἡ σφραγις. *2 Tim.* ii. 19. See on *Rom.* iv. 11.—*Apostleship.*] Της αποστολης. *Acts* i. 25. *Rom.* i. 5. *Gal.* ii. 8.—*My answer.* (3) Ἡ εμη απολογια. See on *Acts* xxii. 1.—*That do examine me.*] Τοις εμε ανακρινουσιν. See on ii. 15.

V. 4, 5. It being determined, that Paul was the apostle of Christ; (*Note, 2 Cor.* xi. 1—6;) he next enquired, whether he had not an indisputable right to eat and drink at their expense; and whether he had not the liberty of marrying a believing woman, and of taking her along with him in his travels; receiving from the churches a maintenance for her and his family also. This several of the apostles did; especially Peter, 'the apostle of the circum-'cision,' who was attended by his wife, when he went to different places to preach the gospel.—The words "a sis-"ter, a wife," are so determinate, that they leave no doubt, that several of the apostles were married, and took their wives with them to those places, where they more statedly resided. To render them "a sister, a woman," as some do, would form an unmeaning tautology, or rather one calculated to mislead the reader: for, "a sister" must be *a woman:* and the latter word would be wholly redundant, if it were not intended to shew in what relation she was supposed to stand; namely, that of "a wife," according to the general acceptation of the word.—(*Marg.* and *Marg. Ref.*) 'This declares in effect, that St. Peter con-'tinued to live with his wife after he became an apostle; 'and also that St. Peter had no rights as an apostle, 'which were not common to St. Paul. A remark utterly 'subversive of popery, if traced to its obvious conse-'quences.' *Doddridge.*—'Clemens of Alexandria not only 'saith, that he that marrieth hath the apostles as exam-'ples, and that St. Peter carried his wife with him till his 'martyrdom: but confutes the enemies of matrimony 'from these words. ...Adding that they carried about their 'wives, not as wives, but as sisters, to minister to those 'who were mistresses of families, that so the doctrine of the 'Lord might, without any apprehension, or evil suspicions, 'enter into the apartments of the women.' *Whitby.* The former part of this quotation shews what the records or traditions of the church in the second century were; the latter is a proof how soon antichristian notions about marriage began to prevail.

Power.] Εξουσια. 5, 6. 12. 18. See on viii. 9.

6 Or I only and [n] Barnabas, [o] have not we power to forbear working?

7 Who [p] goeth a warfare any time at his own charges? who [q] planteth a vineyard, and eateth not of the fruit thereof? [r] or who feedeth a flock, and [s] eateth not of the milk of the flock?

8 Say I these things [t] as a man? [u] or saith not the law the same also?

9 For it is written in the law of Moses, [x] Thou shalt not muzzle the mouth of the ox that treadeth out the corn. [y] Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? [z] For our sakes, no doubt, *this* is written; [a] that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope.

11 If we have [b] sown unto you spiritual things, *is it* [c] a great thing if we shall reap your carnal things?

12 If [d] others be partakers of *this* power over you, [e] *are* not we rather? [f] nevertheless we have not used this power; [g] but suffer all things, lest we should [h] hinder the gospel of Christ.

n Acts iv. 36. xi. 22. xiii. 1, 2. 50. xiv. 12. xv. 36, 37.
o iv. 11, 12. Acts xviii. 3. xx. 34, 35. 1 Thes. ii. 9. 2 Thes. iii. 7, 8.
p 2 Cor. x. 4, 5. 1 Tim. i. 18. vi. 12. 2 Tim. ii. 3, 4. iv. 7.
q iii. 6—8. Deut. xx. 6. Prov. xxvii. 18. Cant. viii. 12.
r Jer. xxiii. 2, 3. John xxi. 15—17. Acts xx. 28. 1 Pet. v. 2.
s Prov. xxvii. 27. Is. vii. 22.
t vii. 40. Rom. vi. 19. 1 Thes. ii. 13. iv. 8.
u xiv. 34. Is. viii. 20. Rom. iii. 31.
x Deut. xxv. 4. 1 Tim. v. 18.
y Num. xxii. 28—35. Deut. v. 14. Ps. civ. 27. cxlv. 15, 16. cxlvii. 8, 9. Jon. iv. 11. Matt. vi. 26—30. Luke xii. 24—28.
z Matt. xxiv. 22. Rom. xv. 4. 2 Cor. iv. 15.
a iii. 9. Luke xvii. 7, 8. John iv. 35—38. 2 Tim. ii. 6.
b Mal. iii. 8, 9. Matt. x. 10. Rom. xv. 27. Gal. vi. 6.
c 2 Kings v. 13. 2 Cor. xi. 15.
d 2 Cor. xi. 20.
e 2. iv. 14, 15.
f 15. 18. Acts xx. 31—34. 2 Cor. xi. 7—10. xii. 13, 14. 1 Thes. ii. 6—9. 2 Thes. iii. 8, 9.
g iv. 11, 12. vi. 7.
h Gen. xxiv. 56 Neh. iv. 8. Luke xi. 52. Rom. xv. 22.

V. 6 The apostle further enquired, whether he "and "Barnabas" alone were excluded from the right of being supported, without earning their bread by labour. These two eminently useful servants of Christ were called to the apostolical office, after the ascension of Christ; and went forth together "to preach among the Gentiles." (*Marg. Ref.* n.—*Notes*, *Acts* xiii. xiv.) The circumstances in which they found themselves, probably, led them to adopt the method of subsisting by their own manual labour, in order to promote the gospel; and they both persevered in it after they separated. (*Note*, *Acts* xv. 36—41.) But the other apostles, beginning their ministry among the Jews, who had been used to support their teachers, were generally maintained by them without working; and were supplied when they journeyed to other places, where churches had not been planted. Thus Paul and Barnabas, by not *requiring* a support, seemed to have lost their *right* to one; and were generally left to labour, and struggle with difficulties and necessities, for want of adequate assistance.—This view of these verses renders their connexion with the foregoing chapter very clear. The apostle was preparing to shew the Corinthians, how he waved the exercise of his liberty, in order to do good; that they might see, as in a glass, the impropriety of their selfish exercise of their liberty, "in eating the things offered unto idols." (*Marg. Ref.* o.—*Notes*, 13—18. viii. 7—13. *Acts* xviii. 1—6. xx. 32—35. 2 *Cor.* xi. 1—6. xii. 11—15.)

V. 7—12. Had the Corinthians objected, as some suppose, that St. Paul, by not receiving a maintenance, seemed to allow that he was not an apostle; it would have been needless for him formally to *prove* himself entitled to it: but this was absolutely necessary, if he meant tacitly to instruct them by his example, to give up the self-indulgent exercise of their Christian liberty, or privilege, from love to their brethren. (*Notes*, 1—3. viii. 7—13.) He first shews, that he, as well as other ministers of the gospel, had an equitable claim to a maintenance on the principles of natural justice: for who expected others to employ their time, strength, and skill in their service, without affording them a support? The soldier, when fighting for his country, being thus prevented from attending to his private concerns, had his charges borne by the state. The person, employed in planting a vineyard, was allowed a maintenance from its produce: and he who tended a flock used to eat the milk of the flock. (*Marg. Ref* p—r.) Who then could think it equitable to refuse the ministers of religion, while "fighting the good fight of faith," labouring in the Lord's vineyard and husbandry, and feeding his purchased flock, this recompence for their labour? (*Notes*, iii. 4—9. *Matt.* ix. 36—38. *John* iv. 35—38. xxi. 15—17. *Acts* xx. 28. 2 *Cor.* x. 1—6. 2 *Tim.* ii. 3—7. iv. 6—8. 1 *Pet.* v. 1—4.) Ought not those who gave up other prospects of supporting themselves and their families, that they might, with great peril and hardship, promote the spiritual good of others, to be maintained in a decent and comfortable manner by them?—'Chrysostom and Theophylact observe, that he saith not, Who goeth to warfare, and is not rich? Who plants a vineyard, and heaps not up gold of the fruits of it? Who feeds a flock, and makes not a merchandise of the sheep? Teaching us, that the spiritual pastor should be content with little, and seek only what is necessary, not what is superfluous.' *Whitby*.—But was this merely the dictate of human reason? Verily the law gave an emblematical intimation of it, when it forbad the Israelites to muzzle the ox, which was employed in treading out the grain. (*Deut.* xxv. 4.)—If the ox must not be refused a share of that abundance, which men enjoyed through its labour; surely the laborious and patient minister should be supported by those, who received far richer blessings by his diligent and self-denying services. (*Marg. Ref.* s—x.—*Notes*, *Hos.* x. 9—11. 1 *Tim.* v. 17, 18.) For could it be supposed, that God made such particular laws from a regard to oxen? He indeed required men to be merciful to the beasts, and his providential care and bounty extended to all creatures: yet doubtless this prohibition was entirely given for the sake of the human species; that none should receive his neighbour's service without wages: and especially for the sake of ministers, that they should be supported in a suitable manner, as a recompence for their useful and affectionate labours. Thus, when endeavouring to propagate the gospel among the Gentiles, or when labouring, amidst great hardship and necessities, among unconverted persons, where no support could be expected, any more than the oxen had when plowing the ground; they might be encouraged, by the hope of future maintenance, to persevere in the work: and, when employed in furthering the joy and growth of believers, they might be partakers of the expected recompence, and have some refreshment and relief after their hardships, by a comfortable maintenance; as the oxen eat

x. 18. Lev. vi. 16—18. vii. 6—8. Num. xviii. 8—20. Deut x. 9. xviii. 1—5. 1 Sam. ii. 28.
* Or, *feed.*

13 Do ye not know, that [1] they which minister about holy things [*] live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

k *See on* 4.

14 Even so hath the Lord [k] ordained, that they which preach the gospel should live of the gospel.

l *See on* 12.

15 But [l] I have used none of these things: [m] neither have I written these things, that it should be so done unto me: [n] for *it were* better for me to die, than that any man should make my glorying void.

m 2 Cor. xi. 9—12. xii. 13—18.

n Matt. xviii. 6. Acts xx. 24. Phil. i. 20—23.

16 For though I preach the gospel, [o] I have nothing to glory of: [p] for necessity is laid upon me; yea, [q] woe is unto me, if I preach not the gospel.

o Rom. iv. 2. xv. 17.

p Jer. xx. 7. Am. iii. 8. vii. 15. Acts iv. 20. ix. 6. 15. xxvi. 16—20.

q Is. vi. 5. Luke ix. 62. Col. iv. 17.

17 For [r] if I do this thing willingly, I [s] have a reward: but if [t] against my will, [u] a dispensation *of the gospel* is committed unto me.

r 1 Chr. xxviii. 9. xxix. 5. 9. 14. Neh. xi. 2. Is. vi. 8. 2 Cor viii. 12. Philem. 14. 1 Pet. v. 2—4.

s iii. 8. 14. Matt. x. 41.

18 What is my reward then? *Verily* that, [x] when I preach the gospel, I [y] may make the gospel of Christ without charge, [z] that I abuse not my power in the gospel.

t Ex. iv. 13, 14. Jer. xx. 9. Ez. iii. 14. Jon. i. 3. iv. 1—3. Mal. i. 10.

u *See on* 16.—iv. 1. Matt. xxiv. 45. Luke xii.

x *See on*

y vii. 31. viii. 9.

42. Gal. ii. 7. Eph. iii. 2—8. Col. i. 25. 1 Thes. ii. 4. 1 Tim. i. 11—18. 6. 7.—2 Cor. xi. 7—9. xii. 13—18. 1 Thes. ii. 6. 2 Thes iii. 8, 9. Rom. xiv. 15.

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of the corn, when treading it out for the benefit of others. (*Marg. Ref.* z, a.) And indeed, if the ministers of Christ had sown the "spiritual" seed of the word of God, which was about to produce, for the benefit of the people, the excellent and permanent fruits of salvation; ought they to deem it a great matter, a large expense to themselves, or a great favour to their ministers, if they allowed them to reap a portion of "their carnal things;" which were of an earthly nature and could not long be preserved, and which would prove them also "carnal," if they either tenaciously hoarded them, or luxuriously spent them on themselves? (*Marg. Ref.* b, c.—*Notes, Mal.* iii. 7—12. *Rom.* xv. 22—29. *Gal.* vi. 6—10.) If then other pastors, and even the false teachers at Corinth, had been allowed to partake of this privilege, or authority over them, much more was this due to the apostle and his helpers, who first preached the gospel among them. Nevertheless, they had not availed themselves of this undoubted *right;* but had chosen to endure unceasing labour, pinching want, and every extremity, "lest they should give any hindrance to "the gospel of Christ," and prevent its success. Yet after all, the Corinthians would not abridge themselves of the indulgence of a luxurious meal, out of love to their weaker brethren! This is evidently the contrast intended; and a most striking contrast it was. (*Marg. Ref.* d—h.—*Notes, 2 Kings* v. 15, 16. 20—25.)—*Thou shalt not muzzle,* &c. (9) Exactly from LXX.

Goeth a warfare. (7) Στρατευεται.—See on *Luke* iii. 14. —*Charges.*] Οψωνιοις. See on *Luke* iii. 14.—*As a man.* (8) Κατα ανθρωπον. See on iii. 3.—'This phrase in the 'New Testament doth always signify, to speak, and act, 'and live after the manner of a mere natural man, not 'acting by the guidance of divine wisdom, or not assisted 'by the Holy Spirit.' *Whitby.*—*Altogether.* (10) Παντως. 22. xvi. 12. *Luke* iv. 23. *Acts* xviii. 21. xxviii. 4.—*Spiritual things, ... carnal things.* (11) Τα πνευματικα, ... τα σαρκικα. See on *Rom.* xv. 27.—*Suffer.* (12) Στεγομεν. xiii. 7. 1 *Thes.* iii. 1.—*Lest we should hinder.*] Ινα μη εγκοπην τινα δωμεν.—"Lest we should give any hindrance to." Εγκοπη. Here only. Εγκοπτω, *Rom.* xv. 22. *Gal.* v. 7.

V. 13—18. The apostle here adduced another proof of his right to a maintenance. The Christians at Corinth could not but know, that the priests and Levites, who attended on the worship of the temple, (and so spent their time in that service, as to be excluded from the inheritances and the employments with which the other Israelites supported themselves and their families,) were maintained from the tithes, first fruits, oblations, and sacrifices there presented: (*Marg. Ref.* i.—*Notes, Num.* xviii. 20, 21. xxxv. 2—8:) in like manner, the Lord Jesus had appointed, that the ministers of his gospel should be supported by the people, for their services in this sacred function, and not be obliged to engage in any other. (*Note, Matt.* x. 9, 10.) Some expositors argue, from the apostle's frequent reference to the law, that the judaizing teachers were his chief opponents at Corinth. Yet the contrary is evident; and doubtless all professed Christians would soon become acquainted with the holy scriptures, and might properly be referred to them. Indeed the Old Testament is replete in every part with instructions to us at this day, though no one thinks of obeying the ceremonial law.—The Corinthians, however, well knew, that the apostle had not insisted on his right, in any of these things; nor did he thus write to them, in order to induce them to raise him an income: on the contrary, he deemed himself to have such a ground of glorying, (though not before God, yet before them,) in this self-denying, disinterested conduct, that he should account it more desirable to die even by want, or in any way, than by receiving support from them, to "render it void." Probably, he had witnessed some things in the disposition of the Corinthian Christians, which first induced him to decline receiving any support from them. What had passed since he left them still more confirmed him in his purpose: he thought himself unkindly used by them, and in this way only would he shew them his sense of their misconduct. (*Notes, 2 Cor.* xi. 7—12. xii. 11—21.) He knew that the false teachers wanted an occasion against him; but this disinterestedness gave him an advantage over them: and it was very important that his example should be contrasted with their conduct, which could not otherwise so properly have been done. Indeed, he had "nothing to glory in," (though he had faithfully preached the gospel,) as peculiarly expressive of his zeal and love, and which he might oppose to the vain-glorious boasts of false teachers. For he had been called to this ministry in so singular a manner, that "a necessity was laid upon him," and he could not decline the service, or execute it unfaithfully, without incurring

z 1. Gal. v. 1.
a x. 33. Matt. xx. 26—28. John xiii. 14, 15. Rom. xv. 2, 3. 2 Cor. iv. 5. Gal. v. 13.
b 20—22. vii. 16. Prov. xi. 30. Matt. xviii. 15. Rom. xi. 14. 1 Tim. iv. 16. 2 Tim. ii. 10. Jam. v. 19, 20. 1 Pet. iii. 1.
c Acts xvi. 3. xvii. 2, 3. xviii. 18. xxi. 20—26.

19 For though [z] I be free from all *men*, yet have [a] I made myself servant unto all, [b] that I might gain the more.
20 And [c] unto the Jews I became as a Jew, that I might gain the Jews; to them that are [d] under the law, as under the law, that I might gain them that are under the law:

d Rom. iii. 19. vi. 14, 15. Gal. iv. 5. 21. v. 18.

21 To [e] them that are without law, as without law, (being [f] not without law to God, but under the law to Christ,) that I might gain them that are without law.
22 To [g] the weak became I as weak, that I might gain the weak: [h] I am made all things to all *men*, that I might by all means [i] save some.

e Acts xv. 28. xvi. 4. xxi. 25. Rom. ii. 12. 14. Gal. ii. 3, 4. 12—14. vii. 19 22. Ps. cxix. 32. Matt. v. 17—20. Rom. vii. 22. 25. viii. 4. xiii. 8—10. Gal. v. 13, 14. 22, 23. Eph. vi. 1—3. 1 Thes. iv 1, 2. Tit. ii. 2—12. Heb. viii. 10.
g viii. 13. Rom. xv. 1. 2 Cor. xi. 29. Gal. vi. 1.
h x. 33.
i *See on* 19.

the heaviest condemnation. If indeed he had, without an express command, (having previously embraced the gospel,) deliberately and willingly engaged in the work of the ministry, from love to Christ and to the souls of sinners, and zeal for the glory of God; he might have been assured of a gracious and abundant recompence. But, as he was so wonderfully arrested, when violently persecuting the church, and entrusted with a dispensation, or *stewardship*, without any *previous* choice or willingness; a line of conduct of a peculiar nature was requisite for *him*, in order to shew that he was not actuated by slavish fear, or mercenary principles. (*Notes, Acts* ix. 1—22.) For, if this had been the case, where would have been his reward? (*Marg. Ref.* o—x.—*Notes, Matt.* vi. 1—5. 16—18.) Or, how could he, in his peculiar circumstances, distinguish himself from mercenary teachers, and thus have ground of glorying, through the grace of God, in this distinction? Or how might he possess the assurance of a gracious reward? Truly, by preaching the gospel freely, without putting his hearers to any expense; and by enduring poverty, hunger, and labour, rather than make an inexpedient and improper use of his liberty and privilege, as an apostle of Christ. Thus he evidenced that he acted from the genuine principles of zeal and love, and so enjoyed much comfort and assurance of hope in his own soul.—Let it here be carefully noted, that for ministers of religion to insist on their due, and use their liberty, when this hinders their usefulness, is to "abuse their "power in the gospel." (*Note*, vii. 29—31.)

Which wait at. (13) Οἱ προσεδρευοντες. Here only. See on vii. 35.—*Are partakers with.*] Συμμεριζονται. Here only. Ex συν et μεριζω· See on vii. 17.—*Should make ... void.* (15) Κενωσῃ. i. 17. See on *Rom.* iv. 14.—*Is laid upon.* (16) Επικειται. *Luke* v. 1. xxiii. 23. *John* xi. 38. xxi. 9. *Acts* xxvii. 20. *Heb.* ix. 10.—*Willingly.* (17) Ἑκων. *Rom.* viii. 20. Not elsewhere.—*Against my will.*] Ακων. Here only.—*A dispensation* of the gospel *is committed unto me.*] Οικονομιαν πεπιστευμαι—Οικονομια· See on *Luke* xvi. 2. Οικονομος. See on iv. 1. Πεπιστευμαι· See on *Rom.* iii. 2.—*Without charge.* (18) Αδαπανον. Here only.—*That I abuse not.*] Εις το μη καταχρησασθαι.—See or vii. 31. From χραομαι, 12. 15.

V. 19—23. The preceding instance was not the only one, in which the apostle thus denied himself. Though he "was free" from every obligation to comply with other men's inclinations, or to conform to their customs; yet he had voluntarily become as "a slave to all men," or to men of every nation, rank, or religious opinion; by renouncing all personal considerations, and bearing with their prejudices, mistakes, and infirmities, as far as he could consistently with his duty; in order that he might win over the more to the faith of Christ. (*Marg. Ref.* z—b.—*Note, Prov.* xi. 30.) So that he conversed among the unconverted Jews, as though he had considered the Mosaick law to be still in force: thus he circumcised Timothy, that he might give them no offence; (*Note, Acts* xvi. 1—3;) and he paid that regard to their rules, which consisted with his duty as the apostle of the Gentiles, without regarding the trouble and self-denial of so doing. By this conduct he endeavoured to win upon them, to attend to his doctrine for their good. Even to the Jewish converts, who still deemed themselves under the authority of the ritual law, he became as one of them; and joined with them in their worship and purifications, as far as he could without misleading them; in order that he might soften their prejudices and be made useful to them. He likewise conversed as freely among the Gentiles, as if he had been unacquainted with the law of Moses, in order that he might win them over to embrace the gospel. (*Marg. Ref.* c—e. —*Notes, Acts* xxi. 22—26. *Gal.* ii. 11—16. iv. 12—16.) He did not however disregard the authority and commands of God, but considered himself to be "under the law to "Christ," bound to receive the moral law from his hand as a rule of duty; taught by his grace to love it and delight in it; and, as delivered from its curse, engaged by additional motives to yield a prompt obedience to it. (*Marg. Ref.* f.)—In like manner, he condescended to the infirmities and scruples of "the weak" in faith, as if he too had been weak; abridging himself of his liberty, lest he should grieve or ensnare them; without making any ostentation of stronger faith or greater knowledge, or shewing any neglect or contempt of them. (*Notes*, viii. 7—13. x. 29—33. *Rom.* xv. 1—3.) Thus, in every respect, in which he could do it with a good conscience, "he became all "things to all men," by an habitual, cheerful, patient endurance of their infirmities, and toleration of their prejudices and mistakes in things unessential; that, by every means which he could devise, "he might save some," from each of the several descriptions of men among whom he laboured. (*Marg. Ref.* g—i.—*Note*, 2 *Tim.* ii. 8—13.) This he did from love to the gospel, and a valuation of its blessings; that he might be a partaker of them himself, and might also share them with numerous converts, and especially with the Corinthians; not being satisfied, as it were, to be saved himself, without he could prevail for the salvation of others also. (*Marg. Ref.* k, l.—*Note, John* xii. 23—26.)—Nothing could be more suited to shame those whom he addressed out of a selfish use of their liberty, than this statement of his own principles and conduct; or more strongly mark the surprising change which had taken place in him, since the time, when, by cruel persecution, he aimed to make all the Christians every

23 And this I do [k] for the gospel's sake, [l] that I might be partaker thereof with *you*.

24 ¶ Know ye not that [m] they which [n] run in a race, run all, but one receiveth the prize? [o] So run, that ye may obtain.

25 And every man that [p] striveth for the mastery is [q] temperate in all things. Now they *do it* to obtain a corruptible crown; [r] but we an incorruptible.

26 I therefore so run, [s] not as uncertainly; [t] so fight I, not as one that beateth the air:

27 But [u] I keep under my body, and bring *it* into subjection; [x] lest that by any means, when I have preached to others, I myself should be [y] a cast-away.

k 12. Mark viii. 35. 2 Cor. ii. 4. Gal. ii. 5. 2 Tim. ii. 10.
l 23—27. 2 Tim. ii. 6. Heb. iii. 1. 14. 1 Pet. v. 1. 1 John i. 3.
m Hos. xii. 10.
n Ps. xix. 5. Ec. ix. 11. Jer. xii. 5.
o 26. Gal. ii. 2. v. 7. Phil. ii. 16. iii. 14. 2 Tim. iv. 7, 8. Heb. xii. 1. Jam. i. 12. Rev. iii. 11.
p Eph. vi. 12—18. 1 Tim. vi. 12. 2 Tim. ii. 5. iv. 7. Heb. xii. 4.
q Gal. v. 23. Tit. i. 8. ii. 2. 2 Pet. i. 6.
r xv. 54. 2 Tim. iv. 8. Heb. xii. 28 Jam. i. 12. 1 Pet. i. 4. v. 4. Rev. ii. 10. iii. 11. iv. 4. 10.
s 2 Cor. v. 1 8. Phil. i. 21. 2 Tim. i. 12. ii. 5. Heb. iv. 1. 1 Pet. v. 1. 2 Pet. i. 10, 11.
t Matt. xi. 12. Luke xvi. 24. Eph vi. 12. Col. i. 29.
u 25. iv. 11, 12. vi. 12, 13. viii. 18. Rom. viii. x xiii. 1—3. Ps. y Jer. vi. 30.
13. 2 Cor. vi. 4, 5. xi. 27. Col. iii. 5. 2 Tim. ii. 22. 1 Pet. ii. 11. l. 16. Matt. vii. 21—23. Luke xii. 45—47. xiii. 26, 27. 2 Pet. ii. 15. Luke ix. 23. Acts i. 25. 2 Cor. xiii. 5, 6.

where conform to his own sentiments and practice, in the great concerns of religion.

I made myself servant. (19) Εμαυτον εδουλωσα. vii. 15. See on *Rom.* vi. 18.—*Under the law.* (20) Υπο νομον. *Rom.* vi. 14, 15.—*Without law.* (21) Ανομος. *Mark* xv. 28. *Luke* xxii. 37. *Acts* ii. 23. 2 *Thes.* ii. 8. 1 *Tim.* i. 9. 2 *Pet.* ii. 8. Ανομια. 1 *John* iii. 4. Ανομος however here signifies, one who is not under the law of Moses: as ανομως, *Rom.* ii. 12. This rendered the explanation given peculiarly needful and important.—*Under the law.*] Εννομος. *Acts* xix. 39. Εννομως, *Prov.* xxxi. 24. *Sept.*—*A partaker thereof with* you. (23) Συγκοινωνος αυτου. See on *Rom.* xi. 17.

V. 24—27. To illustrate his subject, the apostle called the attention of the people to the Isthmian games, which were celebrated near Corinth. Did they not well know, that though several racers set out to run for the prize, yet it was awarded to the victorious person alone, and the rest were disappointed and in a measure disgraced? This induced each of them to exert himself to the utmost, in order to be successful. Let then the Corinthians do the same in their Christian course: let them run with earnestness, self-denial, and patience, without shrinking from hardships or perils, and without loitering, from attention to worldly allurements; that they might obtain the prize, which self-indulgent professors of Christianity would come short of. (*Marg. Ref.* n, o.—*Notes, Phil.* iii. 12—14. *Heb.* xii. 1.) They well knew, that every man, who contended in those athletick exercises, must prepare himself for them by rule, in respect of his diet, and all other things. This would, in many cases, require peculiar temperance, self-government, and self-denial, without which no one could expect to succeed. Now, they submitted to this for a garland of herbs, or evergreens, which would soon wither and decay, even as the honour annexed to them must be very transient: but Christians contended with the enemies of their salvation, in hopes of obtaining an "incorruptible "crown of glory and felicity;" and surely they ought not to shrink from any self-denial or suffering. (*Marg. Ref.* p—r. —*Note*, 1 *Pet.* i. 3—5.) The apostle, as to himself, could truly say, that he did not so run in this race as to leave the event of it "uncertain," or as willing to be left among the undistinguished multitude of losers. Nor did he fight, as the pugilists used to exercise themselves, when their blows only beat the air, having no opponent to contend with; but as they did, when actually engaged in the combat. Thus he got the better of his animal inclinations; as they used to subdue their antagonists, when by violent blows they beat them down to the ground, and kept them under till they yielded the victory. For he not only refused his appetites unlawful or inexpedient indulgences; but he habituated them to brook denial in every thing, when there was a call to it: and he inured his body to hard labour and patient sufferings; and thus wore it out, of which the marks and scars might be visible to every one. In this way he sought and possessed the assurance, that he should not, after having preached to others, (like the heralds who called the combatants to the conflict,) be himself rejected, as having no title to the incorruptible crown. (*Marg. Ref.* s—y.—*Notes, Acts* xx. 22—24. 2 *Tim.* iv. 6—8.)—This did not imply that the apostle doubted of his acceptance, or perseverance: but it shewed the Corinthians the nature of his assurance, and forcibly cautioned them not to rest in such hopes, as were consistent with indiscriminate self-indulgence, even in things lawful. He had abundant occasions and methods of thus "keeping "under his body, and bringing it into subjection," without using the tortures, austerities, and flagellations of the papists: while he willingly endured hunger, thirst, fatigue, and imprisonment, in preaching the gospel; and was frequently "in watchings, fastings," and prayers, as well as habitually temperate in all things. (*Notes, 2 Cor.* vi. 3—10. xi. 21—27.)—The apostle seems designedly to contrast the continence and temperance of the heathen combatants, for a fading crown, with the luxurious self-indulgence of the Corinthian Christians, whom no motives, either taken from the good of their brethren, their own spiritual advantage, or the honour of the gospel, could induce to deny themselves the gratification of a sensual feast.—"The body" seems here to be meant literally.—The *depraved nature*, "the body of sin and death," must be crucified as a malefactor: (*Notes, Rom.* vi. 5—7. vii. 22—25. viii. 12, 13. *Gal.* v. 22—26:) but "the body," or animal frame, the exquisite workmanship of the great Creator, needs only by wholesome and sometimes sharp discipline to be brought under, and kept under, as a well educated child. The unsuccessful racers or pugilists in the public games at most were only exposed to some transient disgrace, while their other comforts remained to them: but in the Christian conflict, there is no alternative between the incorruptible crown, and everlasting shame and misery.

In a race. (24) Εν σταδιῳ. Here only, in this sense.—In another sense, *Luke* xxiv. 13. *John* vi. 19.—*The prize.*] Το βραβειον. *Phil.* iii. 14. Βραβευω, *Col.* iii. 15.—*Ye may obtain.*] Καταλαβητε. *Phil.* iii. 12, 13. See on *John* viii. 3. *Rom.* ix. 30.—*That striveth for the mastery.* (25) Ὁ αγωνιζομενος.—See on *Luke* xiii. 24.—*Is temperate.*] Εγκρατευεται. See on vii. 9.—*Uncertainly.* (26) Αδηλως. Here only. Αδηλος, xiv. 8. *Luke* xi. 44.—*Fight.*] Πυκτευω. Here only. A πυκτης, *pugil.*

CHAP. X.

When Israel came out of Egypt, they all shared in those things, which were sacramental signs of spiritual blessings; yet most of them died in the wilderness, 1—5. Their example is recorded as a warning to professed Christians, not to imitate their crimes, 6—12. God will not suffer his servants to be tempted, so as to have no way of escape, 13. They must flee from idolatry, 14. They cannot have fellowship with Christ and believers, in the Lord's supper; and with idolaters, in those sacrifices which are offered to devils, 15—22. In the use of things lawful, the good of others should be consulted, 23—30; that all may be done to the glory of God, and without giving any occasion of falling to men, 31—33

—*I keep under.* (27) Ὑπωπιαζω. See on *Luke* xviii. 5.—*Bring it into subjection.*] Δαλαγωγω. Here only.—*A castaway.*] Αδοκιμος, *2 Cor.* xiii. 5—7. See on *Rom.* i. 28.

PRACTICAL OBSERVATIONS.

V. 1—18.

When the Lord hears the prayers of his ministers, and blesses their labours in the conversion of sinners, he *sets his seal* to their commission. This should satisfy conscientious ministers in respect of their own call to the work, and be deemed a sufficient proof to others, especially to those converted by them: though no occasional usefulness will prove an unholy man to be a real Christian, or a self-confident boaster to be a "faithful steward of the mysteries of God."—However expedient the single life may be in some cases; yet marriage not only consists with the office of a stated pastor, but with that of a missionary, or an evangelist, as it did with that of the holy apostles, and is often highly expedient for them: and though ministers may see good, in some circumstances, to labour for their bread, they have an undoubted right to a decent maintenance for themselves and families; whether natural equity, or the word of God, be appealed to. They who judge it best "not to use this power," are the most proper persons to enforce the equity of it: as they may do it with less suspicion of wrong motives; and, as otherwise their conduct might be misconstrued to the disadvantage of their brethren. Nor ought they, who reap the spiritual benefit of the minister's labours, to yield a proportion of their temporal goods, as if it were *an alms*, or a great favour conferred on him: for it is at least as much his due, as the soldier's or the labourer's wages. How should it be expected that men will give up the prospect of lucrative employments, and creditable professions, to engage in this warfare, to "labour in the Lord's husbandry," or "to "feed his flock;" if they cannot do it in hope of living by their profession? How can they face the dangers and endure the hardships of plowing up the fallow ground, by preaching to the ignorant, careless, and profligate; if pinching want be their only prospect, however diligent and successful they may be? Or how can they minister to the comfort and edification of believers; when they are burdened with debts, destitute of necessaries, surrounded by indigent families, compelled to place their children in unsuitable situations, or driven themselves into other employments for bread? How can they but suspect, that their hearers are deceiving themselves, in professing to love Christ and the gospel; while they enjoy plenty, and lay up for their children, yet leave their pastors to wear out their lives in distressing poverty?—Ministers have passions and feelings like other men; they find as much inward and outward opposition, to the exercise of faith, and hope, and patience, as their brethren, and commonly more: so that their spirits are often depressed, and their hands weakened on these accounts; when a regard to the real dignity of their office forbids them to complain, and induces them to suffer in silence and submission.—On the other hand, it behoves ministers to be as disinterested as possible: they had better "suffer all things," and even lose their lives, than give reason to suspect that they act from love to "filthy lucre;" or that any should make "their glorying "void," when they avow that the love of Christ, and of souls, dictates their affectionate persuasions and solemn warnings. But if they, to whom "a dispensation is given "to preach the gospel," and who act according to it, have no ground of glorying; because "necessity is laid upon "them, and woe is to them if they do not:" what will be the case of those, who *willingly assume this office, and seek a designation to it;* and then bestow no pains to preach the gospel, or to preach at all; but only aim to appropriate to themselves, and to secure to their children, relatives, or dependents, as much as possible of those funds, which were established for the maintenance of such as "labour "in the word and doctrine?" Woe! woe! to such "idol-"shepherds," to such hireling priests; yea, to all who encourage and reward their unfaithfulness! (*Notes, Is.* lvi. 9—12. *Zech.* xi. 15—17. *Mal.* i. 9—11.)—But in proportion as we honestly lay ourselves out in this good work, and willingly embrace opportunities of "preaching the "gospel without charge," whenever they offer themselves; and give up our right, lest we "should abuse our power "in the gospel;" we may be assured, that we act upon genuine principles, and shall have a gracious reward: for "when the chief Shepherd shall appear, we shall receive "a crown of glory that fadeth not away." (*Note,* 1 *Pet.* 5. 1—4. *P. O.* 1—7.)

V. 19—27.

While we refuse to flatter the person or palliate the vices of any man, or to deviate from truth and duty to gain favour or applause: we should be ready to give up our own interest, humour, credit, or inclinations, and to be "servants to all men," that "we may gain the more." (*P. O. Rom.* xv. 1—7.) A mind freed from narrow bigotry, enlarged by comprehensive views of the grand object of the gospel, and taught to keep the great end of doing good continually in view, will know when to wave minute discussions, to connive at less dangerous prejudices; and to venture down towards the ground of other men, in order to argue with them upon their own principles, and to bring them to saving views of the gospel. But while a man postpones, or subordinates, every other thing to this grand object, as far as consists with important truth and duty: while he "becomes all things to all men, that he "may gain the more," to share with him in the great blessings of salvation, and to be useful to persons of different sentiments and descriptions; and while, on the

MOREOVER, brethren, [a] I would not that ye should be ignorant, how that all [b] our fathers [c] were under the cloud, [d] and all passed through the sea,

2 And were all [e] baptized unto Moses in the cloud and in the sea;

3 And [f] did all eat the same spiritual meat;

4 And [g] did all drink the same spiritual drink: for they drank of that spiritual Rock that [*] followed them: and [h] that Rock was Christ.

a xii. 1. xiv. 38. Rom. xi. 21.
b John iv. 20. Rom. iv. 11. Gal. iii. 29.
c Ex. xiii. 21, 22. xiv. 19, 20. Num. ix. 15—22. xiv. 14. Deut. i. 33. Neh. ix. 12. 19. Ps. lxxviii. 14. cv. 39.
d Ex. xiv. 22. 29. Num. xxxiii. 8. Josh. iv. 23. Neh. ix. 11. Ps. lxvi. 6. lxxvii. 16—20. lxxviii. 13. 53. cvi. 7—11 cxiv. 3—5. cxxxvi. 13—15. Is. lxiii. 11—13. Heb. xi. 29. Rev. xv. 2, 3.
e i. 13—16. Ex. xiv. 31. John ix. 28, 29. Heb. iii. 2, 3.
f Ex. xvi. 4. 15. 35. Deut. viii. 3. Neh. ix. 15. 20. Ps. lxxviii. 23—25. cv. 40. John vi. 22—58.
g Ex. xvii. 6. Num. xx. 11. Ps. lxxviii. 15. 20. cv. 41. Is. xlviii. 20. xlviii. 21. John iv. 10. h xi. 24, 25. 14. vii. 37. Rev. xxii. 17.
* Or, *went with them.* Deut. ix. 21. Gen. xl. 12. xli. 26. Ex. v. 4, 5. Dan. ii. 38. vii. 17. Matt. xiii. 38, 39. xxvi. 26—28. Gal. iv. 25. Col. ii. 17. Heb. x. 1.

other hand, he will not give place for a moment, where essential truth or the salvation of souls are at stake: he must expect to be deemed a time-server by bigots; inconsistent by the ignorant; a bigot by the unprincipled; and unsound, weak, or unfaithful by the self-conceited. (*Note*, ii. 14—16.) Indeed, we should always watch against extremes. If we have to do with those who are superstitious, or self-righteous; while we insist on the necessity of good works, and connive at their mere external forms; we must be very careful to warn them against relying on their own performances, and decided in leading them to trust in Christ alone. If we have to do with those, who seem to be "without law," and would endeavour to shew them, that true religion requires of us no injurious or useless observances; we must still remember, that we are "not "without law to God, but under the law to Christ;" and we must not countenance or connive at their loose principles or practices: and, in condescending to the weak and injudicious, we must not tolerate those errors or faults, which may either injure them, or disgrace the gospel. But a simple heart, a single eye, and an habitual reliance on God for heavenly wisdom, will carry a man through such services and past such dangers, as cannot be directed or guarded against by any rules.—If, however, we would be regarded as men earnestly and zealously seeking the salvation of others, we must not be remiss in securing our own. *We* must run the race vigorously, if we would have *them* so to "run that they may obtain." We must endeavour to practise our own exhortations: in "striving for the "mastery, we must be temperate in all things;" and "in "fighting the good fight" we must contend, as those who know they are opposed by real and formidable enemies. Thus subduing our sinful passions, habituating every inclination to submit, "keeping our bodies under, and bring-"ing them into subjection," we shall best enjoy the assurance, that when we have "preached to others we shall "not ourselves be cast-aways;" for this, though tremendous in the extreme, it is to be feared, is not at all uncommon. And when we consider what labour, self-denial, self-abasement, and perseverance, men submit to, for the fading honours and distinctions and corruptible interests of this world of which contested elections in this land give us a striking illustration; it should make us ashamed of shrinking from any hardship, abstinence, self abasement, or suffering, which may be needful, in securing "the in-"corruptible crown" and most blessed inheritances for which we are called to contend. Finally, in those ancient contests, and in those of our own days above alluded to, men may without danger or mischief decline the contest: but that "good fight of faith" to which we are called, cannot be declined without incurring the dire penalty of everlasting destruction. We must engage, and we must conquer, or perish among the enemies of God.

NOTES.

CHAP. X. V. 1—5. (*Notes*, viii. xii. 1—3.) In prosecuting his subject, concerning "things offered to idols," the apostle next referred to the case of Israel, and the judgments of God, which came upon them for their lustings, murmurings, and self-indulgence. He would not have the Christians at Corinth ignorant, how that all the fathers of the nation of Israel came out of Egypt under the guidance and protection of "the cloud," which gave them light by night, and was an over-shadowing canopy to them by day; being an emblem of the Lord's providential care and gracious guidance of his people: (*Marg. Ref.* b, c.—*Notes*, *Ex.* xiii. 21, 22. xiv. 19, 20. 24, 25. xl. 36—38:) and that the whole company was safely conducted through the Red Sea, in which the Egyptians were drowned. Thus they were initiated, as by baptism, into the true religion, under the instruction of Moses, the type of Christ; by the over-shadowing cloud, and by the waters of the sea: and the whole nation, men, women, and children, were acknowledged as the visible church of God; in a manner which resembled that by which all professed Christians were admitted into the church by baptism. (*Marg. Ref.* d, e.—*Notes*, *Ex.* xiv. xv. *Matt.* xxviii. 19, 20.) They all, likewise, without exception, were sustained by the manna: and this miraculous provision might be called "spiritual meat;" as it typified Christ, "the Bread "of life" to the souls of the true Israel. (*Marg. Ref.* f. —*Notes*, *Ex.* xvi. 4, 5. 31—36. *Ps.* lxxviii. 17—31. *John* vi. 30—35. 41—58.) And they all drank of those waters, which flowed from the rock, and followed them as a river, through most of their wanderings in the wilderness. This too might be called "spiritual drink," for it typified the sacred influences of the Holy Spirit, as given to believers through Jesus Christ: and the rock itself might be called "spiritual;" for "that Rock was Christ," a type of him, who was wounded and smitten for our sins, that salvation might be communicated to our perishing souls. (*Marg. Ref.* g, h.—*Notes*, *Ex.* xvii. 5, 6. *P. O.* 1—7. *Num.* xx. 2—5. 10—13. *Ps.* lxxviii. 13—16.)—Nothing can more clearly shew the absurdity of forcing figurative language into a literal meaning, and so grounding docrines upon it, as the Papists have done in the monstrous notion of transubstantiation, than this text does. By such a mode of construction we might prove, that the rock was *literally* the person of Christ; and that "the rock" followed the Israelites in the wilderness! (*Notes*, *Matt.* xxvi. 26—28. *Luke* xxii. 19, 20.) The Israelites, in respect of these things, seemed all alike the people of God, and dear to

5 But [i] with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now [k] these things were our [*] examples, to the intent we should not [l] lust after evil things, as they also lusted.

7 Neither [m] be ye idolaters, as *were* some of them: as it is written, [n] The people sat down to eat and drink, and rose up to play.

8 Neither [o] let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us [p] tempt Christ, as some of them also tempted, [q] and were destroyed of serpents.

10 Neither [r] murmur ye, as some of them also murmured, and [s] were destroyed of the [t] destroyer.

i Num. xiv. 11, 12. 28—33. xxvi. 64, 65. Deut. i. 34, 35. ii. 15, 16. Ps. lxxviii. 32—34. xc. *title*. 7. 8. xcv. 11. cvi. 26. Heb. iii. 17. Jude 5.

k 1 Ch. x. 6. Zeph. iii. 6, 7. Heb. iv. 11. 2 Pet. ii. 6. Jude 7.

* Gr. *figures*. Rom. v. 14. Heb. ix. 24. 1 Pet. iii. 21.

l Num. xi. 4. 31—34. Ps. lxxviii. 27—31. cvi. 14, 15.

m 14. 20—22. v. 11. vi. 9. viii. 7. Deut. ix. 12. 16—21. Ps. cvi. 19, 20. 1 John v. 21.

n Ex. xxxii. 6—8. 17—19.

o vi. 9. 18. Num. xxv. 1—9. Ps. cvi. 29. Rev. ii. 14.

p Ex. xvii. 2. 7. xxiii. 20, 21. Num. xxi. 5. Deut. vi. 16. Ps. lxxviii. 18. 56. xcv. 9. cvi. 14. Heb. iii. 8—11 x. 28—30.

q Num. xxi. 6.

r Ex. xv. 24. xvi. 2—9. xvii. 3. Num. xiv. 2. 27—30. xvi. 41. Ps. cvi. 25. Phil. ii. 14. Jude 16.

s Num. xiv. 37. xvi. 46—49.

t Ex. xii. 23. 2 Sam. xxiv. 16. 1 Chr. xxi. 15. 2 Chr. xxxii. 21. Acts xii. 23. 2 Thes. i. 7, 8. Heb. xi. 28. Rev. xvi. 1. Matt. xiii. 39—42.

him: yet was he "not well pleased with the most of "them;" (*Note, Num.* xvi. 1—4;) so that they were destroyed in the wilderness in such multitudes, that their dead bodies lay in heaps upon the ground, as after the carnage of some terrible battle. (*Marg. Ref.* i.)—*Our fathers.* (1) The ancestors of the Jewish nation.—*Baptized.* (2) Certainly not by immersion. (*Note, Matt.* xx. 20—23. *Mark* vii. 3, 4. *Luke* xi. 37—40. *Acts* ii. 41. *Heb.* ix. 8—10.)—*The same*, &c. (4) 'In fact, the sacraments of the 'ancients were the same as our's, as they had respect to 'Christ alone.' *Beza.* Some make their sacraments types of our sacraments, that is, *shadows of shadows:* but a sacrament is well defined by our church, to be 'an out-'ward and visible sign of an inward and spiritual grace.'—The apostle evidently intended to warn the Corinthians, not to presume on baptism, or attendance on the Lord's supper, or any external forms, professions, or privileges, as securing to them the favour of God, notwithstanding their sins: and nothing could be better suited to his purpose, than the example of Israel. (*Note, Jude* 5—8.)

Unto Moses. (2) Εις τον Μωσην. i. 13. 15. *Matt.* xxviii. 19.—*The same spiritual drink.* (4) Το αυτο πομα πνευματικον. ... Πομα, *Heb.* ix. 10. Not elsewhere. Ποσις, *John* vi. 55. Πνευματικον, 3. See on *Rom.* vii. 14.—*With many of them God was not well pleased.* (5) Ουκ εν τοις πλειοσιν αυτων ευδοκησεν ὁ Θεος.—"With the most of them God "was not well pleased." Ευδοκησεν. *Matt.* iii. 17. xvii. 5. *Luke* xii. 32. 2 *Cor.* v. 8. xii. 10. See on *Rom.* xv. 27.—*They were overthrown.*] Κατεστρωθησαν. Here only N. T. —*Num.* xiv. 16. *Sept.* Ex κατα, et στρωννυμι, *sterno*, *Matt.* xxi. 8. *Acts* ix. 34.

V. 6—10. The apostle, in applying his subject, next observed, that these events were intended to be instructive examples to the Christian church, or figurative representations of God's dealings with his professed worshippers, in all ages: that, by the fatal consequences of Israel's disobedience and rebellion, others might be deterred from allowing an evil concupiscence after sinful or inexpedient indulgences. (*Marg. Ref.* k, l.—*Notes*, ix. 24—27. *Num.* xi. 4—9. 31—34. *Ps.* lxxviii. 17—31. cvi. 15.) The apostle, therefore, warned the Corinthians to "flee from "idolatry," of which they were in great danger; because they loved the luxurious gratification of their appetites, and the pleasures of a feast, whatever other reasons they assigned for their conduct. (*Marg. Ref.* m, n.—*Notes*, *Ex.* xxxii. 1—6. *Ps.* cvi. 19—23.) Some expositors suppose that the word, rendered "to play," signifies *to commit fornication:* but the Israelites are not, on that occasion, charged with this crime, or any other of the same nature: and a jovial festive religion, without gross and scandalous immorality, is peculiarly congenial to human nature, as circumstanced in this world. (*P. O. Ex.* xxxii. 1—14.) For regard to character and worldly interest, and some remaining feeling in the conscience, restrain very large numbers of unconverted persons from direct licentiousness; especially where the word of God is so far known, as to render those crimes shameful, and uneasy to the conscience, which the gentiles practised without shame or remorse.—In the next verse the apostle directly warns the Corinthians against fornication; to which the inhabitants of Corinth were so addicted, that one Greek word, signifying 'to commit fornication,' is taken from the name of that city; (Χορινθιαζειν, *to follow the custom of Corinth;*) and he adduces the example of Israel, when, by the counsel of Balaam, the daughters of Moab were their tempters, and their fornication was connected with the worship of Baal-peor.—Twenty-three thousand died of the plague, besides one thousand slain by the sword, at the command of Moses. (*Marg. Ref.* o.—*Notes, Num.* xxv.)—He then cautions them against "tempting Christ," by provoking him to jealousy, wearing out his patience, and putting his love and power to the proof, as the Israelites had done in the wilderness, when he was with them as JEHOVAH of Hosts, their Redeemer: (*Marg. Ref.* p, q.—*Notes, Num.* xxi. 4—9:) and from murmuring ungratefully at the Lord's dispensations towards them, the restrictions laid on them, or the spiritual authority exercised over them, as the Israelites had done; and for which they had been cut off by desolating judgments, and the destroying angel, whom the Lord employed against them. (*Marg. Ref.* r—t.—*Notes, Num.* xiii. xiv. xvi. xvii. xx.) These transactions have before been fully considered; and the application of them to the conduct of the Corinthians must be obvious to every attentive reader.—*The people sat down*, &c. (7) From the LXX, which accord to the Hebrew. (*Ex.* xxxii. 6.)—*Tempt Christ*, &c. (9) This language of the apostle fully confirms the point, that all the appearances recorded in the Old Testament, were made by "the only begotten Son, in the form of God," and adored as "JEHOVAH, the God of Israel." (*Notes, Gen.* xlviii. 15, 16. *Ex.* iii. 2. 4. xxiii. 20—23. *Is.* lxiii. 9. *Acts* vii. 37—43. *Heb.* xi. 24—26.)—*The destroyer.*] Many writers suppose that an evil angel is meant by "the "destroyer:" but this is not probable; for holy angels

11 Now all these things happened unto them for [*] ensamples: [x] and they are written for our admonition, [y] upon whom the ends of the world are come.

12 Wherefore [z] let him that thinketh he standeth take heed lest he fall.

13 There [a] hath no temptation taken you but such as is [†] common to man: [b] but God *is* faithful, [c] who will not suffer you to be tempted above that ye are able; but will with the temptation also [d] make a way to escape, that ye may be able to bear *it*.

14 Wherefore [e] my dearly beloved, [f] flee from idolatry.

* Or, *types*. ix. 10. Rom. xv. 4.
y Phil. iv. 5. Heb. x. 25. 37. 1 John ii. 18.
z iv. 6—8. viii. 2. Prov. xvi. 18. Matt. xxvi. 33, 34. 40, 41. Rom. xi. 20. Rev. iii. 17, 18.
a Jer. xii. 5. Matt. xxiv. 21—24. Luke xi. 4. xxii. 31. 46. 2 Cor. xi. 23—28. Eph. vi. 12, 13. Heb. xi. 35—38. xii. 4. Jam. v. 10, 11. 1 Pet. i. 6, 7. v. 8, 9. Rev. ii. 10. iii. 10.
† Or, *moderate*.
b 1. 9. Deut. vii. 9. Ps. xxxvi. 5. lxxxix. 33. Is. xi. 5. xxv. 1. xlix. 7. Lam. iii. 23. Hos. ii. 20. 1 Thes. v. 24. 2 Thes. iii. 3. 2 Tim. ii. 11—13. Heb. vi. 18. x. 23. xi. 11. 1 Pet. iv. 19. 1 John i. 9. Rev. xix. 11.
c Ex. iii. 17. Ps. cxxv. 3. Luke xxii. 32. John x. 28—30. Rom. viii. 28—39. 2 Cor. i. 10. xii. 8—10. 2 Tim. iv. 18. 1 Pet. i. 5. 2 Pet. ii. 9.
d Gen. xix. 20, 21. Ps. cxxiv. 7. Luke xvi. 26. Acts xxvii. 44.
e Rom. xii. 19. 2 Cor. vii. 1. xi. 11. xii. 15. 19. Phil. iv. 1. Philem. 1. 1 Pet. ii. 11.
f 7. 20, 21. 2 Cor. vi. 17. 1 John v. 21. Rev. ii. 14. xiii. 8. xxi. 8. xxii. 15.

are continually represented as employed by the Lord, in executing vengeance on his enemies.

Ensamples. (6) "Types." *Marg.* Τυποι. 11. See on *John* xx. 25. *Rom.* v. 14.—*To the intent we should not lust after.*] Εις το μη ειναι ημας επιθυμητας. Here only N. T.—*Num.* xi. 34. *Sept.* Επιθυμεω, *Matt.* v. 28. *Luke* xxii. 15.—*To play.* (7) Παιζειν. Here only N. T.—*Ex.* xxxii. 6. *Sept.*—*Commit fornication.* (8) Πορνευωμεν. See on vi. 18.—*Of the destroyer.* (10) Υπο τυ ολοθρευτυ. Here only. Ολοθρευω, *Heb.* xi. 28.

V. 11, 12. The apostle further observed, that those things, which seemed so severe in respect of Israel, were merciful in the object; being intended as "examples" to others, warning them to restrain their appetites and passions, and to exercise holy caution and humble fear. (*Note*, 6—10.) Especially they "were written for the admoni-"tion" of Christians, "on whom the completion of the "ages was come;" who had the substance of the ancient shadows, and the accomplishment of all the prophecies; who enjoyed those advantages, which were the end and perfection of the old dispensation; and who lived under the light of the last and most complete revelation, which was to be vouchsafed to the world. (*Marg. Ref.* x, y.—*Notes*, *Rom.* x. 1—4. xv. 4—7. *Heb.* xi. 39, 40. 1 *John* ii. 18, 19.) For, in proportion to their knowledge, privileges, and encouragements, so ought their holy obedience to be: their guilt would otherwise be more aggravated than under the darker dispensation of the law, and would be punished with more terrible judgments. It therefore was proper, that every man, who supposed himself to stand secure in the favour of God, and strong in the faith of the gospel, without being troubled by weak and superstitious scruples, should "take heed that he did not fall" away from his self-confident profession, and at last lie under the righteous condemnation of God, having only "the "form of godliness:" or lest he should, (like Peter, when through self-confidence he neglected to watch and pray,) fall into grievous sin, and thus wound his conscience, expose himself to severe rebukes, disgrace his profession, and injure or ruin the souls of others. (*Marg. Ref.* z.—*Notes*, viii. 1—3. *Prov.* xi. 2. *Matt.* xxvi. 30—35. 69—75. *Rom.* xi. 16—21.)

Admonition. (11) Νουθεσιαν. *Eph.* vi. 4. *Tit.* iii. 10. Νουθετεω, iv. 14. *Acts* xx. 31. *Rom.* xv. 14.—*The ends of the world.*] Τα τελη των αιωνων. *Heb.* ix. 26.—*That thinketh.* (12) Ὁ δοκων. See on vii. 40.

V. 13. The Corinthians would be the more inexcusable, should they, through self-confidence and unwatchfulness, fall into sin: because "no temptation had befallen "them," but such as men in general must meet with, from their own hearts, the suggestions of Satan, and the allurements of the world. (*Marg. Ref.* a—*Note, Jam.* i. 13—15.) For they had not been tempted, by severe persecutions, to deny Christ, or conform to the established idolatry, as many had been and would be. The apostle, however, did not mean to discourage the humble and fearful, by thus mentioning far sharper trials than those which they had met with: for, if indeed they truly believed, the faithfulness of God to his promise and covenant would secure them from being finally overcome by any temptation. (*Marg. Ref.* b, c.—*Notes*, i. 4—9. 1 *Thes.* v. 23—28. 2 *Tim.* ii. 8—13.) He would so direct and over-rule every event, and so restrain the malice of tempters and persecutors, as well as communicate strength proportioned to their trials; that they should never be "tempted above "what they were able:" but, in one way or other, he would, in his providence or by his grace, make a way for them to escape, that they should be enabled to bear the trial, and come forth out of it unhurt, however sharp or durable it might be. This cannot mean, that all believers should be rendered victorious over every particular temptation; because in that case they must all be kept from actual sin, which is contrary to fact and scripture: yet it must imply, that no concurrence of circumstances should ever cast them into such temptation, as would render the commission of sin absolutely unavoidable; and that nothing should ever occasion their final apostasy and condemnation. (*Notes, John* x. 26—31. *Rom.* viii. 32—39.) —The word rendered, "a way to escape," is suited to lead the reader's thoughts to the case of a poor shipwrecked mariner, who has indeed escaped to dry land; but the winds roar, the billows rage, the tide flows, the cliffs overhang; and death, inevitable death, seems still to pursue him:—when at length he discovers an opening, or gate, such as are common in some places, where the cliff is high and steep; and thus a most welcome outlet, or "way of escape," is unexpectedly afforded him. The experience of Christians, who have been peculiarly tried and tempted, till ready to give up hope; and yet have at length been rescued, and filled with admiring gratitude, will shew the peculiar propriety of the illustration.

Common to man.] "Moderate." *Marg.* Ανθρωπινος. ii. 4. 13. iv. 3. See on *Rom.* vi. 19.—*A way to escape.*] Την εκβασιν. *Heb.* xiii. 7. Not elsewhere. Ab εκβαινω, *exeo, evado.* 'A metaphor, taken from them, who, being 'surrounded by thieves, are in danger on every side.' *Pareus in Leigh.*—*To bear it.*] Υπενεγκειν. 2 *Tim.* iii. 11. 1 *Pet.* ii. 19. Not elsewhere N. T.—*Ps.* lv. 12. *Sept.*

V. 14—17. The examples and warnings which had been given sufficiently proved, that Christians ought to flee to the greatest distance from all approaches to idolatry, and occasions of it: for if so small a temptation as a feast

15 I speak [g] as to wise men; judge ye what I say.

16 The [h] cup of blessing which we bless, is it not [i] the communion of the blood of Christ? [k] The bread which we break, is it not the communion of the body of Christ?

17 For [l] we *being* many are one bread, *and* one body: for we are all partakers of [m] that one bread.

18 Behold [n] Israel after the flesh: [o] are not they which eat of the sacrifices partakers of the altar?

19 What say I then? [p] that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles [q] sacrifice they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye [r] cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do [s] we provoke the Lord to jealousy? [t] are we stronger than he?

g iv. 10. vi. 5. viii. 1. xi. 13. xiv. 20. Job xxxiv. 2, 3. 1 Thes. v. 21.
h 21. xi. 25—29. Matt. xxvi. 26—28. Mark xiv. 22—25. Luke xxii. 19, 20.
i 20. i. 9. xii. 13. John vi. 53—58. Heb. iii. 14. 1 John i. 3, 7.
k Acts ii. 42. 46. xx. 7. 11.
l xii. 12. 27. Rom. xii. 5. Gal. iii. 28—28. Eph. i. 22, 23. ii. 15, 16. iii. 6. iv. 12, 13. 25. Col. ii. 19. iii. 11. 15.
m 3, 4. 21. xi. 26—28.
n Rom. iv. 1. 12. x. 3—8. 2 Cor. xi. 18. 22. Eph. ii. 11, 12. Phil. iii. 3—5. 17. 1 Sam. ii. 13—16. ix. 12, 13.
o ix. 13. Lev. iii. 3—5. 11. vii. 11—
p i. 28. iii. 7 viii. 4. xiii. 2. Deut. xxxii. 21. Is. xl. 17. xli. 29. 2 Cor. xii. 11.
q Lev. xvii. 7 Deut. xxxii. 16, 17. 2 Chr. xi. 15. Ps. cvi. 38, 39. 2 Cor. iv. 4. Rev. ix. 20.
r 16. viii. 10. Deut. xxxii. 37, 38. 1 Kings xvii. 21. Matt. vi. 24. 2 Cor. vi. 16, 17.
s Ex. xx. 5. xxxiv. 14. Deut. iv. 24. vi. 15. xxxii. 16. 21. Josh. xxiv. 19. Ps. lxxviii. 58. Zeph. i. 18.
t Job ix. 4. xl. 9—14. Ex. xxii. 14. Heb. x. 31.

was more than they could resist; how could they hope to withstand in the evil day of fiery persecution? (*Marg. Ref.* e, f.—*Notes*, viii. 7—13. *Jer.* xii. 5, 6.) The Christians at Corinth valued themselves on their superior knowledge and wisdom; and the apostle would speak to them "as to wise men," and call on them, impartially and discreetly, to judge of what he had further to say, against their feasting in the idol-temples. (*Marg. Ref.* g.—*Note*, iv. 8.) Would they not allow, that the cup of wine, which was used in the Lord's supper, to represent spiritual blessings, and as an act of praise and thanksgiving to God, after it had been blessed, and set apart by prayer for that purpose, was a token and pledge of their "communion of "the blood of Christ," as the atonement for sin, and of their being made joint partakers of it? And was not the bread which they broke, a token of their participating of his body? Did not a man's joining in that sacred institution, imply a profession of faith in Christ crucified, and of adoring gratitude to him for this salvation? Certainly every one would put this construction on it: and if a man really intended in his heart, what he thus professed, he would actually be partaker of the Saviour's blood shed, and body broken, for the sins of the world. (*Marg. Ref.* h—k.—*Notes*, xi. 23—28. *Matt.* xxvi. 26—28.) For all Christians, by this sacrament, and the faith sincerely professed in it, and the grace implied, were united, as the grains of wheat in one loaf of bread, or as the members in the human body; seeing they were all one with Christ, and had fellowship with him, and with one another, by partaking of the same bread, as a token of their feeding by faith on the same spiritual nourishment for their souls. (*Marg. Ref.* l, m.)—In like manner, to join with idolaters, in their feasts at the temples of their idols, must be understood, as a professed act of communion and participation with the idol and its worshippers: and if this were not intended, it was a sort of hypocritical profession.—'The apostle calls it "the cup of blessing," because when 'we have it in our hand, we praise and bless, with admi-'ration of his ineffable gift, him who shed his blood for 'us; and not only shed his blood, but has made us all 'partakers of it.' *Ambrose.*—'These words, "the bread '"which we break," the "*loaf*, or *bread*, is one," and we 'all partake of one loaf, and therefore are one body, 'shew how grossly the church of Rome has varied from 'Christ's institution, in distributing to the communicants, 'severally, an unbroken wafer; so that they are neithe. 'partakers of *one loaf*, or bread, or of "bread broken."' *Whitby.* (*Note*, xii. 12—14.)

To wise men. (15) Φρονιμοις. iv. 10. See on *Matt.* xxv. 2.—*The communion.* (16) Κοινωνια. See on *Rom.* xv. 26.—*Are partakers.* (17) Μετεχομεν. 21. 30. ix. 10. 12. *Heb.* ii. 14. v. 13. vii. 13. Μετοχος, *Luke* v. 7.

V. 18—22. The subject might be illustrated by the case of "Israel after the flesh," the whole nation, and not merely the company of true believers in Israel. (*Note*, *Gal.* vi. 15, 16.) Those who feasted in the courts of the temple, upon the flesh of the sacrifices and peace-offerings, of which part had been burned upon the altar, were understood to have fellowship with JEHOVAH and his worshippers, and expected to partake of the benefits arising from such sacrifices: and was not the meaning similar, when any one feasted with idolaters in the idol-temples, upon the sacrifices? had not he also communion with the idol and its votaries? (*Marg. Ref.* n, o.) Would any persons then suppose the apostle to mean, that an idol was a real being to whom worship was rendered? or that these sacrifices differed *materially* from other food? (*Marg. Ref.* p.—*Note*, viii. 4—6.) Thus he knew that some would speculate, to excuse their self-indulgence. But, though the deities, to which they sacrificed, were nonentities, and all the account of their origin and exploits were mere fables, or in a great degree fabulous, being distorted histories of deceased eminent men; yet he must inform them, that their sacrifices were actually presented to devils, fallen angels, malignant demons; and that these ambitious rivals of God were gratified by them, in proportion as God was dishonoured and provoked. Perhaps some might suppose, that the *name* was not essential, and that God was worshipped in these rites, though under another title; (as modern speculators have asserted, that JEHOVAH, or Jupiter, are virtually the same; and that the supreme Being is worshipped with equal acceptance, 'in every age and 'every clime;') but the apostle assured them, that these sacrifices were not presented to God, but to the determined enemies of God and man: and he would, on no account, have his beloved fellow Christians join themselves with demons and their worshippers. (*Marg. Ref.* q, r.) Indeed, they could not render the ordinances of Christ consistent with these abominable rites: and if they attempted it, they would provoke the Lord to jealousy, by this familiarity

u See on vi. 12. viii. 9. Rom. xiv. 15. 20.
x viii. 1. xiv. 3—5. 12. 17. 26. Rom. xiv. 19. xv. 2. 2 Cor. xii. 19. Eph. iv. 29. 1 Thes. v. 11. 1 Tim. i. 4.
y 34. ix. 19—23. xiii. 5. Phil. ii. 4, 5.
z Rom. xiv. 14. 1 Tim. iv. 4. Tit. i. 15.
a 27—29. viii. 7. Rom. xiii. 5.
b 28. Ex. xix. 5. Deut. x. 14. Job xli. 11. Ps. xxiv. 1. l. 12. 1 Tim. vi. 17.
c v. 9—11. Luke v. 29, 30. xv. 23. xix. 7.

23 All [u] things are lawful for me, but all things are not expedient: all [x] things are lawful for me, but all things edify not.

24 Let no man [y] seek his own, but every man another's *wealth*.

25 Whatsoever is [z] sold in the shambles, *that* eat, asking no question [a] for conscience' sake:

26 For [b] the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not [c] bid you *to a feast*, and ye be disposed to go; [d] whatsoever is set before you, eat, asking no question [e] for conscience' sake.

d Luke x. 7.
e 25. 2 Cor. i. 18. iv. 2. v. 11.

28 But if any man say unto you, This is offered in sacrifice unto idols, [f] eat not for his sake that shewed it, and for conscience' sake; [g] for the earth *is* the Lord's, and the fulness thereof:

f See on viii. 10—13. Rom. xiv. 15.
g See on 26.—Ex. ix. 29. Ps. cxv. 16. Jer. xxvii. 5, 6. Matt. vi. 31, 32.

29 Conscience, I say, [h] not thine own, but of the other; for [i] why is my liberty judged of another *man's* conscience?

h 32. viii. 9—13. Rom. xiv. 15—21.
i Rom. xiv. 16. 2 Cor. viii. 21. 1 Thes. v. 22.

30 For, if I by [*] grace be a partaker,

* Or, thanksgiving.

with his detested rivals; as if they were "stronger than "he," and could defend themselves against his judgments: even as a woman, though not guilty of gross adultery, must excite the suspicion and indignation of her husband, if she associated familiarly with the man, of whom he entertained a peculiar jealousy. (*Marg. Ref.* s, t.—*Note*, *Ex.* xx. 5.)—The apostle joined himself in these enquiries, to shew how greatly he abhorred such a conduct, and how he should dread the consequences of being seduced into it. 'Dare you then, being espoused to Christ, provoke 'the Lord to jealousy by idolatry, which is spiritual whore-'dom? "Are you stronger than he," and able to resist 'him, when he shall let loose his fury against you?' *Locke.* —*Devils.* (20, 21) *Notes*, *Lev.* xvii. 1—7, v. 7. *Deut.* xxxii. 17. 1 *Tim.* iv. 1—5.—Some writers contend, that this simply means intermediate beings, superior to man, but inferior to God. But are holy angels here included? Certainly not. Then fallen angels, or wicked spirits, must exclusively be intended: and the worship of the idolaters, though not rendered to "the devil," in the exact scriptural meaning of the word, which distinguishes between "the devil, and his angels," (*Matt.* xxv. 41,) was rendered to evil spirits, not perhaps by express intention, (though the character and conduct ascribed to the objects of the pagan worship, renders even this doubtful,) yet eventually: evil spirits were substituted in the place of God, and received the glory due to him.—The scripture knows nothing of *demons*, in a good sense; whatever heathen writers did, or learned modern divines now do. (*Notes*, *Acts* xvii. 18—25.)

Partakers. (18) Κοινωνοι. 20. See on *Luke* v. 10.—*Sacrifice.* (20) Θυει. See on v. 7.—*To devils.*] Δαιμονιοις. 21. *John* vii. 20. x. 21. *Acts* xvii. 18. 1 *Tim.* iv. 1. *Jam.* ii. 19. *Rev.* ix. 20.—*Deut.* xxxii. 17. *Ps.* xcvi. 5. *Sept.* —*Do we provoke ... to jealousy.* (22) Παραζηλωμεν. See on *Rom.* x. 19.

V. 23—28. (*Notes*, vi. 12—17. viii. 7—13.) Feasting in the idol-temples having been proved to be direct idolatry; the apostle next proceeded to shew, that some limitations must be assigned to their liberty, and expediency and mutual edification consulted, in the use even of lawful things. He exhorted his brethren at Corinth therefore not to seek their own indulgence or satisfaction, exclusively or principally; but to study the spiritual welfare and advantage of their brethren and neighbours, whom they ought "to love as themselves;" and for whose greater good they ought to give up every inferior interest or gratification. (*Marg. Ref.* x, y.) They might, however, be allowed to eat without scruple what they bought in the publick market; without asking any questions, whether it had been offered to an idol or not: lest they should receive an answer, which might perplex or wound the consciences of their brethren, if their own were out of danger: for, as "the earth and its fulness" belonged to the Lord, they might partake of his bounty without hesitation, provided they knew no reason to the contrary. (*Marg Ref.* z—b. g.—*Note*, *Ps.* xxiv. 1, 2.) In like manner, if an unbelieving friend or relation invited any of them to his house, and they were disposed to go; (which in many cases would be "lawful," and in some even "expedient;") let them eat of the provisions set before them without asking any questions. But if one informed them, that this or the other dish was part of an idol-sacrifice, let them refrain from eating of it: because it would be proper thus to protest against idolatry, and to shew their judgment of it, for the benefit especially of him who told them, whether he were a Christian or an unbeliever; and that they might not wound the conscience of any man. And, as "the earth and its fulness were the "Lord's;" they could not need such defiled food, but might be supplied with other meat, though they abstained from this. (*Marg. Ref.* c—f.)—Some versions and manuscripts omit the concluding clause: but there appears to me a peculiar beauty in the repetition, and it is entirely in the apostle's manner.—*All things are lawful*, &c. (23) 'Ter-'tullian, speaking of women's apparel, says, 'How much '"more easily will she fear things unlawful, who is cau-'"tious and scrupulous in things lawful!' Thus Cle-'ment also, 'They who do whatever is lawful, will soon '"glide into that which is unlawful."' *Beza.*—*Bid you*, &c. (27) The words "to a feast," are here needlessly and improperly added. The invitation of a relation or friend, who had not embraced the gospel, does not imply the idea of "*a feast*," but merely a social meeting and meal.—*The earth*, &c. (26. 28) From the LXX, who well translate the Hebrew. (*Ps.* xxiv. 1.)

In the shambles. (25) Εν μακελλῳ. Here only. Latin. A *mactando.*—*Asking no question.* (27) Μηδεν ανακρινοντες. See on ii. 14.—*For conscience' sake.*] Δια την συνειδησιν. 28, 29. See on *Rom.* xiii. 5.—*For his sake that shewed it.* (28) Δι' εκεινον τον μηνυσαντα. *Luke* xx. 37. *John* xi. 57. *Acts* xxiii. 30. Not elsewhere.

V. 29—33. The apostle observed, perhaps with reference to the self-confidence of some at Corinth, that he did

k Rom. xiv. 6. 1 Tim. iv. 3, 4. vii. 34. Deut. xii. 7. 12. 18. Neh. viii. 10—18. Zech. vii. 5, 6. Luke xi. 41. Col. iii. 17. 23. 1 Pet. iv. 11.

why am I evil spoken of for that [k] for which I give thanks?

31 Whether therefore ' ye eat, or drink, or whatsoever ye do, do all to the glory of God.

m 33. viii. 13. Rom. xiv. 13. 2 Cor. vi. 3. Phil. i. 10.

32 Give [m] none offence, neither to the Jews, nor to the * Gentiles, nor to [n] the church of God:

* Gr, Greeks.

n xi. 22. Acts xx. 28. 1 Tim. iii. 5. 15.

33 Even [o] as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

o 24. See on ix. 19—23. — Rom. xv. 2, 3. 2 Cor. xi. 28, 29. xii. 19.

not so much mean that they ought to abstain for the sake of their own consciences, for he supposed them able to discard all scruples of this kind; but for the sake of other men's consciences, especially those of their weaker brethren. (*Note*, viii. 7—13.) Yet they would enquire, why their liberty was to be thus judged and restrained, out of regard to other men's consciences; or why they were to be blamed and slandered, in eating those things, for which they gave thanks, and which they received in a thankful and believing frame of mind. (*Marg. Ref.* h—k.—*Notes*, *Rom.* xiv. 2—6. 1 *Tim.* iv. 1—5.) Thus we may explain the passage, as the objection of the Corinthians to the apostle's directions: but it may be understood as his enquiry: Why should they so incautiously use their liberty, as to give cause for its being condemned, in the consciences of other men? Or why should they so use those good gifts of God, which they received with thanksgiving, as to give cause for slander or offence? (*Note*, *Rom.* xiv. 13—18.) He therefore concluded this subject, by admonishing them, "whether they ate or drank," in any place or company, or "whatever they did," to do it all with an habitual aim at the glory of God; by considering his precepts, and the propriety, expediency, appearance, and tendency, of their actions, and the construction which others would put upon them; and by acting with prudence, temperance, thankfulness, consistency, and charity in every thing. (*Marg. Ref.* l.—*Notes*, *Luke* xi. 41. *Col.* iii. 16, 17. 22—25.) Thus the whole tenour of their conduct would shew the excellency of the gospel, and conduce to win over others to it; by which the name and perfections of God would be the more extensively known, adored, and glorified. This great end they ought habitually to have in view; whatever interfered with it ought to be avoided; and every interest, pursuit, and indulgence should be rendered subordinate, or even, if possible, subservient to it. They would then be careful not to give needless offence to any man; to throw no stumbling-block in the way, either of Jews or Gentiles; and not to give occasion of sin to the church, or any believer; but to imitate the apostle as he imitated Christ, (*Note*, xi. 1,) and according to what he had shewn them of his principles and conduct. (*Notes*, ix. 19—27.) For he had endeavoured to please men of all descriptions, and in all things, as far as consisted with faithfulness; in nothing consulting his own emolument or satisfaction, but "the good of many, in "order to their salvation." (*Marg.* and *Marg. Ref.* m—o. —*Note*, *Rom.* xv. 1—3.)—*Neither to the Jews.* (32) 'The Jew will be apt hence to conclude, that Christianity renders you enemies to the law and the prophets; the 'Gentiles, that your professed abhorrence of idols is not 'real, and that the practice in which you comply with 'them is not sinful: and the weak Christian will be 'tempted by your example, to eat these things "with '"conscience of the idol," (viii. 7,) or to fly off from 'the Christian faith.' *Whitby.*

By grace. (30) "By thanksgiving." *Marg.* Χαριτι.—*Giving none offence.* (32) Απροσκοποι γινεσθε. *Phil.* i. 10. *Gr.* See on *Acts* xxiv. 16.

PRACTICAL OBSERVATIONS.

V. 1—5.

The mistakes and sins of professed Christians, commonly originate from ignorance of the scriptures, or from a partial attention to them. If this ignorance, either total or partial, were not common, men could not suppose, that forms, ordinances, or assent to doctrines, would procure them a licence to indulge evil passions, or impunity in the allowed practice of sin.—Men may seem to be converted; they may give a specious account of convictions, terrors, and comforts in regular succession, and make a credible profession of faith; they may be admitted members of the visible church, where the strictest discipline is exercised, and statedly hear the most faithful instruction; they may be greatly distinguished by external privileges and gifts; they may be baptized *in any form*, and receive the "spiritual "meat" and "drink" of the Lord's supper, in the purest societies: and yet, not 'feeding on Christ himself in their 'hearts by faith, with thanksgiving,' God will not be well pleased with them, but they will die short of Canaan, and perish with the multitude of the ungodly. (*Notes*, *Heb.* iii. 14—19. iv. 1, 2.)—So vain are all, even the most scriptural outward signs, or sacramental pledges of salvation, without that "inward and spiritual grace," which is signified by them!

V. 6—13.

The examples, recorded in the word of God "for *our* "admonition," who in these latter ages of the world enjoy the full benefit of all preceding revelations, should warn us to repress every evil lusting; to avoid a festive, sensual religion, which gratifies the eye, the ear, the taste; and which connects with "sitting down to eat and drink, and "rising up to play:" to keep at a distance from every forbidden indulgence: not to "tempt Christ," by running ourselves into those dangers in which many have perished; and to avoid all "murmurings and disputings," by which the enemy of souls has made immense havock in the church. Above all, we should beware of "a haughty "spirit, which goes before a fall;" and "while we think "we stand," we should trust in God to preserve us from deceiving ourselves, and from falling by temptation; using every means of security against evils so fatal and lamentable. In these quiet times, we have "no temptation" to resist, "but such as is common to man:" and if we cannot now stand our ground against the world, the flesh, and the devil, what should we do in the fiery trial of per-

CHAP. XI.

The apostle exhorts the Corinthians to imitate him, as he imitated Christ, 1. He praises them for observing his injunctions, 2. He gives directions concerning men and women prophesying, 3—16. He blames them for abuses in their religious assemblies; especially for their divisions, 17—19; and their profanation of the Lord's supper, 20—22; reminding them of the first institution of it; and shewing the danger, and the painful effects, arising from the partaking of it unworthily, 23—34.

BE [a]ye followers of me, [b]even as I also *am* of Christ.

[a] iv. 16. x. 33. Phil. iii. 17. 1 Thes. i. 6. 2 Thes. iii. 9. Heb. vi. 12.
[b] Rom. xv. 2, 3. Eph. v. 1, 2. Phil. ii. 4, 5.

secution? If not prepared to give up a trifling interest, or worthless indulgence, for Christ's sake; how should we yield our bodies to the flames in his cause?—Whether the world smiles or frowns, it is a dangerous enemy: but if we are believers, we shall be enabled to overcome it, with all its terrors and fascinations: (*Notes, John* xvi. 31—33. 1 *John* ii. 15—17. v. 4, 5:) nor will our faithful God, who "keepeth his covenant and mercy to them that fear him, "suffer us to be tempted above what we are able." We may often be alarmed, harassed, baffled, and even cast down; but we shall rise again superior to our foes: for "with every temptation he will make a way for us to escape, "that we may be able to bear it." Yet "his fear put "into our hearts" will be one great means of our safety; and the greater our humble jealousy is concerning ourselves, the more we shall escape such falls, as, when not fatal, are productive of most painful and mischievous consequences to ourselves and others.

V. 14—22.

In all cases, we should "flee from temptation," and every occasion of sin; and not foolishly or ostentatiously parley with it.—If we would be deemed wise and prudent, let us shew our wisdom by a circumspect conduct, and not by curious speculations.—Our union and communion with Christ and his people, by partaking of his ordinances, should engage us to avoid all "fellowship with the un-"fruitful works of darkness," and all conformity to the vanities of the world. When we receive the outward signs of the body and blood of Christ; we should seriously enquire into the *sincerity* of this profession of faith in him and his atonement; and of our desire to live devoted to his service, and united to his people, as "one bread, and "one body," with him and them. For "the world lieth "in the wicked one:" ungodly men are the servants of the devil, and false religion is his worship, however ingeniously numbers may varnish over or deny this awful truth: we cannot unite the service of God with that of devils; or have "fellowship with Christ," and with those enemies, whose "works he was manifested to destroy:" (*Notes, 2 Cor.* vi. 14—18. 1 *John* iii. 7—10, *v.* 8:) and they, who aim at such a coalition, are commonly hypocrites in their religion, and only sincere in their idolatrous worship of mammon. If Christians will venture into those places, and join in those sacrifices, to "the lust of the flesh, the "lust of the eye, and the pride of life;" (*Note,* 1 *John* ii. 15—17;) which are of no ill repute even in this favoured land, they will certainly "provoke the Lord to "jealousy:" and, seeing they cannot endure his omnipotent indignation, why should they foolishly act as if they were "stronger than he?" and what must eventually be the consequence? (*Note, Job* xl. 9—14.)

V. 23—33.

Let us not be amused and imposed on with "vain words," about the innocence of this or the other worldly pleasure: these apologies are seldom grounded in truth: but if they were, Are such indulgences "expedient?" Do they tend to edification? Do they consist with charity? Might not the time and money be better employed? Does not the example grieve or mislead others? Let us not then be so selfish, as to seek our own needless indulgence, in preference to the important good of our neighbours.—While we trust in the Lord for our temporal provision, and thankfully receive it as his gift; let us be careful to use our liberty, or plenty, in such a manner, that we may "avoid "the appearance of evil," of excess or selfishness, and of whatever may occasion censure or suspicion; and, that piety, charity, temperance, and prudence, may so regulate even our feasts and meals, and every part of our conduct, that "whether we eat or drink, or whatever we do, we may "do all to the glory of God." Connected with this great end, we should be careful to give no needless "offence," or occasion any prejudice, in the minds of unbelievers of any description; and not to cause any discord in the church, or disquietude to the consciences even of weak believers: but we should endeavour in all things "to please others" rather than ourselves, as far as it consists with our duty, or can conduce to their profit and salvation; (*Note, 2 Cor.* vi. 3—10. *P. O.* 1—10;) and yet to displease any man, or body of men, when the will and glory of God are evidently concerned. And let us remember, that he, who gives us these admonitions, and calls us to follow him as he followed Christ, was the writer of those scriptures, which most fully declare the doctrines of free grace, and of God's eternal purposes of special love to his chosen people; which therefore must consist with these practical instructions, though many are unable to perceive that consistency.

NOTES.

CHAP. XI. V. 1. This verse is most evidently connected with the conclusion of the preceding chapter: it referred to what the apostle had written concerning his own conduct, in the ninth chapter, and it concludes the subject which began in the eighth. (*Notes,* viii. 7—13. ix. 13—27. x. 29—33.)—He called on the Corinthians to become "imitators of him, even as he imitated Christ," especially in the charitable and cautious use of their Christian liberty: (*Note, Rom.* xv. 1—3:) and he thus hinted, that they had in this respect followed others, who had acted contrary to the will and the example of Christ. (*Marg. Ref.—Notes,* iv. 14—17. *Phil.* ii. 1—8. iii. 17—19. iv. 8, 9. 1 *Thes.* i. 6—8.)—*Followers.*] Μιμηται. See on iv. 16.

2 Now [c] I praise you, brethren, [d] that ye remember me in all things, [e] and keep the [*] ordinances, as I delivered *them* to you.

3 But I would have you know, that [f] the Head of every man is Christ; [g] and the head of the woman *is* the man; [h] and the Head of Christ *is* God.

4 Every man praying [i] or prophesying, [k] having *his* head covered, dishonoureth his Head.

5 But every woman that prayeth [i] or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were [m] shaven.

6 For if the woman be not covered, let her also be shorn: [n] but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as [o] he is the image and glory of God: [p] but the woman is the glory of the man.

8 For [q] the man is not of the woman; but the woman of the man.

9 Neither was [r] the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have [t] power on *her* head, [u] because of the angels.

11 Nevertheless, [v] neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; [w] but all things of God.

13 [x] Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that [y] if a man have long hair [z] it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a [‡] covering.

c 17. 22. Prov. xxxi. 28—31.
d Iv. 17. xv. 2.
e vii. 17. 1 Thes. iv. 1, 2. 2 Thes. ii. 15.
* Or, *traditions.*
f Eph. i. 22, 23. iv. 15. v. 23. Phil. ii. 10, 11. Col. i. 18. ii. 10. 19.
g Gen. iii. 16 Eph. v. 22. 24. Col. iii. 18. 1 Tim. ii. 11, 12. 1 Pet. iii. 1. 5, 6.
h iii. 23. xv. 27, 28. Is. xlix. 3—6. liii. 13. lv. 4. lxi. 1—4. Matt. xxviii. 18. John iii. 34—36. v. 20—30 xiv. 28. xvii. 2—5. Eph. i. 20—22. Phil. ii. 7—11.
i xii. 10. 28. xiv. 1, &c.
k 14. 2 Sam. xv. 30. xix. 4.
l Luke ii. 36. Acts ii. 17. xxi. 9.
m Deut. xxi. 12.
n Num. v. 18.
o Gen. i. 26, 27. v. 1. ix. 6. Ps. viii. 6. Jam. iii. 9.
p 3. Gen. iii. 16.
q Gen. ii. 21, 22. 1 Tim. ii. 13.
r Gen. ii. 18. 20, 24.
† That is, *a covering in sign that she is under the power of her husband.* Gen. xx. 16. xxiv. 65.
s Ec. v. 6. Matt. xviii. 10. Heb. i. 14.
t vii. 10—14. xii. 12—22. Gal. iii. 28.
u viii. 6. Prov. xvi 4. Rom. xi. 36. Heb. i. 2, 3.
x x. 15. Luke xii. 57. John vii. 24.
y 2 Sam. xiv 26.
z xiv. 35.
‡ Or, *veil.*

V. 2—16. The apostle here entered on another subject: and began to discuss several particulars respecting the publick assemblies of the Christians at Corinth; which, with some digressions, he continued to the end of the fourteenth chapter. As he was about to reprove various instances, in which they had been greatly reprehensible; he thought it adviseable to begin by a general commendation of their conduct, in remembering him and observing his injunctions; though this admitted of some exceptions, or some misconstructions had taken place. (*Marg. Ref.* c—e.) In the abundance of spiritual gifts bestowed on them, several women had been endued with the Spirit of prophecy, which enabled them, by immediate inspiration, to offer prayers for the congregation, or to give instructions, or even to predict future events: for it is not at all reasonable to suppose, that a woman could be said to "prophesy," merely by being present when another prophesied. (*Notes, Ex.* xv. 20, 21. *Judg.* iv. 4. v. 1. 1 *Sam.* ii. 1—10. 2 *Kings* xxii. 14. *Luke* ii. 36—38. *Acts* ii. 14—21. xxi. 7—14, *vv.* 8, 9.) This seems to have been the only case, in which women were allowed to speak in publick, and in this respect some abuses had crept in. (*Notes,* xiv. 34, 35. 1 *Tim.* ii. 11—14.)—In order to understand what was becoming, in this exempt case; the apostle would have them to understand, that Christ was the immediate "Head," or Ruler of every man, whose honour was concerned in his conduct: and that the man was the immediate "head" and ruler of the woman, to whose authority God had subjected her, and who would therefore be disgraced by any impropriety in her behaviour: and that Christ, as Mediator, was subject to God, as his Head and Principal; to whose glory the whole of his administration, in his mediatorial government, was referred. (*Marg. Ref.* f—h.—*Note, Phil.* ii. 9—11.) As therefore Christ did the will and sought the honour of God; so the Christian should avow his subjection to Christ, doing his will and seeking his glory; and the woman should acknowledge her subjection to the man, and, in all things lawful, do what was pleasing and honourable to him. According to the custom of those days, "a veil" on the head was the token of subjection, and respect to superiors: if a man therefore should pray or prophesy with such a covering, he would dishonour "Christ his Head;" by acting out of character, and appearing as if he was placed in subjection to the woman, instead of in authority over her. On the other hand, it would be inconsistent with modesty, and her state of subjection, for a woman to lay aside her veil on such occasions: for thus she would seem to forget her place, and to affect authority; which would dishonour the man, whom God had appointed to be as "a head" over her. Nay, this would be so great an impropriety, that it would be of a similar meaning with the "shaving" of her head; which was a disgraceful punishment, that was sometimes inflicted on women of bad character.—If then the women persisted in exercising their gifts "uncovered, let them be shorn or "shaven:" but if they counted this shameful, let them wear their veils.—Some think that these prophetesses had their hair dishevelled, after the manner of the Pythian priestesses of Apollo; and if this was so, it would be an additional reason for the apostle thus strenuously to oppose them.—The man indeed, being "the image and glory of "God," and appointed as his representative in ruling over this lower world, ought not to be veiled on these occasions. (*Marg. Ref.* o.—*Note, Gen.* i. 26, 27.) But the woman reflecting, as it were, the glory of the man, being formed his counterpart, and the most honourable subject of his delegated authority, ought to avow her willing subjection by wearing the veil. For the woman was not originally created separately, but taken out of the man; as a part of him, yet inferior to him: neither was the man

16 But if any man [a] seem to be contentious, we have no [b] such custom, neither [c] the churches of God.

17 ¶ Now in this that I declare *unto you*, [d] I praise *you* not, [e] that ye come together, not for the better, but for the worse.

18 For first of all, when ye come together in the church, [f] I hear that there be [*] divisions among you; and I partly believe it.

19 For [g] there must be also [†] heresies among you, that they [h] which are approved may be made manifest among you.

20 When ye come together therefore into one place, [‡] *this* is not to eat the Lord's supper.

21 For [i] in eating, every one taketh before *other* his own supper; [k] and one is hungry, and another is drunken.

22 What! [l] have ye not houses to eat and to drink in? [m] or despise ye the church of God, and shame them [§] that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

a 1 Tim. vi. 3.
b Acts xxi. 21, 24.
c vii. 17. xiv. 33, 34. xvi. 1. 1 Thes. ii. 14.
d 2. 22. Lev. xix. 17. Prov. xxvii. 5. Rom. xiii. 3. 1 Pet. ii. 14.
e 20. 34. xiv. 23, 26. Is. i. 13, 14. lviii. 1—4. Jer. vii. 9, 10. Heb. x. 25.
f i. 10—12. v. 1. vi. 1.
* Or, *schisms*. See on i. 10. iii. 3.
g Matt. xviii. 7. Luke xvii. 1. Acts xx. 30. 1 Tim. iv. 1, 2. 2 Pet. ii. 1, 2.
† Or, *sects*. Acts v. 17. xv. 5. xxiv. 5. 14. xxvi. 5. xxviii. 22. Gal. v. 20. Tit. iii. 10. *Gr.* *Gr.*—1 John ii. 19.
‡ Or, *ye cannot eat*.
i 23—25. x. 16—18.
k 2 Pet. ii. 13 Jude 12.
l 34.
m x. 32. xv. 9. Acts xx. 28. 1 Tim. iii. 5. 15.
§ Or, *that are poor*. Prov. xvii. 5. Jam. ii. 5, 6.
h Deut. xiii. 3. Luke ii. 35. 2 Cor. xiii. 5—7.

created for the woman's advantage, but the woman for that of the man. (*Notes, Gen.* ii. 18—25.) On this account therefore, the woman ought to be covered with her veil, even when praying or prophesying, as an emblem of her being under the authority of the man.—Many conjectures have been formed concerning the meaning of the following expression, "because of the angels:" but, probably, the apostle referred to the presence of holy angels, who had witnessed the creation of man as spectators, or were even in some respects joint worshippers with believers, in their publick assemblies; which therefore ought to be regulated with the most exact propriety, that these heavenly worshippers might not witness any thing unbecoming so holy an occasion. (*Marg. Ref.* s.—*Note, Job* xxxviii. 4—7.)—But, though the woman had been created for the man, and subjected to him; yet no difference was made between them in respect of acceptance in Christ, as they were called together to have fellowship with him. Nor ought the authority of the man to be exercised harshly, but in tenderness and love; seeing that, as the woman was originally "from the man," so the man hath ever since been "by the woman;" born of her, and tended on in infancy by her tender care: that, as both were reciprocally means of comfort and benefit to each other, so, they should live together in harmony and affection. But all things were to be considered, as derived from God, and regulated by him, whose wise appointments ought to be submitted to. (*Marg. Ref.* t.) The Corinthians therefore might "judge for themselves," whether, according to the constitution of the Creator, it would be comely for a woman, to appear uncovered in the act of worshipping him. Even "nature would teach them," that if a man wore his hair long, and tired in the manner which custom had appropriated to women; it would be a disgrace to him, and be considered as a proof of *effeminacy* and folly. (*Note, 2 Sam.* xiv. 25—27.) On the other hand, long hair, when decently tired according to the custom of the times, would be an honour to a woman, being given to her as a natural veil; and to wear her hair short, as men used to do, would appear *masculine* and disgraceful: and, for the same reason, she ought to wear her veil on her head when praying, that she might keep her proper place and appear in character. These things the apostle stated as decent and proper: but if any of the Corinthian teachers appeared inclinable to excite a contention about them; he would only add, that he and his brethren knew of no such custom as prevailed among them: nor was there any such in the churches of God, which had been planted by the other apostles. (*Marg. Ref.* c.—*Note*, xiv. 36—40.)

Keep. (2) Κατεχετε. vii. 30. xv. 2. See on *Rom.* i. 18.—*The ordinances.*] "The traditions." *Marg.* Τας παραδοσεις. *Col.* ii. 8. 2 *Thes.* ii. 15. iii. 6. See on *Matt.* xv. 2. (*Note, 2 Thes.* ii. 15.)—*The head.* (3) Η κεφαλη. 4, 5. *Eph.* i. 22. iv. 15. v. 23. *Col.* i. 18. ii. 10. 19.—*Having his head covered.* (4) Κατα κεφαλης εχων. 5. 7. 10.—*Uncovered.* (5) Ακατακαλυπτω. 13. Here only. Ex α priv. et κατακαλυπτω, 6, 7. Here only N. T.—*Gen.* xxxviii. 15. *Sept.* Ex κατα, et καλυπτω, *velo.*—*As if she were shaven.*] Τη εξυρημενη. 6. See on *Acts* xxi. 24.—*Let her be shorn.* (6) Κειρασθω. *Acts* viii. 32. xviii. 18.—*Power.* (10) "That is, a covering in sign that she is under the power "of her husband." *Marg.* Εξουσιαν.—*Have long hair.* (14) Κομα. 15. Here only. Ακομη, 15.—*A covering.* (15) "A "veil." *Marg.* Περιβολαιω. *Heb.* i. 12. Not elsewhere N. T.—*Job* xxvi. 6. *Ps.* civ. 6. *Sept.* A περιβαλλω, *circumdo, Luke* xix. 43. *Rev.* x. 1. xii. 1.—*Contentious.* (16) Φιλονεικος. Here only. Φιλονεικια. See on *Luke* xxii. 24.—*Custom.*] Συνηθειαν. See on *John* xviii. 39.

V. 17—22. Another exception the apostle must adduce, to the general commendation, which he had bestowed upon the Corinthians: (2) for when they came together they behaved so disorderly, that it conduced to their detriment, rather than to their edification; and thus they lost more in one way, than they gained in others, in respect of religious improvement. For, in the first place, when they assembled, as a society met together for the worship of God, in which they ought to have been of one heart and mind; there were divisions, or *schisms*, among them. Though they met in one place, as one congregation; yet they were divided into parties, and were actuated by carnal competition and mutual animosity. This disgraceful report he had heard; and he believed it in part, or concerning a part of them: for he was so acquainted with human nature, and with the temper of the Corinthians, that he was aware these *schisms* would be followed by *heresies* also; or by a more entire separation of some of them from the rest, out of zeal for the pernicious doctrines which they had espoused. (*Marg. Ref.* d—g.—*Notes*, i. 10—16. *Rom.* xi. 25—32. 2 *Pet.* ii. 1—3.)—[*] It seems evident from

23 For [a] I have received of the Lord that which also I delivered unto you; That the Lord Jesus [o] the *same* night in which he was betrayed, [p] took bread:

24 And when he had given thanks, [q] h brake *it*, and said, Take, [r] eat: [s] this is my body, which is broken for you: this do [*] in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, [t] This cup is [t] the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, [†] ye do shew the Lord's death [u] till he come.

27 Wherefore, [x] whosoever shall eat this bread, and drink *this* cup of the Lord unworthily, [y] shall be guilty of the body and blood of the Lord.

28 But [z] let a man examine himself, [a] and so let him eat of *that* bread, and drink of *that* cup.

a xv. 3. Deut. iv. 5. Matt. xxviii. 20. Gal. i. 1, 11, 12. 1 Thes. iv. 2.
o Matt. xxvi. 2. 17. 34.
p Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20. Acts xx. 7.
q v. 7, 8. Ps. xxii. 26. 29. Prov. ix. 5. Cant. v. 1. Is. xxv. 6. lv. 1—3. John vi. 53—58.
r 27, 28. x. 3, 4. 16, 17.
* Or, *for a remembrance*. Ex. xii. 14. Josh. iv. 7. Ps. cxi. 4. Cant. i. 4. Is. xxvi. 8. Matt. xxvi. 13.
s 27, 28.
t Luke xxii. 20. 2 Cor. iii. 6. 14. Heb. ix. 15—20. xiii. 20.
† Or, *show ye*.
u iv. 5. xv. 23. John xxi. 22. Acts i. 11. 1 Thes. iv. 16. 2 Thes. ii. 2, 3. Heb. ix. 28. 2 Pet. iii. 10. 1 John ii. 28. Rev. i. 7. xx. 11, 12. xxii. 20.
x x. 21. Lev. x. 1—3. 2 Chr. xxx. 18—20. Matt. xxii. 11. John xiii. 18—27.
y 29.
z 31. Ps. xxvi. 2—7. Lam. iii. 40. Hag. i. 5. 7. Zech. vii. 5—7. 2 Cor. xiii. 5. Gal. vi. 4.
a Num. ix. 10—13. Matt. v. 23, 24.

'hence, that *heresy* is something worse than the *schism* 'above-mentioned.' *Doddridge*.—This, Satan was attempting; and God would permit it to take place, in order to distinguish his "approved" servants, by their stedfast adherence to the truth, from the unsound characters who had crept in among them. (*Note*, 1 *John* ii. 18, 19.)—Their assembling together in one place, with divided hearts, was very evil; and their subsequent conduct was so selfish and sensual, that though they professed to celebrate the Lord's supper, they could not be said to do this, but rather to substitute a carnal feast in the stead of it. For they brought their own provisions with them, and ate separately; not waiting for each other, or communicating with each other! So that a self-indulgent or intemperate meal had succeeded to that holy feast of faith and love: and, while the poor went away hungry, for want of proper provision, the rich ate and drank plentifully, if not to excess! (*Notes*, *Gen.* xliii. 34. *John* ii. 6—11.) What could be said to such a scandalous profanation? "Had they not houses" to feast in on their abundance, and to which they might invite their friends? Did they despise the assembled church of God, as if it had been a company of intemperate revellers? Or did the rich purpose to shame their poor brethren, because they had not suitable provisions? Would they have the apostle of Christ applaud such profane, uncharitable, and sensual practices? This he would not do, though glad to praise them when he could. Such a refusal of commendation, as this was, implied the severest rebuke. (*Marg. Ref.*—*Notes*, 2 *Pet.* ii. 12—14. *Jude* 11—13.)—It is almost unaccountable that a Christian church, in a short time after this eminent apostle had left them, should run into so abominable a profanation of this sacred institution. But the publick feasts of the Greeks were frequently conducted in this manner, which appears to us as inconsistent with civility as with piety. The self-conceited Corinthian teachers carried their notions, of Christian liberty, to an excess almost inconceivable at present: they not only joined in the idolatrous feasts of their neighbours, but they introduced the customs of them into the church, and so, perverted this sacred feast: and, to shew the folly of man's wisdom, they were left thus to disgrace themselves more than any other church, because they thought themselves wiser than others. (*Note*, iv. 9—13.)—It is also wonderful that the apostle should express so favourable an opinion of the professed Christians at Corinth in general, notwithstanding these gross abuses: and we should thence learn caution in condemning whole religious societies, because of those evils, which perhaps but few fully approve, though numbers are seduced to connive at them.—'The Judaizing converts thought themselves obliged to drink plentifully at their festivals; four 'large cups of wine, saith Dr. Lightfoot, at the paschal 'supper; and to be quite drunk, saith Buxtorf, at the feast 'of Purim.' *Whitby*. (*Note*, *Esth.* ix. 21—32. *P. O.* 17—32.) If such sentiments were publickly avowed, at the time when the apostle wrote, our *astonishment* at the facts advanced may be abated; but our *abhorrence* should be proportionably increased.—'Though the Corinthians had 'written to St. Paul, requesting his ... directions in several 'points; ... yet they had not said one syllable about the 'enormities which had crept in amongst them, and in the 'blame of which they all shared: ... his information, concerning these irregularities, had come to him from other 'quarters. (i. 11, 12. v. 1, 2.)' *Paley*.

Ye come together. (17) Συνερχεσθε. 18. 20. 34. xiv. 23. 26. *Acts* x. 27. xix. 32. xxi. 22, *et al.*—*Divisions*. (18) Or "schisms." *Marg.* Σχισματα. xii. 25. See on i. 10. *Matt.* ix. 16.—*I partly believe*.] Μερος τι πιστευω. "I believe "a certain part."—*Heresies*. (19) "Sects." *Marg.* Αιρεσεις. *Gal.* v. 20. 2 *Pet.* ii. 1. See on *Acts* v. 17.—*Which are approved*.] Οι δοκιμοι. See on *Rom.* xiv. 18.—*The Lord's supper*. (20) Κυριακον δειπνον. *Rev.* i. 10. (*Note*, *Rev.* i. 9—11, *v.* 10.)—*Taketh before other*. (21) Προλαμβανει. See on *Mark* xiv. 8.—*Is drunken*.] Μεθυει. *Matt.* xxiv. 49. *Acts* ii. 15. 1 *Thes.* v. 7.—*Gen.* xliii. 34. *Sept.*—'Μεθυειν ... 'is by the grammarians thought to have its original from 'μετα τθ θυειν, because of the free drinking which they 'indulged in after their sacrifices.' *Whitby*.—*Despise ye*. (22) Καταφρονειτε. *Matt.* vi. 24. xviii. 10. *Luke* xvi. 13. *Rom.* ii. 4. 1 *Tim.* iv. 12. vi. 2. *Heb.* xii. 2.

V. 23—28. To remedy the disorders, which prevailed in the Corinthian church, the apostle referred them to the original appointment of the Lord's supper; with which he had been made acquainted by immediate revelation from Christ, and which he had faithfully delivered to them when he was at Corinth. This account of the institution of the Lord's supper entirely coincides with that which has been considered, and fully confirms the interpretation given of it. It was of great importance, that it should be here repeated and enforced, that the obligation of the institution, to the end of the world, might be fully ascertained. The words "which is broken for you," are here added, to those recorded by Matthew and Mark; and substituted for "which is given for you," in Luke's gospel. (*Marg. Ref.*

29 For he that eateth and drinketh unworthily, eateth and drinketh [z] damnation to himself, [b] not discerning the Lord's body.

30 For this cause [c] many *are* weak and sickly among you, and many [d] sleep.

31 For [e] if we would judge ourselves, we should not be judged.

32 But when we are judged, [f] we are chastened of the Lord, that we should not be [g] condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And [h] if any man hunger, let him eat at home; that ye come not together unto [*] condemnation. And the rest [i] will I set in order [k] when I come.

[z] Or, *judgment.* 30. 32—34. Rom. xiii. 2. *Gr.* Jam. iii. 1. v. 12. *marg.*
[b] 24. 27. Ec. viii. 5. Heb. v. 14.
[c] 32. Ex. xv. 26. Num. xv. 12. 24. xxi. 6—9. 2 Sam. xii. 14—18. 1 Kings xii. 21—24. Ps. xxxviii. 1—8. lxxviii. 30, 31. lxxxix. 31—34. Am. iii. 2. Heb. xii. 5—11. Rev. iii. 19.
[d] xv. 51. Acts xiii. 36. 1 Thes. iv. 14. Luke xv. 18—20.
[e] 28. Ps. xxxii. 3—5. Jer. xxxi. 18—20. 1 John i. 9. Rev. ii. 5. iii. 2, 3.
[f] *See on* 30.—Deut. viii. 5. Job v. 17, 18. xxxiii. 18—30. xxxiv. 31, 32. Ps. xciv. 12, 13. cxviii. 18. Prov. iii. 11, 12. Is. i. 5. Jer. vii. 28. Zeph. ii 2.
[g] Rom. iii. 19 1 John v. 19.
[h] *See on* 21, 22.
[*] Or, *judgment.*
[i] vii. 17. Tit. i. 5.
[k] iv. 19. xvi. 2. 5.

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n—t.—*Mark* xiv. 22—25. *Luke* xxii. 19, 20. *Notes, Matt.* xxvi. 26—29.) The body of Christ, as "broken," in his sufferings and death, is represented by the bread broken: but an *unbroken* wafer does not represent this most material circumstance.—It is also here added, that as "oft as "they drank of the cup," they ought to do it "in remem- "brance of" Christ; in order that the frequent recollection of his love, his sufferings, and their obligations to him, might have a proper effect upon their hearts and lives. Whenever they attended on this sacred service, they would "shew the Lord's death;" that is, profess their faith in it, and declare the end and efficacy of it, till he should come to judgment. (*Marg. Ref.* u.) The manner in which the quakers evade this decisive declaration, by saying, till the time when Christ should come, by his spiritual illumination on their minds, to take them off from carnal ordinances, is a striking instance of perverse ingenuity, used in defence of rooted prejudices.—The apostle here repeatedly speaks of "the bread," after its consecration, or appropriation to that particular use; which is decisive against those absurd and monstrous interpretations, which have been put upon our Lord's words.—He further declared, that whosoever should partake of this ordinance "un- "worthily;" that is, in a profane, carnal, or irreverent manner, as an ordinary meal, or a sensual feast, or for secular purposes, would "be guilty of the body and blood "of the Lord;" would be chargeable with treating them contemptuously; and, in a measure, with a share of the guilt contracted by those, who wounded his sacred body, and shed his precious blood, upon the cross. (*Marg. Ref.* x.) It was therefore proper for every man, however approved by his pastors and brethren, "to examine *himself*," concerning the reality of his faith and repentance, the sincerity of his profession, his intentions in communicating, the state of his heart, and the tenour of his conduct: not in order to find some reason for absenting himself; but that, after such self-examination and serious preparation of heart, he might commemorate the Lord's death in a proper manner, and according to his appointment. (*Marg. Ref.* z, a.—*Note, Matt.* v. 23, 24.) This expressly shews it to be every Christian's duty, to attend on this sacrament; and that both the bread and the wine should be administered to all without exception. Indeed, in one place, it is in the original, "shall eat this bread, *or* drink this cup, &c." (27); and the needless variation in our version has caused some cavils of the papists: yet the verse would as readily prove, that the wine alone, as that the bread alone, should be received: but, in fact, it only shews that both bread and wine should be received, in a serious, believing, and reverential manner.—'The true form of celebrating 'the Lord's supper must be sought from its first institu- 'tion, of which these were the parts. The pastors must 'declare the death of the Lord by preaching his word; 'bless the bread and wine, having called on the name of 'God, and explained the institution along with their 'prayers; and finally, deliver the broken bread to be 'eaten, and the cup to be taken and drunk, with thanks- 'givings. The flock must prove themselves, that is, care- 'fully examine their knowledge, faith, and repentance; 'they must "shew forth the death of Christ," that is, by 'true faith consent to his word and appointment; and 'finally, receive the bread from the hand of the minister, 'and eat it, and drink the wine, and give thanks to the 'Lord. This was the liturgy of Paul and the apostles. ... '*Shew.* (26) That is, publickly profess that you believe, 'and embrace it with thanksgiving.' *Beza.*—From one loaf, our Lord, having broken, gave a portion to each person present, and they all drank from the same cup, as a token that all believers alike partake of the blessings signified in that sacred ordinance, and have communion with one another, as one in Christ. (*Note*, x. 14—17.) How different this, from a number of people meeting together, to make a meal each separately from the provisions, which they had brought with them!—Much has been written, by some expositors, concerning the love-feasts, which are supposed to have accompanied the administration of the Lord's supper in the primitive times, as having given occasion to the disorders, which the apostle here reproves: but it is not certain, that he at all refers to them; and indeed it is not certain, or very probable that they were at this time in use. (*Notes, 2 Pet.* ii. 12—14. *Jude* 11—13.)

I received (23) Παρελαβον. xv. 3. *Gal.* i. 9. 12. *Phil.* iv. 9. 1 *Thes.* ii. 13. iv. 1, *et al.*—*I delivered.*] Παρεδωκα. 2. xv. 3. *Mark* vii. 13. 2 *Pet.* ii. 21, *et al.*—*In remembrance of me.* (24) "For a remembrance." *Marg.* Εις την εμην αναμνησιν. 25. *Heb.* x. 3. See on *Luke* xxii. 19.—*P. O. Ex.* xii. 43—51. *Josh.* iv.—*Testament.* (25) Διαθηκη. *Matt.* xxvi. 28. *Mark* xiv. 24. *Luke* xxii. 20. 2 *Cor.* iii. 6. *Heb.* vii. 22. ix. 15. x. 29. xiii. 20, *et al.*—*Ye do shew.* (26) Or, "Shew ye." *Marg.* Καταγγελλετε. ii. 1. ix. 14.—*Unworthily.* (27) Αναξιως. 29. Here only. Αναξιος, vi. 2.—*Guilty.*] Ενοχος. See on *Matt.* v. 21.—*Examine.* (28) Δοκιμαζετω. iii. 13. xvi. 3. See on *Luke* xii. 56.

V. 29—34. To shew still further the necessity of self-examination, the apostle declared that every one, who unworthily partook of this sacred feast, would "eat and "drink *judgment* to himself." (*Marg.*) His very attendance on this religious service would offend God, and ex-

CHAP. XII.

The apostle instructs the Corinthians in the origin, nature, variety, and use, of "spiritual gifts," 1—11. He illustrates the subject, by shewing how the members in the human body perform their several functions,

pose him to his righteous judgment; because he made no proper discrimination between the bread and wine, which represented the Lord's body as offered on the cross a sacrifice for our sins, to be received by faith, and an ordinary meal. This irreverence, being a heinous crime, would doubtless subject a man to final condemnation, if he did not repent: but certainly the apostle did not mean, that it was in its own nature unpardonable; or that it sealed a man's damnation, as very many have supposed: for he was addressing Christians, and warning them to beware of incurring those *temporal* judgments with which God chastised his offending servants.—The scruples and consequent neglect of numbers, who seem in other things to obey Christ, have no ground in this passage, except in the apparent harshness of our translation, in which the word, that signifies "judgment," is rendered *damnation;* and this commonly means eternal punishment. Indeed, the conscious unworthiness, and lamented infirmities of those, who desire to express their gratitude for redeeming love, are widely different from the profanations of these Corinthians, who yet were not at all supposed to have sinned beyond the hope of pardon: and generally they, who deem themselves most *unworthy*, are least likely to receive "unworthily;" which is commonly the sin of the careless, or proud, and self-sufficient.—But the apostle more fully explained his meaning in what follows: for he observed, that, on account of these profanations, many of them were visited with enfeebling and wasting sickness; and several had even been cut off by death; which, being called "sleep," was charitably supposed to be that of believers. (*Marg. Ref.* c, d.—*Note*, v. 1—5. 1 *Kings* xiii. 20—32. *P. O.* 20—34. *Notes*, 2 *Kings* xxii. 15—20. 2 *Chr.* xxxv. 20—24.) For, if men would call themselves to an account for their conduct, and humble themselves before God in deep repentance; they would escape many temporal calamities, as well as final condemnation: but when Christians were thus judged, and visited 'with divers diseases and sundry kinds of death,' "they were chastened "of the Lord, that," being led to repentance, "they "might not be condemned with the world." (*Marg. Ref.* e—g.)—As this was the case, the apostle exhorted them to "tarry" for each other, and to commemorate the death of their most gracious Lord, in charity and peace, as well as in faith and piety: and let them satisfy their hunger at home, and not think of making a full meal, or a sensual feast, of the Lord's supper; by which they exposed themselves to condemnation and very painful visitations, even when meeting together in the Saviour's name. As to the rest, he purposed to come shortly, and then he would regulate matters by his apostolical authority.—It is manifest, that the *custom*, which some scrupulously adhere to, as a matter of conscience, often to the injury of their health, of receiving the Lord's supper *fasting*, has not the smallest ground in scripture, and is in fact a mere superstition: as is the still much more common *notion*, that irreverence, or even involuntary defects and mistakes, in this sacrament, are far more heinous and perilous, than in other acts of worship; or even in administering or receiving baptism.—It should also be observed, that the apostle does not speak of *worthy* or *unworthy* participants; but of eating and drinking *unworthily*. Not the character of the person, but the manner of receiving the Lord's supper, forms his direct subject.—'We do not presume to 'come to this thy table, trusting in our own righteous-'ness; but in thy manifold and great mercies. We are 'not worthy so much as to gather up the crumbs under 'thy table.' *Communion Service*. The self-righteous must then receive most *unworthily*, because he proudly thinks himself *worthy:* and that man comes in the most *worthy* manner, who approaches in deep humility, profound reverence, simple dependence on the mercy of God, through the atoning blood of Christ, and lively gratitude for favours so entirely undeserved. 'So is the danger great, if we 'receive the same *unworthily:* for then we are guilty of 'the body and blood of Christ our Saviour: we eat and 'drink our own *damnation*, not considering the Lord's 'body: we kindle God's wrath against us: we provoke 'him to plague us with divers diseases, and sundry kinds of 'death.' *Exhortation. Communion Service*. The concluding words explain what precedes, but by no means so clearly, as the apostle explains what he intended by "eating and drinking *judgment* to himself," and the former part is often misunderstood, and excites many needless fears and scruples, in the minds of humble and conscientious believers.

Damnation. (29) "Judgment." *Marg.* Κριμα. 34. *Matt.* xxiii. 14. *Luke* xxiii. 40. *Rom.* v. 16. 1 *Tim.* iii. 6. v. 12. *Heb.* vi. 2. *Jam.* iii. 1. 2 *Pet.* ii. 3, *et al.*—*Discerning.*] Διακρινων. 31. vi. 5. xiv. 29. *Matt.* xvi. 3. *Acts* xv. 9. *Jam.* ii. 4, *et al.*—*Sickly.* (30) Αρρωστοι. See on *Matt.* xiv. 14.—*We are chastened.* (32) Παιδευομεθα. *Acts* vii. 22. xxii. 3. 2 *Cor.* vi. 9. *Heb.* xii. 6, 7. 10. *Rev.* iii. 19, *et al.* Απαις, *puer.*—*Should not be condemned.*] Ινα μη καταχριθωμεν. See on *Mark* xvi. 16.

PRACTICAL OBSERVATIONS.

V. 1—16.

We ought to imitate no man, any further than he imitates Christ, whose example alone is absolutely perfect: nor should we desire, that others should follow us, except as we are enabled to follow our Lord and Master.—When we must blame in some things; we should shew a disposition to be pleased, by commending and excusing whatever will admit of it.—In order to know our duty in various particulars, we should accurately study our relations to God, and to each other in society and in the church. His plan of government includes a regular subordination. The immediate government of mankind, especially of Christians, is vested in One who bears our nature, and who, as Mediator, acknowledges "the Father as his Head:" under this mediatorial authority, he has appointed man to be the head of the woman, who immediately rules over her; that, "as the image and glory of God," he may in this, and other instances of relative authority, shadow forth the glory and obligations of the divine government. But the Lord has so arranged matters, both in the kingdom of pro-

for the benefit of the whole, 12—26: and applies this to the church, and its different orders of ministers, and members, 27—30. He concludes with exhortation, 31.

vidence, and in that of grace; that the authority of the superior, and the subjection of the inferior, relations, should conduce to the mutual help and benefit of all concerned. (*Notes, Eph.* v. 22—33. 1 *Pet.* iii. 1—7.)—Even nature and the common sense of mankind, require that men and women should preserve a due distinction in their apparel, behaviour, and appearance; and the contrary to this is contemptible and odious. The particulars, by which this distinction shall be expressed, are greatly determined by custom; but, however fashions may vary, an *effeminate* man, and a *masculine* woman, will always be disgusting and disgraceful.—The believer's conduct should be so regulated, that it may "honour Christ his Head;" for even his indiscretions, and improprieties, will in a measure dishonour his profession: in like manner, the conduct of women will either do credit to their husbands, and those who stand nearly related to them, or it will disgrace them. (*Note*, 1 *Tim.* iii. 4, 5. *P. O.* 8—16.) Much attention therefore to decorum is necessary: but especially, in every thing relating to the worship of God, where nothing unseemly, or improper for any one's state, rank, or character, ought to be tolerated. And not only should our sense of the Lord's special presence influence our conduct in this manner; but even that of the holy angels, who, in our assemblies, must witness many things unworthy of the sacred service, and which ought carefully to be avoided.

V. 17—22.

Alas! how often do even the professors of the gospel "meet together for the worse instead of the better!" Especially, how frequently do animosities and personal or party-contentions divide religious societies, and corrupt the *apparently* united worship! Indeed, in the present state of human nature, such "schisms" and "here-"sies" cannot altogether be avoided: but, while we adore the wisdom of God, in over-ruling these evils for the manifestation of those who are *approved* by him; we must by no means palliate the guilt of such persons, who thus divide and distract the church. The Lord, indeed, can take occasion from the most aggravated profanations, to establish the most beneficial regulations, of which this chapter gives us a striking specimen; but that display of his wisdom and goodness is far from excusing the criminals, or exempting them from punishment. (*Note, Rom.* iii. 5—8.)—We should rejoice, that we are under no temptation to pervert the Lord's supper to an intemperate revel; but we may seriously enquire, whether profanations, equally flagrant and expressive of contempt, are not common among us. How often do avarice, ambition, and extravagance send their infidel, impious, or profligate votaries, to qualify for perferment by this sacred institution! How often do custom and ostentation lead sinners of superior rank to exhibit their petty distinctions, even in attending on this sacrament, which especially requires our most humble gratitude! How often is it made the support of Pharisaical pride, or the cloke with which hypocrites cover dishonesty, or secret licentiousness! Shall we praise men for such things? Surely not! nay, we must most strenuously and decidedly protest against them: and pray earnestly and constantly to God, to incline the hearts of those who have authority in the church, to use proper and effectual methods, with impartial decision, of terminating such scandalous practices; doing all we can in the mean time, in our several places, to counteract and prevent them; without fearing reproach or persecution, in whatever form it may come upon us.

V. 3—34.

Those who understand what the apostles "received" from Christ, and "delivered to" the church, respecting the interesting season when the Lord's supper was appointed, even that very night, in which the Saviour was betrayed; and concerning the meaning, use, and benefit of it, will be fully convinced, that a penitent heart, a simple reliance on God's free mercy by faith in Christ, according to "the new covenant in his blood;" a thankful recollection of his sufferings and of his love; a desire "to shew "his death," to profess our obligations to him, and to give up ourselves to his service, in doing good to his people, and to all men for his sake, constitute the proper preparation for acceptably communicating. All, who aim, and pray to be enabled to come in this frame of heart and mind, are bound in gratitude, and by their professed subjection to Christ, to "shew the Lord's death till he come." Such persons are not likely "to eat and drink unworthily," or to be "guilty of the body and blood of Christ;" and their fears and scruples are in general the effect of mistake: for every one is fit to come to this sacred service, who can pray for spiritual blessings in the name of Christ, without hypocrisy, and in an acceptable manner. There should, however, be an habitual self-examination; and a more particular one, at those times, when we have opportunity: this will more and more convince the humble believer of the difference between his case, and that of profane, proud, and carnal communicants. The same method will prevent other evils and mistakes, which might bring chastisements upon us. But the end of self-examination should be renewed repentance, acceptance of Christ, and prayer for grace to enable us to "discern the Lord's body," and to attend on this sacred feast in a humble, spiritual, and grateful manner; and not to find excuses for neglecting 'this our bounden duty and service.'—In every respect we act most wisely for our present comfort, as well as for our future good, when we "judge ourselves, that we may "not be judged of the Lord." Our personal and family-trials should remind us, that he has a controversy with us: but, as we are apt to be partial, or dilatory, in "judg-"ing ourselves," we should count it a mercy to be "chast-"ened of the Lord, that we may not be condemned with "the world;" and to suffer any thing, even unto death, by which we may escape the eternal damnation of the wicked. (*Note*, v. 1—5.) Yet it is prudent for us to act with such caution, piety, charity, seriousness, and temperance; that we may, as much as we can, avoid chastenings, which "for "the present seem not joyous, but grievous," though they "afterwards bring forth the peaceable fruits of righteous-"ness to them who are exercised thereby."

NOW concerning [a] spiritual *gifts*, brethren, [b] I would not have you ignorant.

2 Ye know [c] that ye were Gentiles, carried away unto these [d] dumb idols, [e] even as ye were led.

3 Wherefore I give you to understand, that [f] no man speaking by the Spirit of God calleth Jesus [g] accursed: and *that* [g] no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now [h] there are diversities of gifts, but the same Spirit.

5 And there are differences of [†] administrations, [i] but the same Lord.

6 And there are diversities of operations, but it is the same God which [k] worketh [l] all in all.

7 But [m] the manifestation of the Spirit is given to every man to profit withal.

8 For to one [n] is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another [o] faith by the same

a 4—11. xiv. 1—18. Eph. iv. 11.
b x. 1. 2 Cor. i. 8. 1 Thes. iv. 13. 2 Pet. iii. 8.
c vi. 11. Gal. iv. 8. Eph. ii. 11, 12. iv. 17, 18. Tit. iii. 3. 1 Pet. iv. 3.
d Ps. cxv. 5. 7. cxxxv. 16. Hab. ii. 18, 19.
e Matt. xv. 14. 1 Pet. i. 18
f Mark ix. 39. John xvi. 14, 15. 1 John iv. 2, 3.
g Or, *anathema.* xvi. 22. Deut. xxi. 23. Gal. iii. 13.
h viii. 6. Matt. xvi. 16, 17. John xiii. 13. xv. 26. 2 Cor. xi. 4.
i 8—11. 28. Rom. xii. 4—6. Eph. iv. 4. Heb. ii. 4. 1 Pet. iv. 10.
† Or, *ministeries.* 28. 29. Rom. xii. 6—8. Eph. iv. 11, 12.
i viii. 6. Matt. xxiii. 10. Acts x. 36. Rom. xiv. 8, 9. Phil. ii. 11.
k 11. xii. 7. Job xxxiii. 29. John v. 17. Eph. i. 19—22. Col. i. 29. Phil. ii. 13. Heb. xiii. 21.
l xv. 28. Eph. i. 23. Col. iii. 11.
m xiv. 5. 12. 17. 19. 22—26. Matt. xxv. 14, &c. Eph. iv. 7—12. 1 Pet. iv. 11.
n i. 5. 30. ii. 6—10. xiii. 2. 8. Gen. xli. 38, 39. Ex. xxxi. 3. 1 Kings iii. 5—12. Neh. ix. 20. Job xxxii. 8. Ps. cxliii. 10. Prov. ii. 6. Is. xi. 2. l. 4. lx. 21. Dan. ii. 21. Matt. xiii. 11. Acts vi. 3. Eph. i. 17, 18.
o xiii. 2. Matt. xvii. 19, 20. xxi. 21. Mark xi. 22, 23. Luke xvii. 5, 6. 2 Cor. iv. 13. Heb. xi. 33.

NOTES.

CHAP. XII. V. 1—3. The Corinthians were favoured with a rich abundance of miraculous gifts by the power of the Holy Spirit, which they exercised principally in their publick assemblies: and, as they were divided into parties, it seems that they vied with each other, in the display of these endowments. (*Notes*, xiv.) This gave rise to vain glory, envy, corrupt emulation, and repinings, which were equally opposite to piety and charity. To remedy these grievous evils, the apostle began his observations on the subject, by reminding them of what they had been a short time before. (*Notes*, *Gal.* iv. 8—11. *Eph.* ii. 11—13.) He would not have them ignorant of the origin and proper use of spiritual gifts; (*Note*, i. 4—9;) for, though they prided themselves on their knowledge, they were in great danger of remaining entirely without instruction, in many practical matters of prime importance. (*Marg. Ref.* a, b.) They could not, however, but know, that they had in general been Gentiles, who were carried away by a blind attachment to their idols; even as they were led captive by their lusts, by their priests, and by Satan. These were *dumb* idols, notwithstanding all that was boasted concerning their oracles; and therefore they could not confer on their deluded votaries those gifts of tongues, and that utterance, which the converts to Christianity had now received, and which must be ascribed exclusively to the sovereign grace and power of God. It was therefore, proper for them to understand, that all such gifts were confined within the limits of the Christian church: so that no man, whether Jew or Gentile, who blasphemed the name of Jesus, or treated him as a deceiver that deserved the death of the cross, "spake by the Holy Spirit;" but his pretended or apparent inspiration must be ascribed, either to human imposture, or to diabolical agency. (*Notes*, *John* xvi. 14, 15. 1 *John* iv. 1—3.) On the other hand, no man could sincerely confess "Jesus to be the Lord," the promised Messiah, the Son of God, according to his own declarations concerning himself; except he spake under the influence of the Holy Spirit. The knowledge and belief of this truth, and the boldness to profess it, must come from that blessed Agent. In this important sense, all true Christians had "spiritual gifts;" and none ought either to despise another, or to think himself over-looked, if he were not favoured with such as were more coveted, but less valuable.—The context, however, leads us to suppose the apostle meant, that this confession, from the mouth even of a nominal Christian, being made under the impulse of the Holy Spirit, (as wicked Balaam prophesied,) was "a spiritual gift," which might benefit others, though it should prove of no use to the possessor.—'Nor can 'they, who confirm the doctrine of Christ by miracles, be 'acted on by any other, but the Holy Ghost: for no evil 'spirit would assist them to confirm a doctrine so opposite 'to, and destructive of, their kingdom and designs.' *Whitby.* (*Notes*, *Matt.* xii. 25—28. *Mark* ix. 38—40. *Luke* ix. 46—50.) The expression, "say, that Jesus is the Lord," more obviously signifies, the profession of the true doctrine concerning Christ, than the exercise of saving faith in him, especially in a discourse concerning "spiritual "gifts;" or, as some would render it, "spiritual men," or men possessing spiritual gifts, such as are afterwards enumerated, (8—10,) to qualify them for publick stations in the church (28). Many have "prophesied in the name "of Christ," as well as preached and defended his truth, who were "workers of iniquity:" yet, as far as they avowed "that Jesus was the Lord," they spake by the Holy Spirit. (*Notes*, xiii. 1—3. *Matt.* vii. 21—23. 1 *John* iv. 1—3.)—The contrast between saying "Jesus is an ac- "cursed thing," and "Jesus is the Lord," is very emphatical.

Spiritual gifts. (1) Των πνευματικων. See on *Rom.* vii. 14.—*Dumb.* (2) Αφωνα. xiv. 10. *Acts* viii. 32. 2 *Pet.* ii. 16.—*Is.* liii. 7. *Sept. Note*, *Ps.* cxv. 3—7.—*Ye were carried away.*] Απαγομενοι. *Matt.* xxvii. 2. 31. *Luke* xxiii. 26. *Acts* xii. 19. xxiii. 17. Ex απο, et αγω, *duco*, *Luke* iv. 1. *Rom.* viii. 14. *Gal.* v. 18.—*Accursed.* (3) "Anathema." *Marg.* Αναθεμα. xvi. 22. See on *Acts* xxiii. 14. *Notes*, xvi. 21—24. *Rom.* ix. 1—3.

V. 4—11. There was a great diversity in the spiritual gifts conferred on the Christians at Corinth and elsewhere; and some of them were valued far more than others: yet these were all from "the same Spirit," of whose operations the possessors were but instruments and vehicles. There were also different "administrations," or offices, in which men ministered to the benefit of the church, according to the work assigned, and the talents entrusted to them: but they were all the servants of Christ; and were dependent on the same Lord, and accountable to him. (*Notes*, *Rom.* xii. 3—5. *Eph.* iv. 7—16.) In the effects which followed the exercise of their

Spirit; to another [p] the gifts of healing by the same Spirit;

10 To another [q] the working of miracles; to another [r] prophecy; to another [s] discerning of spirits; to another [t] *divers* kinds of tongues; [u] to another the interpretation of tongues.

11 But [x] all these worketh that one and the self-same Spirit, dividing to every man severally [y] as he will.

12 For [z] as the body is one, and hath many members, and all the members of that one body, being many, are one body; [a] so also *is* Christ.

13 For [b] by one Spirit are we all baptized into one body, [c] whether *we be* Jews or [*] Gentiles, whether *we be* [d] bond or free; and have been all made [e] to drink into one Spirit.

14 For [f] the body is not one member, but many.

p Matt. x. 8. Mark vi. 13. xvi. 18. Luke ix. 2. x. 9. Acts iii. 6—8. iv. 29—31. v. 15. x. 38. xix. 11, 12. Jam. v. 14, 15.
q 28, 29. Mark xvi. 17. 20. Luke xxiv. 49. John xiv. 12. Acts i. 8. Rom. xv. 19. Gal. iii. 5. Heb. ii. 4.
r xiii. 2. xiv. 1. 3. 5. 24. 31. 32. 39. Num. xi. 25—29. 1 Sam. x. 10—13. xix. 20—24. 2 Sam. xxiii. 1, 2. Joel ii. 28. John xvi. 13. Acts ii. 17, 18. 29, 30. xi. 28. xxi. 9, 10. Rom. xii. 6. 1 Thes. v. 20. 2 Pet. i. 20, 21.
s xiv. 29. Acts v. 3. 1 John iv. 1. Rev. ii. 2.
t 28—30. xiii. 1. xiv. 2—4. 23. 27. 39. Mark xvi. 17. Acts ii. 4—12. x. 46, 47. xix. 6.
u 30. xiv. 26—28.
x 4. vii. 7. 17. John iii. 27. Rom. xii. 6. 2 Cor. x. 13. Eph. iv. 7.
y Dan. iv. 35. Matt. xi. 26. xx. 15. John iii. 8. v. 21. Rom. ix. 18. Eph. i. 11. Heb. ii. 4. Jam. i. 18.
z x. 17. Rom. xii. 4, 5. Eph. i. 23. iv. 4. 12. 15, 16. v. 23. 30. Col. i. 18. 24. ii. 19. iii. 15.
a 27. Gal. iii. 16.
b x. 2. Is. xliv. 3—5. Ez. xxxvi. 25—27. Matt. iii. 11. Luke iii. 16. John i. 34. iii. 5. Acts i. 5. Rom. vi. 3—6. viii. 9—11. Eph. v. 26. Col. ii. 11, 12. Tit. iii. 4—6. 1 Pet. iii. 21.
c Rom. iii. 29. iv. 11. Gal. iii. 28. Eph. ii. 11—16. 19—22. iii. 6.
Col. i. 27. iii. 11.
* Gr. *Greeks.*
d vii. 21, 22. Eph. vi. 8.
e Cant. v. 1. Is. xli. 17, 18. lv. 1. Zech. ix. 15—17. John iv. 10. 14. vi. 63. vii. 37—39. 19, 20. 27, 28. Eph. iv. 25.
f 12.

gifts, whether in miraculous cures, or in the conversion of sinners; the whole was produced by the power "of the "same God," who wrought all these changes on the bodies and souls of men, through his Son, and by his Spirit, for the glory of his own great name. (*Marg. Ref.* h—k.) But "the manifestation of the Spirit," in these extraordinary operations, was not made for the credit of the man by whom he wrought, but for the advantage of the church, and even of those without; that the person, who possessed these gifts, or filled up any office in the church, might profit others: for such gifts were entirely distinct from that gracious state of the heart, which disposes a man to improve his talents of every kind. (*Marg. Ref.* m.—*Notes, Matt.* xxv. 14—30.) For the purpose of thus profiting others, the Holy Spirit conferred on one "the word of wisdom;" by which may be intended such immediate discoveries of the grand scheme of salvation, attended with such powers of discoursing about it, as were suited to render other men "wise unto salvation." (*Note, Eph.* iii. 9—12.) To another, the same Spirit gave "the "word of knowledge;" by which an exact and extraordinary understanding of the Old Testament types and prophecies, and a capacity of explaining difficult subjects, of answering objections, of determining cases of conscience, or of speaking suitable words to different descriptions of persons, seems to be meant. (*Marg. Ref.* n.) Another was endued with a remarkable degree of faith; which rendered him capable of engaging in very perilous services, for which persons of more exact knowledge might be less competent. This kind and degree of faith was distinct from that faith which justifies; and so might be considered as "a spiritual gift," bestowed on certain persons to enable them to profit others. (*Marg. Ref.* o.—*Note,* xiii. 1—3.) Some were endued with the gift of performing miraculous cures: others were enabled to work miracles of divers kinds. Some predicted future events; others had a supernatural talent of discerning spirits, of perceiving by what principles men were actuated, and of what services they were capable. Some could speak in various languages, which they had not learned; and others could miraculously interpret their words to the hearers, who understood them not. (*Marg. Ref.* p—u.—*Note,* xiv. 26—33.) All these endowments the Holy Spirit freely bestowed, in that measure and diversity which he saw good, and to be conducive to the common advantage of the church: so that no one had any ground of glorying over others, or of repining as if he were forgotten in this distribution.—

There is indeed much difficulty, at present, in determining precisely what the apostle meant by each of the terms here used, which doubtless were readily understood at the time when the gifts spoken of were exercised: but the sense which appeared most probable has been chosen; and great exactness on such a subject is not at all necessary. —"All these *worketh* that one and the self-same Spirit; "dividing to every one severally as he will" (11); compared with, "It is the same God, which worketh all in all;" suggests a conclusive proof of the Personality, Sovereignty, and Deity of the Holy Spirit. (*Marg. Ref.* x, y.—*Note, Eph.* i. 9—12, *vv.* 9. 11.)

Diversities. (4) Διαιρεσεις. 5, 6. Here only. A διαιρεω, 11.—*Of administrations.* (5) "Of ministries." *Marg.* Διακονιων. xvi. 15. *Luke* x. 40. *Acts* vi. 4. xii. 25. *Rom.* xi. 13. xii. 7. xv. 31. 2 *Cor.* iv. 1. v. 18. vi. 3. viii. 4. ix. 1. *Eph.* iv. 12. 2 *Tim.* iv. 11, *et al.*—*Of operations.* (6) Ενεργηματων. 10. Here only. Ενεργεω, 11. *Phil.* ii. 13. See on *Matt.* xiv. 2.—*The manifestation.* (7) Ἡ φανερωσις. 2 *Cor.* iv. 2. Not elsewhere. A φανεροω, *manifesto.*—*To profit withal.*] Προς το συμφερον. vi. 12. x. 23.—*Of healing.* (9) Ιαματων. 28. 30. Here only. Ιασις, *Luke* xiii. 32.—*Discerning.* (10) Διακρισεις. *Heb.* v. 14. See on *Rom.* xiv. 1.—*Interpretation.*] Ἑρμηνεια. xiv. 26. Not elsewhere. Ἑρμηνευω· See on *John* i. 38.—*As he will.* (11) Καθως ἐθελεται. See on *Matt.* xi. 27. A ἐθελη, *Acts* ii. 23. iv. 28. *Eph.* i. 11. *Heb.* vi. 17.

V. 12—14. The apostle next illustrated the wisdom and goodness of the Holy Spirit, in his distribution of these gifts, by the similitude of the human body. This, though formed of many members, constituted one harmonious whole: while every member had its proper use and capacity, for the common benefit. Thus Christ mystical, or his church as united to him its glorious Head, was one great whole, consisting of many parts. (15—26. *Marg. Ref.* z.—*Notes, Rom.* xii. 3—5. *Gal.* iii. 15—18.) For all true Christians had been baptized into Christ's mystical body, by the communication of his life-giving Spirit, whether they were before Jews or Gentiles, slaves or freemen; and by deriving continual supplies of that same Spirit, in answer to their earnest desires and believing prayers, they were made "to drink into one Spirit," and became more and more of "that mind which was in "Christ." (*Marg. Ref.* b, c.—*Notes,* x. 1—5. *Ex.* xvii. 5, 6. *Cant.* v. 1. *Is.* xliv. 3—5. lv. 1—3. *Zech.* ix. 13—16, *v.* 15. *John* iv. 10—15. vii. 37—39. *Eph.* iv. 1—6. v. 15—20, *v.* 18.) Here the apostle doubtless alluded to the

15 If [g] the foot shall say, Because I am not the hand, I am not of the body; [h] is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If [i] the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now [k] hath God set the members, every one of them in the body, [l] as it hath pleased him.

19 And [m] if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And [n] the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, [o] much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we [*] bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For [p] our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That [q] there should be no [†] schism in the body; but *that* the members should have [r] the same care one for another.

26 And [s] whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now [t] ye are the body of Christ, and members in particular.

28 And [u] God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles,

g Judg. ix. 8—15. 2 Kings xiv. 9.
h 16. 22. Rom. xii. 3. 16. Phil. ii. 3.
i 21. 29. 1 Sam. ix. 9. Ps. xciv. 9. cxxxix. 13—16. Prov. xx. 12.
k 24. 28.
l See on 11.—iii. 5. xv. 38. Ps. cx. 3. cxxxv. 6. Is. xlvi. 10. Jon. i. 14. Luke x. 21. xii. 32. Rom. xii. 3. Eph. i. 5. 9. Rev. iv. 11.
m 14.
n Num. x. 31, 32. 1 Sam. xxv. 32. Ezra x. 1—6. Neh. iv. 16—21. Job xxix. 11.
o Prov. xiv. 23. Ec. v. 9. 2 Cor. i. 11. Tit. ii. 9, 10.
* Or, put on. Gen. iii. 7. 21.
p Gen. ii. 25. iii. 11.
q 1. 10—12. iii. 3. John xvii. 21—23. 2 Cor. xiii. 11.
† Or, division.
r 2 Cor. vii. 12. viii. 16.
s Rom. xii. 15. 2 Cor. xi. 29. Gal. vi. 2. Heb. xiii. 3. 1 Pet. iii. 8. Gr.
t See on 12. 14—20.—Eph. v. 30.
u 7—11. Acts xiii. 1—3. xx. 28. Rom. xii. 6—8. Eph. ii. 20. iv. 11—13. Heb. xiii. 17. 24. 1 Pet. v. 1—4.

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wine used in the Lord's supper; as before to baptism. (*Notes*, x. 14—22.)—Therefore as the body is one, and has one common interest, though it consists of many members; so Christians should be considered, as incorporated by faith in Christ, and "the supply of his Spirit." Whereas if they had all possessed the same gifts, they would have resembled a detached member, or several of the same kind, rather than a regularly organized body.

V. 15—26. From the preceding illustration, the Corinthians might see the folly and perniciousness of their emulations, covetings, and murmurs. For, supposing there could be a distinct consciousness in each of the members of the human body; and should "the foot," dissatisfied with its lowly, laborious, and useful station, covet the function and the powers of the hand; and complain that, as this was not granted, it could not be accounted a part of the body or at all regarded in it, must not every one see that this would be false and frivolous? The same would be the case, if the ear should repine, because not placed in the office, and possessed of the powers, of the eye. For if every part of the body were formed into an eye, where would be the important sense of hearing? Instead of such monstrous productions, God has, wisely and kindly, placed the members, senses, and organs, in the human body, "as it pleased him;" and unspeakably better than any self-wise counsellor could have directed. The very idea, of every member coveting to be the most honoured part, is associated with that of the destruction of the body; which necessarily consists of many different members, so formed and placed, as to become one regular whole. (*Marg. Ref.* f—m.) Thus, the eye could say, that it did not want the assistance of the hand; for without the power of executing, of which the hand is the instrument, even sight would be of small value. Nay, the head itself, the seat or source of sensation and reflection, wants the help of the feet, to convey it about from place to place. This appears still more clearly, in respect of those parts, which seem "feeble," and yet are absolutely necessary to life, or to the well-being of the whole: such as the various vessels, by which digestion, nutrition, and circulation are carried on; and by which, whatever is redundant or detrimental, is thrown off by a natural and regular process. So far, in fact, are the more honourable parts of the body from appropriating the whole of a man's regard, that the contrary often takes place: and those parts, which we are accustomed to conceal as "less honourable," are covered and decorated with the greatest care and expense. For those which are deemed most "honourable," do not want such decoration, being comely in themselves. (*Marg. Ref.* n—p.) And if any part of the body is wounded, diseased, or pained, all other parts sympathize with it, and share the suffering, and are ready to ease or relieve it: and, on the other hand, they all seem to rejoice, and share the pleasure of that member, which is in health and at ease; or which is employed in any honourable or beneficial service. (*Marg. Ref.* q—s. —*Note*, *Rom.* xii. 14—16.)

The smelling. (17) Ἡ οσφρησις. Here only. Ab οσφραινομαι, *olfacio*, *Judg.* xvi. 9. 1 *Sam.* xxvi. 19. *Sept.*—*We bestow.* (23) "We put on." *Marg.* Περιτιθεμεν. *Matt.* xxi. 33. xxvii. 28. 48. *Mark* xii. 1. xv. 17. 36. *John* xix. 29.—*Uncomely parts.*] Τα ασχημονα. Here only. Ασχημονεω, xiii. 5.—Ευσχημοσυνην, 23. Here only. Ευσχημων, 24. See on *Mark* xv. 43.—*Hath tempered.* (24) Συνεκερασε. *Heb.* iv. 2. Not elsewhere. Ex συν, et κεραννυμι, *misceo*.—*Suffer with it.* (26) Συμπασχει. See on *Rom.* viii. 17.—*Rejoice with it.*] Συγχαιρει. xiii. 6. *Phil.* ii. 17, 18. See on *Luke* xv. 6.

V. 27—31. The apostle here applies this most appropriate similitude to the case which he intended to illus-

cles, then gifts of healings, helps, governments, [a] diversities of tongues.

29 *Are* [x] all apostles? *are* all prophets? *are* all teachers? *are* all [b] workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But [y] covet earnestly the best gifts: and yet [z] shew I unto you a more excellent way.

[a] Or, kinds. [x] 4—11. 14—30. [b] Or, powers. [y] viii. 1. xiv. 1. 39. [z] xiii. 1, &c. Phil. iii. 8. Heb. xi. 4.

trate. The church was the mystical body of Christ, and believers "were, in particular, members" of that body. In placing these members, God, in his sovereign and unerring wisdom, had appointed some to the first and most honourable office of apostles; to whom especially he had "given the word of wisdom," for the instruction of mankind. Next to them, he had placed others as prophets, who gave particular instructions, by immediate inspiration, as by "the word of knowledge:" and after them he had stationed pastors and teachers, to superintend and instruct particular congregations, or to preach occasionally in other places. Besides the gifts and authority conferred on these persons; many Christians were endued with the power of working miracles, and of healing the sick: others were qualified to attend, and be assistant to, the apostles in their labours, as evangelists; or, as some explain it, to help the pastors in the office of deacons, and in various other services. Some were qualified to preside over the secular affairs of the church, as governors: or they were suitable persons to be left in authority by the apostles, when they were forced away from newly planted churches; "that they might set in order such things as were want-"ing:" while others were best qualified, by speaking a variety of tongues, to attempt the conversion of those who had not yet heard the gospel. (*Marg. Ref.* t, u.) But, would it be proper that all Christians should be apostles, prophets, teachers, or evangelists? This evidently was not the case: and if it could be thus ordered; the church would be like a body, which was all eye, all hand, or all tongue; like an army, constituted wholly of general officers; or like a kingdom in which all were rulers. (*Notes*, 4—11. *Deut.* xxxii. 4. *Rom.* xii. 6—8. *Eph.* iv. 1—6. 11—16. *Col.* iii. 12—15.)—The Christians at Corinth, indeed, "coveted earnestly," or were emulous of the best gifts, or such as were deemed most splendid and honourable: but the apostle was about to shew them a more excellent way, even that of *love;* (*Marg. Ref.* q. x.—*Notes*, xiii;) which would influence them to be content with the gifts already conferred, and to be principally zealous in making an useful improvement of them. (*Notes*, xiv.)—Our translation, indeed, renders the clause as an exhortation; but it may with equal exactness be translated, "Ye do "covet earnestly," &c. and so imply a reprehension of the corrupt emulation of the Corinthians: and this certainly coincides far better with the argument of the apostle. For *exhorting* them to "covet the best gifts;" or those that were most valued, which the Holy Spirit distributed as he saw good; would have sanctioned that ambitious temper, which he evidently aimed to repress.

Helps. (28) Ἀντιλήψεις. Here only N. T.—*Ps.* xxii. 19. lxxxiii. 8. cviii. 8. *Sept.* Ab ἀντιλαμβάνω, *Acts* xx. 35.—*Governments.*] Κυβερνήσεις. Here only N. T.—*Prov.* i. 5. xi. 14. Κυβερνήτης. See on *Acts* xxvii. 11.—*Interpret.* (30) Διερμηνευσαι. xiv. 5. 13. 27. *Luke* xxiv. 27. *Acts* ix. 36. See on 10.—*Covet earnestly.* (31) Ζηλουτε. xiii. 4. xiv. 39. *Acts* vii. 9. xvii. 5. 2 *Cor.* xi. 2. *Gal.* iv. 17, 18. *Jam.* iv. 2. *Rev.* iii. 19. (*Note, Jam.* iii. 13—16.)—*A more excellent way.*] Καθ' ὑπερβολην ὁδον. "A "way by far most excellent." See on *Rom.* vii. 13.

PRACTICAL OBSERVATIONS.

V. 1—11.

Acute speculators are often most ignorant of practical subjects: those who are most elated with the gifts bestowed on them, are commonly most forgetful of the Giver, and the proper use of them; and "spiritual gifts" have frequently been the support of spiritual pride. (*Note*, 27—31.)—In order to prevent these evils, we should often recollect what we were by nature and practice. We have not indeed been "carried after dumb idols:" yet "we "were by nature children of wrath, even as others;" we have idolized worldly objects; and most of us have been the "enemies of God by wicked works," after which we were carried away from the truth and will of God, even as Satan, the world, and the flesh led us. If then we have any knowledge of the truth, or any ability to communicate that knowledge to others; let us give the whole glory to God.—There have been many who advanced a claim to inspiration, or extraordinary illumination of one kind or other; and there still are those who advance such claims: but appearances of this kind must be counterfeit in all, who refuse the Lord Jesus those honours, which he demanded to himself. For, what do such men, but "call "Jesus accursed?" They may speak of him as a good Man, or an able Teacher: but, while they reject his priesthood, and deny his Deity as One with the Father: what do they less than charge him with blasphemy and imposture, in evidently claiming this equality; and with abetting idolatry, in teaching "all men to honour the Son, "even as they honour the Father?" (*Notes, John* v. 19—23. x. 26—31, v. 30.) And do they not, in effect, justify the Jewish rulers in putting him to death as "an "Anathema," for saying, "I am the Son of God?" Can such men speak by the Holy Spirit, or according to the language of inspiration? But if indeed we can from our hearts say that "Jesus is the Lord;" if we adore him with Thomas, saying, "My Lord, and my God!" and if we as sinners, trust and obey him, as our divine Saviour, Teacher, and King; we may be sure that we profess his faith "by the Holy Spirit;" though we cannot explain the manner, in which he has wrought this conviction, and though we be destitute of all other spiritual gifts. Indeed, we do not now expect miraculous gifts: yet "the word of wisdom and of knowledge," and divers special endowments by "the same Spirit," according to our different services to "the same Lord," and that we may be the instruments in those "operations of the same "God, who worketh all in all," may yet be depended on by us. Whatever station, therefore, be allotted us, and, whatever abilities we possess for the duties of that station; we should remember, "that they were given us to profit "withal." Even a capacity of speaking in a proper and

CHAP. XIII.

Gifts and miraculous powers, without love, are of no worth, or efficacy, 1—3. The excellent properties of love, 4—7. Love will abide, when prophecies and tongues shall cease, and knowledge shall be perfected, 8—12. It is greater than faith and hope, 13.

THOUGH [a] I speak with the tongues of men and of angels, [b] and have not charity, I am become [c] *as* sounding brass, or a tinkling cymbal.

2 And though [d] I have *the gift of*

[a] 2, 3. xii. 8. 16. 29, 30. xiv. 6. 2 Cor. xii. 4. 2 Pet. ii. 18.
[b] viii. 1. Matt. xxv. 45. Rom. xiv. 15. Gal. v. 6. 22. 1 Tim. i. 5.
[c] xiv. 7, 8.
[d] xii. 8—10. 28. xiv. 1. 6—9. Num. xxiv. 15—24. Matt. vii. 22, 23.

scriptural manner, on any topick of religion, will not profit a man; except he have grace, humbly and simply to improve his talent, for the edification of others, without seeking his own glory or emolument. Such endowments will indeed infallibly expose the possessor to many additional temptations: and, as he will need a larger measure of grace than his more obscure brethren do, to keep him humble and spiritual; so he will probably meet with a more abundant share of painful experiences, and humiliating dispensations. We have therefore little cause to envy those, who are eminent in abilities and popularity, to covet these dangerous distinctions, to glory in any measure of them bestowed on us, or to despise such as are destitute of them. Numbers have thus been ruined: being lifted up in pride, they have come short of that salvation, which they preached to others; or they have been betrayed into such evils, as have caused them to terminate their days in disgrace and distress. And the few, who have not been apparently injured, by eminency in gifts and popularity, have generally had more to relate concerning "thorns in the flesh, and messengers of Satan to buffet "them," than their less gifted and admired brethren had any conception of. (*Notes*, and *P. O. 2 Cor.* xii. 1—10.)

V. 12—26.

We ought most earnestly to enquire, as our grand concern, whether we have been "baptized into the body of "Christ," by his regenerating grace; and whether we are "drinking into his Spirit," by receiving daily from his fulness. If this be our privilege, we should be abundantly thankful for so valuable a distinction, and contentedly occupy the place, which it hath pleased God to assign us in his church: we should attentively consider the relation, in which we stand to the Head, and to every member of this mystical body; seek to have our hearts filled with love to the whole, and to every part, of the church of Christ; estimate soberly the functions of our station, and pray in faith and hope for wisdom and grace, that we may be enabled to perform them. We should also watch against pride, ambition, envy, discontent, selfishness, contempt of others; and thus seek the good of the church, of those in our own sphere of action, and of every individual, by properly improving our talents, and performing the duty of our station. If situated in the lowest place, we should not disdain its services as beneath us: if advanced to a higher station; we should not imagine, that we do not stand in need of the prayers and help of our feeblest and most obscure brethren; for these are essential to the perfection of the whole. Nay, we should guard and take care of the weak and feeble believer; even as the God of nature has, with exquisite skill and kindness, defended those parts of the body, which, though essential to life and health, might otherwise easily be wounded and destroyed; and cover with affectionate attention the infirmities and uncomeliness of those, whom we have reason to regard as real believers, and who are exposed to disgrace and contempt: that so "the more abundant honour may "be given to that part which lacked;" seeing the more honourable of our brethren have no need of such particular assistance and support from us. Our kind Creator hath effectually provided, that there should be "no schism in" our natural body: but he has for wise reasons seen good to make trial of the members of the mystical body of Christ, in this respect; and through the remainder of error and sin in real Christians, through the intrusion of hypocrites, and the artifices of the enemy, many disgraceful and lamentable divisions still prevail; which we should pray against, and endeavour to heal, to the utmost of our power, and with persevering earnestness. (*Note*, and *P. O. Eph.* iv. 1—6.)

V. 27—31.

In proportion as the members of Christ have not the same care of others as of themselves, very injurious consequences will manifestly ensue. If all filled up their several places in entire and equal love; there could be no envyings, jealousies, murmurs, vain-glory, self-seeking, or disregard of others, any more than there is in heaven. (*Note, Matt.* vi. 10.) We should, in that case, every one reciprocally care for all the rest; we should sympathize with the afflicted, tempted, distressed, or fallen believer, and help him as we could; we should feel ourselves sharers in the disgrace and reproach of the poor and needy; deem ourselves honoured and prospered, in the reputation, success, and usefulness of our more distinguished brethren; and rejoice in the consolation of such as were glad in the Lord. The meanest Christian would not then repine, or envy the most exalted; but rejoice and bless God on his account: the most eminent would not disregard the meanest; but would peculiarly endeavour to encourage and help him. Thus the good of the whole, and of every part, would be the uniform object of all, in every station, without any exception; and with the subordination of all personal interests and satisfactions to this superior end. Instead of "coveting earnestly" the highest stations, or the most conspicuous gifts; instead of acting, as if all were to be apostles, prophets, teachers, and rulers; we should then unreservedly leave the appointment of his servants to God, and those whom he employs in his providence: and we should choose "the most excellent" way of love; endeavouring to occupy with our measure of ability and influence, for the good of our brethren, till our Lord come: remembering, that they will not be most approved and commended at that time, who affected or occupied the chief places; but those who have been most faithful to the trust reposed in them, and most diligent in their Master's work. (*Note, Matt.* xx. 24—28.)

NOTES.

CHAP. XIII. V. 1—3. The more effectually to expose the radical error of the Corinthians, in over-valuing spiri-

e iv. a Matt. xiii. 11. Rom. xi. 25. xvi. 25. Eph. iii. 4. vi. 19. Col. i. 26. 1 Tim. iii. 16.
f xii. 9. Matt. xvii. 20. xxi. 21. Mark xi. 22, 23. Luke xvii. 5, 6.
g 1. 3. xvi. 22. Gal. v. 6. 22. 1 John iv. 8. 20, 21.
h 3. vii. 19. viii. 4. 2 Cor. xii. 11. Gal. vi. 3. i Matt. vi. 1—4. xxiii. 5. Luke xviii. 22. 28. xix. 8. xxi. 3, 4. John xii. 43. Gal. v. 26. Phil. ii. 15—18.

prophecy, and e understand all mysteries, and all knowledge; f and though I have all faith, so that I could remove mountains, g and have not charity, h I am nothing.

3 And i though I bestow all my goods to feed *the poor*, k and though I give my body to be burned, and have not charity, it l profiteth me nothing.

k Dan. iii. 16—28. John xiii 37. xv. 13. Acts xxi. 13. Phil. i. 20, 21. ii. 3.
l Is. lvii. 12. Jer. vii. 8. John vi. 63. 1 Tim. iv. 8. Heb. xiii. 9. Jam. ii. 14—17.

4 Charity m suffereth long, *and* n is kind; charity o envieth not; charity

m Prov. x. 12. 2 Cor. vi. 6. Gal. v. 22. Eph. iv. 2. Col. i. 11. iii. 12. 2 Tim. ii. 25. iii. 10. iv. 2. Jam. iii. 17. 1 Pet. iv. 8.
n Neh. ix. 17. Prov. xix. 22. xxxi. 20. 26. Luke vi. 35, 36. Eph. iv. 32. Col. iii. 12, 13. 1 Pet. iii. 8. 2 Pet. i. 7. 1 John iii. 16—18. iv. 11.
o iii. 3. Gen. xxx. 1. xxxvii. 11. Matt. xxvii. 18. Rom. i. 29. xiii. 13. 2 Cor. xii. 20. Gal. v. 21. 26. Phil. i. 15. 1 Tim. vi. 4. Tit. iii. 3. Jam. iii. 14—16. iv. 5. 1 Pet. ii. 1.

tual gifts, and seeking their own credit in the use of them, without due regard to the benefit of their brethren; the apostle, in this chapter, declares the most eminent of these gifts to be comparatively nothing, and "*love*" to be every thing. (*Notes*, ii. 3—5. xii. 27—31. xiv. 1—5. 2 *Cor.* x. 7—11.) He had told them, that he would "shew them "a more excellent way:" and he here averred, (as concerning himself, to give the less offence,) that if he could speak all the variety of human languages most perfectly; and if he could discourse in them with the eloquence of angels, or even use their heavenly language; yet, without love, he should merely resemble the unmeaning sound of the most common and less harmonious musical instruments. (*Notes*, xiv. 6—12. *Acts* ii. 4—11.) Nay, could he also deliver prophecies, which should be verified by the most signal accomplishment; if he could understand, and even comprehend, all divine mysteries; if he were possessed of all the natural and religious knowledge imaginable; and if he could exercise that special faith on the power of Christ, by which miracles were wrought, to such a degree, that even mountains should literally be removed at his word, to the universal astonishment of mankind; yet without "love" he should be nothing, not a Christian at all, and so far beneath the meanest believer upon earth. (*Marg. Ref.* a—h.—*Notes*, viii. 1—3. xii. 4—11. *Matt.* vii. 21—23. xxi. 21, 22. *Mark* xi. 20—26. *Luke* xvii. 5, 6. *Eph.* iii. 1—7.)—Nay, if from pride, ostentation, or similar motives, he should "give all his goods to "feed the poor," even to the starving of himself, from selfish motives; or if, from party-zeal and obstinate attachment to a system, he should "give his body to be "burned" as a martyr; yet, without "love," he could be nothing better than a deluded enthusiast, or ambitious hypocrite, and should derive no benefit from it. The apostle meant to shew, in the strongest instances imaginable, that nothing could prove a man a true believer, who had not love. Some of the cases which he states cannot be supposed to have ever existed: yet it seems evident from scripture, that a man might have the largest degree of that faith, by which miracles were performed, without any of the "faith which worketh by love;" and that it is possible for a person to expend all his wealth in alms, and die a martyr not only for error and superstition, but even for the truth, without saving grace!—The word "charity" has been of late so appropriated to one external expression of love, which yet may be produced from other principles; that it is desirable for the word "love" to be here substituted, according to the exact meaning of the original, in order to render the passage more intelligible to common readers.—'It must here be taken in the noblest sense, for 'such a love to the whole church, and the whole world, 'as arises from principles of true piety, and ultimately 'centres in God.' *Doddridge*.

Charity. (1) Αγαπην. 2. 3. 4. 8. 13. viii. 1. xiv. 1. *Gal.* v. 6. 13. 22. *Phil.* ii. 1. 1 *Thes.* i. 3, *et al.*—*Sounding.*] Ηχων. *Luke* xxi. 25. Ηχος, *Acts* ii. 2.—*Tinkling.*] Αλαλαζον. —See on *Mark* v. 38.—*Cymbal.*] Κυμβαλον. Here only. —*So that I could remove.* (2) Ὡστε μεθιστανειν. *Luke* xvi. 4. *Acts* xiii. 22. xix. 26. Ex μετα, et ιστημι, *sto*, *sisto*.—*I am nothing.*] Ουδεν ειμι. *John* viii. 54. 2 *Cor.* xii. 11. Comp. 3.—*I bestow ... to feed* the poor. (3) Ψωμιζω. *Rom.* xii. 20. A ψωμιον, *John* xiii. 26, 27. To feed any one with bread broken into pieces, liberally and attentively; as nurses feed children, or birds their young.—*To be burned.*] Ἱνα ... καυθησωμαι. Here only.—Καυσις, *Heb.* vi. 8.—Many copies read καυχησωμαι, "that I might glory."—*It profiteth me.*] Ωφελημα. xiv. 6. *Matt.* xv. 5. xvi. 26. *Luke* ix. 25. *John* vi. 63. xii. 19. *Gal.* v. 2. *Heb.* iv. 2. xiii. 9.

V. 4—7. The effects of "love," here enumerated, shew that the apostle *primarily* intended those exercises of that holy affection, which respect mankind. Yet it is equally evident, that no natural benevolence, which subsists in an unbeliever's heart, can at all answer to the description which he has given. Indeed he evidently meant that love, which is "the fruit of the Spirit" in the believer's heart, and by which especially "faith worketh." (*Notes*, *Gal.* v. 1—6, *v.* 6. 22—26, *v.* 22. 1 *Pet.* i. 22. 1 *John* iii. 13—15. iv. 7, 8.) The humble penitent, obtaining pardon and peace by faith in Christ, finds his self-confidence and his attachment to the world deprived of dominion and greatly weakened: he is also taught to love the perfections, the holiness, and the cause of God; the person, truth, and precepts of Christ, and his image in his people; to love his neighbours, and even his enemies, after the example of Christ and in obedience to his commands; and he now desires, that they should all be happy, and that God should be glorified in their salvation. This love therefore includes all parties, nations, and characters, in its expansive exercise; though still capable of more particular attachments. It regards both the temporal and eternal interests of mankind; and the external comfort, as well as spiritual advantage, of believers: and, in subordination to the love of God, it seeks to promote the benefit of mankind, and the peace and prosperity of the church, as its grand objects. This love is the unequivocal evidence of regeneration; and it is a better touchstone of men's professed faith in Christ, than even the love of God; because its effects may more easily be examined and ascertained, and there is less danger of false affections in it. (*Notes*, 1 *John* iii. 16, 17. iv. 20, 21.) It was also that part of the Christian temper, in which the Corinthians were peculiarly defective: the apostle therefore selected this subject,

* Or, is not rash. 1 Sam. xxv. 21, 22. 33, 34. 1 Kings xx. 10, 11. Ps. x. 5. Prov. xiii. 10. xvii. 14. xxv. 8—10. Ec. vii. 8, 9. x. 4. Dan. iii. 19—22.

[o] vaunteth not itself, [p] is not puffed up,

5 Doth not [q] behave itself unseemly, [r] seeketh not her own, [s] is not easily provoked, [t] thinketh no evil;

6 [u] Rejoiceth * not in iniquity, but [x] rejoiceth † in the truth;

7 [y] Beareth all things, believeth all things, [z] hopeth all things, [a] endureth all things.

o iv. 6, 18, 19. v. 2. viii. 1. Phil. ii. 1—5. p vii. 36. Gr.—xi. 18—16. 18. 21, 22. xiv. 33—40. Is. iii. 5. Phil. iv. 8. 2 Thes. iii. 7. q vii. 36. Gr.—xi. 13—16. 18. 21, 22. xiv. 33—40. Is. iii. 5. Phil. iv. 8. 2 Thes. iii. 7. r x. 24. 33. xii. 25. Rom. xiv. 12—15. xv. 1, 2. Gal. v. 13. vi. 1, 2. Phil. ii. 3—5. 21. 2 Tim. ii. 10. 1 John iii. 16, 17. s Num. xii. 3. xvi. 15. xx. 10—12. Ps. cvi. 32, 33. Matt. v. 22. Mark iii. 5. Jam. i. 19, 20. t 2 Sam. x. 3. Job xxi. 27. Jer. xi. 19. xviii. 18—20. xl. 13—16. Matt. ix. 4. Luke vii. 39.

u 1 Sam. xxiii. 19—21. 2 Sam. iv. 10—12. Ps. x. 3. cxix. 136. Prov. xiv. 9. Jer. ix. 1. xiii. 17. xx. 10. Hos. iv. 8. vii. 3. Mic. vii. 8. Luke xix. 41, 42. xxii. 5. Rom. i. 32. Phil. iii. 18. x Ex. xviii. 9. Josh. xxii. 22—33. Rom. xii. 9. 2 Cor. vii. 9—16. Phil. i. 4. 18. ii. 17, 18. 1 Thes. iii. 6—10. 2 John 4. 3 John 3. * Or, with. † Or, the truth. y See on 4.—Num. xi. 12—14. Deut. i. 9. Prov. x. 12. Cant. viii. 6, 7. Rom. xv. 1. Gal. vi. 2. Heb. xiii. 13. 1 Pet. ii. 24. iv. 8. z Luke vii. 37—39. 44—46. xix. 4—10. a ix. 18—22. Gen. xxix. 20. Matt. x. 22. 2 Cor. xi. 8—12. 2 Thes. i. 4. 2 Tim. ii. 3—10. 24. iii. 11. iv. 5. Jam. i. 12.

to shew them how low an estimate ought to be made of their religion, and so to abate their high opinion of themselves. —We must further observe that he described "love," as a man would *gold*, by enumerating its properties in the abstract. Wherever it subsisted, it had those properties, whether its quantity were small or great: and by this a man might estimate his own attainments in real religion. Some love might exist, where great remains of selfish passions obstructed its exercise; as a little gold may be mixed with a large alloy of base metal: but it would then become less conspicuous, and the man's state more doubtful. —"Love suffereth long;" it influences us, as far as it prevails, to endure the most grievous injuries and provoking affronts for a long time together, without resentment or retaliation. (*Marg. Ref.* m.—*Notes*, *Ex.* xxxiv. 5—7. *Ps.* lxxxvi. 14, 15. *Rom.* ii. 4—6. *Col.* iii. 12—15.) Love "is kind," even to the most injurious; persevering in endeavours "to overcome evil with good;" and delighting in shewing kindness to all sorts of persons, by word and deed. (*Marg. Ref.* n.—*Notes*, *Rom.* xii. 9—21. *Eph.* iv. 30—32. v. 1, 2.) "Love envieth not;" or, is not emulous and ambitious: as far as it rules in the heart, it represses pride and selfishness; and causes men to rejoice in the comfort, advantage, and honour even of those, whom nature would regard as enemies or rivals. [o] Love vaunteth "not itself:" it is a humble, unostentatious principle; it never prompts a man to boast, to push himself into notice, to prefer himself to others, to act with rashness or insolence, or in an overbearing dogmatical spirit. "It is "not puffed up:" it never leads a person to be elated by endowments, offices, applause, or popularity: for where love prevails, these are only regarded and valued as means of good to others, communicated from God, to whom all the honour of them belongs. (*Notes*, iv. 6—8. 18—21. v. 1—5. viii. 1—3. 2 *Cor.* xii. 17—21.) "Love doth not "behave itself unseemly:" it guides a man to a gentle, beneficent, courteous, compassionate, respectful conduct, suited to his employment, relative duties, age, and station: and thus it preserves him from rashness, and those improprieties into which pride and selfishness betray others. (*Marg. Ref.* o, p.) For he, who is influenced by love, will keep the good of mankind continually before him as his object: and this will restrain him from those evil tempers and unbecoming actions, which would counteract his grand design. Love "seeketh not its own:" it never prompts men to seek their own ease, interest, credit, or indulgence, except in subordination to the welfare of others and the glory of God: and it does not allow them to seek any selfish end, in the use of their gifts and talents, which are conferred on them to profit others with. (*Marg. Ref.* r. —*Notes*, x. 23—28. *Phil.* ii. 1—4.) Love "is not easily "provoked;" it is not passionate and furious, any more than revengeful; it does not readily take offence even at many or great affronts, which pride and self-love would deem intolerable. Love "thinketh no evil:" it is unsuspecting, and not apt to impute men's conduct to bad motives, without evident proof: it can therefore never prompt any one to invent or circulate slanders, to believe malicious reports, or even needlessly to expose the faults of others; but it will rather influence him to extenuate or conceal them, when this can be done consistently with other duties. (*Note*, *Matt.* vii. 1, 2.) For love "re-"joiceth not in iniquity:" it is not gratified, (as pride and malevolence are,) with the report of the vices and follies of others, though belonging to another party, or regarded as opposers; it rather influences a man to weep over it, and to desire that it should be found erroneous. "But "love rejoiceth in the truth;" it excites joy in the heart, when the triumphs of the truth, and the holy lives of such as profess it, are mentioned; or when aspersed characters are vindicated by the truth being made known; or when Christians, however distinguished, act with truth, sincerity, integrity, professing and adorning the truth of the gospel. (*Marg. Ref.* s—x.) "Love beareth all things:" it *covers* all faults, as far as it can properly be done: it bears with the infirmities and mistakes of others, with candour and kindness; and it submits to any inconvenience cheerfully, which this forbearance imposes. (*Notes*, *Prov.* x. 12. *Rom.* xv. 1—3. *Gal.* vi. 1—5. 1 *Pet.* iv. 8.) Love "believeth all "things:" it disposes a person to believe the most favourably of all others, till the contrary be proved; to act as counsel for the accused; and even to credit a man's apologies for his faults, his professions of repentance, and his purposes of amendment. (*Note*, *Luke* xvii. 3, 4.) "Love hopeth all things:" it prompts a man to hope the best of another's character and intentions, which the case will fairly allow him; to hope for the conversion of the sinner, or the recovery of the back-slider; to proceed with hope, in his attempts to do good to the most profligate, obstinate, and ungrateful: and it allows no one to despair of others, to be wearied out by their perverseness, or to give up all endeavours for their good: and so consign sinners of any description, as hopeless, to inevitable and eternal destruction. (*Note*, *Luke* xv. 25—32.) In this desire and hope of finally succeeding, at least in some instances, "love endureth all things:" it influences a man to bear any poverty, reproach, persecution, hardship, suffering, or even death, in seeking to do good to the bodies and souls of men, after the example of Christ, and in obedience to his commandments. (*Marg. Ref.* y—a.)—It is obvious to every attentive reader, that, in this beautiful description of the properties and effects of love, the apostle meant to shew the Corinthians, that their conduct had, in most particulars, been an entire contrast to it. (*Notes*, *Gal.*

8 Charity [a] never faileth: but whether *there be* prophecies, they shall fail; whether *there be* [c] tongues, they shall cease: whether *there be* knowledge, it shall [d] vanish away.

9 For [e] we know in part, and we prophesy in part:

10 But [f] when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, [g] I spake as a child, I understood as a child, I [a] thought as a child: but when I became a man, I put away childish things.

12 For now [h] we see through a glass, [a] darkly; but then [i] face to face: [k] now I know in part; but then shall I know even as also I am known.

13 And now [l] abideth [m] faith, [n] hope, [k] [o] charity, these three; but [p] the greatest of these *is* charity.

b 6. 13. Luke xxii. 32. Gal. v. 6.
c 1. xii. 10. 28—30. xiv. 39. Acts ii. 4. 11. xix. 6.
d Jer. xlix. 7. Heb. viii. 13.
e 12. ii. 9. viii. 2. Job xi. 7, 8. xxvi. 14. Ps. xl. 5. cxxxix. 6. Prov. xxx. 4. Matt. xi. 27. Rom. xi. 34. Eph. iii. 8. 18, 19. Col. ii. 2, 3. 1 Pet. i. 10—12. 1 John iii. 2.
f 12. Is. xxiv. 23. lx. 19, 20. 2 Cor. v. 7, 8. Rev. xxi. 22, 23. xxii. 4, 5.
g iii. 1, 2. xiv. 20. Ec. xi. 10. Gal. iv. 1.
a Or, *reasoned.* h 2 Cor. iii. 18 v. 7. Jam. i. 23.
† Gr. *in a riddle.* Judg. xiv. 12—19. Ez. xvii. 2.
i Ex. xxxiii. 11. Num. xii. 8. Matt. v. 8. xviii. 10. Rom. viii. 18. 1 John iii. 2. Rev. xxii. 4.
k 9, 10. John x. 15.
l iii. 14. 1 Pet. i. 23. 1 John ii. 14. 24—27. iii. 9.
m Luke viii. 13—15. xxii. 32. Gal. v. 6. Heb. x. 39. xi. 1—7. 1 John v. 1—5. 9—13.
n Ps. xlii. 11. xliii. 5. cxlvi. 5. Lam. iii. 21—26. Rom. v. 4, 5. viii. 24, 25. xv. 13. Col i. 5. 27. 1 Thes. v. 8. Heb. vi. 11. 19. 1 Pet. i. 21. 1 John iii. 3.
o 1—8. viii. 1. 3. 2 Cor. v. 14, 15. Gal. v. 6. 1 John ii. 10. iv. 7—18.
p 8. xiv. 1. xvi. 14. Mark xii. 29—31. Luke x. 27. Gal. v. 13—22. Phil. i. 9. Col. iii. 14. 1 Tim. i. 5. 2 Tim. i. 7. 1 John iv. 7—9. 2 John 4—6.

v. 13—18. *Jam.* iii. 13—18.)—He seems also, without intending it, to have delineated his own character, as a successful imitator of the Lord Jesus, the perfect pattern of this holy love. (*Note*, xi. 1.) Love, as exercised by Christians, not the love of God to man, must be meant; and the admired accommodation of it to the latter by some eloquent writers, leads the reader away from the intended instruction of the passage, however excellent in other respects.

Suffereth long. (4) Μακροθυμει. See on *Matt.* xviii. 26. *Is kind.*] Χρηστευεται. Here only. A χρηστος, *Matt.* xi. 30. *Eph.* iv. 32.—*Envieth.*] Ζηλοι. See on xii. 31.—*Vaunteth not itself.*] "Is not rash." *Marg.* and *Ref.* Ου περπερευεται. —Here only.—'Verbum Latinum a *perperam.*' Schleusner. —*Is not puffed up.*] Ου φυσιουται. v. 2.—*Behave itself unseemly.* (5) Ασχημονει. See on vii. 36. xii. 23.—*Is not easily provoked.*] Ου παροξυνεται. See on *Acts* xvii. 16. Παροξυσμος· See *Acts* xv. 39.—*Thinketh.*] Λογιζεται. 11. iv. 1. 2 *Cor.* x. 2. xi. 5. See on *Rom.* ii. 3.—*Rejoiceth in.* (6) Συγχαιρει. See on xii. 26.—*Beareth.* (7) Στεγει. See on ix. 12.

V. 8—12. The "love," which the apostle so warmly recommended, "never faileth:" it never loses its value or excellency: it will never be changed for any other thing; nor will it ever fail out of that heart, in which it has taken root: (*Note*, *Eph.* iii. 14—19:) and especially it will endure for ever in heaven. But even "prophecy" would fail: the Spirit of prophecy would soon be withdrawn from the church; the instructions, given by the prophets from immediate revelation, would soon be superseded by more ordinary methods; and even the prophecies of the scripture would all at length be accomplished, and, having answered their end, be of no further use. The gift of "tongues" was of no long continuance in the church; and in heaven no acquaintance with human languages will be of any value. That philosophical "knowledge," on which the Corinthians prided themselves, soon vanished as a dream: and even that kind and degree of religious knowledge, which is acquired on earth, will be eclipsed by the perfect knowledge of heaven, as the light of the stars by the blaze of noon: or the knowledge, by which some were qualified to teach others the truth and will of God, will at length be of no further use. Here indeed the servants of God "knew in part, and so prophesied in part:" they had a small portion of his ways, works, and counsels made known to them; but when the perfect discoveries of another world are made, all this is done away, as the useless taper in the day-time. (*Marg. Ref.* b—f.) This might be illustrated by the difference between the apprehensions of a child, and those of a man. The apostle himself could recollect, that when he was a child, he had talked in a childish and unsuitable manner about the affairs of men; and he had conceived of them, been affected by them, and *reasoned* about them, with much ignorance and misapprehension; but when he became a man, he not only put away his toys and childish pursuits, but his childish manner of speaking, thinking, and judging; as one ashamed of the impertinence and folly which had mixed with even the little knowledge that he had acquired. Thus on earth, he could conceive and speak only "as a child," about divine things, when his present knowledge was compared with that of heaven. (*Marg. Ref.* g.) Though preserved from all error in delivering the doctrine to mankind, by preaching or writing: he was aware, that he should find his views of them inadequate, unsuitable, and widely different from the real nature and glory of those sublime objects of contemplation. For he could here only see them "through a glass darkly;" as by the imperfect reflection of a mirror, or in the obscure description of a riddle. (*Notes*, *Judg.* xiv. 10—14. *Ps.* xlix 1—4. *Matt.* xiii. 34, 35.)—This view of them by faith, through revelation and by divine teaching, is sufficient for the present state; but it is inadequate and obscure, compared with that view of them, which is obtained by those, who "see face to face;" and who have an immediate, intuitive, and complete perception of God, of Christ, and of heavenly things. (*Marg. Ref.* h—k.) So that even the apostle's "knowledge in part," of the truths and purposes of God, would be as nothing, when he came "to know, as "he was known;" and to perceive those objects, with that clearness, fulness, and adequate conception of them, which corresponds to the perfect knowledge of God himself, as far as a finite mind can comprehend infinity. (*Note*, 1 *John* iii. 1—3.)

Faileth. (8) Εκπιπτει. See on *Rom.* ix. 6.—*Shall fail.*] Καταργηθησονται. 10, 11. See on *Rom.* iii. 3. vi. 6. *Gal.* v. 4. 2 *Tim.* i. 10.—*In part.* (9) Εκ μερους. 10. 12. xii. 27. Απο μερους, *Rom.* xi. 25.—*A child.* (11) Νηπιος. iii. 1. *Matt.* xi. 25. xxi. 16. *Rom.* ii. 20.—*I thought.*] "I reasoned." *Marg.* Ελογιζομην. See on 5.—*Through a glass.* (12) Δι' εσοπτρου. *Jam.* i. 23. Not elsewhere. Κατοπτριζομενοι, 2 *Cor.* iii. 18.—*Darkly.*] Or "in a riddle." *Marg.* Εν αινιγματι. Here only N. T.—*Num.* xii. 8. 2 *Chr.* ix. 1. *Prov.* i. 6. *Sept.*

V. 13. Not only is "love" more excellent and more enduring, than all spiritual gifts, miraculous powers, and

CHAP. XIV.

The apostle exhorts the Corinthians to follow after love; and shews that prophecy, as most conducive to edification, is to be preferred to "speaking with "tongues," 1—5. Speaking in a language, which the hearers do not understand, resembles indistinct musical sounds, and is of no use to the hearers, 6—11. All gifts should be used in the most edifying manner, 12—20. Tongues are intended to convince unbelievers; but prophesying is more useful in the publick assembly, and to strangers who resort thither, 21—25. Rules for the orderly exercise of spiritual gifts in the church, 26—33. Women are forbidden to speak in publick, 34, 35. A reproof of the self-sufficiency of some teachers at Corinth, 36—38. Gifts must be exercised, and all things done "decently and in or-"der," 39, 40.

prophetical discoveries; but it even far exceeds in value all other Christian graces. After the ceasing of supernatural gifts in the church, "faith, hope, and love would abide," to the end of the world, as the three principal graces which distinguish Christians from all other men, and, in fact, as including all the others.—Faith cordially and practically receives the "sure testimony of God" concerning invisible things, appropriates his instruction, and thus welcomes his salvation, by looking to the divine Redeemer, and relying on him and the promises of God in him. (*Marg. Ref.* l, m.—*Notes, John* iii. 27—36, *vv.* 35, 36. *Heb.* xi. 1, 2. 1 *John* v. 9—12.)—Hope, with longing and patient waiting, expects the promised blessings, as to be perfected in eternal life; and thus it is the "anchor of the "soul," keeping it stedfast in obedience and patient waiting, amidst every kind of opposition and discouragement. (*Marg. Ref.* n.—*Notes, Heb.* vi. 16—20. 1 *John* iii. 1—3.) And love to God, and to mankind for his sake, as before described, is the active principle of all those willing services, in which the Christian does good to others, according to the will of God. "These three abide," and must abide, as essential to godliness, under every dispensation, and in every age; whatever other changes take place: but "the greatest of these is love." (*Marg. Ref.* o, p.) Not that love can do the office of faith, in justifying the sinner, or do any thing towards it; any more than the eye can perform the function of the ear: nor can this "love" be found in any man, who is not partaker of faith and hope. But faith and hope are the means, or the intermediate acts of the mind, by which a proud, selfish, carnal, condemned criminal, is brought to love a reconciled God, and to love men in general, and Christians in particular, for his sake. They are as the scaffolding, without which the building cannot be erected: yet the building is more valuable than the scaffolding, and when that is completed, the other will be taken down as of no further use. For love is the very nature and image of God, "the bond of "perfection," the essence of holiness, "the fulfilling of "the law." Faith and hope are only requisite for us, as sinners, in this imperfect state: faith will therefore soon be lost in vision, and hope swallowed up in fruition; but perfect love will flourish for ever, the business, element, joy, and glory of heaven itself; uniting God and all holy creatures in the most perfect harmony and felicity, without the least alloy of any contrary principle, through all the ages of eternity. (*Notes, Mark* xii. 28—34. *Rom.* xiii. 8—10. *Gal.* v. 1—6. 22—26. 1 *John* iv. 7—12.)

Charity.] Ἡ ἀγαπη. "The love" above described. 4. 8.

PRACTICAL OBSERVATIONS.

V. 1—7.

Splendid abilities, extensive learning, admired eloquence, and even exact "knowledge in the mysteries of God," may be possessed by a proud and selfish man; who is as "sound-"ing brass, or a tinkling cymbal," in the most admired displays of his conspicuous endowments. Indeed, the powers or eloquence of angels, and all imaginable gifts of miracles or prophecy, cannot demonstrate a man to be at all better than Balaam or Judas: and even the most astonishing liberality or patient fortitude, under self-invented or imposed austerities, nay, persecution even to tortures and death, may spring from other motives and principles than holy love; and in that case will avail nothing before our heart-searching Judge. How then are they deluded, who expect acceptance and reward, for those good works, which are as scanty in their degree, as they are corrupt and selfish in their principle! And how are even true Christians often fascinated, to over-rate ostentatious eloquence, gifts, and abilities, and to undervalue honest, simple, and unadorned love which seeks only to do them good!—But where does this heavenly love reside, which the apostle so warmly panegyrizes? Is she returned to heaven, being wearied out with our contentions and selfishness on earth? Or does she dwell in some obscure retreat, at a distance from the disputes of the world, and of the church? Certainly she is but seldom seen among us; she has but few votaries and little influence; and is treated with strange neglect almost everywhere. Alas! numbers, who might be supposed "to "be somewhat," if we only looked at their talents, knowledge, and zeal; appear to be "nothing," or very little, if "love" be the touchstone of their characters.—Indeed, this chapter may be considered as an answer to all the *wrangling* pamphlets of angry disputers about religious truth, of different names and sentiments. Many of these seem incapable of long-suffering or kindness to any but their own party: so that envy, boasting, railing, ridicule, slander, and acrimony, are the prominent features of the portrait, which they exhibit to the view of the publick! In the most unseemly manner, they sound their own praises; vent their own resentments; expose and triumph over their opponents; forget all decent regard to superiors; and turn religious investigation into a vain-glorious, selfish, if not scurrilous, contest for victory! It is evident, that many of this character are "easily provoked," and hardly pacified; that they think evil of others, and rejoice in detecting the faults and follies of those who differ from them In short, the attentive observer will perceive that every part of the apostle's definition of love forms a complete contrast to the conduct of great numbers, who, in different ages, have had numerous admirers, for their zeal and ability, in contending for the sentiments or forms of their own sect or party.—But alas! we need far more "love" than is generally possessed, to animadvert on such abuses, without being betrayed into a measure of imitation. Let

[a] Prov. xv. 9. xxi. 21. Is. li. 1. Rom. ix. 30. xiv. 19. 1 Tim. v. 10. vi. 11. Heb. xii. 14. 1 Pet. iii. 11—13. 3 John 11.

[a] FOLLOW after [b] charity, [c] and desire spiritual *gifts;* but rather that ye may [d] prophesy.

[b] *See on* xiii. 1—8. 13.—2 Tim. ii. 22. 2 Pet. i. 7.

2 For [e] he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for no man [*] understandeth *him;* [f] howbeit in the spirit he speaketh mysteries.

[c] xii. 1. 31.

[d] 3—5. 24, 25. 37. 39. xiii. 2. 9. Num. xi. 25—29. Rom. xii. 6. 1 Thes. v. 20. 1 Tim. iv. 14.

[e] 9—11. 16. 21, 22. Gen. xi. 7. xlii. 23. Deut. xxviii. 49. 2 Kings xviii. 26. Acts ii. 4—11. x. 46. xix. 6.

[*] Gr. *heareth.* Acts xxii. 9.

[f] ii. 7. 10. xiii. 2. xv. 51. Ps. xlix. 3, 4. lxxviii. 2. Matt. xiii. 11. Mark iv. 11. Rom. xvi. 25. Eph. iii. 3—9. vi. 19. Col. i. 26, 27. ii. 2. 1 Tim. iii. 9. 16. Rev. x. 7.

3 But he that prophesieth speaketh unto men, *to* [g] edification, and [h] exhortation, and [i] comfort.

4 He that speaketh in an *unknown* tongue [k] edifieth himself; but he that prophesieth [l] edifieth the church.

5 I [m] would that ye all spake with tongues, but rather that ye prophesied: [n] for greater *is* he that prophesieth

[g] 4. 2. 26. viii. 1. x. 23. Acts ix. 31. Rom. xiv. 19. xv. 2. Eph. iv. 12—16. 29. 1 Thes. v. 11. 1 Tim. i. 4. Jude 20.

[h] Luke iii. 18. Acts xiii. 15. xiv. 22. xv. 32. Rom. xii. 8 1 Thes. ii. 3. iv. 1. v. 11. 14. 2 Thes. iii. 12. 1 Tim. iv. 13. vi. 2. 2 Tim. iv. 2. Tit. i 9. ii. 6. 9. 15. Heb. iii. 13. x. 25. xiii. 22. 1 Pet. v. 12.

[i] 31. 2 Cor. i. 4. ii. 7. Eph. vi. 22. Col. iv. 8. 1 Thes. ii. 11. iii. 2. iv. 18. v. 11—14.

[k] 14.

[l] 3. 18, 19.

[m] xii. 28—30. xiii. 4. Num. xi. 28, 29.

[n] 1. 3.

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us then rather enquire, whether this divine love inhabit and influence our hearts? Have we learned to suffer long and to be kind? Are we taught to repress envy and unholy emulation, and to rejoice in the superior reputation and success of our brethren? Has love instructed us "in honour to esteem others better than ourselves," and brought under all insolence, rashness, and ostentation? Has this divine principle guided us into a becoming behaviour, to our superiors, equals, inferiors, opponents, competitors, friends, relatives, and all orders of men in the church or the community? Have we attained the habit of giving up our own interest or inclination, whenever the good of others requires it? Can we bear affronts, without being "easily provoked?" Are we disposed to be unsuspecting; to mourn over the sins of others; to bear with their infirmities, dulness, and perverseness; to "believe, hope, and endure all things" for their sakes? If some sparks of this heavenly flame have been kindled in our hearts; we know that there is much of a contrary nature, to counteract its efficacy. Here then is a call for watchfulness, diligence, and prayer; that our "love "may abound yet more and more, in knowledge, and in "all judgment;" and that our selfish nature may be more entirely subdued and mortified. (*Notes, Phil.* i. 9—11, *v.* 9. 1 *Thes.* iv. 9—11. 2 *Thes.* i. 3, 4. 1 *Pet.* i. 22, 23.) Hence we shall also see still more our need of the cleansing blood of Christ: and shall learn to walk humbly before God, and to bear with others; as conscious that we need the patient forbearance both of the Lord, and of our brethren.

V. 8—13.

If love, as before described, is planted in our hearts, though as an exotick in an unfriendly soil and climate; it will "never fail," but certainly grow up to maturity: and it will flourish abundantly, when prophecies shall cease, when human science and eloquence shall vanish away; and when even our highest attainments in divine knowledge in this present world, (which are indeed very small compared with those of the apostle,) will appear like the lispings, the imaginations, and the reasonings of a little child.—But, if that feeble indistinct view which we obtain by faith, when looking in the mirrour of the sacred word, be so delightful, as we have sometimes found it, with what raptures shall we "see face to face," and "know "even as we are known!" Let us then "put away the "childish things," which amused us in an unconverted state; for so we now clearly see them to have been: let us learn to value things according to their intrinsick worth; and not, as children, admire all that glitters whether it be gold or tinsel: let us cease from our childish pursuits about externals and non-essentials; that we may value and seek an increase of faith, hope, and love from the Giver of all good gifts: and while we contend, that "faith alone "justifies" the sinner, by forming his relation to the Saviour; and that hope only can support the soul, amidst all the trials of life and death; let us remember, that love is still greater than these most needful graces, being the evidence of our title to eternal life, the meetness for that holy and unspeakable felicity, and the blessed earnest and beginning of it.

NOTES.

CHAP. XIV. V. 1—5. Having shewn the pre-eminent excellency of "love," the apostle exhorted the Corinthians "to follow after" it, as the great object of their unremitting pursuit, in preference to all other things: and then they would do well, in "earnestly desiring spiritual gifts," that they might be useful to their brethren; for under the influence of "love," they would certainly thus use them. (*Marg. Ref.* a—c.) But especially they should value "the "gift of prophesying." By this the apostle seems to have intended, an immediate communication from the Spirit of God, concerning the meaning of the holy scriptures, or some point of doctrine or practice, in which the church or individuals wanted instruction at the time. This was a gift bestowed on several, by which they became occasional or extraordinary teachers in the church: and it appears to have been generally accompanied by the power of predicting future events, when circumstances required it. (*Marg. Ref.* d.—*Note,* 1 *Thes.* v. 16—22, *v.* 20.) The Corinthians, however, did not value it so much as "the "gift of tongues," or of miracles; because it was less suited to excite admiration: but the apostle instructed them, that it was greatly to be preferred by them, because more useful in their situation. For he who spake in a language, which the hearers could not understand, "did not "speak to men, but unto God" only; nor would others receive any benefit, even if indeed, under the impulse of the Holy Spirit, he spake the most sublime mysteries of the gospel, in the most suitable words. (*Marg. Ref.* e, f. —*Note, Acts* ii. 6—11.) Whereas "he that prophesied" spake to men, to edify them in divine truth, to exhort them to holy practice, or to animate and comfort them under their trials and conflicts. (*Marg. Ref.* g—i.) Indeed, he, who spake in an unknown tongue, might derive instruction and benefit from his own words, and his faith might be established by the exercise of this miraculous gift; in case he was not elated with pride, and influenced

o 13, 18. 26—28. xii. 10. 30.
p x. 23. xii. 7. xiii. 3. 1 Sam. xx. 21. Jer. xv. 19. xxiii. 32. Matt. xvi. 26. 2 Tim. ii. 14. Tit. iii. 8. Heb. xiii. 9.
q 26—30. Matt. xi. 25. xvi. 17. 2 Cor. xii. 1. 7. Eph. i. 17. Phil. iii. 15.
r xii. 8. xiii. 2. 8. 9. Rom. xv. 14. 2 Cor. xi. 6. Eph. iii. 4. 2 Pet. i. 5. iii. 18.
s See on i. xiii. 2.
t 26. Rom. xvi. 17. 2 Tim. iii. 10. 16. iv. 2. 2 John 9.
u xiii. 1.
x 8. Num. x. 2—10. Matt. xi. 17. Luke vii. 32.
* Or, *tunes.*
y Num. x. 9. Josh. vi. 4—20. Judg. vii. 16—18. Neh. iv. 18—21. Job xxxix. 24, 25. Is. xxvii. 13. Am. iii. 6. Eph. vi. 11—18.

than he that speaketh with tongues, [o] except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, [p] what shall I profit you, except I shall speak to you either by [q] revelation, or by [r] knowledge, or by [s] prophesying, or by [t] doctrine?

7 And even [u] things without life giving sound, whether pipe or harp, [x] except they give a distinction in the [*] sounds, how shall it be known what is piped or harped?

8 For [y] if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words [†] easy to be understood, how shall it be known what is spoken? [z] for ye shall speak into the air.

† Gr. *significant.* 19.
z ix. 26.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, [a] I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

a 21. Acts xxviii. 2. 4. Rom. i. 14. Col. iii. 11.

12 Even so ye, [b] forasmuch as ye are zealous of [‡] spiritual *gifts*, [c] seek that ye may excel to the edifying of the church.

b 1. xii. 7. 31. Tit ii. 14.
‡ Gr. *spirits.*—*See on* 32.
c 3, 4. 26.

by ostentation. But he who prophesied would edify many, which was far more desirable. As the apostle rejoiced in every thing conducive to their prosperity, he desired that they might all be endued with the gift of tongues: but still more, that they might all be capable of instructing others, by the gift of prophesying. (*Note*, xii. 4—11.) For the prophet was certainly a more honourable and useful person, than he who spake with tongues; except the latter were also endued with the gift of interpreting his discourse, into the language understood by his hearers; that so the church might be edified by what he spake. (*Marg. Ref.* m, o.) It seems that this was not generally the case: indeed a man might be miraculously enabled to speak in one, two, or more languages, which he had never learned: and yet, being left ignorant of other languages, he might be unable to explain his meaning to those, who neither understood the language in which he spake, nor that which was his native tongue. Or perhaps, to counterpoise a gift, which was so much calculated to elate the possessors, they might be left incapable of giving utterance, with propriety, perspicuity, or promptitude, suited to a publick assembly, even in their native tongue, to those divine truths which they spake fluently in another language, under the influence of the Holy Spirit: and another man might be miraculously enabled to understand, and interpret into the language of the audience, what was thus spoken, who yet himself might be unable to speak fluently, in the language which he interpreted. Even in ordinary cases, *clearly understanding* a language, and being able to *speak fluently* in it, are very distinct attainments.—'Why was the gift of 'tongues conferred? That the mysteries of God might be 'openly made known to more people and nations. Then 'surely, prophecy, to which the gift of tongues was in-'tended to be subservient, must be of superior excellency.' *Beza.* 'This therefore was a great abuse of this gift, that 'when they had a mystery revealed to them, they did not 'utter it in a language understood by the assembly, but 'only by themselves: and so they did not edify the church 'by it, though it was given, as all the other gifts were, for 'edification. (xii. 7.) *Whitby.*—*Follow after.* (1) *Pursue love.* (*Note, Heb.* xii. 14.) 'The word διωκέτε properly sig-'nifies, to pursue with an eagerness, like that with which 'hunters follow their game. And it may be intended to 'intimate, how *hard* it is to obtain, and preserve a truly 'benevolent spirit in the main series of life; considering 'on the one hand the many provocations we are like to 'meet with; and on the other, the force of self-love, which 'will, in so many instances, be ready to break in upon it.' *Doddridge.*

Follow after. (1) Διωκετε. See on *Rom.* xii. 13.—*Desire.*] Ζηλουτε. See on xii. 31.—*Spiritual gifts.*] Τα πνευματικα. See on xii. 1.—*An* unknown *tongue.* (2) Γλωσση. 4—6. 13. 18, 19. 22, 23. 27. 39. *Acts* ii. 4. x. 46.—*Understandeth.*] "Heareth." *Marg.* Ακουει.—*In the spirit.*] Πνευματι. 15. 32.—*To edification.* (3) Οικοδομην. 5. 12. 26. iii. 9. See on *Rom.* xiv. 19.—*Exhortation.*] Παρακλησιν. *Luke* ii. 25. vi. 24. See on *Acts* iv. 36. Παρακλητος. See on *John* xiv. 16.—*Comfort.*] Παραμυθιαν. Here only. Παραμυθιον, *Phil.* ii. 1. Παραμυθεομαι, *John* xi. 19. 31. 1 *Thes.* ii. 11. v. 14.

V. 6—12. To convince the Christians at Corinth, without giving them needless offence, of what he had advanced, the apostle put the case, that if, when he should come to see them, he should merely display his gift of speaking in a variety of languages; of what use would his visit be to them? Surely of none; except he spake intelligibly, either by immediate "revelation" from God, or from his superior "knowledge" in the mysteries of God; (*Notes, Eph.* iii. 1—7;) or by some prophetical message suited to their case; or concerning some "doctrine" in which they wavered, or were mistaken. Unless, in some of these ways, (which indeed it is difficult to distinguish with exactness,) he gave them clear instructions; all that he could say would be an unmeaning noise, even if the languages in which he spake were understood; much more if they did not understand them. (*Marg. Ref.* p—t.) For even "lifeless things," which are made use of to give sound, as, for instance, musical instruments, can give no direction to those who are to sing or dance to them, unless a proper distinction be observed in the sounds. And if the trumpet should be blown at random, without any distinction between that sound which calls the combatants to the field, and that which sounds a retreat, and other sounds of dif-

13 Wherefore let him that speaketh in an *unknown* tongue, [d] pray that he may interpret.

14 For if I pray in an *unknown* tongue, [e] my spirit prayeth, but my understanding is unfruitful.

15 [f] What is it then? [g] I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, [h] and I will sing with the understanding also.

16 Else when thou shalt [i] bless with the spirit, how shall he that occupieth the room of the [k] unlearned say [l] Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, [m] but the other is not edified.

18 I [n] thank my God, I speak with tongues more than you all:

19 Yet [o] in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

d 27, 28. xii. 6. 30. Mark xi. 24. John xiv. 13, 14. Acts i. 14. iv. 29—31. viii. 15.
e 2. 15, 16. 19.
f x. 19. Rom. iii. 5. viii. 31. Phil. i. 18.
g 19. John iv. 23, 24. Rom. i. 9. Eph. v. 17—20. vi. 18. Col. iii. 16. Jude 20.
h Ps. xlvii. 7. Rom. xii. 1, 2.
i 2. 14.
k 23, 24. Is. xxix. 11, 12. John vii. 15. Acts iv. 13.
l xvi. 24. Num. v. 22. Deut. xxvii. 15, &c. 1 Kings i. 36. 1 Chr. xvi. 36. Ps. xli. 13. lxxii. 19. lxxxix. 52. cvi. 48. Jer. xxviii. 6. Matt. vi. 13. xxviii. 20. Mark xvi. 20. John xxi. 25. Rev. v. 14. xxii 20.
m 4. 26.
n i. 4—6. iv. 7.
o 4. 21, 22.

ferent meaning; what soldier could understand when to "prepare himself for the battle?" If then, an intelligible distinction of sounds was necessary in the ordinary concerns of life, much more must they be so in those of religion. For unless the speakers uttered significant and intelligible words, how could the hearers understand what was spoken? They might as well speak in an empty room, or an unfrequented desert; where their words would be lost in the air, and never reach any human ear. (*Marg. Ref.* u—z.) There were indeed many languages, or dialects, according to the different regions of the earth: and each of these was significant to the persons accustomed to it. That circumstance therefore ought to be considered: otherwise, even in ordinary conversation, the speaker and hearer, who did not understand each other, would appear reciprocally barbarians to each other; however expressive, polite, and copious, the languages were in which they spake: and they would be more likely to despise one another, than to profit by the interview, or be satisfied with it. (*Marg. Ref.* a.—*Note, Acts* xxviii. 1, 2.) In the common concerns of life, it was thus absolutely requisite for men to understand each other; and surely the Corinthians, amidst their zeal, and emulous desire of spiritual gifts, ought to act consistently with the common sense of mankind, and desire to excel in those things, by which they might edify the church; and not in such as could only procure to themselves irrational admiration!—'At 'this day, among the papists, they are used, *in their ser-* 'mons, always to quote the sacred scriptures in Latin, 'without adding a translation in the vulgar tongue; nor 'do they use any other method, in the singing and prayers.' *Beza.*—'If you, that have the gift of strange languages, 'do not speak ... that which the auditors may understand: '(for to that end sure were those languages given, that 'you might speak to every one in his own language; *Acts* 'ii. 6:) how shall any one be better for your language?' *Hammond.*—It should be carefully noted, how decidedly the apostle prefers those gifts, and that exercise of gifts, which were suited to instruct and edify others; to those, which were more admired, but less suited to do substantial good.

By revelation. (6) Εν αποκαλυψει. 26. i. 7. See on *Luke* ii. 32.—*By prophesying.*] Εν προφητειᾳ. 22. xii. 10. xiii. 2. 8. *Rom.* xii. 6. 1 *Thes.* v. 20. 1 *Tim.* i. 18. iv. 14, *et al.*—*Things without life.* (7) Τα αψυχα. Here only. Ex α priv. et ψυχη, *anima.*—*Pipe.*] Αυλος. Here only.—*Piped.*] Αυλουμενον. *Matt.* xi. 17.—*Harp.*] Κιθαρα. *Rev.* v. 8. xiv. 2. xv. 2.—*Harped.*] Κιθαριζομενον. *Rev.* xiv. 2.—*A distinction.*] Διαστολην. See on *Rom.* iii. 22.—*The sounds.*] "The tunes." *Marg.* Φθογγοις. See on *Rom.* x. 18.—*Uncertain.* (8) Αδηλον. *Luke* xi. 44. Αδηλως, ix. 26.—*Easy to be understood.* (9) "Significant." *Marg.* Ευσημο. Here only. Ex ευ, *bene*, et σημα, *signum.*—*Without signification.* (10) Αφωνον. See on xii. 2.—*Ye are zealous of spiritual* gifts. (12) Ζηλωται εστε πνευματων. See on xii. 31. Ζηλωτης, *Luke* vi. 15. See on *Acts* xxi. 20.

V. 13—19. If any of the Corinthians would speak in an unknown tongue among their brethren, let them pray to be endued also with the gift of interpreting what was spoken, or what others delivered in a foreign language; that their religious exercises might not be a mere display of gifts, without meaning or use. Supposing the apostle should come among them, and pray with the congregation in an unknown tongue; his *spirit*, or heart, might indeed be very devoutly engaged in the worship of God, while exercising this gift of the Holy Spirit: but, as others could not understand him, so, his own *understanding* would be unfruitful, having no just and proper exercise, and producing no benefit to his fellow-worshippers. What would then be the proper inference from this observation? Truly, he would pray from the fulness of spiritual affections; and in the sober exercise of his understanding also, by using such words as might edify others, and enable them to join with him. In like manner, when he sang the praises of God, he would endeavour to have his spiritual affections engaged as much as possible; yet he would also consider, as *a rational man*, what language would be best understood by the congregation. (*Marg. Ref.* d—h.) Now if any, neglecting this obvious dictate of discretion, should celebrate the praises of God, and return thanks for his mercies, in the most spiritual and fervent manner, but in an "unknown tongue;" how could he who occupied the place of a private believer, who had neither learning, nor the gift of tongues, give his assent to the thanksgiving, by saying, *Amen*, as it was customary among them; (*Marg. Ref.* h—l;) seeing he had not understood any thing which was spoken? The one might give thanks in a very proper manner, but the other could derive no benefit from it.—Many indeed of the Corinthians supposed themselves to excel in this particular gift, and were pleased to make a shew of it: but the apostle thanked God, that, as commissioned to preach to the Gentiles, of whatever nation,

20 Brethren, [p] be not children in understanding: howbeit [q] in malice be ye children, but in understanding be [*] men.

21 In [r] the law it is written, [s] With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are [t] for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, [u] but for them which believe.

23 If therefore [x] the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned or unbelievers, [y] will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, [z] he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so, [a] falling down on *his* face, he will worship God, and report that [b] God is in you of a truth.

p iii. 1, 2. xiii. 11. Ps. cxix. 99. Is. xi. 3. Rom. xvi. 19. Eph. iv. 14. Phil. i. 9. Heb. v. 12, 13.
q Ps. cxxxi. 1, 2. Matt. xi. 25. xviii. 3. xix. 14. Mark x. 15. 1 Pet. ii. 2.
* Gr. *perfect*, or, *of a ripe age*. ii. 6. Phil. iii. 15.
r John x. 34. Rom. iii. 19.
s Deut. xxviii. 49. Is. xxviii. 11. Jer. v. 15.
t Mark xvi. 17. Acts ii. 6—12. 32—36.
u 3.
x xi. 18.
y Hos. ix. 7. John x. 20. Acts ii. 13. xxvi. 24.
z ii. 15. John i. 47—49. iv. 29. Acts ii. 37. Heb. iv. 12, 13.
a Gen. xliv. 14. Deut. ix. 18. Ps. lxxii. 11. Is. lx. 14. Luke v. 8. viii. 28. Rev. v. 8. xix. 4.
b Is. xlv. 14. Zech. viii. 23.

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he "spake with tongues more than they all," and was enabled to preach in more languages; the whole praise of which he gave to the Lord. Yet he had rather "speak "five words," or the shortest instructive sentence, among believers, in the publick assembly, in a rational manner, so that others might understand him, and be edified by what he said; than irrationally to speak ten thousand words, or the most copious discourse, "in an unknown tongue" which could be of no use to them.—Had the apostle lived about the æra of the reformation, and written expressly against the church of Rome; he could not more emphatically have exposed the absurdity, and wickedness, of worshipping God, and performing all publick services in Latin; of which the common people understand not one word. No wonder the rulers of that church lock up the scriptures also in an *unknown tongue*, seeing they must otherwise bear too evident a testimony against them.—*With the understanding*. (15) That is, say most commentators, so as to be understood. This indeed is implied, and principally intended: yet an example, of such an use of the words, cannot easily be adduced. But might not the apostle mean, that they, who spoke publickly in a language not understood by the auditors, however fervent their affections, or excellent their gifts might be, seemed to act like men without understanding, or who made no use of their understanding; seeing no man, however irrational and enthusiastical, could act more evidently against the plain dictates of sober reason and sound judgment?—Does not the apostle's argument, about prayer without any preconceived form, fully shew, that if any one prayed, or gave thanks, in a language understood by the congregation, the people might, if nothing else prevented, cordially say Amen to his words? And does not this remark sufficiently answer *many common objections* and arguments against prayer of this kind? It, however, by no means decides, whether that, or a liturgy, as to publick worship, is most conducive to general edification, in the present state of the church.

My spirit. (14) Το πνευμα μου. 15. 32. ii. 11. v. 4. *Rom.* i. 9. 1 *Thes.* v. 23.—*My understanding*.] Ὁ νους μου. 15. 19. i. 10. ii. 16. *Luke* xxiv. 45. *Rom.* i. 28. vii. 23. 25. xi. 34. *Eph.* iv. 17. 23. *Phil.* iv. 7, *et al.*—*Unfruitful*.] Ακαρπος. *Matt.* xiii. 22. *Eph.* v. 11. *Tit.* iii. 14. 2 *Pet.* i. 8. *Jude* 12.—*Of the unlearned*. (16) Τω ιδιωτου. 23, 24. See on *Acts* iv. 13.—The word in Greek writers, in Demosthenes especially, signifies *vulgus plebs*, the *common people*, as distinguished from learned men, magistrates, nobles, and publick characters. *Note*, *Acts* iv. 13—22.—*That ... I might teach*. (19) Ἱνα κατηχησω. See on *Luke* i. 4.

V. 20—25. These repeated intimations of the ignorance and childish conduct of the Corinthians, who were evidently in no small degree disposed to self-wisdom, are well worthy of notice. (*Note*, iv. 8.)—As they presumed, that they had superior knowledge, let them not be "children in under-"standing;" for it was as trifling and vain, to make a shew of the gift of tongues, merely to astonish those who could not understand them; as any of the competitions and amusements of children could be. Let them indeed be as infants in respect of malice, and every evil disposition; being of a gentle forgiving disposition, without resentment or rancour: but let them be "men in under-"standing;" as matured in judgment and experience, and capable of acting with propriety and wisdom in all things. (*Marg. Ref.* p, q.—*Notes*, xiii. 8—12. *Rom.* xvi. 17—20.) In the law, or in the Old Testament, God had foretold, that he would speak to Israel "by men of other lips, and "yet even then they would not hear him." This seems primarily to have related to the languages of those foreign nations, by whom God intended to execute vengeance on Israel: but it might also denote, that he would instruct them by persons endued with the gift of tongues, to convince them that the persons thus endued, taught the true religion, and were the servants of "the One living and "true God." So that this gift, when exercised among such as did not understand what was spoken, was to be considered rather as a rebuke than as a favour: but in its proper use, it was intended for a sign to unbelievers, in order to their conversion; whereas, prophesying was more immediately intended for the edification of believers. (*Marg. Ref.* s, t.)—Yet the gift of tongues might be so perverted, as even to prove exceedingly injurious to unbelievers. If, for instance, the church at Corinth should be assembled in one place; and all, who were able, should speak with tongues, several at once, and others in succession, while the rest did not understand what was spoken: and if any person, uninstructed in Christianity, or disposed to reject it, should come in to make observations; would not such irrational and confused proceedings confirm his prejudices, and cause him to conclude, that they were a company of madmen, or frantick enthusiasts? (*Marg.*

26 How is it then, brethren? when ye come together, [c] every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. [d] Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and [e] let the other judge.

30 If *any thing* be [f] revealed to another that sitteth by, [g] let the first hold his peace.

31 For ye may all prophesy one by one, that [h] all may learn, and [i] all may be comforted.

32 And [k] the spirits of the prophets are subject to the prophets.

33 For God is not *the Author* of [*] confusion, [l] but of peace, as [m] in all churches of the saints.

c See ver. 6.—xii. 8—10.
d 4, 5. 12. Rom. xiv. 19. 2 Cor. xii. 19. xiii. 10. Eph. iv. 12. 16. 29. 1 Thes. v. 11.
e xii. 10. 1 Thes. v. 20, 21. 1 John iv. 1—3.
f 6. 26.
g Job xxxii. 15—20. xxxiii. 31—33. 1 Thes. v. 19 20.
h 3. 19. 35. Prov. i. 5. ix. 9. Eph. iv. 11, 12.
i Rom. i. 12. 2 Cor. i. 4. vii. 6, 7. Eph. vi. 22. 1 Thes. iv. 18. v. 11. 14.
k 29, 30. 1 Sam. x. 10—13. xix. 19—24. 2 Kings ii. 3. 5. Job xxxii.8—11. Jer. xx. 9. Acts iv. 19, 20.
* Gr. *tumult*, or, *unquietness*.
l vii. 15. Luke ii. 14. Rom. xv.
m iv. 17. vii. 17
33. Gal. v. 22. 2 Thes. iii. 16. Heb. xiii. 20. Jam. iii. 17, 18. xi. 16.

Ref. y.—*Note, Acts* ii. 12, 13.) But if they all prophesied, and one teacher after another, spake by the Spirit of God, in a pertinent, instructive, and convincing manner, on some point of doctrine or practice; the stranger who occasionally came among them, would hear from every one, that which was suited to convince his understanding, to awaken his conscience, and to move his affections: he would find his secret objections answered, his secret thoughts divulged, his secret sins reproved, and the real state of his heart and soul made known to him, though before they had been unperceived. And this might be expected, by the divine blessing, to produce a full persuasion of the truth and excellency of the gospel: so that, it would often happen, that the curious or ignorant despiser would be suddenly changed into a humble worshipper; and that under his deep conviction, he would even prostrate himself in adoration of the living God; acknowledging that the glorious Lord was evidently present, in the midst of the assembled christians; and evidently spake by them for the instruction of the hearers. (*Marg. Ref.* z—b. *Notes, John* i. 47—51. iv. 16—18. 28—30.)—*With men*, &c. (21) Not taken from the Sept. from which it varies as much as any words can differ from others, where the general meaning is similar. It far more accords to the Hebrew; and may be considered as taken from it: 'only 'what is said of God, in the third person, in the Hebrew, 'is here expressed in the first person, with the addition of 'λεγει Κυριος,' (saith the LORD.) *Randolph.* (*Is.* xxviii. 11. *Notes, Deut.* xxviii. 49—57, *v.* 49. *Is.* xxviii. 9—11. *Jer. v.* 15—18.)

In understanding. (20) Ταις φρεσι. Here only N. T.—*Prov.* vii. 7. ix. 4. xi. 12. *Sept.*—*Be children.*] Νηπιαζετε. Here only. Νηπιος See on xiii. 11. *Note, Matt.* xviii. 1—4. —*Be men.*] "Be perfect, or of a ripe age." *Marg.* Τελειοι γινεσθε. *Phil.* iii. 15. *Heb.* v. 14. See on ii. 6.—*With men of other tongues.* (21) Εν ἑτερογλωσσοις. Here only. Ex ἑτερος, *alius*, et γλωσσα, *lingua.*—*He is convinced.* (24) Ελεγχεται. See on *Matt.* xviii. 15.—*He is judged.*] Ανακρινεται. See on ii. 14.—*Report.* (25) Απαγγελλων. *Matt.* ii. 8. xi. 4.

V. 26—33. How then ought the publick assemblies of Christians to be ordered and conducted? When they "came together, all who were endued with gifts eagerly seized the opportunity of exercising them: so that one would begin to sing a psalm or spiritual song; another to discourse on some doctrine; another to speak in an unknown tongue; another to declare some special revelation which had been made to him; and another to interpret what had been spoken. Thus several would speak at the same time, in different parts of the assembly: and while every one was more desirous to be heard and admired, than to hear and be edified, the whole scene became confused; and the great end of their coming together was overlooked. (*Note, Jam.* i. 19—21.)—As a general rule by which such abuses might be remedied, they ought always to take care, "that all things were done" with a view to the edification of those who were present. (*Marg. Ref.* d.) If then, any of them chose to "speak in an unknown "tongue;" let no more than two, or at most three, one after another, exercise this gift at one time of assembling; and let some one interpret. But if none present were enabled to do this, let him, who was about "to speak in an "unknown tongue," be silent: and be content to speak to himself and to God in meditation and prayer; without obtruding his unintelligible words upon the congregation, who might be more profitably employed. Let the prophets also speak by two or three at the same time of meeting, in due order; and let those prophets especially, who were silent, exercise their judgment upon what was spoken, to determine whether it accorded with the scripture; as false prophets might creep in among them. (*Marg. Ref.* e—g.) In case any thing should be immediately "revealed to" one who sat by, which required present attention; let the first, on a proper intimation given, "keep silence," till that had been considered: or, as some render it, let the other wait till the first had done speaking. For there was no reason, why any one should be eager to speak first; seeing by properly waiting all, who possessed that gift, might prophesy, and all be edified. Nor could it be urged, that the divine impulse upon their minds constrained them to speak immediately, as the frantick heathen priests and priestesses did: for "the spirits of the prophets," (their minds when most powerfully influenced by the Holy Spirit,) were subject to government, and might be restrained, directed, and regulated, by reason and judgment, as at other times. That gracious God, whose Spirit spake by them, was by no means "the Author of confusion" and disorder, such as must ensue from the vehement utterance of many speakers at once, emulously seeking to attract most attention: but of peace, harmony, mutual love, and

34 Let your [a] women keep silence in the churches: for it is not permitted unto them to speak; but [o] *they are commanded* to be under obedience, [p] as also saith the law.

35 And if they will learn any thing, [q] let them ask their husbands at home: for it is [r] a shame for women to speak in the church.

36 What? [s] came the word of God out from you? or came it unto you only?

37 If [t] any man think himself to be a prophet, or spiritual, [u] let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But [x] if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, [y] covet to prophesy, and forbid not to speak with tongues.

40 Let [z] all things be done decently and in order.

a xi. 5. 1 Tim. ii. 11, 12.
o 35. xi. 3. 7—10. Eph. v. 22—24. 33. Col. iii. 18. Tit. ii. 5. 1 Pet. iii. 1. 6.
p 21. Gen. iii. 16. Num. xxx. 3—8. 11—13. Esth. i. 17—20.
q Eph. v. 25—27. 1 Pet. iii. 7.
r 34. xi. 6. 14. Eph. v. 12. Is. ii. 8. Mic. iv. 1, 2. Zech. xiv. 8. Acts xiii. 1—3. xv. 35, 36. xvi. 9, 10. xvii. 1. 10, 11. 15. xviii. 1, &c. 2 Cor. x. 13—16. 1 Thes. i. 8.
s xiv. 2. xiii. 1—3. Num. xxiv. 3, 4. 16. Rom. xii. 3. 2 Cor. x. 7. 12. xi. 4. 12—15. Gal. vi. 3.
t vii. 25. 40. Luke x. 16. 1 Thes. iv. 1—8. 2 Pet. iii. 2. 1 John iv. 6. Jude 17.
u Hos. iv. 17. Matt. vii. 6. xv. 14. 1 Tim. vi. 3—5. 2 Tim. iv. 3, 4. Rev. xxii. 11, 12.
x 1. 3. 5. 24, 25. xii. 31. 1 Thes. v. 20.
y 26—33. xi. 34.—Rom. xiii. 13. marg. Col. ii. 5. Tit. i. 5.

good order; as it was evident in the conduct of "all the "churches of the saints," in this and other particulars. (*Marg. Ref.* h—k.)—*If there*, &c. (28) It might happen that some person should speak in a tongue, not understood by the assembly: and, though able to interpret it into his own native tongue; neither he nor any present, could render what he had spoken into the language of the auditory; as distinct from both the language in which he spake, and from his native language.

That by course. (27) Ανα μερος. 'Vicissim: ... alter post 'alterum, divisis temporum spatiis.' Schleusner.—*Interpreter.* (28) Διερμηνευτης. Here only. A διερμηνευω, 5. 13. 27. xii. 30.—*Let the other judge.* (29) Οι αλλοι διακρινετωσαν. iv. 7. vi. 5. xi. 29. 31. *Matt.* xvi. 3.—The Author *of confusion.* (33) Ακαταστασιας. 2 *Cor.* vi. 5. xii. 20. See on *Luke* xxi. 9.

V. 34, 35. (*Note*, xi. 2—16.) To reconcile these verses with the scripture referred to, it seems most natural to suppose, that some of the Corinthian women were used to speak publickly, when not under any immediate or extraordinary impulse of the Holy Spirit; and perhaps they interrupted the other speakers, by enquiries or objections, according to the disputatious spirit which prevailed. The apostle therefore laid it down as a general rule, (to which the foregoing case was the only exception,) that women must not be allowed to speak in the publick congregation, or to assume the office of teachers, or disputants: for this by no means consisted with that subjection to their husbands, which the law of God inculcated. But if they met with any thing in the publick instructions, which they could not understand or assent to; let them wait till they went home, and then ask their husbands about it; who were supposed able and willing to inform them, and who were the most proper persons for them to confer with. (*Notes, Gen.* iii. 16. 1 *Tim.* ii. 11—14.) For it was inconsistent with modesty and propriety, and would be scandalous among their neighbours, for women to make a practice of discoursing in the publick assemblies; which was contrary to the uniform custom, in the cities of Greece, and in other places. (*Marg. Ref.*)

To be under obedience. (34) Υποτασσεσθαι. 32. xv. 27, 28. xvi. 16. *Eph.* v. 21, 22. 24. 1 *Pet.* ii. 13. 18. iii. 1. 5. See on *Rom.* xiii. 1.—*Their husbands at home.* (35) Εν οικω τους ιδιους ανδρας. See on vii. 2. The expression εν οικω, may take in the case of unmarried women also, who would have some "men" (ανδρας) in the family of whom they might enquire.—*A shame.*] Αισχρον. xi. 6. *Eph.* v. 12. *Tit.* i. 11.

V. 36—40. The abuses, here reproved, were peculiar to the church at Corinth; yet they counted themselves a model for other churches to imitate. Was then their's the mother-church, from whom the preachers of the gospel had first come forth? or had the word of God reached them alone? (*Marg. Ref.* s.—*Notes, Is.* ii. 2—5. *Rom.* xv. 18—21. 1 *Thes.* i. 5—8.) As it was evident, that neither of these was the case; and as many churches had been planted before the church at Corinth; why did they presume to set themselves up above, or against, the wholesome regulations observed elsewhere? Indeed, some one at least of their ambitious teachers might be strenuous in supporting the innovations, which had been introduced; professing that he was "a prophet, or a spiritual man," 'that is, one well qualified, by religious instruction, to un-'derstand and judge about spiritual things; as opposed to '"the carnal man," and "the babe in Christ."' *Beza.* If he really were so, let him shew it, by acknowledging the things, thus communicated, to be the commandments of Christ by his apostle. But if any man was, or professed to be, ignorant of his apostolical authority, and of the obligation of these instructions; let him continue ignorant, for it would answer no purpose to enter into any further debate with him. (*Marg. Ref.* t—x.—*Notes, Matt.* vii. 6. xv. 12—14. 2 *Thes.* iii. 14, 15. 1 *Tim.* vi. 1—5.)—Upon the whole, therefore, the apostle exhorted them to "covet to prophesy," in preference to all other spiritual gifts, yet not to forbid speaking with tongues: but let all things, relative to their publick assemblies, be regulated with a strict regard to decorum, propriety, and regularity: as this must tend very much to their own edification, and the credit of the gospel among unbelievers; as well as be most honourable and acceptable to God. (*Marg. Ref.* y, z.)—To adduce this text, as a direct argument about any particular external ceremonies, used in divine worship, (which always appear decent and orderly to those who invent, impose, or are attached to them, and the contrary to those who dissent from them,) is doubtless wresting it from its proper meaning. (*Note, Col.* ii. 5—7.)

Came it unto. (36) Κατηντησεν. x. 11. See on *Acts* xvi. 1.—*Or spiritual.* (37) Η πνευματικος. See on ii. 15.—*Covet.* (39) Ζηλουτε. 1. See on xii. 31.—*Decently.* (40) Ευσχημονως. See on xii. 23.—*In order.*] Κατα ταξιν. *Col.* ii. 5. Α τασσω, *Acts* xiii. 48.

PRACTICAL OBSERVATIONS.

V. 1—12.

All our pursuits should spring from "love," as the grand motive; and this we ought to follow after, without weary-

CHAP. XV.

The apostle states that gospel, which he had preached at Corinth, and shews how fully the resurrection of Christ had been demonstrated, 1—11. He proves, that the resurrection of the dead is inseparable from that of Christ; and that the denial of it is subversive of Christianity, and of all the hopes of Christians, 12—19: but "Christ, the First-fruits," being risen, all others shall arise in due order; till death the last enemy being subdued, the kingdom shall be delivered up to the Father, 20—28: otherwise it would be in vain for any to risk their lives, as the apostle did, 29—32. He warns and reproves the Corinthians, refutes objections, and illustrates his doctrine, 33—41; shews some things relating to the general resurrection; contrasts the first and the second Adam, and shews the change which will be wrought both in the dead, and those who shall at that time be found living, 42—53. As death will at length be thus swallowed up in victory; he triumphs in hope over death and the grave, through Christ, 54—57; and concludes with an animated exhortation, to steady and persevering diligence, in the work of the Lord, 58.

ing, though it seem continually to flee from us.—Every endowment or possession is valuable in proportion as it is useful; and all publick ordinances should be conducted in that manner, which most conduces to the edification, exhortation, animation to duty, and consolation under afflictions, of believers; and to the conversion of sinners. Even fervent spiritual affections must be governed by the sober exercise of the understanding: or else, with the best intentions, men will run into great extravagances, and disgrace the truth which they mean to promote.—What shall I profit others? or, in what respect shall I be profited? are proper enquiries, when we are considering, in what manner to conduct our assembling together for religious duties, and even our social meetings. Ministers, especially, should not only study to exercise their gifts, with *acceptance* and *reputation;* but enquire in the first place, what peculiar advantage their hearers may derive from the subjects which they select, and their manner of explaining and enforcing them. Alas! for want of this, many a good speaker in delivering an eloquent and admired discourse, is even more unmeaning than "things without "life giving sound:" and if they, who play on musical instruments, made no more exact distinction in their sounds, than many preachers do in their doctrine, and exhortation; and in suiting their subjects, and their addresses to the cases and characters of their hearers; they would be unfit even to direct the motions of dancers, much more to call the soldier to arm for the battle.

V. 13—25.

While we most reasonably exclaim against prayers and worship, in an unknown tongue; and thank God for emancipating us from so absurd an imposition: we should enquire, whether some, who speak in the language of their native country, do not so affect elegant phrases, sonorous words, or words adopted from other languages, and learned discussions; as to render themselves unintelligible to the common people; and, whether this be not quite as irrational, as preaching to Britons in Greek or Latin would be. This alas! is sometimes, in a measure, the case with preachers, whose doctrine is worthy of attention; for *obscurity* is the best qualification of many publick teachers! If we use language in any respect above the capacities of our most illiterate and weakest hearers, to please a few who are more learned and polite; how shall they, who most need instruction, know what is spoken? Indeed, it might as well be spoken to the air. But if we speak in plain, simple, and perspicuous language, which even children may understand, (and this does not imply *coarseness* and *vulgarity*,) we may be sure, that the more intelligent part of our audience will be edified, if disposed to receive instruction. And surely, a minister of Christ should more desire to "excel, for the edifying of the church;" than in order to obtain the character of a polite, correct, eloquent, or learned speaker! Whatever judgment others may form; all, who are actuated by the love and zeal of the apostle, will choose to speak "five words so as to be understood, "rather than ten thousand words in an unknown tongue:" and will wave the display of the natural or acquired abilities, when possessed from the same motive, as the apostle did his gift of divers tongues. (*Notes*, ii. 1—5.)—Whether we pour out our prayers, sing the praises of God, or thank him for his mercies; we should be careful to unite spiritual affections with sober judgment: and they, who lead in social worship, should use such language, as may affect and instruct the meanest fellow-worshipper, and enable him to add his cordial "Amen" to what is spoken.—We should indeed be as children in respect of malice and revenge; and a child-like docility, simplicity, dependence and submission greatly become us: but *childish* deviation from the dictates of good sense and sober reason, are unbecoming the disciples of Christ; who should endeavour to attain a ripeness in wisdom and understanding, and to "walk wisely towards them that are without." (*Notes*, *Matt.* x. 16—18, *v.* 16. *Eph.* v. 15—20. *Col.* iv. 5, 6.) Though the conducting of publick worship ought to be peculiarly directed to the edification of believers, and of the congregation: yet provision should also be made for those unbelievers, or curious strangers, who may come among us even as spies to make remarks; nor should any thing be admitted which may *reasonably* excite their disgust, or *needlessly* confirm their prejudices. They are ready enough to conclude, that we are enthusiastick, or "mad," without our giving them any ground for the charge: and the more willing we are to bear contempt and reproach, when unmerited, the more careful should we be not to deserve them. This has not been in any measure sufficiently attended to; and many things have been said and done, without warrant from scripture, nay, contrary to its plain import, and the *gravity* and discretion which it inculcates; and this even by good men, who have sent away occasional hearers rivetted in their prejudices against the truth, and disposed to ridicule it in every company: so that the mischief thus done, is incalculable. But when the word of God is soberly spoken, with an address both to the understanding and the affections, and with an authoritative application to the conscience, occasional hearers are often unexpectedly impressed; being judged, convinced,

a 8—11. i. 23, 24. ii. 2—7. Acts xviii. 4, 5. Gal. i. 6—12.
b Mark iv. 16—20. John xii. 48. Acts ii. 41. xi. 1. 1 Thes. i. 6. ii. 13. iv. 1. 2 Thes. iii. 6.
c Rom. v. 2. 2 Cor. i. 24. 1 Pet. v. 12.
d i 18. 21. Acts ii. 47. Gr. Rom. i. 16. 2 Cor. ii. 15. Eph. ii. 8. 2 Tim. i. 9.

1 MOREOVER, brethren, [a] I declare unto you the gospel which I preached unto you, [b] which also ye have received, and wherein [c] ye stand;

2 By which also [d] ye are saved, if ye * keep in memory † what I preached unto you, [e] unless ye have believed in vain.

* Or, *hold fast.* † Gr. *by what speech I preached.*

e 14. Ps. cvi. 12, 13. Luke viii. 13. John viii. 31, 32. Acts viii. 13. 2 Cor. vi. 1. Gal. iii. 4. Jam. ii. 14. 17. 26.

3 For [f] I delivered unto you first of all that which I also received, how that [g] Christ died for our sins [h] according to the scriptures;

4 And [i] that he was buried, and that [k] he rose again the third day [l] according to the scriptures;

f iv. 1, 2. xi. 2. 23. Ez. iii. 17. Matt. xx. 18, 19. Mark xvi. 15, 16. Luke xxiv. 46, 47. Gal. i. 12.
g Matt. xxvi. 28. Rom. iii. 25. iv. 25. 2 Cor. v. 21. Gal. i. 4. iii. 13. Eph. i. 7. v. 2. Heb. x. 11, 12. 1 Pet. ii. 24. iii. 18. 1 John ii. 2. Rev. i. 5.
h Gen. iii. 15. Ps. xxii. lxix. Is. liii. Dan. ix. 24—26. Zech. xiii. 7. *See on* Luke xxiv. 26, 27. 46.—Acts iii. 18. xxvi. 22, 23. 1 Pet. i. 11. 1 Is. liii. 9. Matt. xxvii. 57—60. Mark xv. 43—46. Luke xxiii. 50—53. John xix. 38—42. Acts xiii. 29. Rom. vi. 4. Col. ii. 12.
k 16—21. Matt. xx. 19. xxvii. 63, 64. xxviii. 1—6. Mark ix. 31. x. 33, 34. xvi. 2—7. Luke ix. 22. xviii. 32, 33. xxiv. 5—7. John ii. 19—21. xx. 1—9. Acts i. 3. ii. 23, 24. 32. xiii. 30. xvii. 31. Heb. xiii. 20. 1 Ps. xvi. 10, 11. Is. liii. 10—12. Hos. vi. 2. Jon. i. 17. Matt. xii. 40. Acts ii. 25—33. xiii. 30—37. xxvi. 22, 23.

and arraigned by what they hear. The very "secrets of "their hearts" seem to be disclosed by the experimental address of the preacher; and they are induced to join in that worship, which they before despised; and to confess that "God is of a truth among" those persons, whom perhaps they came prepared to deride. (*Note, Tit.* ii. 7, 8.)

V. 26—40.

In all things edification should be aimed at: ambition, emulation, and self-preference should be steadily repressed: men should be "swift to hear and slow to speak;" more ready to receive, than *forward* to give instruction; and willing, (unless the case require the contrary,) to "speak "to themselves and to God," leaving others to edify the congregation to better advantage. When professors of evangelical doctrine, who imagine themselves qualified and called to be teachers, are so full of their subject, that they cannot refrain from speaking, however unadvised or irregular their conduct may be; it is evident that they are more influenced by self-sufficiency and ambition, or by enthusiastick impressions, than by humble zeal and love. For the Spirit of God moves the will and affections, in a manner consistent with the exercise of sober reason and discretion. "Even the spirits of the prophets were subject "to the prophets;" and doubtless this must be, at least equally, the case with inferior teachers. For "God is the "Author of peace and good order, not of confusion:" and he never teaches men to neglect their relative duties, to act in a manner, which is unbecoming their age and station, or inconsistent with decency and propriety. Indeed, restrictions of this kind are not regarded by many, who think themselves immediately influenced by the Spirit of God, and more spiritual and zealous than their brethren: yet it behoves them to shew, that they are so, by acknowledging these regulations of the apostle to be the commandments of Christ, and excellently suited to render the worship and conduct of his people respectable before men, and honourable to him. Whereas, deviations from them often lead to those things which are indeed shameful; and suited to prejudice men's minds against the gospel: as if it dissolved relative obligations, put an end to all regular subordination; and taught even women to act inconsistently with that modesty, which is their peculiar ornament and honour. But if men will remain ignorant of such things, after proper instruction and warning, it is not adviseable to be always debating with them: we must leave them, "take heed to ourselves," and seek other opportunities of usefulness.—However valuable miraculous gifts were in the primitive church; we cannot well read this epistle without cheerfully acquiescing in the will of God, as to his withholding them from us. Man's heart is so prone to pride, ostentation, and folly; that even endowments, of this kind, were made occasions of grievous sins and offences! Our vain-glory is sufficiently excited by inferior and ordinary gifts or abilities; and this often militates greatly against our usefulness and peace; and requires many painful and distressing remedies, to prevent its more fatal effects. (*Notes*, and *P. O. 2 Cor.* xii. 1—10.) Let us then be contented with our present means and methods of instruction; let us endeavour to "do all "things decorously and in order;" and above all desire that grace which sanctifies and humbles the soul, and so prepares it for heavenly felicity.

NOTES.

CHAP. XV. V. 1, 2. The apostle here entered on another subject. The Corinthians were tinctured with the Sadducean spirit of Jewish scepticks; or rather with the philosophizing temper of the Grecians, who derided the doctrine, and denied the possibility, of a resurrection: some of them also maintaining that virtue was its own reward, and that the expectation of a future recompence was a mean unworthy motive. So that, certain persons at Corinth began to teach, that there would be no resurrection; allegorizing, or explaining away, what had been revealed, or declared, to them on that subject. (*Note, 2 Tim.* ii. 14—18.) It does not however appear that they denied the immortality of the soul.—In order to stop the progress of so pernicious an error, the apostle began, by stating the substance of the doctrine which he had taught them; which they had received by faith, as a divine testimony, in which he supposed them still to be stedfast; and by which they "were saved," and would certainly be finally saved, in case they remembered and cleaved to what he had delivered to them: this they would do, unless they had believed, with a vain, empty, and inefficient faith; in which case they might be left to embrace tenets subversive of the whole doctrine of Christ. (*Marg. Ref.*—*Notes*, 12—18. xi. 17—22. *Matt.* xiii. 20, 21. *Jam.* ii. 19, 20.)

Ye keep in memory. (2) Κατεχετε. See on *Rom.* i. 18.—*What I preached unto you.*] Τινι λογῳ ευηγγελισαμην ὑμιν. "If ye hold fast the word with which I preached the "gospel unto you."—*In vain.*] Εικη. *Matt.* v. 22. *Rom.* xiii. 4. *Gal.* iii. 4. iv. 11. *Col.* ii. 18.

V. 3—11. In the first place, and as a matter of the greatest importance, the apostle had delivered to the Christians at Corinth, as also to other churches, eve-

5 And [m] that he was seen of [n] Cephas, [o] then of the twelve:

6 After that, [p] he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some [q] are fallen asleep.

7 After that, he was seen of James; [r] then of all the apostles.

8 And last of all [s] he was seen of me also, as of [*] one born out of due time.

9 For I am [t] the least of the apostles, that am not meet to be called an apostle; [u] because I persecuted the church of God.

10 But [x] by the grace of God I am what I am: [y] and his grace which *was bestowed* upon me, was not in vain: [z] but I laboured more abundantly than they all: [a] yet not I, but the grace of God which was with me.

11 Therefore [b] whether *it were* I or they, so we preach, and so ye believed.

12 ¶ Now [c] if Christ be preached

m Luke xxiv. 34.
n i. 12. iii. 22. ix. 5. John i. 42.
o Mark xvi. 14. Luke xxiv. 36, &c. John xx. 19—26. Acts i. 2—14. x. 41.
p Matt. xxviii. 10, 16, 17. Mark xvi. 7.
q 18. Acts vii. 60. xiii. 36. 1 Thes. iv 13. 15. 2 Pet. iii. 4.
r Luke xxiv. 50. Acts i. 2—12.
s ix. 1. Acts ix. 3—5. xviii. 9. xxii. 14. 18. xxvi. 16. 2 Cor. xii. 1—6.
* Or, *an abortive.*
t 2 Cor. xi. 5. xii. 11. Eph. iii. 8.
u Acts viii. 3. 1, &c. xxii. 4. 5. xxvi. 9—11. Gal. i. 13. 23. 1 Tim. i. 13, 14.
x iv. 7. Rom. xi. 1. 5. 6. Eph. ii. 7, 8. iii. 7, 8. 1 Tim. i. 15, 16.
y 2. 2 Cor. vi. 1.
z Rom xv. 17—20. 2 Cor. x. 12—16. xi. 23—30. xii. 11.
a Matt. x. 20. 2 Cor. iii. 5. Gal. ii. 8. Phil. ii. 13. iv. 13. Col. i. 28, 29.
b 3, 4. ii. 2.
c *See on* 4.

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as he had received it of the Lord Jesus: (*Notes*, xi. 23—28. *Is.* xxi. 10. *Acts* xx. 18—27:) that he, the Messiah, the Son of God, had died, a spotless sacrifice of infinite value, for the sins of mankind, as "the Lamb of God "that taketh away the sins of the world," in order, "that "all who believe in him should not perish, but have ever-"lasting life:" and this agreed with the types, prophecies, and promises of the scriptures: (*Marg. Ref.* g, h.) That, being really dead, Pilate had delivered his body to Joseph of Arimathea, to be buried; and that on the third day he arose again, as it had been foretold. (*Marg. Ref.* i—l.—*Notes*, *Matt.* xii. 38—40. *Acts* ii. 25—32.) To demonstrate his resurrection, on which the whole of Christianity rested, he first appeared to Peter; (*Note*, *Luke* xxiv. 32—35;) then in the evening of that day, to those of the twelve apostles who were assembled; and on the evening of the succeeding first day of the week, when Thomas was present and confessed him, as "his Lord and "God:" (*Notes*, *John* xx. 19—29:) that afterwards he appeared to above five hundred disciples at once; doubtless in Galilee, where he was most known, where many of his disciples lived, and where he had appointed to meet the apostles. (*Marg. Ref.* p.—*Note*, *Matt.* xxviii. 16, 17.) Much the greatest part of these had been still preserved, to be living witnesses of that great event; though "some "had fallen asleep," having died in faith and hope, and so departed to be present with their Lord. (*Marg. Ref.* q.) Afterwards James was favoured with a visit from his risen Saviour. Probably, this was James the son of Alpheus who wrote the epistle; but we have no other account of this appearance of Christ. Then he was seen of all the apostles, before and at his ascension: (*Notes*, *Matt.* xxviii. 16—20. *Mark* xvi. 14—20. *Luke* xxiv. 36—53. *Acts* i. 1—8. x. 36—43:) and last of all he had graciously manifested himself to Paul also, in such a manner, that he could not but assuredly know him to be Jesus, who had been crucified. (*Notes*, *Acts* ix. 1—30.) In this, the Lord had acted with peculiar condescension and mercy; because he, Paul, was so base and worthless, that he was more properly to be deemed "an untimely birth," or *an abortion*, than in any way entitled to such distinguished favour. (*Marg. Ref.* s—u.)—'Suetonius says, that there were, in 'the time of Augustus, an enormous number of senators, '... and most of them most unworthy of that dignity, 'having, after the death of Cæsar, by favour and bribery 'gotten to be elected. These the multitude proverbially 'styled *abortives*. St. Paul, like them, was none of the 'regular number of the twelve, first taken in, in Christ's 'life-time, ... no way worthy to be an apostle; ... and yet, 'by Christ's grace and special favour, called and admitted 'to this dignity.' *Hammond.* In this respect he considered himself, as "the least of the apostles," and unworthy to be numbered among them, (though in endowments and authority he was "not a whit behind the chiefest of them,") (*Note*, *2 Cor.* xi. 1—6,) because he had, so wickedly and cruelly, persecuted the church of God. (*Notes*, *1 Tim.* i. 12—16.) By the rich mercy and powerful grace of God he was, however, at length brought to be a Christian and an apostle, and to be employed in many, and those most important services. Nor was this distinguishing favour shewn him in vain; seeing he had been constrained by the love of Christ and of souls to labour "more abundantly," than any even of the other apostles. Yet this was not to be ascribed to him, or to any thing in his natural disposition more towardly than others; but wholly to "the grace "of God that was with him," which both wrought the willing mind, and gave him the ability thus to "abound in "the work of the Lord." (*Marg. Ref.* x—a.—*Notes*, *2 Cor.* i. 12—14, *v.* 12. *Phil.* ii. 12, 13. *Col.* i. 28, 29.) As therefore all the apostles had been witnesses of Christ's resurrection, so both they and he had every where preached the same doctrines. These were then to be considered as the grand peculiarities of Christianity, which could not be denied without virtually attempting to subvert the whole system.—Several other appearances of Christ after his resurrection have been considered as recorded by the evangelists; but this account mentions circumstances not before stated, and illustrates that important subject.

I delivered. (3) Παρεδωκα.—*First of all.*] Εν πρωτοις. "Among the first things."—*I received.*] Παρελαβον. See on xi. 23.—*As.* (8) Ὡσπερει. Here only. Ὡσπερ, *Matt.* vi. 2.—*One born out of due time.*] "An abortive." *Marg.* Τῳ ἐκτρωματι. Here only N. T.—*Num.* xii. 12. *Job* iii. 16. *Ec.* vi. 3. *Sept.*—*In vain.* (10) Κενη. 14. 58. *2 Cor.* vi. 1. *Gal.* ii. 2, *et al.*

V. 12—18. All the apostles preached the resurrection of Christ, as an undoubted fact, a fundamental doctrine, and the great demonstration of the truth of the gospel. How then was it, that some Corinthians ventured to declare, that "no resurrection of the dead" was to be expected? Probably they argued against the possibility or credibility of such an event; and then endeavoured to put

that he rose from the dead, [d] how say
[e] some among you that there is no resurrection of the dead?

13 But [e] if there be no resurrection
of the dead, then is Christ not risen:

14 And if Christ be not risen, [f] then
is our preaching vain, and your faith
is also vain.

15 Yea, and we are found [g] false
witnesses of God; because [h] we have
testified of God that he raised up
Christ: [i] whom he raised not up, if so
be that the dead rise not.

16 For if the dead rise not, then is
not Christ raised:

17 And if Christ be not raised, [k] your
faith *is* vain; [l] ye are yet in your sins.

18 Then they also which are [m] fallen
asleep in Christ, are perished.

19 If in [n] this life only we have
[o] hope in Christ, we are [p] of all men
most miserable.

d 13—19. 2 Tim. ii. 17.
e 20. John xi. 25, 26. Acts xxiii. 8. Rom. iv. 24, 25. viii. 11. 34. 2 Cor. iv. 10—14. Col. iii. 1—4. 1 Thes. iv. 14. 2 Tim. iv. 8. Heb. ii. 14. xiii. 20. 1 Pet. i. 3. Rev. i. 18.
f 2. 17. Ps. lxxiii. 13. Is. xlix. 4. Jer. viii. 8. Matt. xv. 9. Gal. ii. 2. Jam. i. 26. ii. 20.
g Ex. xxiii. 3. Job xiii. 7—10.
h Acts ii. 24. 32. iv. 10. 33. x. 39—42. xiii. 30—33. xx. 21.
i 13. 20.
k 2. 14.
l Ez. xxxiii. 10. John viii. 21—24. Acts v. 31. xiii. 38, 39. Rom. v. 10. viii. 33, 34. Heb. vii. 23—28. ix. 22—28. x. 4—12. 1 Pet. i. 3. 21.
m 6. 1 Thes. iv. 13, 14. Rev. xiv. 13.
n Ps. xvii. 14. Ec. vi. 11. ix. 9. Luke viii. 14. xxi. 34. 1 Cor. vi. 3, 4. 2 Tim. ii. 4.
o Eph. i. 12, 13. 1 Thes. i. 3. 2 Tim. i. 12. 1 Pet. i. 21.
p iv. 9—13. Matt. x. 21—25. xxiv. 9. John xvi. 2. 33. Acts xiv. 22. 2 Tim. iii. 12. Rev. xiv. 13.

a figurative construction on the testimony of apostles or prophets concerning it. This however amounted to a denial of Christ's resurrection: for that authenticated fact demonstrated the possibility of the dead being raised; it confirmed all that he had taught about that doctrine; and it was an earnest of the resurrection of all believers: so that, to invalidate the resurrection of Jesus would subvert Christianity itself. (*Marg. Ref.* c—f.—*Notes*, 20—28. *John* v. 28, 29. xi. 20—27.) For this was the grand proof that he was the Messiah: it attested the acceptance of his atonement; and it made way for his ascension, intercession, and mediatorial kingdom. (*Notes, Rom.* iv. 23—25. viii. 32—34.) The whole therefore of the doctrine, taught by the apostles, was so inseparably connected with "the resurrection of Christ;" that, if this could be disproved, their preaching would be evinced to be useless and delusory, and the faith of their hearers groundless and unprofitable. Yea, they would be convicted of bearing false witness in this sacred cause, as if God had needed such base frauds to support religion in the world! which in some respects was "bearing false witness *against* him." (*Marg. Ref.* g, h.—*Note, Job* xiii. 7—12.) And, notwithstanding all the miracles wrought by them, with their self-denying labours, holy lives, and patient sufferings unto death, it would be proved, that they had combined together to deceive mankind with a most egregious falsehood! (*Note, 2 Pet.* i. 16—18.) For the *general* proposition, "that there is no resurrection," included in it that *particular* one, "Christ is not risen:" as the resurrection of others could only need a continuation of that same omnipotent exertion, which raised him from the grave. But if Christ were not risen, "their faith was vain," and "they "were yet in their sins:" for no repentance or reformation could possibly take away their guilt; and nothing could prove that Christ's atonement had been accepted, except his resurrection from the dead. Nay further, they who had died in the faith, and fallen asleep in Jesus, whether by a natural death, or as martyrs, had certainly perished in their sins, if Christ was not risen: for, whatever might be urged on other grounds, for the immortality of the soul, there could be no other way of forgiveness, acceptance, and eternal life, than through the efficacy of his atoning sacrifice, the belief of which could not consist with the denial of his resurrection. (*Marg. Ref.* k—m.) —As the persons spoken of had actually repented, renounced sin, and "walked in newness of life;" they could not "perish in their sins," except through the want of a sacrifice sufficient to expiate their guilt: and thus the apostle's argument, concerning our Lord's resurrection, demonstrates that he, and the primitive church, universally regarded the doctrine of the real Atonement of Christ's death, as essential to Christianity.—'If Christ be 'not risen for our justification, we are yet under the guilt 'of sin: and if so, both body and soul must perish after 'death; and then the hope of Christians must terminate 'with this life.' *Whitby.*

False witnesses of God. (15) Ψευδομαρτυρες τυ Θευ. *Matt.* xxvi. 60.—Ψευδομαρτυρεω, *Matt.* xix. 18. *Rom.* xiii. 9.—*Of God.*] Κατα τυ Θευ.—*Vain.* (17) Ματαια. iii. 20. *Acts* xiv. 15. *Tit.* iii. 9. *Jam.* i. 26. *Pet.* i. 18.—*In your sins.*] Εν ταις ἁμαρτιαις ὑμων. *John* viii. 21. 24.—*Perished.* (18) Απωλοντο. i. 18. *Matt.* x. 28. *John* iii. 15, 16. xvii. 12. 2 *Cor.* iv. 3.

V. 19. If the consolations, derived from the hope and earnests of another life, were to be thus torn from Christians, and they had no other benefit from Christ than what related to this present life, they would be "of all men "most miserable." Some explain this wholly of the apostles, as exposed to peculiar hardships and sufferings; and as peculiarly guilty in propagating an imposture, if indeed Christ was not risen: but there seems no proof that this restriction was intended. It does not follow, that Christians would in fact be more unhappy than other men, if there should in the event, be no future reward; for even then, their hopes of heaven, and that consolation which is thence derived, would far more than counterbalance their peculiar trials, self-denials, and hardships: but if this hope and consolation were taken from them; they would indeed be more miserable than other men: having lost their relish for those vain pleasures, which alone could be hoped for, and in which other men with a measure of success, strive to forget their misery; experiencing earnest desires, which must certainly be disappointed; and enduring many peculiar evils, without any peculiar support and consolation.—The fact however is, that Christians have not only the hope of a future felicity, but also the earnests, the beginnings, and first-fruits of it, in those holy affections towards God, and that "joy" in him "which a stranger intermeddleth not with:" and therefore they are so far from being "of all men most "miserable;" that they of all men enjoy the most solid comfort, amidst their difficulties and trials, and even in the seasons of the sharpest persecutions. (*Marg. Ref.*—*Notes, Rom.* v. 3—5. 2 *Cor.* i. 1—7, *vv.* 3—6. vi. 3—10.) —Many of the Corinthians were not aware, what dangerous inferences were fairly deducible from the tenets, to

20 ¶ But [q] now is Christ risen from the dead, *and* become [r] the First-fruits of them that slept.

21 For since [s] by man *came* death, [t] by man *came* also the resurrection of the dead.

22 For as [u] in Adam all die, even so in Christ shall all be made alive.

23 But [x] every man in his own order: Christ the First-fruits; afterward [y] they that are Christ's at his coming.

24 Then [z] *cometh* the end, when he shall have delivered up [a] the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

25 For [b] he must reign, till he hath put all enemies under his feet.

26 The [c] last enemy *that* shall be destroyed *is* death.

27 For [d] he hath put all things under his feet. But when he saith, All things are put under *him, it is* manifest that he is excepted, which did put all things under him.

28 And when [e] all things shall be subdued unto him, [f] then shall the Son also himself be subject unto him that

q See on 4—8. r 23. Acts xxvi. 23. Rom. viii. 11. Col. i. 18. 1 Pet. i. 3. Rev. i. 5. s 22. Rom. v. 12—17. t John xi. 25, 26. Rom. vi. 23. u 45—49. Gen. ii. 17. iii. 6, 19. John v. 21—29. Rom. v. 12—21. x 20. Is. xxvi. 19. 1 Thes. iv. 15—17. y iii. 23. 2 Cor. x. 7. Gal. iii. 29. v. 24. z Dan. xii. 4. 9. 13. Matt. x. 22. xiii. 39, 40. xxiv. 13. 1 Pet. iv. 7. a Is. ix. 7. Dan. vii. 14. 27. Matt. xi. 27. xxviii. 18. Luke x. 22. John iii. 35. xiii. 3. 1 Tim. vi. 15.

b Ps. cx. 1. Matt. xxii. 44. Mark xii. 36. Luke xx. 42, 43. Acts ii. 34, 35. Eph. i. 22. Heb. i. 13. x. 12, 13. c 55. Is. xxv. 8. Hos. xiii. 14. Luke xx. 36. 2 Tim. i. 10. Heb. ii. 14. Rev. xx. 14. xxi. 4. d Ps. viii. 6, 7. Matt. xi. 27. xxviii. 18. John iii. 35. xiii. 3. Eph. i. 20, 21. Phil. ii. 9—11. Heb. i. 13. ii. 8, 9. x. 12, 13. 1 Pet. iii. 22. Rev. i. 18. e Ps. ii. 8, 9. xviii. 39, 47. xxi. 8, 9. Dan. ii. 34, 35. 40—45. Matt. xiii. 41—43. Phil. iii. 21. Rev. xix. 11—21. xx. 2—4. 10—15. f iii. 23. xi. 3. John xiv. 28.

which they had listened; and their false teachers would doubtless disavow them: yet it was proper thus to expose them; that they might be put upon their guard, and not patronize opinions pregnant with such mischief to the souls of men, and so destructive of the animating hopes and comforts of all believers.

Most miserable.] Ελεεινότεροι. *Rev.* iii. 17. "Most "pitiable." Not elsewhere.—Ελεος, *Matt.* ix. 13. xxiii. 23.

V. 20—28. The apostle, having established the *fact* of Christ's resurrection; from that fact shews the certainty of our resurrection; and then, from the important questions in the thirty-fifth verse, he takes occasion to enlarge on the glorious change which shall take place in the bodies of the saints; and finally he triumphs over death by the consideration of a resurrection and a glorious immortality. This is the plan, or method, and the coherence of the parts, in this noble chapter.—In opposition to the errors above noticed, the apostle "testified," with authority, as fully instructed by immediate revelation, that "Christ is "risen from the dead, and become the First-fruits of "those who slept" in death; even of all believers who had died from the beginning, and of all who should die to the end of the world. (*Marg. Ref.* r.—*Notes*, 3—11. 50—54. *Dan.* xii. 2, 3. *Matt.* xxvii. 51—53. 1 *Thes.* iv. 13—18.) He was the First, who arose to die no more; and the most illustrious of all, who ever shall die and arise. He arose as a publick Person, as the Surety, the Representative, and the Fore-runner, of his saints: his resurrection was a pledge and assurance of their's; and as "the first-fruits," presented to God, to sanctify and secure his blessing upon the whole harvest. (*Notes, Lev.* xxiii. 10—14. *Col.* i. 18—20. *Jam.* i. 16—18.) "For since by "man" sin and death entered into the world; so, "by "Man," by One in human nature, "came the resurrec-"tion of the dead:" and, as in consequence of their relation to Adam, all men are born mortal, and at length die; even so, in and by Christ, shall all be made alive. (*Notes, John* xi. 20—27, *vv.* 26, 27. *Rom.* v. 12—19.) All men, without exception, through his undertaking being placed under a dispensation of mercy, shall be raised from the dead, that their future state may be accordingly determined: yet none will be finally benefited, except those, who are one with him by faith, and the participation of his life-giving Spirit; and of these the apostle particularly, and almost exclusively, treats in this chapter. (*Note, John* v. 28, 29.)—This resurrection was appointed to take place in due order: Christ himself "the First-fruits:" hereafter, at his coming, his redeemed people will be raised before others; and at last the wicked will arise also. Then "the "end" of this present state of things will arrive: and, the solemnities of the final judgment being concluded, Christ will deliver up the mediatorial "kingdom to God, "even to the Father" from whom he received it; having previously "put down all rule, and all authority, and "power," which have been placed in opposition to his cause and kingdom. (*Marg. Ref.* x—a.) For "he must "reign, till all enemies" be subjected to him; as it had been predicted concerning him, and the scripture cannot "be broken." (*Marg. Ref.* b.—*Note, Ps.* cx. 1.) Of these enemies, "death" will be the last, which will be put under the Redeemer's feet; when he has finally delivered all his people from this universal conqueror, and entirely abolished him. (*Marg. Ref.* c.—*Notes, 2 Tim.* i. 10. *Heb.* ii. 14, 15.) For when it is said, that JEHOVAH has put all things under the feet of Christ; it is evidently meant of *all creatures*, and with an exception of the great Creator, "who put all things under him." Thus, "when "all things shall be subdued" to the incarnate Son, and when the end of his mediatorial authority shall be thus completely answered; "then shall the Son himself," as Man and Mediator, be "subject unto Him, who hath "put all things under him:" all the power and authority will be acknowledged to have been of God, and all the honour will be referred to him; his absolute kingdom shall then supersede the Mediatorial kingdom of Christ; that God may be acknowledged and glorified, as "all in all;" the first great Cause, and the last End, in every thing, and the Object of universal adoration and obedience. (*Marg. Ref.* d—g.—*Note, Phil.* ii. 9—11.)—The distinction between the *absolute*, universal, and everlasting kingdom of God, the Governor of all, and the *mediatorial* kingdom of Christ, as instituted for the benefit of fallen man, is every where implied in scripture. The Father, as the Head of the absolute kingdom, ceased not to reign, when the Son was advanced to the mediatorial throne: as that authority was intended to endure only for a season, in order to accomplish certain important ends, to the glory of God in man's salvation. (*Notes, Matt.* xxviii. 19. *John* v. 20—30.) After the day of judgment, this kingdom will be terminated: Christ, having executed his commission, will

put all things under him, that God may be [g] all in all.

29 Else [h] what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And [i] why stand we in jeopardy every hour?

[g] xii. 6. Eph. i. 23. Col. iii. 11.
[h] 16. 32. Matt. xx. 22.
[i] 31. Rom. viii. 36—39. 2 Cor. iv. 7—12. vi. 9. xi. 23—27. Gal. v. 11.

cease to reign "over all worlds," as Mediator, having publickly "delivered up the kingdom to God" in the person of "the Father:" yet he will in human nature retain a peculiar authority over his redeemed people; and, as One with the Father, he will, with him and the Holy Spirit, reign One "God over all, blessed for evermore:" nor will he any more cease to reign *in this sense*, when he has given up the mediatorial kingdom, than the Father ceased to reign, when he appointed the Son to that kingdom. For in this passage, as in some others, the Person of the Father is mentioned, as filling the throne and appointing the Mediator; in order to distinguish the absolute authority of God, from the delegated authority of the Son in human nature.—'He saith not that "the Father," 'mentioned in the twenty-fourth verse, but that "God '"may be all in all:" and so he seems to lead us to that 'interpretation of the Godhead, which comprehends Fa-'ther, Son, and Holy Ghost: That the Godhead may 'govern all things immediately by himself, without the 'intervention of a Mediator between him and us, to exact 'our obedience in his name, and to convey to us his fa-'vours and rewards. ... So that as now Christ, *Thean-'thropos*, God-man, is "all in all;" (*Col.* iii. 11;) be-'cause the Father hath put all things into his hands, does 'all things, and governs all things, by him; when this 'œconomy ceases, the Godhead will be "all in all," as 'governing and influencing all things by himself imme-'diately. "That God may be all in all," ... by a full com-'munication of himself to, and an intimate union with, 'all his saints. ... Though it' (the kingdom of Christ,) 'shall have no such end as the preceding monarchies had '(*Luke* i. 32, 33,) by giving place to a succeeding king-'dom: (*Dan.* vii. 14;) but shall be an eternal kingdom 'in the same sense, in which "he is a Priest for ever:" ... '(*Heb.* vii. 17. 24, 25:) yet as that priesthood must needs 'cease, when the subject of it ceaseth, and he hath none 'to intercede for: so must his kingly office cease, when 'all his friends have that eternal life conferred upon them, 'for which this power was committed to him, and all his '"enemies are become his footstool." ... Though the 'Godhead could alone enable him to execute his kingly 'office; yet was he thus exalted, this power and judg-'ment were conferred on him, "because he was the Son '"of man." (*John* v. 27.) He intercedeth still in heaven, 'by virtue of his blood; all favours are granted to the 'church through him, and God will judge the world "by '"the man Christ Jesus." ... While he continued on earth, 'and acted only as a Prophet sent from God; he always 'owned that he could "do nothing of himself, but as the '"Father gave him commandment, so he did, and so he '"spake." (*John* v. 30. viii. 38. xii. 49.)—But being ex-'alted to be Lord of all things, he acted as Lord in all 'things, which relate to his kingly office over his church. '... The exercise of this authority he shall then lay down, 'when "all things are subdued to him;" no other 'kingdom or dominion being to be exercised in the ce-'lestial state, but what is essential to the whole Godhead. 'And though he shall ever so far reign, as to be still at 'the right hand of God, in honour, dignity, and beatitude; '... and though the effects of his kingly power shall con-'tinue for ever, His enemies being destroyed, and his 'saints reigning in bliss for ever; yet the exercise of that 'kingly power shall then cease, and he, as Man, shall be 'subject to the Father. ... As Christ before was "all in '"all," in reference to his church, and "from his fulness '"they did all receive;" so now the Godhead may be 'all in all, and fill all things immediately by himself.' *Whitby.*—No doubt, Christ, as Man, and in his mediatorial kingdom, always was most perfectly subject to the Godhead, referring all to his honour, and exercising all his authority, "to the glory of God the Father:" but when the grand designs of that kingdom shall be illustriously completed, in the view of all holy creatures in the universe, and the kingdom delivered up; this shall appear in the most conspicuous manner, and so as far to exceed all our conceptions: and the glory of the Godhead, Father, Son, and Holy Spirit, will be displayed and adored, in the highest possible degree. 'The resurrection of all that '"are Christ's," is to be at this very advent: but how can 'he "deliver up his kingdom" and yet reign on earth a 'thousand years? In a word, if all that are his must be 'raised at his coming to the final judgment, then none 'before that coming; and then they must be all raised to-'gether, not some a thousand years before the rest.' *Whitby.* (*Note, Rev.* xx. 4—6.)—*He hath put*, &c. (27) Both in the LXX. and the Hebrew the verb is in the second person, "Thou hast put, &c." (*Ps.* viii. 6. *Notes, Ps.* viii. 4—9. *Heb.* ii. 5—13.)

By man, &c. (21) Δι' ανθρωπου. *Rom.* v. 12. 18, 19. —*Be made alive.* (22) Ζωοποιηθησονται. 36. 45. See on *John* v. 21.—*Order.* (23) Τῳ ταγματι. Here only. Απο ταξσω, *ordino, constituo.*—*The end.* (24) Το τελος. i. 8. *Rom.* vi. 21. 1 *Pet.* iv. 7.—*Shall have put down.*] Καταργησῃ. 26. See on *Rom.* iii. 3.—*He hath put under.* (27) Υπεταξεν. 28. See on xiv. 34.—*All in all.*] Τα παντα εν πασιν. xii. 6. *Eph.* i. 23. *Col.* iii. 11.

V. 29, 30. The apostle having shewn the order and event of the general resurrection, proceeds to evince still further the importance of a firm belief respecting it.—The expression "baptized for the dead," has given occasion to a variety of ingenious conjectures and learned discussions. Some argue that it only means, 'baptized in the name of 'one who certainly died,' and who, "if the dead rise not," 'still remains among the dead.' But the word rendered "dead" is *plural*, and all the labour bestowed to remove that difficulty is to no purpose. Others suppose, that the apostle refers to a practice, which, it seems, at one time prevailed in the church, of baptizing a living person in the stead, and for the supposed benefit, of one who had died unbaptized. But who can imagine, that so absurd and gross a superstition was customary, when the apostle wrote? Or that, if it were, he should sanction it?—Beza, rather triumphantly, concludes that he has discovered and fixed the true interpretation; and that the apostle meant the

31 I [k] protest by [*] your rejoicing which I have in Christ Jesus our Lord, [l] I die daily.

32 If [†] after the manner of men I [j] have fought with [m] beasts at [n] Ephesus, [o] what advantageth it me, if the dead rise not? [p] let us eat and drink, for to-morrow we die.

33 [q] Be not deceived: [r] evil communications corrupt good manners.

34 [s] Awake to righteousness, and [t] sin not; for [u] some have not the know-

k Gen. xliii. 8. 1 Sam viii. 9. Jer. xi. 7. Zech. iii. 6.
* Some read, *our*.
l 2 Cor. i. 12. ii. 14. 1 Thes. ii. 19. iii. 9.
j iv. 9—13. Acts xx. 23. Rom. viii. 36. 2 Cor. iv. 10, 11. xi. 23.
† Or, to speak *after the*, &c. Rom. vi. 19. Gal. iii. 15.
m 2 Pet. ii. 12. Jude 10.
n Acts xix. 1. 23, &c. 2 Cor. i. 8—10.
o Job xxxv. 3. Ps. lxxiii. 13—15. Mal. iii. 14, 15. Luke ix. 25.
p Ec. ii. 24. xi. 9. Is. xxii. 13. lvi. 12. Luke xii. 19, 20.
q vi. 9. Matt. xxiv. 4. 11. 24. Gal. vi. 7. Eph. v. 6. 2 Thes. ii. 10. Rev. xii. 9. xiii. 8—14.
r v. 6. Prov. ix. 6. xiii. 20. 2 Tim. ii. 16—18. Heb. xii. 15. 2 Pet. ii. 2. 18—20.
s Joel i. 5. Jon. i. 6. Rom. xiii. 11. Eph. v. 14.
t Ps. iv. 4. cxix. 11. John v. 14. viii. 11.
u viii. 7.—*See on* Rom. i. 28.—1 Thes. iv. 5.

washing of the dead bodies, among the Jews and Christians, before burial; (*Acts* ix. 37;) which he thinks was a profession that they expected a resurrection. But the use of the word *baptize*, in such a connexion, could hardly be expected; and the words will not bear that sense, by any fair interpretation.—Hammond contends, that it means the profession of faith, concerning the resurrection of the dead, which was required of persons at their baptism, which represented, as he thinks, the burial and resurrection of Christ. 'Why did they profess this, if they did not believe it?' But this is far from satisfactory: for the *peculiar* circumstances of *some* persons, when they were baptized, seem evidently intended.—'What this baptizing 'for the dead was, I confess I know not; but it seems by 'the following verses, to be something, wherein they ex-'posed themselves to the danger of death.' *Locke*.—The following interpretation, however, suggested by Dr. Doddridge, who received it from Sir Richard Ellis, appears the true one. The apostle refers to the case of those, who presented themselves for baptism, immediately after the martyrdom of their brethren, or at their funerals; as if fresh soldiers should enlist and press forward to the assault, to supply the places of those who had fallen in battle. Thus they professed their faith in Christ, and ventured the rage of their enemies, at the very time when others had been put to death for the gospel. But what advantage could they propose to themselves from such a conduct, if there were no resurrection? Or what wisdom could there be in so doing? For in this case, Christianity itself would lose the great evidence of its truth; even the immortality of the soul might be called in question; believers were yet "in their sins;" and they who died as martyrs had lost their souls, as well as their lives. This might shew the Corinthian speculators how greatly their notions tended to discourage men from professing the gospel in times of persecution, and to make them afraid and ashamed to own the cause of Christ. If this were the case, why did Christians in general, or the apostles and evangelists in particular, live in continual and imminent danger of suffering and death, by their open profession of the gospel, and their zeal in promoting it? They could have no sufficient encouragement for so doing, if the dead should never arise. (*Marg. Ref.* i.)

For the dead. (29) Ὑπερ των νεκρων, *super mortuos*.—*Stand we in jeopardy.* (30) Κινδυνευομεν. *Luke* viii. 23. *Acts* xix. 27. 40.

V. 31—34. The apostle protested, in the most solemn manner, "by *their* rejoicing," or his rejoicing with them, and on their account, as converted by his ministry, (several copies read it "*our* rejoicing,") that he "died daily:" he was every day exposed to the peril of martyrdom; he expected that violent death continually; and his manifold hardships and sufferings rendered his life a kind of lingering execution. (*Marg.* and *Marg. Ref.* k, l.) To all this he had nothing to oppose, except the joyful hope and blessed earnests of future felicity through his crucified and risen Lord, and the pleasure of bringing others to share the same "salvation with eternal glory:" yet this, *upon the principles* which he was confuting, must prove a mere delusion. What profit then could he derive from his late perils at Ephesus, "if the dead should not arise?" he had there, "after the manner of men, fought with wild "beasts." It is not in the least probable, that the apostle literally fought with wild beasts in the publick shews; such an event could scarcely have been passed over unnoticed by Luke, in "the Acts of the Apostles;" being a Roman citizen, it cannot be supposed, that he would be exposed to such an indignity; and the expression "after the man-"ner of men," establishes the figurative interpretation. Indeed the irrational fury of his enraged enemies, with the extreme danger to which he had been exposed, might very properly be represented as a contest with savage beasts of prey.—Many expositors have supposed, that the apostle referred to the tumult at Ephesus, excited by Demetrius and his workmen; (*Notes, Acts* xix. 23—41:) but he afterwards in this epistle, expresses his purpose of continuing at Ephesus till Pentecost; (xvi. 8;) whereas in the history it is said, that "after the uproar ceased, he... "departed to go into Macedonia." (*Acts* xx. 1.) Indeed, his whole plan seems to have been deranged in good measure by that tumult. (*Notes*, xvi. 5—9. 2 *Cor.* i. 15—20.) Had he, in this short and figurative expression, alluded to that event, in writing to the Corinthians; it must have been as supposing them previously acquainted with it. It is evident, that he wrote from Ephesus, and that he intended to remain there for some time longer. The epistle must therefore have been written *before* that tumult; and some other of his many hardships at Ephesus must be meant. He had great success and many adversaries in that city: and it is plain, that only a small part of his sufferings have been particularly recorded. (*Notes*, 2 *Cor.* xi. 21—31.)—'If this sense' (the literal interpretation,) 'be 'not liked, you may interpret "after the manner of men," '*according to the intention of men*, it being the intention of 'the men of Asia to deal so with him. Note also, that 'cruel and bloody-minded men are often represented under 'this metaphor of beasts. So Ignatius, when he was car-'ried from Syria to Rome, under a band of soldiers, who, 'saith he, are the worse for the kindness I shew them, '"From Syria to Rome I fight with beasts." And Heraclitus '...says, "The Ephesians were turned into beasts, because 'they slew one another."' *Whitby*.—The apostle's conduct however, in stedfastly persevering to profess and preach the gospel, abundantly demonstrated that he most firmly believed a future resurrection, with which all his hopes and comforts were inseparably connected. Whereas, the

x vi. 5. Heb. v. 11, 12.
y Job xi. 12. xxii. 13. Ps. lxxiii. 11. Ec. xi. 5. Ez. xxxvii. 3. 11. John iii. 4. 9. ix. 10.
z 38—53. Matt. xxii. 29, 30. Phil. iii. 21.
a Luke xii. 20. xxiv. 25. Rom. i. 22. Eph. v. 15.
b John xii. 24.

ledge of God: [x]I speak *this* to your shame.

35 But some *man* will say, [y]How are the dead raised up? and [z]with what body do they come?

36 *Thou* [a]fool, [b]that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But [c]God giveth it a body as it hath pleased him, and to every seed his own body.

c Ps. 7. Ps. civ. 14. Is. lxi. 11. Mark iv. 26—28.

epicurean maxim, "Let us eat and drink, for to-morrow "we die;" let us indulge every sense and appetite, without restraint, and shrink from all hardship as much as possible, for death will soon terminate our pleasures, and nothing further is to be expected; this would be the natural inference from a denial of that doctrine, when carried to its unavoidable consequences. (*Marg. Ref.* m—p.)—Let none then be deceived, by the specious reasonings and pretences of their false teachers: for even a heathen poet (*Menander,*) could teach them, that "evil commu-"nications," or the familiar converse of those who inculcated false and pernicious principles, would "corrupt "good manners;" and tend to self-indulgence, an undue regard to present ease, interest, or reputation; and a disposition to neglect their duty, conceal their sentiments, and avoid suffering for Christ's sake. Indeed, these principles had already produced these effects in many instances, and were diffusing their baleful influence. The apostle must therefore call upon the Christians at Corinth, to "awake righteously" (in a righteous manner, and as became righteous persons,) from the lethargy into which these delusions had thrown them: (*Notes, Rom.* xiii. 11—14. *Eph.* v. 8—14:) for, while they were elated with an opinion of their superior knowledge, it was evident that some among them had not the humbling, sanctifying, and saving knowledge of God; and the communications of these persons "corrupted the good manners" of the rest. This must be spoken "to their shame," and it behoved them to be humbled for it, and ashamed of it: as far better things might have been expected from them, considering the opportunities which they had enjoyed, and the profession which they had made. (*Marg. Ref.* r—x.)—It is evident, that the apostle constantly aimed to bring the Corinthians to a more humble opinion of themselves, and gradually to draw them off from their false teachers.—*Let us eat,* &c. (32) From the Sept. which well expresses the Hebrew. (*Is.* xxii. 13. *Note, Is.* xxii. 8—14.)

I protest by your rejoicing. (31) Νη την υμετεραν καυχησιν. Νη· Here only N. T.—*Gen.* xlii. 15, 16. *Sept.* 'Adverbium, 'quod vim affirmandi habet, et in juramentis fere adhibe-'tur.' *Schleusner.*—Καυχησις· See on *Rom.* iii. 27.—*After the manner of men.* (32) "To speak after the manner of "men." *Marg.* Κατα ανθρωπον. *Rom.* iii. 5.—*I have fought with beasts.*] Εθηριομαχησα. Here only. A θηριον, *Acts* xxviii. 4, 5. *Rev.* xiii. 1.—*What advantageth it me.*] Τι μοι το οφελος, *Jam.* ii. 14. 16.—*Communications.* (33) Ὁμιλιαι. See on *Luke* xxiv. 14.—*Corrupt.*] Φθειρουσιν. See on iii. 17.—*Manners.*] Ηθη. Here only.—*Awake to righteousness.* (34) Εκνηψατε δικαιως. Εκνηφω· Here only N. T.—*Gen.* ix. 24. 1 *Sam.* xxv. 37. *Joel* i. 5. *Sept.*—Δικαιως, *Luke* xxiii. 41. 1 *Thes.* ii. 10. *Tit.* ii. 12. 1 *Pet.* ii. 23.—*Have not the knowledge.*] Αγνωσιαν εχουσι. 1 *Pet.* ii. 15.—*To your shame.*] Προς εντροπην υμιν. See on vi. 5.

V. 35—38. The scepticks, who speculated concerning the resurrection, were ready, as the apostle well knew, to enquire, 'In what manner could the dead be raised, after their bodies had been turned to dust, mixed with other substances, and even become a part of other bodies?' And, if this were possible, 'With what bodies, or what sort of bodies, would they come forth from the graves? With such as they had on earth? or with others of a different form and constitution?' (*Marg. Ref.* y, z.) Such an enquirer the apostle addressed, as a foolish and ignorant man; who presumed to limit omnipotence, and to deny the possibility of an event, because he could not solve all difficulties about it, and comprehend in what manner it could take place. Whereas, even the ordinary productions of the earth exhibited a process, which might *illustrate* the subject: for the seed sown in the ground does not vegetate, except it corrupt and die. Some modern infidels have maintained, against the apostle, that the seed does not *die* in vegetation; because the *germen* lives, and expands itself, and only the extraneous matter corrupts. But, in fact, the seed, as such, does die: it ceases to be a grain of corn; though a part of it springs, as it were, into new life, by a process which we can no more fully comprehend, than we can the manner of the resurrection. Even "a prophet of their own," Lucretius the Epicurean atheist, says;—'Whatever change transfers a body into a 'new class of beings, may be justly called the death of 'the original substance. ... For what is changed from 'what it was, ... *that* dies.' *Creech.* The body sown is not the same which will exist, when it has sprung up and produced the full corn in the ear, but a "bare grain of "wheat," barley, or other corn. This, after corrupting in the earth, by the wonderful power of God springs up and produces an increase; and he gives that increase "a "body, as it pleaseth him." Yet, whatever else is changed, he always gives "to every seed its own body:" and so preserves a complete distinction between the different kinds of vegetable productions. (*Marg. Ref.* a. c.—*Note, John* xii. 23—26.) Thus the bodies of believers, after corrupting and turning to dust, will be raised in a new and more glorious form; not in every respect the same as they were, but far superior and more excellent. This will be done in the infinite wisdom, according to the sovereign will, and by the almighty power of God; but after a manner inexplicable to us.—The identity of the particles of matter, as necessary to the resurrection of the same body, is no where mentioned in scripture: and this chapter strongly militates against that opinion. God has many other ways of preserving *personal identity.* Exactly the same particles do not constitute our bodies, for two hours together, in any part of our lives: yet we are the same persons, both in body and soul, from childhood to old age. There is then no necessity to clog the doctrine

39 [d] All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* [e] one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also [f] *is* the resurrection of the dead. It is sown [g] in corruption; [h] it is raised in incorruption:

43 It is sown [i] in dishonour; it is raised in glory: it is sown [k] in weakness; it is raised [l] in power:

44 It is sown a natural body; it is raised a spiritual body. There is a

[d] Gen. i. 20—23.
[e] Gen. i. 14—16. Deut. iv. 19. Job xxxi. 26, 27. Ps. viii. 3. xix. 4—6. cxlviii. 3—5. Is. xxiv. 23.
[f] 50—54. Dan. xii. 3. Matt. xiii. 43. Phil. iii. 20, 21.
[g] Gen. iii. 19. Job xvii. 14. Ps. xvi. 10. xlix. 9. 14. Is. xxxviii. 17. Acts ii. 27. 31. xiii. 34—37. Rom. i. 23. viii. 21.
[h] 52—54. Luke xx. 35, 36. 1 Pet. i. 4.
[i] Phil. iii. 20, 21.
[k] Job xiv. 10. *marg.* Ps. cii. 23. 2 Cor. xiii. 4.
[l] vi. 14. Matt. xxii. 29, 30. Mark xii. 24, 25. 2 Cor. xiii. 4. Phil. iii. 10.

with this difficulty, which furnishes infidels with their most specious objections against it.—Many of the philosophers, and afterwards of the hereticks, considered the body as the prison and sepulchre of the soul, from which it would at death be delivered. Such men, indeed, could not but dislike the doctrine of the resurrection, and be disposed to argue against it: yet the passage does not refer to objectors of this kind; at least, there is no proof that it does.

With what body, &c. (35) Ποιῳ σωματι—'*Quali corpore?*' Schleusner. *John* xii. 33.—Thou *fool*. (36) Αφρον. 2 *Cor.* xi. 16. 19. xii. 6. 11. See on *Luke* xii. 20.—*It may chance*. (37) Ει τυχοι. xiv. 10. Τυχον, xvi. 6.

V. 39—44. We are here called to reflect on the variety, as well as the wonderful nature, of the works of God, in order to exalt our thoughts concerning his infinite power and wisdom; and thus to silence all objections arising from the difficulties which seem to stand in the way. "The "flesh" of different animals (as well as the form of vegetables,) is differently constituted, produced, and supported: yet we cannot comprehend the manner, in which the Creator has made and preserves this difference; though it is evidently intended to fit them for their several kinds of life, their diverse elements, nutriment, and uses. Cannot he then raise our bodies, suited to the state intended for them, consistently with our personal identity, and in a manner inexplicable to us? The same varied wisdom and power of God has formed "celestial," as well as "ter-"restrial bodies;" but the celestial appear far more splendid than the terrestrial: yet, even among the former, there are different degrees of glory; as they are in themselves, or as they appear to us. The sun is far more glorious than the moon; yet the reflected light of the moon far exceeds that of the remote stars; and some of them shine more brightly than others. (*Marg. Ref.* e.—*Note, Gen.* i. 14—19.) Thus also will it be in "the resurrec-"tion of the dead;" the bodies of the righteous will appear as much more glorious than they now do, as the heavenly luminaries excel a clod of the earth; yet will they shine with different degrees of splendour, like the sun, moon, and stars. (*Marg. Ref.* f.)—The body, as born of dying Adam's race, and during its mortal state, and especially as dying, "is sown in corruption;" it tends to corruption, and after death it is speedily wasted and decayed: but at the resurrection it will be "raised in incorruption," without any seeds of mortality, disease, or decay in its constitution; fitted for a state of perfect health, vigour, and activity, to all eternity. (*Marg. Ref.* g, h.—*Note*, 1 *Pet.* i. 3—5.) Here, during life, at death, and in the grave, the body "is sown in dishonour:" it lives as a condemned criminal; various sufferings and diseases are the forerunners of that execution of a criminal, which takes place at death with much ignominy and disgrace; and the wasting state of a dead corpse is very dishonourable in itself: though the death and burial of Christ have sanctified the grave to all believers, and his resurrection has assured us that the body shall be "raised in glory." But the triumph over death and the grave will be honourable; the body will be rendered most beautiful and glorious; it will be made fit for that heavenly felicity, and those employments in which angels are associated; and it will resemble the glorified body of the Lord Jesus himself, the "First-born "from the dead." (*Notes*, 55—58. *Luke* xx. 27—38, *vv.* 35, 36. *Phil.* iii. 20, 21.) "It is" also "sown in weak-"ness:" our manifold diseases, and death in which they terminate, are peculiar evidences of human imbecility, and the state of the body in the ground, devoured by worms, and turning to the dust, shews most affectingly how little all men's power and abilities can do for them. (*Notes, Ps.* xlix. 6—15.) But the body of a believer will not only be raised by almighty power; it will also be endued with "power," vigour, and activity, of which we have no conception; and be rendered capable of such motions, and of producing such effects, as utterly surpass whatever we have heard, seen, or imagined. (*Marg. Ref.* k, l.) In short, the body is here sown a "natural," or an *animal* body: it resembles the bodies of animals, in its wants, appetites, pains, and diseases; and after death it returns to dust as they do: but hereafter it will be raised a "spiritual body," capable of the spiritual employment, worship, and happiness of heaven; entirely refined from all sensual dross and low desires; needing no more food, rest, sleep, or recreation; no longer capable of desiring or relishing animal pleasures; and no more a clog to the soul, but a helper to it in all holy exercises. (*Notes, Matt.* xvii. 1, 2. *P. O.* 1—13. 1 *Thes.* iv. 13—18.) For there is "a natural body" suited to our state on earth, and a "spiritual body" suited to the heavenly state; nor can these be in every respect the same. 'In 'this state, we are forced to serve our bodies, and to at-'tend their leisure, and mightily depend upon them in the 'operations of the mind: in the other, our bodies shall 'wholly serve our spirits, and minister unto them, and 'depend on them, and therefore may be styled "spiritual."' *Whitby.*

Celestial. (40) Επουρανια. 48, 49. See on *John* iii. 12.—*Terrestrial.*] Επιγεια. 2 *Cor.* v. 1. *Phil.* iii. 19. *Jam.* iii. 15 See on *John* iii. 12.—*Corruption.* (42) Φθορα. 50. *Rom.* viii. 21. *Gal.* vi. 8. *Col.* ii. 22. 2 *Pet.* i. 4. A φθειρω, 33.—

m 47—49. Gen. ii. 7. Rom. v. 12—14. Rev. xvi. 3.
a John i. 4. iv. 10. 14. v. 21. 25—29. vi. 33, 39, 40. 57. 63. 64. x. 10. 28. xi. 25, 26. xiv. 6. 19. xvii. 2, 3. Acts iii. 15. Rom. v. 17. 21. viii. 2, 10, 11. Phil. iii. 21. Col. iii. 4. 1 John i. 1—3. v. 11, 12. Rev. xxi. 6. xxii. 1, 17.
o Rom. vi. 6. Eph. iv. 22—24. Col. iii. 9, 10.
p 45. Gen. ii. 7. iii. 19. John iii. 31. 2 Cor. v. 1.
q Is. ix. 6. Jer. xxiii. 6. Matt. i. 23. Luke i. 16, 17. ii. 11. John iii. 12, 13. 31. vi. 33. Acts x. 36. Eph. iv. 9—11. 1 Tim. iii. 16.
r 21, 22. Gen. v. 3. Job xiv. 4. John iii. 6. Rom. v. 12—21.
s Phil. iii. 20, 21.
t Matt. xiii. 43. Rom. viii. 29. 2 Cor. iii. 18. iv. 10, 11. 1 John iii. 2.

natural body, and there is a spiritual body.

45 And so it is written, [m] The first man, Adam, was made a living soul; the last Adam *was made* [a] a quickening Spirit.

46 Howbeit that *was* not first which is spiritual, but [o] that which is natural; and afterward that which is spiritual.

47 The [p] first man *is* of the earth, earthy: the second Man *is* [q] the Lord from heaven.

48 As *is* the earthy, [r] such *are* they also that are earthy; [s] and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, [t] we shall also bear the image of the heavenly.

50 Now [u] this I say, brethren, [x] that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, [y] I shew you a mystery: [z] We shall not all sleep, but we shall all be [a] changed,

52 In [b] a moment, in the twinkling of an eye, at the [c] last trump: [d] for the trumpet shall sound, [e] and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must [f] put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and [g] this mortal shall have put on immortality, then shall be brought to pass the say-

u 1. 12. vii. 29. 2 Cor. ix. 6. Gal. iii. 17. v. 16. Eph. iv. 17. Col. ii. 4.
x vi. 13. Matt. xvi. 17. John iii. 3—6. 2 Cor. v. 1.
y ii. 7. iv. 1. xiii. 2. Eph. i. 9. iii. 3. v. 32.
z 6. 18. 20. 1 Thes. iv. 14—17.
a Phil. iii. 21.
b Ex. xxxiii. 5. Num. xvi. 21. 45. Ps. lxxiii. 19.
c Ex. xix. 16. xx. 18. Num. x. 4. Is. xviii. 3. xxvii. 13. Ez. xxxiii. 3. 6. Zech. ix. 14. Rev. viii. 2. 13. ix. 13, 14.
d Matt. xxiv. 31. John v. 25. 1 Thes. iv. 16.
e *See on* 42. 50.
f Rom. xiii. 12—14. 2 Cor. v. 2—4. Gal. iii. 27. Eph. iv. 24.
g Rom. ii. 7. vi. 12. viii. 11. 2 Cor. iv. 11. 2 Tim. i. 10.

Incorruption.] Αφθαρσια. 50. 53, 54. See on *Rom.* ii. 7.—*A natural body.* (44) Σωμα ψυχικον. 46. See on ii. 14. *Notes*, ii. 14—16. *Jam.* iii. 13—16.—*A spiritual body.*] Σωμα πνευματικον. 46. 'Ψυχικον opponitur *glorificato.*' Leigh. Ψυχη' ... πνευμα. 45.

V. 45—49. In the history of the creation it was written, that "the first man, Adam, was made a living soul:" and his "natural" or *animal* life had been communicated to all his posterity, but without the spiritual life originally connected with it; so that, ever since the fall of Adam, all his descendants, by natural generation, are "dead in "sin;" and the very mind of man had been carnal, as well as his body mortal. But "the last Adam," the last Surety, or Covenant-head, of any of the human-race, "was a quickening Spirit:" the Author and Source of spiritual and eternal life to all his people, by the supply of his Holy Spirit. (*Marg. Ref.* m, n.—*Notes, Gen.* ii. 7. 16, 17. iii. 6. *John* i. 4, 5. v. 20—27. xi. 20—27. *Rom.* v. 12—19. viii. 1, 2.) Nor does this life-giving energy relate only to their souls; for he will also "quicken," or make alive, "their mortal bodies by his Spirit that dwelleth in "them;" and this is here principally intended. (*Note, Rom.* viii. 10, 11.) But the "natural" and carnal state, *in both cases*, precedes the "spiritual:" all are born in sin, bearing the image of "the first Adam:" some are afterwards "born "again," to bear the image of "the second Adam;" the soul continuing *numerically* and *identically* the same, though newly created. (*Notes, John* iii. 3—8.) In like manner, all men first have a natural and mortal body like that of Adam, and at length believers shall have an incorruptible and spiritual body, like that of Christ: yet it will be in one sense "the same body," equally their's, though in another sense it will be changed. "The first man" was formed of the dust "of the earth," and was "earthy" in his nature and original; (*Marg. Ref.* p.—*Notes, Gen.* iii. 17—19;) but "the second Man," to whom all believers are united and conformed, "is the Lord from "heaven," "The Lord of glory," JEHOVAH, God in human nature. (*Marg. Ref.* q.) As long as we are conformed to "the earthy" Adam, which, in respect of our bodies, will be till the resurrection, we "are earthy:" our bodies, during life, are gross, animal, and diseased; and after death, they turn to the dust whence they were taken. But when we shall be conformed "to the heavenly" Adam; our bodies will become heavenly, and suited to that spiritual and immortal felicity, to which we shall be admitted. Even the apostle, and all Christians, had borne the image of the earthy Adam; but they were assured by the promise of God, that they should at length "bear "the image of the heavenly Adam;" not only in their souls; but in their bodies also, which will be raised very different, in their appearance and capacities, from what they were when on earth. (*Marg. Ref.* r—t.) Thus all philosophical objections were shewn to have their foundation in ignorance of the "scriptures, and of the power of God." (*Note, Matt.* xxii. 23—33.)—*The last Adam.* (45) "The "second Man," 47.—As if none of human race had existed, except Adam and Christ. For all men will at length be considered either as in Adam or in Christ: unbelievers as one with fallen Adam, and in him; all believers as in Christ, and one with him. (*Note, Rom.* v. 12—21.)—*Was made*, &c. (45) From the Sept. which accords to the Hebrew: but "the first man, Adam," is added by way of explanation. (*Gen.* ii. 7.)

A quickening Spirit. (45) Εις πνευμα ζωοποιουν. *2 Cor.* iii. 6. *1 Pet.* iii. 18. (*Note, Rom.* viii. 10, 11.)—*Earthy.* (47) Χοϊκος. 48, 49. Here only. A χοος, *pulvis, Mark* vi. 11.—*We have borne.* (49) Εφορεσαμεν. *Matt.* xi. 8. *John* xix. 5. *Rom.* xiii. 4. *Jam.* ii. 3.

V. 50—54. A similar change to that which will take place at the resurrection of the just, must also be made in the bodies of those who shall be found alive at the day of judgment: for "flesh and blood," the human body in its present form and gross manner of subsistence, and with its present animal wants, propensities, and infirmities, "cannot inherit the kingdom of God," or partake of its pure and refined pleasures: nor can "corruption," or the body as mortal and corruptible, "inherit incorruption,"

ing that is written, [h] Death is swallowed up in victory.

55 [i] O death, where *is* thy [k] sting? O [*] grave, where [l] *is* thy victory?

56 The [m] sting of death *is* sin; and [n] the strength of sin *is* the law.

57 But [o] thanks *be* to God, which [p] giveth us the victory through our Lord Jesus Christ.

58 [q] Therefore, my beloved brethren, [r] be ye stedfast, unmoveable, always [s] abounding in [t] the work of the Lord, forasmuch as [u] ye know that your labour [x] is not in vain [y] in the Lord.

h Is. xxv. 8. Luke xx. 36. Heb. ii. 14, 15. Rev. xx. 14. xxi. 4.
i Hos. xiii. 14.
k Acts ix. 5. Rev. ix. 10. *Gr.*
* Or, *hell.* Luke xvi. 23. Acts ii. 27. Rev. xx. 13, 14. *Gr.*
l Job xviii. 13, 14. Ps. xlix. 8—15. lxxxix. 48. Ec. ii. 15, 16. iii 19. viii. 8. ix. 5, 6. Rom. v. 14. Prov. xiv. 32. John viii. 21. 24. Rom. v. 15. 17. vi 23 iii. 12, 20. iv. 15. v. 13. 20. vii. 5—13. Gal. iii. 10—13. vii. 25. 2 Cor. i. 11. ii. 14. ix. 15. Eph. v. 20.
m Gen. iii. 17—19. Ps. xc. 3—11. Heb. ix. 27.
n Rom. v. 12. 1 Cor. xv. 56.
o Acts xxvii. 35. Rom. vi. 17. 2 Cor. ii. 14. viii. 16. ix. 15. 1 Tim. i. 12. vi. 13. 2 Tim. i. 9. Heb. xiii. 15.
p Gr. 2 Kings v. 1. *marg.* 1 Chr. xxii. 11. Ps. xcviii. 1. Prov. xxi. 31. *marg.* John xvi. 33. Rom. viii. 37. 1 John v. 4, 5. Rev. xii. 11. xv. 2, 3.
q 2 Cor. vii. 1. 2 Pet. i. 4—9.
r Ruth i. 18. Ps. lv. 22. lxxviii. 8. 37. cxii. 6. Col. i. 23. ii. 5. 1 Thes. iii. 8. Heb. iii. 14. 2 Pet. iii. 17, 18. 9. iv. 17. Col. ii. 7. 1 Thes. iii. 12. iv. 1. 2 Thes. i. 3. Phil. ii. 30. 1 Thes. i. 3. Tit. ii. 14. Heb. xii. 21. xix. 11. Gal. vi. 9. Heb. vi. 10.
s Phil. i. 9.
t xvi. 10. John vi. 28, 29.
u iii. 8. 2 Chr. xv. 7. Ps. xcii. 13. Gal. iv. 11. Phil. ii. 16. 1 Thes. iii. 5.
x Ps. lxxiii. 13.
y Matt. x. 40—42. xxv. 31—40. Phil. i. 11. Heb. xiii. 15, 16.

or the holy, incorruptible, and unchangeable felicity of heaven. (*Marg. Ref.* u, x.) The apostle therefore "shewed "a mystery," which could not be known except by immediate revelation, or understood except by faith receiving that revelation. (*Marg. Ref.* y.) Speaking of the whole multitude of believers, to the end of time, as constituting one family, to which he and the Corinthian Christians belonged, he might say, "*We* shall not all sleep," or die, "but we shall all be changed." Yet he elsewhere speaks of himself, as one of those who should be "*raised up* by "Jesus." (2 *Cor.* iv. 14.) So that there can be no ground for the supposition, which many have formed from his language, that he expected to live till the coming of Christ, which he judged to be very near. The notion also of others, that he alluded to the *first* resurrection, previous to the millennium, is inconsistent with the language of the passage: for those who have died, or shall die before the millennium, as truly "sleep in Jesus," though they should arise immediately; as they do, who shall remain in the state of the dead till the general resurrection. (*Note, Rev.* xx. 4—6.) The apostle therefore only meant to speak of himself as belonging to that one family, of whom the far greater part would die and be raised again, and all the rest must "be changed." This change will be effected "in a moment," instantaneously, as the eye twinkles; by the almighty power of Christ, when the last trumpet shall sound, as the summons to all men to meet their Judge. (*Notes, Matt.* xxiv. 29—31. 1 *Thes.* iv. 13—18.) Then the voice of Christ will be heard by all the dead, and they will be raised again to life in their own order; and then the bodies of living believers will be changed from "natural" to "spiritual," from "cor-"ruptible to incorruptible," from "mortal to immortal;" even as a man's form is changed by putting on new raiment. (*Marg. Ref.* z—f.—*Notes, John* v. 28, 29. *Rev.* xx. 11—15.) 'The body, which but a moment before ap-'peared just as our's now do, shall, quick as thought, be 'changed into the image of that worn by our triumphant 'Lord; and fitted for all the active services, and the purest 'sensations and delights, of the celestial state.' *Doddridge.* (*Note, Phil.* iii. 20, 21.) When this change has taken place in respect of all believers, then the saying of the prophet will finally be accomplished. (*Marg. Ref.* h.—*Notes, Is.* xxv. 6—8.) Death and all his power shall be annihilated, and "swallowed up" for ever, in the complete victory obtained over him by Christ and his people; and sin, with all its consequences, shall ever after be wholly confined to the place "prepared for the devil and "his angels."—The apostle shewed the Corinthians a mystery, by informing them of the event that would take place; yet, in respect to the *manner* in which it would be effected, it still remained mysterious and incomprehensible. Thus the mysteries of the Trinity, and of the incarnation of "the Lord from heaven," are revealed to us as certainly true; but the *manner* of them still remains inexplicable. (*Notes, Matt.* xiii. 10, 11. 1 *Tim.* iii. 16.)—*Death,* &c. (54) Much nearer to the Hebrew, than to the LXX. (*Is.* xxv. 8.)

Flesh and blood. (50) Σαρξ και αιμα. See on *Matt.* xvi. 17.—*We shall not all sleep.* (51) Παντες ου κοιμηθησομεθα. 6. 18. 20. vii. 39. xi. 30. 1 *Thes.* iv. 13—15. 2 *Pet.* iii. 4. See on *John* xi. 11.—*We shall ... be changed.*] Αλλαγησομεθα. 52. *Acts* vi. 14. *Rom.* i. 23. *Heb.* i. 12.—*Ps.* cii. 26. *Sept.*—*In a moment.* (52) Εν ατομῳ. Here only. 'Qui dividi 'et dissecari non potest. Ex α priv. et τεμνω, perf. med. 'verbi τεμνω, seco.' Schleusner.—*The twinkling.*] Ῥιπη. Here only. A ῥιπτω, *jacio, projicio.*—*This corruptible.* (53) Το φθαρτον τουτο. 54. ix. 25. *Rom.* i. 23. 1 *Pet.* i. 18. 23.—*Put on.*] Ενδυσασθαι. 54. See on *Rom.* xiii. 12.—*Immortality.*] Αθανασιαν. 54. 1 *Tim.* vi. 16. Ex α priv. et θανατος, *mors:* opposed to το θνητον, 54. *Rom.* vi. 12.—*Is swallowed up.* (54) Κατεποθη. *Matt.* xxiii. 24. 2 *Cor.* ii. 7. v. 4. *Heb.* xi. 29. 1 *Pet.* v. 8. *Rev.* xii. 16.—*In victory.*] Εις νικος. 55. 57. *Matt.* xii. 20.

V. 55—58. With the glorious prospect, before the eyes of his faith and hope, the apostle, in the most beautiful and animated apostrophe, addressed "death and the grave," or *the unseen state,* as real persons, the universal and most terrible conquerors and oppressors of the human race. He demanded of death, "Where is thy sting?" or destructive dart, or spear, with which he had caused such anguis and terror, and wrought such wide-spread desolations. And of "the grave," what was now become of his victory, by which he seemed to have shut up in his dark dungeon as vanquished foes, all the generations of men that had lived on earth. (*Marg. Ref.* i—l.) Indeed, the sin of man was "the sting" and destructive weapon of death, which both enabled him to kill the body, and had made that fatal stroke most tremendous: and the holy "law," pronouncing the sentence of condemnation against every transgressor, gave "sin power" to bring death upon mankind, and to embitter its agonies with the dread of future punishment. This was the natural and universal state of man; and all must have thus lived, died, and perished miserably, had not God provided deliverance. (*Notes, Rom.* v. 12—14. 20, 21. vii. 7—14. 22—25.) But Christians might now unite in returning thanks to God with joyful hearts, for having "given them the victory" over these dreadful foes, "by Jesus Christ," through his atoning sufferings, and glorious resurrection; and for bringing

CHAP. XVI.

The apostle directs the Corinthians, in what way to make collections for the Christians at Jerusalem, 1—4; states his intentions about visiting them, 5—9; commends Timothy, who was coming to them, 10, 11; shews that Apollos declines visiting them at present, 12; exhorts them to vigilance, stedfastness, and

them by his grace, to faith and hope in him. They might therefore, at present, triumph over the fear of death, in confidence of a glorious resurrection for their bodies, as well as of immediate and eternal happiness for their souls: and they would all, at length, most certainly triumph in the full possession of those blessings, and in a complete victory over these enemies. (*Marg. Ref.* m—p.—*Note, Hos.* xiii. 14.) He therefore exhorted his "beloved bre-"thren," to continue "stedfast" in the profession and faith of the gospel, and in their adherence to the truth and will of God amidst all dangers and temptations: and especially to continue "unmoveable" in the belief of the resurrection, notwithstanding the artifices and plausible reasonings of false teachers. At the same time, let them "always" abound in all those good works, which the commandment and honour of their Lord required, from love to his name, his cause, and his people: seeing that they had the fullest assurances, that their "labour in the Lord," arising from such motives as his gospel suggested, and especially from love to the Lord Jesus, and zeal for his honour, would by no means be "in vain," either unrewarded or unsuccessful; but that the whole of it would terminate in his glory, the good of mankind, and their own everlasting advantage. (*Note*, 12—18.)—Every part of this animated discourse shews, that the resurrection of *true believers* is exclusively intended: for the things spoken will not be fulfilled, either in respect of the dead, or of those who will be found alive, when Christ shall come to judgment, as to any others but true believers, by whatever name, form, or creed, they are distinguished. (*Notes, Matt.* xxv. 41—46. *John* v. 28, 29. 2 *Thes.* i. 5—10. *Rev.* xx. 11—15.)

Sting. (55) Κεντρον. 56. See on *Acts* ix. 5.—*O grave.*] Or "hell." *Marg.* Ἁδη. See on *Luke* xvi. 23. (*Note, Ps.* xvi. 8—11, *v.* 10.)—*Be ye stedfast.* (58) Ἑδραιοι γινεσθε. See on vii. 37.—*Unmoveable.*] Αμεταχινητοι. Here only. Ex *α* priv. et μεταχινεω, *Col.* i. 23.—*The work of the Lord.*] Τῳ εργῳ τυ Κυριυ. ("Ὁν Κυριος αγαπα και απαιτει παρ' ἡμων." *Whitby.*)—xvi. 10. *Phil.* ii. 30.—*Labour.*] Κοπος. iii. 8. 2 *Cor.* vi. 5. x. 15. xi. 23. 27. 1 *Thes.* i. 3. ii. 9. 2 *Thes.* iii. 8. *Rev.* ii. 2, *et al.*—*In vain.*] Κενος. See on 10.

PRACTICAL OBSERVATIONS.

V. 1—11.

When the faithful minister sees his beloved people drawn aside to embrace dangerous errors; his chief comfort, under the trial, must arise from being able to appeal to them, that the doctrine which he preached was scriptural; and from a full satisfaction, that they who received it, and stand fast in it, will be certainly saved: and that none of them can perish, if they keep in remembrance the instructions which he gave them; unless they deceived themselves with a vain, a dead, and inefficient faith. In order that we may possess this comfort, we must be careful to deliver the truths of revelation pure, as we have received them; and in that order, proportion, and connexion in which they stand in the scriptures: and he who duly attends to these sacred oracles will know assuredly, that the "death of Christ for our sins," and his "resurrection "for our justification," are essential and fundamental doctrines, which must, in all places, and on all occasions, be explicitly and strenuously insisted on. Apostles and prophets concur in bearing testimony to them, even more than to many other important truths: and, blessed be God, the demonstration of our Lord's resurrection is equal to the weight, which is to be supported by that important fact. (*Note*, 1 *Pet.* i. 10—12.)—The most eminent Christians are always the most humble: they continually reflect on the aggravated sins of their unconverted state; especially if they were long or greatly set in opposition to the gospel. The more evident it is, that God has pardoned them, the less disposed will they be to excuse themselves. They feel their unworthiness of the distinctions conferred on them; they are disposed "in honour to prefer others "to themselves:" and, though they cannot but be conscious of what the Lord has done for and by them; yet, taking their whole conduct and obligations together, they readily conclude, that none surely are so unfruitful and unprofitable as they. In reality, it is a great thing for a man with propriety, humility, and truth, to say, "By the "grace of God, I am what I am:" the declaration becomes those alone, who are walking under the influence of holy principles, and live a holy life: and is utterly unsuitable to the character of the negligent or formal professor of evangelical truth. But if we really fear and love the Lord, and walk in his ways, we shall ascribe all the glory to his grace and mercy: if "much have been for-"given" us, we should pray to be enabled to love much: (*Note, Luke* vii. 44—50:) if our conversion have been remarkable, we should earnestly desire, that "the grace "bestowed on us may not be in vain:" if we have set out late in life to serve the Lord; we should aim to "redeem "the time" which has been lost, by "labouring more "abundantly" than our brethren: and, while we charge all our sins and follies upon ourselves, we must remember to ascribe all the good which we do, to "the grace of God "that is with us." (*Note*, 1 *Chr.* xxix. 10—19.)

V. 12—19.

With what varied subtle devices doth Satan bring in false doctrines, by men of abilities, learning, or eloquence; in a covert and plausible manner, that the simple may suspect no danger! Heretical teachers often with apparent modesty question whether we have rightly understood the sacred writers, and whether the doctrine which they oppose be contained in them. They enquire, whether a more rational interpretation may not be given to this and the other text; whether the more obvious meaning do not involve absurdity, or even impossibility; whether any but the weak and illiterate can credit such mysteries or absurdities; and whether we had not better adopt a figurative sense, or admit some other reading, or even suppose the sacred writer to be mistaken; than assent to so *incomprehensible*, and therefore *irrational*, a doctrine. If indeed

love, 13, 14; recommends the household of Stephanas to their special regard, 15, 16; expresses his satisfaction at the coming of certain persons from Corinth, 17, 18; and, after salutations from the churches, concludes in the most awful, yet affectionate manner, 19—24.

they could prove the mysteries, which they oppose, to be *contrary to fact, to intuition, or to demonstration*, their principles might be admitted: but when they apply them to doctrines, which are merely *above* reason, and contrary to their *supposed probabilities*, and *vain reasonings*; they are perfectly inadmissible and irrational; unless man be wiser than his Maker. The dupes, however, of such specious pretences are seldom aware, whither these *rational* improvements of the creed and of the scriptures tend: they do not perceive, that, according to them, man's presumptuous reason sits in judgment on the infinite wisdom of God; man's weakness is made the standard of omnipotence; and man's conjecture, the measure of divine revelation. Indeed, this is perfectly consistent with those œconomical and political sentiments, contended for by some of these oracles of an enlightened age; by which children are set to judge, whether their parents are fit to be honoured and obeyed, or not; servants are called on to determine the same concerning their masters, and subjects concerning their rulers; and, in short, not only is all subordination virtually destroyed, but, in every relation, the inferior is constituted the judge of his superior, without any appeal from his arrogant tribunal.—In like manner, the principles before cited, when fairly examined, are found to involve consequences, subversive of those truths, which are professedly venerated; to invalidate the testimony of scripture, and tend to universal scepticism: they prove, (if they prove any thing,) that the preaching of the apostles, and the faith of primitive believers, "were vain;" and that the martyrs for the gospel were "false witnesses against God," by testifying truths and facts, which *remote posterity* has found out to be false, or needless. This is especially the case, in respect of those doctrines, which relate to the Person, undertaking, and atonement of Christ; and the way of acceptance by faith in him. If "Christ had not risen," his sacrifice could not have been depended on, because there could be no proof that it was accepted; and consequently even true believers must still be "in their sins:" those who "died in this faith "must have perished;" the preachers of the gospel must either have been deceivers or deceived; and the disciples, having only "hope in Christ," as to this present world, must have been "of all men most miserable." To what then must the tenets of those lead, who indeed profess to believe that Christ is risen; yet deny, explain away, or overlook those great doctrines, which he especially rose again to establish and demonstrate?

V. 20—28.

Blessed be God, we have the most complete and satisfactory proof, that Christ both "died for our sins," "and "rose again for our justification," and as "the First-"fruits" of our resurrection; that, as death entered by man, so might life eternal be introduced by One in our nature. We certainly know, that "in Adam all die;" and we are expressly informed by "the sure testimony of God," that as in Christ all the human race shall arise, so all who are in him shall arise to immortal glory. Undoubtedly, the suffering, dying, risen, and ascended Saviour will soon appear, to raise the dead and judge the world: may we be then found among "those, that are Christ's at his coming!" It should be with us a matter of serious enquiry, whether we are his true disciples or not: for soon "the end will "come;" the mediatorial "kingdom will be delivered up "to God, even the Father;" and all who shall then be found enemies, will be put under the feet of Christ, and be punished with everlasting destruction. Would we then triumph in that most solemn and infinitely important crisis, we must now submit to his rule, accept of his salvation, and live to the glory of God through him. Then shall we at length rejoice in all his victories, and participate his glories: we shall exult with immense satisfaction, in the blessed accomplishment of the Redeemer's undertaking; and as being with him, our Head in human nature, put under the absolute dominion of our reconciled Father, "that God may be all in all;" that he may receive the whole glory of our salvation; and that we may for ever serve him, and enjoy his favour, without sin or death; and without needing repentance, forgiveness, a sacrifice, or a Mediator, any more to all eternity.

V. 29—34.

Should we lose sight of the animating prospect in the preceding verses set before us; should any one prevail in attempting to argue us out of these our expectations; how must our zeal, diligence, and boldness be enervated, and our rejoicing damped! Who then would step forward to succeed those illustrious soldiers of Christ, that have nobly bled in the cause of truth? Who would confess him in this evil world? Why should we stand amidst dangers and alarms continually? Why should we venture the rage of men, more venomous than serpents, and more subtle than foxes, and more savage than tigers or lions? Such principles would soon induce us to depart from our constancy, and make us exclaim, "What advantageth it us, "if the dead rise not?" or even tempt us to say, "Let us "eat and drink, for to-morrow we die." Let us not then suffer ourselves to be deceived by corrupt reasoners; but let us separate from them, and venture our all for eternity, on the single testimony of "God, who cannot lie." Let us fear associating with sceptical, profligate, or ungodly men; for "evil communications corrupt good manners:" let us warn our children, our juniors, our hearers, to shun them as a pestilence: let us "awake to righteousness, and "sin not;" let us not hearken to those, who know not God, in whatever science else they may excel; being assured that this *ignorance* will be found shameful, in proportion to the abilities, opportunities, confidence, or professsion, of those in whom it is found.

V. 35—44.

If any are still disposed to start objections, or make presumptuous enquiries, when truths are scripturally proposed; let them remember the appellation, which the apostle, or rather the Holy Spirit, gives to such "wise "men of this world." For they may thence learn, that man's wisdom consists in becoming "a little child," and simply believing his Maker. The works of creation and

a Acts xi. 28—30. xxiv. 17. Rom. xv. 25, 26. 2 Cor. viii. ix. Gal. ii. 10.
b Acts ix. 41. Rom. xii. 13. 2 Cor. ix. 12—15. Philem. 5—7. Heb. vi. 10. 1 John iii. 17.
c Acts xvi. 6. xviii. 23. Gal. i. 2.
d Luke xxiv. 1. John xx. 19. 26. Acts xx. 7. Rev. i. 10.

NOW [a] concerning the collection for [b] the saints, as I have given order to [c] the churches of Galatia, even so do ye.
2 Upon [d] the first *day* of the week let every one of you lay by him in store, [e] as *God* hath prospered him, [f] that there be no gatherings when I come.

e Gen. xxvi. 12. xxx. 27, 30. xxxii. 10. xxxiii. 11. Deut. viii. 18. xv. 11—14. 2 Chr. xxxi. 10. Hag. ii. 18—19. Mal. iii. 9, 10.
f 2 Cor. viii. 11. ix. 3—5.

Mark xii. 41—44. xiv. 8. Luke xvi. 10. 2 Cor. viii. 1—3. 12—15.

providence read us daily lectures of humility; as well as teach us to admire the variety of the great Creator's wisdom and goodness. Till we can fully comprehend the whole process, by which a bare grain, corrupting in the earth, produces many ears of corn at the harvest; and till we can satisfactorily answer all questions, and solve all difficulties about it; let us learn to be the *pupils*, and not assume to be the *counsellors* of the most High: and let us hold fast the sure hope of a glorious resurrection, without perplexing ourselves about the manner, in which infinite wisdom and almighty power can effect it.

V. 45—58.

They, who "shall be accounted worthy" to obtain felicity in the heavenly state, will excel in glory all present splendours, far more than the celestial bodies transcend the terrestrial: and yet they shall exceed one another in glory, as "one star differeth from another;" while Christ, "the Sun of Righteousness," shall infinitely outshine them all. This degraded, corruptible, sinful, and dying body, shall be raised "incorruptible, immortal, and glori-"ous:" it shall become vigorous, active, and beautiful, beyond conception: this *animal* body shall be raised *spiritual*. Here our very souls are *carnal*: there our very bodies will be *spiritual*. And our "second Adam, the "Lord from heaven," will give new and immortal life, as "a quickening Spirit," both to our souls and bodies; that in both, according to our measure, we may bear his image and glorify his name.—As "flesh and blood cannot in-"herit the kingdom of God;" let us not "sow to the "flesh, of which we can only reap corruption:" (*Note*, *Gal.* vi. 6—10:) and, as those who shall be exempted from death must be changed, let this reconcile our minds to that change, which death will begin and the resurrection complete in our bodies, when "death shall be swallowed up "in victory." Let us seek the full assurance of faith and hope, that in the midst of pain, and in the prospect of dissolution, we may triumphantly exclaim, "O death, "where is thy sting? O grave, where is thy victory?" that we may hail the sharpest pangs of dying; and think without emotion on the darkness, the corruption, and the imaginary horrors of the tomb: assured that there our bodies will sleep at ease; that in the mean time our souls will be present with our beloved Redeemer; and that our bodies will shortly arise, to share that unspeakable felicity.—But "sin is the sting of death," and who can disarm that "king of terrors?" For "the law is the strength of "sin;" and who can answer its demands, endure its curse, or expiate his own transgressions? Hence the terror and the anguish: hence the wretched cleave to life, save when infidelity, despair, and rebellion induce madness and suicide. Hence, death is justly terrible to the unbelieving and impenitent: hence, the needless alarms of the weak and trembling believer. "Thanks be to God," that there is deliverance, and victory, for us in Christ Jesus! (*Note*, *Rom.* vii. 22—25.) May he give us faith and hope, and increase our faith and hope; that we may not only be safe, but joyful and triumphant! And, having these assurances, let "us be stedfast, unmoveable, always abounding in "the work of the Lord; as knowing that our labour is "not in vain in the Lord." (*Note*, 1 *John* iii. 1—3.)

NOTES.

CHAP. XVI. V. 1, 2. It is evident, that the Corinthians had been previously made acquainted with the apostle's intention, of raising a contribution from the Gentile churches, for the poor Christians in Judea: and, as they were more wealthy than most of their brethren, he did not intimate even a doubt of their liberality in that good work. But he judged it proper, to point out to them the method, about which he had given orders in the churches of Galatia, whence he had lately come. (*Marg. Ref.* a—c.—*Notes*, *Acts* xviii. 18—23. xxiv. 10—21. *Rom.* xv. 22—29. 2 *Cor.* viii. ix.) "On the first day of "the week," let every man treasure up a proportion of his gains, according as God had prospered him during the preceding week: for thus a larger sum would gradually be provided, than could at once have been collected. (*Marg. Ref.* d—f.)—Some are of opinion, that the sums, thus set apart, were brought to the treasury of the church at the time: but the words do not seem to admit of that interpretation; and if each separately laid by the sum which he purposed to give, the whole would be brought together at once, when necessary, without any trouble in soliciting contributions.—'"Laying it up as a treasure:" 'For these are the true riches, laid up in heaven, en-'trusted to God, to be compensated with the amplest 'interest, both in this world and the next; though not of 'their own value, but of his mere liberality.' *Beza.*—Worldly men, at certain times, augment the treasure which they have before laid up, by adding their clear gains to it: let Christians then imitate them, by laying up on the Lord's day, for their poor and distressed brethren, according "as God had prospered them;" and let them count this *their* treasure. If this was kept apart by each person, till wanted, so that none knew what others gave; ostentation and corrupt emulation would be far more effectually excluded; than if each brought his contribution to the common stock every week, and so a publick account was taken of it. It was especially needful, that this precaution should be taken at Corinth, where ostentation and emulation greatly prevailed: and it is evident, that the apostle intended, as much as possible, to leave every one, in this respect, to determine for himself before God, what he ought to do; that none might give more than he could properly spare, or than he was from proper motives inclined to, either to acquire applause, or to escape censure and contempt.—The argument from this passage for the observance of the first day of the week, as "the Lord's day," the Christian sabbath, is very conclusive: for, unless that

g iv. 19—21. xi. 31.
h Acts vi. 1—6. 2 Cor. viii. 19—24.
• Gr. *gift.*

3 And g when I come, h whomsoever ye shall approve by *your* letters, them will I send to bring your • liberality unto Jerusalem.

i Rom. xv. 25. 2 Cor. viii. 4. 19.

4 And i if it be meet that I go also, they shall go with me.

k Acts xix. 21. xx. 1—3. 2 Cor. i. 15—17.

5 Now I will come unto you, k when I shall pass through Macedonia: for I do pass through Macedonia.

l Acts xxvii. 12. xxviii. 11. Tit. iii. 12.
m Acts xv. 3. xvii. 15. xx. 38. xxi. 5. Rom. xv. 24. 3 John 6, 7.

6 And it may be that I will abide, yea, l and winter with you, m that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you n if the Lord permit.

n iv. 19. Prov. xix. 21. Jer. x. 23. Acts xviii. 21. Rom. i. 10. Jam. iv. 15.

8 But I will tarry o at Ephesus until p Pentecost.

o xv. 32.
p Ex. xxiii. 16. Lev. xxiii. 15—21. Acts ii. 1.

9 For q a great r door and effectual is opened unto me, s and *there are* many adversaries.

q Acts xix. 8, &c.
r Acts xiv. 27. 2 Cor. ... Col. iv. 3. Rev. iii. 7, 8.
s xv. 32. Acts xix. 9, 10. 2 Cor. i. 9—10.

10 Now t if Timotheus come, see that he may be with you u without fear: x for he worketh the work of the Lord, as I also *do*.

t iv. 17. Acts xix. 22.
u 11. 1 Tim. iv. 12.
x xv. 58. Rom. xvi. 21. 2 Cor. vi. 1. Phil. ii. 19—22. 1 Thes. iii. 2.

11 Let y no man therefore despise

y 10. Luke x. 16. 1 Thes. iv. 8. 1 Tim. iv. 12. Tit. ii. 15.

were the custom in apostolical churches, why should "the "first day of the week" be mentioned in this connexion? 'On Sunday, says Justin Martyr, all Christians, in the city 'or country, meet together, because that is the day of our 'Lord's resurrection: and then we read the writings of the 'prophets and apostles. This being done, the president 'makes an oration to the assembly, exhorting them to imi-'tate and do the things which they have heard; then we 'all join in prayer, and after that we celebrate the sacra-'ment.' *Whitby.* (*Notes, John* xx. 19—23. *Acts* xx. 7—12, *v.* 7. *Rev.* i. 9—11, *v.* 10.)

The collection. (1) Της λογιας. 2. Here only.—*Upon the first* day *of the week.* (2) Κατα μιαν σαββατων. *Luke* xxiv. 1. *John* xx. 1. 19. *Acts* xx. 7.—*Lay by him in store.*] Παρ' ἑαυτῳ τιθετω θησαυριζων. *Matt.* vi. 19, 20. *Luke* xii. 21. *Rom.* ii. 5. 2 *Cor.* xii. 14. *Jam.* v. 3.—*Hath prospered.*] Ευοδωται. See on *Rom.* i. 10.

V. 3, 4. Every thing having been previously arranged, the apostle, when he arrived at Corinth, would send with the bounty of the Corinthians such persons as they approved and would recommend by their letters. Or joining the words, "by letters," with the latter clause, whomsoever they approved, the apostle would send, with letters from himself to the apostles and elders at Jerusalem: but if it was thought more satisfactory to all concerned, he himself would accompany the messengers. (*Marg. Ref.*—*Note,* 2 *Cor.* viii. 16—24.)

Your liberality. (3) "Your gift." *Marg.* Την χαριν ὑμων. xv. 10. 2 *Cor.* viii. 1. 6, 7. 19. ix. 8. 14, 15.

V. 5—9. The apostle was meditating to make a progress through Macedonia, when he wrote this epistle: and he seems to have given some intimations, that he would go to Corinth in his way to Macedonia, as well as on his return, though it is not here mentioned. (*Note,* 2 *Cor.* i. 15, 16.) He had, however, formed his determination of coming; and he assured his brethren at Corinth, that he would make some stay among them, "if the Lord would "give him leave:" for he did not think it sufficient, merely to call on them, as a traveller in his journey, when so many things and of so great importance required his presence among them. (*Marg. Ref.* k—n.) It was, therefore, his design to continue at Ephesus till the feast of Pentecost: the rest of the summer he meant to employ in his progress through Macedonia; and then perhaps to spend the winter at Corinth; expecting that the Corinthians would afterwards help him forward in his journey, "whi-

"thersoever he should go." Perhaps he intended to sail from Ephesus to Corinth first; then after a short stay to go into Macedonia, and afterwards return to winter there. But he thought it incumbent on him to stay some time longer at Ephesus; as great opportunities of service were afforded him; great success attended his labours; and "many adversaries" were excited to oppose him, to terrify or dissuade men from embracing the gospel, or to discourage and mislead the new converts. His presence therefore was peculiarly necessary; though his dangers and hardships were proportionably increased. (*Marg. Ref.* o—s.—*Note,* xv. 31—34.)—It is evident, from the concluding salutation, that the apostle wrote this epistle from Ephesus, though the spurious addition at the close dates it from Philippi. It is probable, that the tumult made at Ephesus by Demetrius hastened the apostle's departure; (*Notes, Acts* xix. 21—41;) and his plan seems in other respects to have been circumstantially deranged. (*Notes,* 2 *Cor.* i. 17—20. 23, 24.)—*If the Lord permit.* (7) *Notes,* iv. 18—21. *Rom.* i. 8—12. *Jam.* iv. 13—17.—*Pentecost.* (8) 'It therefore 'was the following Pentecost that he hastened to be at 'Jerusalem. *Acts* xx. 16.' *Whitby.*—*Door.* (9) *Note,* 2 *Cor.* ii. 12, 13. *Col.* iv. 2—4. *Rev.* iii. 7—9.

Winter with you. (6) Παραχειμασω. See on *Acts* xxvii. 12.—*By the way.* (7) Εν παροδῳ. Here only. Εκ παρα, et ὁδος, *iter.*—*Pentecost.* (8) Της πεντηκοστης. See on *Acts* ii. 1.—*Effectual.* (9) Ενεργης. *Philem.* 6. *Heb.* iv. 12. Ενεργεω, xii. 6. 11.—*Adversaries.*] Αντικειμενοι. See on *Luke* xxi. 15.

V. 10, 11. Timothy had been sent before the apostle into Macedonia, with directions to visit Corinth: (*Notes,* iv. 14—17. *Acts* xix. 21, 22:) but such was the disposition of many in that city, that it was necessary to charge them not to behave improperly to him when he came. For the apostle was apprehensive, that their party-quarrels, and opposition to his authority, would induce them to shew so marked a dislike to Timothy, and even contempt of him, as to make him afraid of executing his commission among them. The apostle therefore assured the Christians at Corinth, that Timothy was faithful and skilful, in "the "work of the Lord," even as he was: let none of them therefore despise him because of his youth, or his supposed deficiency in "the wisdom of words and excellency of "speech:" let them encourage and countenance him, in bearing testimony against the evils which had taken place among them: let them not take offence at his faithfulness,

him: [a] but conduct him forth in peace, that he may come unto me; for I look for him with the brethren.

12 As touching [b] *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come [c] when he shall have convenient time.

13 [d] Watch ye, [e] stand fast in the faith, [f] quit you like men, [g] be strong.

14 Let [g] all your things be done with charity.

15 I beseech you, brethren, (ye know [h] the house of Stephanas, that it is [i] the first-fruits of Achaia, and *that* they have addicted themselves [k] to the ministry of the saints,)

16 That [l] ye submit yourselves unto such, and to every one that [m] helpeth with *us*, and [n] laboureth.

17 I am glad of the coming of [o] Stephanas and Fortunatus and Achaicus;

a 6. Acts xv. 33. i. 12. iii. 5. 22. Acts xviii. 24—28. xix. 1. Tit. iii. 13.
b Ec. iii. 1. Mark vi. 21. Acts xxiv. 25.
c Matt. xxiv. 42—44. xxv. 13. xxvi. 41. Mark xiii. 33—37. xiv. 37, 38. Luke xii. 35—40. xxi. 36. Eph. vi. 18. Col. iv. 2. 1 Thes. v. 6. 2 Tim. iv. 5. 1 Pet. iv. 7. v. 8. Rev. iii. 2, 3. xvi. 15.
d xv. 1, 2. 58. 2 Cor. i. 24. Gal. v. 1. Phil. i. 27. iv. 1. Col. i. 23. iv. 12. 1 Thes. iii. 8. 2 Thes. ii. 15.
e ix. 25—27. 1 Sam. iv. 9. 2 Sam. x. 12. 1 Chr. xix. 13. Eph. vi. 13—17. 1 Tim. vi. 12. 2 Tim. ii. 3—5. iv. 7. Heb. xi. 32—34.
f Josh. i. 6, 7. 9. 18. 1 Kings ii. 2. 1 Chr. xxviii. 10. Ps. xxvii. 14. Is. xxxv. 4. Dan. x. 19. xi. 32. Hag. ii. 4. Zech. viii. 9. 13. 2 Cor. xii. 9, 10. Eph. vi. 10. Phil. iv. 13. Col. i. 11, 12. 2 Tim. ii. 1.
g viii. 1. xii. 31. xiii. xiv. 1. John xiii. 34, 35. xv. 17. Rom. xiii 9—10. xiv. 15. Gal. v. 13, 14. 22. Eph. iv. 1—3. Phil. ii. 1—3. 1 Thes. iii. 6. 12. iv. 9, 10. 2 Thes. i. 3. 1 Tim. i. 5. Heb. xiii. 1. 1 Pet. iv. 8. 2 Pet. i. 7. 1 John iv. 7, 8.
h 17. i. 16.
i Rom. xvi. 5. Rev. xiv. 4.
k Acts ix. 36—41. Rom. xii. 13. xv. 25. xvi. 2. 2 Cor. viii. 4. ix. 1. 12—15. 1 Tim. v. 10. Philem. 7. Heb. vi. 10.
l Pet. iv. 10. 1 Eph. v. 21. Heb. xiii. 17. 1 Pet. v. 5.
m xii. 28. 1 Chr. xii. 18. Rom. xvi. 3. 9. Phil. iv. 3. 3 John 8.
n iii. 9. Rom. xvi. 6. 12. 1 Thes. i. 3. ii. 9. v. 12. 1 Tim. v. 17. Heb vi. 10. Rev. ii. 3.
o 15.

or permit him to go away, as one who had incurred their displeasure: but let them conduct him forth, in peace and love, on his journey towards Ephesus, where the apostle expected him with the brethren who accompanied him; or both he and the brethren at Ephesus expected him, as one whom they greatly loved. (*Marg. Ref.* x—z.—*Notes, Luke* x. 16. *Phil.* ii. 19—23. 1 *Thes.* iv. 6—8. 1 *Tim.* iv. 11—16. *Tit.* ii. 15.)—Probably Timothy returned to Ephesus, before Paul was driven thence.—'We infer that Timothy 'was not sent with the epistle: for had he been the bearer 'of the letter, would St. Paul in that letter have said, "If '"Timothy come?" ... If he was with the apostle, when 'he wrote the letter, could he say, ... "I look for him with '"the brethren?" ... Timothy was sent forth upon his 'journey before the letter was written; but he might not 'reach Corinth, till after the letter arrived there. (*Acts* 'xix. xxi.' *Paley.*—*With the brethren.* (11) Either those who had accompanied Timothy into Macedonia, or some whom the apostle expected from Corinth.

Without fear. (10) Αφοβως. See on *Luke* i. 74.—*Despise.* (11) Εξουθενηση. See on i. 28.—*I look for.*] Εκδεχομαι. xi. 33. *John* v. 3. *Acts* xvii. 16. *Heb.* x. 13. xi. 10. *Jam.* v. 7. 1 *Pet.* iii. 20.

V. 12. It seems, that a party at Corinth professed themselves attached to Apollos, in order to cover their opposition to the apostle: (*Notes*, i. 10—16. *Acts* xviii. 24—28:) yet St. Paul greatly desired and exhorted that eminent minister to go among them, with Timothy and Erastus, or with Stephanas and his friends, when they returned to Corinth; (*Notes*, 15—18. *Acts* xix. 21, 22;) being of opinion that his presence would help to allay their disputes, having the most entire confidence in his wisdom and humility. But perhaps Apollos feared lest his presence should have a contrary effect; or he might be fully employed in another place; or perhaps he thought it right to express his decided disapprobation of the conduct of the Corinthians, by absenting himself till they came to a better temper. However, he was not at all willing to go to Corinth at that time; though he intended to visit them when he could with more convenience and propriety. (*Marg. Ref.*)

When he shall have convenient time.] Οταν ευκαιρηση. See on *Mark* vi. 31.

V. 13, 14. The apostle, about to conclude his epistle, called on his brethren and beloved children at Corinth, instead of presuming on their gifts and privileges, to stand upon their guard against temptations, and be vigilant in avoiding the snares of the great deceiver and his servants. He exhorted them to "stand fast in the faith," as they were in great danger, and already began to waver: he reminded them to be valiant and prudent, as it became men, in their conflict with their common enemies; and not to behave like children in disputing with one another, and "envying one another:" he directed them to be "strong in the grace of Christ" for their work and warfare, instead of amusing themselves with curious speculations: (*Marg. Ref.* c—f:) and, above all, he warned them to manage all their concerns according to the dictates of that *love*, which he had so fully explained, and so pathetically recommended to them. (*Marg. Ref.* g.—*Notes*, xiii.)—*Quit you like men.* (13) *Marg. Ref.* e.—*Notes*, ix. 24—27. *Eph.* vi. 10—20. 1 *Tim.* vi. 11, 12. 2 *Tim.* ii. 3—7. iv. 6—8. 1 *Pet.* v. 8—11.

Quit you like men. (13) Ανδριζεσθε. Here only N. T. *Deut.* xxxi. 6, 7. 23. *Josh.* x. 25. 2 *Chr.* xxxii. 7. *Ps.* xxvii. 14. *Nah.* ii. 1. *Sept.*—Γινεσθε εις ανδρας, 1 *Sam.* iv. 9. *Sept.*—*Be strong*] Κραταιεσθε. See on *Luke* i. 80.

V. 15—18. (*Note*, i. 10—16.) Stephanas seems to have been with the apostle at Ephesus, when he wrote this; but his household or family remained at Corinth. The several persons belonging to his family were qualified for usefulness, and ought to have possessed great influence in that church: as they were the oldest converts to Christianity in all Achaia; (*Note, Rom.* xvi. 5;) and as they had habitually devoted themselves to every service, by which they could minister to the good of their brethren. (*Marg. Ref.* i, k.) The apostle therefore besought the Christians at Corinth, to "submit themselves" to the counsel, influence, or ministry of this family; and of others, who concurred with him and them, in endeavours to promote the peace and purity of the church, or laboured diligently in that good cause. (*Marg. Ref.* l—n.)—The coming of Stephanas and his companions (who had probably brought an epistle to him from some of the church at Corinth,) had given him pleasure, because they had further explained all things, concerning the state of the church: and their representation of the proper disposition of many of them, together with their pious conversation, had "refreshed his "spirit," as their company doubtless had frequently refreshed their brethren at Corinth: he therefore admonished them to acknowledge such persons as those, for the servants of Christ, and examples for them to follow, in pre-

p Phil. ii. 30. Philem. 13.
q Prov. xxv. 13. 25. Rom. xv. 32. 2 Cor. vii. 6, 7. 13. Phil. ii. 28. Col. iv. 8. 1 Thes. iii. 6, 7. 3 John 4.
r 1 Thes. v. 12. Heb. xiii. 7. 3 John 11, 12.
s Acts xix. 10. 1 Pet. i. 1. Rev. i. 11.
t Acts xviii. 2. 18. 26. Rom. xvi. 3, 4. 2 Tim. iv. 19. *Prisca.*
u Rom. xvi. 5. Col. iv. 15. Philem. 2.

p for that which was lacking on your part they have supplied.

18 For q they have refreshed my spirit and your's: r therefore acknowledge ye them that are such.

19 The s churches of Asia salute you. t Aquila and Priscilla salute you much in the Lord, with u the church that is in their house.

20 All x the brethren greet you.

x Rom. xvi. 16. 21. 23. 2 Cor. xiii. 13. Phil. iv. 22. Philemon 23, 24. Heb. xiii. 24.

y Greet ye one another with an holy kiss.

21 The z salutation of *me* Paul with mine own hand.

22 If any man a love not the Lord Jesus Christ, let him be b Anathema Maran-atha.

23 The c grace of our Lord Jesus Christ *be* with you.

24 My d love *be* with you all in Christ Jesus. e Amen.

y 2 Cor. xiii. 12. 1 Thes. v. 26. 1 Pet. v. 14.
z Gal. vi. 11. Col. iv. 18. 2 Thes. iii. 17.
a Cant. i. 3, 4. 7. iii. 1—3. v. 16. Is. v. 1. Matt. x. 37. xxv. 40. 45. John viii. 42. xiv. 15. 21. 23. xv. 24. xvi. 14. xxi. 15—17. 2 Cor. v. 14, 15. viii. 8, 9. Gal. v. 6. Eph. vi. 24. Heb. vi. 10. 1 Pet. i. 8. ii. 7. 1 John iv. 19. v. 1.
b Matt. xxv. 41. 46. 2 Thes. i. 8, 9. Jude 14, 15.—xii. 3. Acts xxiii. 14. Rom. ix. 3. Gal. i. 8, 9. *Gr.* c *See on* Rom. xvi. 20. 24. d 14. iv. 14, 15. 2 Cor. xi. 11. xii. 15. Phil. i. 8. Rev. iii. 19. e *See on* xiv. 16. Matt. vi. 13. xxviii. 20.

ference to those teachers, who undermined or opposed his apostolical authority. (*Marg. Ref.* q, r.—*Note*, 3 *John* 9—12.)—Fortunatus is mentioned by Clemens Romanus long after, as the bearer of his epistle from Rome to the church at Corinth: but it is not certain or even probable that the same person was intended.

Addicted themselves. (15) Εταξαν εαυτους. See on *Acts* xiii. 48.—*That helpeth with us.* (16) Τῳ συνεργουντι. See on *Mark* xvi. 20. *Rom.* viii. 28.—*Laboureth*] Κοπιωντι. iv. 12. xv. 10. *Matt.* xi. 28. See on *Acts* xx. 35. Κοπος. See on xv. 58.—*That which was lacking on your part.* (17) Το ὑμων ὑστερημα. *Luke* xxi. 4.—*They have refreshed.* (18) Ανεπαυσαν. *Philem.* 7. 20. See on *Matt.* xi. 28.

V. 19, 20. (*Marg. Ref.*—*Notes, Rom.* xvi. 5—16. 21—23.)—Aquila and Priscilla were at Ephesus, when this epistle was written; but they had returned to Rome, before the apostle wrote to the Christians in that city. (*Note, Rom.* xvi. 3, 4.)

V. 21—24. An amanuensis had written the rest of the epistle: but the apostle thought proper to add what follows with his own hand; and to unite a most solemn and awful warning with his affectionate salutations, that it might make the deeper impression. Whatever gifts, knowledge, eloquence, or eminence any man possessed; or in whatever imaginable way he might be distinguished; yet if "he did not love the Lord Jesus Christ, let him be Ana-"thema Maran-atha." If he had not a cordial love to the person, salvation, precepts, cause, glory, and people of Christ, he was and would be "accursed," until and when the Lord should come; though he did not appear as an open enemy to him and his cause. If his conduct proved that he did not love the Lord Jesus, let him be separated from the church, as "an accursed thing" devoted to destruction: and in case he did not afterwards repent, and believe with that "faith which worketh by love;" Christ himself would execute this awful sentence, when he came to judge the world. But if it could not be proved, or was not at all suspected by men, yet it was known to the Lord; and he who had not genuine love to the Saviour, certainly abode under the wrath of God, and would at last sink into utter destruction, as a sacrifice to his justice. For he who does not love the divine Redeemer, must be an enemy to the holy perfections and righteous government of God, an unhumbled impenitent sinner, and an unbeliever, under the covenant of works and the curse of the law: he must be destitute of all true holiness, incapable of spiritually performing any good work, and unfit for the employment and pleasures of heaven: whoever does not "love the Lord Jesus," whether an open unbeliever, or a professed Christian, or an apostate, must certainly be numbered, at the day of judgment, among the enemies of God, and have his portion with them. (*Marg. Ref.* x—b.—*Notes, Matt.* x. 37—39. xxv. 34—46. *P. O.* 31—46. *John* viii. 41—47. xxi. 15—17. 2 *Cor.* v. 13—15. *Eph.* vi. 21—24. 1 *Pet.* i. 8, 9. 1 *John* iv. 19.)—"Maran-"atha" is Syriack, and signifies, *The Lord cometh.* Some Jewish usages are supposed to be referred to; but the above is the undoubted meaning of the passage. 'When 'the Jews lost the power of life and death; they used ne-'vertheless to pronounce an *anathema* on persons, who, 'according to the Mosaick law, should have been exe-'cuted: and such a person became an *anathema*; ... and 'to express their faith, that God would in one way or 'other interpose to add that efficacy to his own sentence, 'which they could not give it, it is very probable that 'they might use the word *Maranatha*, that is, in Syriack, ''The Lord cometh;' and he will put the sentence in 'execution.' *Doddridge.*—The apostle, however, did not write this awful warning (for which he saw too much occasion in the conduct of the Corinthian teachers,) from resentment or harshness of spirit; he therefore expressed his earnest desire that the grace and favour of the Lord Jesus might be with them, and rest on them; and he concluded by such an assurance of his cordial love to them all, in Christ and for his sake, as is not found in any other epistle. To this he annexed his Amen, as assuring them of his sincerity in it; notwithstanding the rebukes which he had given them, and the improper treatment which he had received from them. (*Marg. Ref.* c, d.)

Anathema. (22) Αναθεμα. xii. 3. See on *Rom* ix. 3.—*Maran-atha.*] Μαραναθα. Here only.—'*Marana-atha*, quæ 'latine sonet, *Dominus noster venit*, seu *veniet*.' Schleusner.

PRACTICAL OBSERVATIONS.

V. 1—11.

It is incumbent on ministers to exhort their people to liberal charity, especially towards their brethren in Christ; and to direct them in the best way of collecting and applying their contributions: and all Christians ought to be "ready for every good work," in proportion "as the Lord "prospers" them in their secular concerns.—When a little is weekly appropriated to such purposes, it is parted with more conveniently and less reluctantly, than when greater sums are required at once. For it is considered as a part of the weekly expense, and so spared in other things: but without some arrangement of this kind, the

fund which should have been reserved for charitable uses is often previously spent on superfluities, and the sum required cannot well be afforded. Those weekly collections, therefore, which are made by several excellent societies, and, blessed be God, are becoming more and more general; in which even poor mechanicks and labourers, nay children, by the constant payment of trivial contributions, raise annually large sums for the relief of the sick and destitute, and for aiding the distribution of the scriptures, and the cause of missions into all regions; cannot be too warmly recommended. Much real good is done by them; the gospel is adorned and recommended; and the young and the poor are taught to retrench needless expenses, and to *save* that they may be able to *give*. Thus habits of the best and most useful kind are formed, which conduce eventually likewise to their own temporal comfort and benefit: while an excellent example is exhibited, and the rich are excited to a proportionable liberality. May such societies be established in all the churches of Christ! These charitable works well consist with the design of the Christian sabbath.—But when the funds are raised, prudent, pious, disinterested, and humane persons should be chosen to apply them: nor ought any man to count such a service foreign to his place, except he be necessarily engaged in still more important services. (*Note*, *Acts* vi. 2—6.)—All our purposes should be formed in submission to the will of God; and our conduct should be regulated by the dispensations of his providence, in connexion with the precepts of his word.—Ministers ought not readily to leave those places, in which "great and effectual doors are opened to them," even though there be many adversaries: nay, this circumstance may often render it more incumbent on them to continue in their post, though dangerous and difficult; that they may establish and encourage the weak or wavering. (*Notes*, *Neh.* vi. 10—14. *Acts* vi. 1—6.)—It is wonderful that those who attend on the work of the Lord, in the most faithful manner, should have cause for fear, even among professors of the gospel; or be in danger of being despised and disquieted by them. Yet the prevalence of party, the influence of corrupt teachers, or the infection of antinomian principles, frequently produce this effect: especially when those who are required to "reprove, rebuke, and exhort with all authority," are young, diffident, or deficient in external accomplishments. But senior ministers should use their influence to repress this spirit; that their faithful young brethren may be secured from contempt, enabled to do their work in peace, and receive due kindness from those among whom they labour.

V. 12—24.

The zealous servants of Christ are commonly harmonious among themselves, even when their injudicious hearers place them in competition with each other. They concur in opposing every error and evil, though they may have different opinions, about the best method of remedying them; and therefore they will leave others to follow their own judgment, even when different from their own.—Exhortations to vigilance, constancy in duty, stedfastness in the faith, and mutual love, can never be unseasonable. Those who have "addicted themselves to the "labour" of love, in ministering to the saints, are most worthy of respect and imitation; and not they who are most fluent in speech, and forward to assume the lead in publick concerns. We should also willingly submit to those, who are experienced and mature in the faith of Christ; or who labour to promote that cause, for which the apostles spent and laid down their lives.—Faithful and pious persons may supply what is lacking in each other; and their conversation will refresh the spirits of such as are like-minded.—Christians, though divided by seas and mountains, and though they disapprove of some things in each other's creed or practice, will yet cordially love and pray for one another. But they, who "love not the Lord "Jesus Christ," can be Christians only in name; and they must certainly abide under an awful curse, which the Lord when he cometh will execute. (*P. O. Matt.* xxv. 41—46.) Our obligations to the divine Saviour, and our reasons for loving him, are infinite: yet many, who are called by his name, who profess his truth, nay, who preach his gospel, are strangers to this holy love, and only seek their own advantage, credit, ease, or pleasure, in their religious performances. They may conceal this fatal defect from the most discerning of their fellow-servants; but "the Lord when he cometh" will surely detect it. Let us then call ourselves to account in this matter, and not be satisfied with any religion, which does not include and express the supreme love of Christ, earnest desires of his salvation, gratitude for his mercies, zeal for his glory, and obedience to his commandments. Let us enquire, whether we do indeed "count all things" worthless, compared with Christ and his righteousness; whether we be willing to give up worldly objects when they come in competition with him; whether we love his image in his people; and be willing to deny ourselves, that we may communicate to their wants; whether we love his ordinances, as means of communion with him; whether we rejoice to hear him glorified, and grieve to see him dishonoured; whether we allow ourselves in any known sin, or the neglect of any known duty; whether we keep his commandments unreservedly and habitually; yet grieve that we keep them not more perfectly; (*Notes*, *John* xiv. 15—24. xv. 12—16. xxi. 15—17;) and whether we copy his example and long to be conformed to him, being greatly humbled by the consciousness of imitating him in so defective a measure, and of being so little transformed into his holy image. By these enquiries, impartially answered, we may form a good judgment of the state of our souls.—But, while we warn those around us not to deceive themselves, we should beware of the appearance of anger and resentment. We should affectionately and zealously long that the grace of Christ may be with those, whom we thus caution; and we ought to assure those of our cordial love in Christ, whom we reprove and warn in the most plain and solemn manner, and who have acted the most improperly towards us.

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

THIS epistle seems to have been written about a year after the foregoing, while the apostle was on his progress through Macedonia. Having heard by Titus, that his first epistle had produced very good effects on many of the Corinthians; he wrote this also, in order to prepare the way more completely for his visit to them: and it is probable, that he sent it immediately by Titus and some others who accompanied him. (*Notes*, ii. 12, 13. vii. 5—7.) In it he justified himself from the charge of levity, or worldly policy, in delaying his journey to Corinth; and assigned those reasons for this part of his conduct, which could not have been disclosed with propriety, till the effect of his former epistle had appeared. (*Note*, i. 15—24.) He also gave directions respecting the restoration of the incestuous person, who had been excommunicated. (ii.) He then expatiated on his own conduct in the Christian ministry; intermixing many exhortations with the avowal of his motives and fervent affections, in his sacred work. (iii.—vii.) With great address and earnestness he recommended to them the collections for the poor Christians at Jerusalem, and shewed the manifold advantages of such services. (viii. ix.) At length, he more directly, yet evidently with great reluctance, contrasted his own gifts, labours, sufferings, and conduct, with the pretences of their false teachers; and shewed himself "not a whit" inferior to any of the apostles. He then concluded with various admonitions and affectionate good wishes or prayers. (x—xiii.)—These epistles may appear, to some readers, less interesting than several others; because they mainly refer to the peculiar circumstances of the Corinthian church; but in fact they are the more instructive on that very account: as directions and admonitions, suited to many of the more ordinary incidents of life, are communicated by them; which could not have been so advantageously adduced, in a more general discourse on the great doctrines and duties of Christianity.

The most remarkable circumstance in this epistle, is the confidence of the apostle in the goodness of his cause, and in the power of God to bear him out in it. Opposed, as he then was, by a powerful and sagacious party, whose authority, reputation, and interest were deeply concerned, and who were ready to seize on every thing which could discredit him; it is wonderful to hear him, so firmly insist on his apostolical authority; and so unreservedly appeal to the miraculous powers, which he had exercised and conferred at Corinth. So far from shrinking from the contest, as afraid of some discovery being made, unfavourable to himself, or to the common cause; he, with great modesty and meekness indeed, but with equal boldness and decision, expressly declares that his opposers and despisers were "the "ministers of Satan;" and menaces to inflict on them miraculous judgments, when as many of their deluded hearers had been brought to repentance, and re-established in the faith, as should in a reasonable time be influenced by the use of proper means. It is inconceivable that a stronger internal testimony, not only of integrity, but of divine inspiration, can exist. Had there been any thing of imposture among the Christians, it was next to impossible, but such a conduct must have occasioned the disclosure of it.

CHAP. I.

The apostle salutes the Corinthians, 1, 2; and blesses God for consolations proportioned to his tribulations, and deliverance in extreme danger, lately vouchsafed to him; being intended for the benefit and comfort of others also, as well as an earnest to him of future deliverances, 3—11. He rejoices in the testimony of his conscience; and expresses his confidence of their attachment to him, which had induced him to purpose a journey to Corinth, 12—16. His delay of this journey did not arise from fickleness, 17, 18. He states the stability of the promises of God through Christ, and the security of believers, 19—22; and declares, that he had postponed his visit from lenity towards the Christians at Corinth, 23, 24.

[a] See on Rom. i. 1—8. 1 Cor. i. 1. [b] Acts xvi. 1. Rom. xvi. 21. 1 Cor. xvi. 10. Phil. i. 1. ii. 19—22. Col. i. 1. 1 Thes. i. 1. 2 Thes. i. 1. Heb. xiii. 23. [c] Acts xviii. 1—11. 1 Cor. i. 2. [d] 1 Cor. vi. 11. Eph. i. 1. [e] ix. 2. xi. 10. Acts xviii. 12. Rom. xv. 26. xvi. 5. 1 Cor. xvi. 15. 1 Thes. i. 7, 8. [f] See on Rom. i. 7.—2 Sam. xv. 20. 1 Chr. xii. 18. Dan. iv. 1. Gal. vi. 16. Eph. vi. 23.

[a] PAUL, an apostle of Jesus Christ by the will of God, and [b] Timothy *our* brother, unto [c] the church of God which is at Corinth, with [d] all the saints which are in all [e] Achaia:

2 [f] Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

[g] Gen. xiv. 20. 1 Chr. xxix. 10. Neh. ix. 5. Job 1. 21. Ps. xviii. 46. lxxii. 19. Dan. iv. 34. Eph. i. 3. 1 Pet. i. 3. [h] xi. 31. John v. 22, 23. x. 30. xx. 17. Rom. xv. 6. Eph. i. 3. 17. Phil. ii. 11. 2 John 4, 9. [i] Ps. lxxxvi. 5. 15. Dan. ix. 9. Mic. vii. 18. [k] Rom. xv. 5. [l] vii. 6, 7. Ps. lxxxvi. 17. Is. xii. 1. xlix. 10. li. 3. 12. lii. 9. lxvi. 12, 13. John xiv. 16. 18. 26. 2 Thes. ii. 16, 17. [m] 5, 6. Ps. xxxii. 6, 6. xxxiv. 2—6. lxvi. 16. Is. xl. 1. lxvi. 14. Phil. i. 14. 1 Thes. iv. 18. v. 11. Heb. xii. 12. [n] iv. 10, 11. xi. 23—30. 1 Cor. iv. 10—13. Phil. i. 20. iii. 10. Col. i. 24. [o] Luke ii. 25. Phil. ii. 1. 2 Thes. ii. 16, 17. [p] 4. iv. 15—18. 1 Cor. iii. 21—23. 2 Tim. ii. 10.

3 [g] Blessed *be* God, even [h] the Father of our Lord Jesus Christ, [i] the Father of mercies, and [k] the God of all comfort;

4 Who [l] comforteth us in all our tribulation, [m] that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For [n] as the sufferings of Christ abound in us, [o] so our consolation also aboundeth by Christ.

6 And [p] whether we be afflicted, *it is* for your consolation and salvation, which is [*] effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, *it is* for your consolation and salvation.

7 And [q] our hope of you *is* stedfast, knowing, that [r] as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

[*] Or, *wrought*. iv. 17. v. 5. Rom. v. 3—5. viii. 28. Phil. i. 19. Heb. xii. 10, 11. [q] 14. vii. 9. xii. 20, 21. Phil. i. 6, 7. 1 Thes. i. 3, 4. [r] Matt. v. 11, 12. Luke xxii. 28—30. Rom. viii. 17, 18. 1 Cor. x. 13. 2 Thes. i. 4—7. 2 Tim. ii. 12. Jam. i. 2—4. 12.

NOTES.

CHAP. I. V. 1—7. The apostle joined his beloved Timothy with himself, in this 'Second Epistle to the 'Corinthians;' that he might establish his reputation and influence among them. Hence we learn that Timothy was come to him, from Ephesus, before he wrote it. (*Note*, 1 *Cor.* xvi. 10, 11.) 'He calls Timothy his *brother*, pro-'bably, that he might not be despised for his youth.' *Whitby*. He addressed the epistle, not only to the church of God at Corinth, but also to "all the saints which are in "all Achaia;" all professed Christians, who were to be considered as saints in the judgment of charity: yet *formalists and hypocrites* could not be included, or conjoined in those descriptions of character, and appropriation of privileges and promises, which cannot possibly belong to any except true Christians. (*Marg. Ref.* a—f.—*Note*, *Rom.* i. 1—7. 1 *Cor.* i. 1—3.)—After the usual salutation, he abruptly broke forth in thanks and praises to God, "the "Father of our Lord Jesus Christ," and of all believers in him, as "the Father of mercies," the Source and Author of every kind of mercy to sinful men, abounding in mercy, and delighting in mercy: and as "the God of "all comfort," the inexhaustible and everlasting Spring of peace, joy, and consolation to all who trusted in him. —'It is observable that eleven of St. Paul's epistles begin 'with exclamations of joy, praise, and thanksgiving. As 'soon as he thought of a Christian church, planted in one 'place or another; there seems to have been a flow of 'most lively affection accompanying the idea, in which all 'sensibility of his temporal afflictions, or their's, were 'swallowed up; and the fulness of his heart must vent 'itself in such cheerful, exalted, and devout language.' *Doddridge*. (*Marg. Ref.* g—k.—*Notes*, *Eph.* i. 3—8. *Phil.* i. 3—6. *Col.* i. 3—8. 1 *Thes.* i. 1—4. 2 *Thes.* i. 3, 4. 1 *Pet.* i. 3—5.)—Good tidings from the churches, which had been planted by him, always animated the apostle; and his heart was now full of satisfaction in what he had lately heard from Corinth by Titus. (*Note*, vii. 5—7.) He therefore blessed God for animating and comforting him and his companions in labour, amidst all their troubles and persecutions; that they might be able to encourage others who were in trouble, by suggesting the same topicks which God had made use of for their comfort. They could also assure their brethren of the sufficiency of divine consolations: seeing, in their own case they had experienced, that, as "the sufferings of "Christ," or, sufferings for Christ's sake, and such as he endured, "abounded" in them; so their "consolations "also abounded" in proportion, by the grace of Christ, and the joy of his salvation. (*Marg. Ref.* h—o.) When therefore they were afflicted; they considered their painful trials, as allotted them, in order to qualify them for their work, in promoting the consolation and salvation of their hearers. These blessings were efficaciously communicated to the souls of believers, by means of sufferings similar to those of the apostle: (*Notes*, iv. 13—18. *Rom.* v. 3—5:) and the example of constancy, patience, and fortitude, which he and his brethren exhibited, helped to embolden their brethren for sufferings, and to animate them in persevering under them; (*Note*, *Phil.* i. 12—14;) and their experimental and sympathizing exhortations and instructions led them to behave properly under their trials, and to derive benefit from them. On the other hand, when the apostle and his helpers were comforted, their consolations were intended for the encouragement of the people also; as tending to illustrate the faithfulness of God to his promises, and his gracious readiness to support those who

s iv. 7—12. Acts xix. 23—35. 1 Cor. xv. 32. xvi. 9.
t iv. 8. 1 Sam. xx. 3. xxvii. 1.
* Or, answer.
u iii. 5. iv. 7. xii. 7—10. Job xl. 14. Ps. xxii. 29. xliv. 5—7. Prov. xxviii. 26. Jer. ix. 23, 24. xvii. 5—7. Ez. xxxiii. 13. Luke xviii. 9.

8 For we would not, brethren, have you ignorant *s* of our trouble, which came to us in Asia, that we were pressed out of measure, above strength, *t* insomuch that we despaired even of life:

9 But we had the * sentence of death in ourselves, *u* that we should not trust in ourselves, but *x* in God which raiseth the dead;

x iv. 13, 14. Ez. xxxvii. 1—14. Rom. iv. 17—25. Heb. xi. 19.
y 1 Sam. vii. 12. xvii. 37. Job v. 17—22. Ps. xxxiv. 19, 20. Is. xlvi. 3, 4. Acts xxvi. 21, 22. 2 Tim. iv. 17. 2 Pet. ii. 9.
z ix. 14. Is. xxxvii. 4. lxii. 6, 7. Acts xii. 5. Rom. xv. 30—32. Eph. vi. 18, 19. Phil. i. 19. Col. iv. 3. 1 Thes. v. 25. 2 Thes. iii. 1. Philem. 22. Heb. xiii. 18. Jam. v. 16.
a iv. 15. ix. 11, 12.

10 Who *y* delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

11 Ye also *z* helping together by prayer for us, *a* that for the gift *be-*

suffered for his sake; and by shewing them how comfort might be found. These considerations both reconciled zealous Christians to sufferings, and rendered consolations doubly welcome. (*Marg. Ref.* p.) The apostle's hope, concerning the church at Corinth, in general, was rendered stedfast, by what he had heard, notwithstanding all that had been reprehensible: as it was evident, that, with only few exceptions, they shared in his sorrows and uneasiness, and were willing to partake of "his suffer-"ings for Christ's sake;" and therefore he was assured, that they would partake also of "his consolation in Christ." —*Even the Father of our Lord Jesus Christ*, &c. (3) This style seems to be adopted under the New Testament, to distinguish "the one living and true God," from all other objects of worship, without excepting the Supreme Being of Deists and infidels: as that of "the God of "Abraham, Isaac, and Jacob," had been under the Old Testament, to distinguish JEHOVAH, from Baal, or Jupiter, or other imagined deities. (*Notes*, 1 *Kings* xviii. 18—21. 36—39. xxii. 6.) None was the true God, under the Old Testament, but "the God of Abraham, &c." none under the New is the true God, but "the Father of our "Lord Jesus Christ." (*Marg. Ref.* h.)

The Father of mercies. (3) Ὁ Πατηρ των οικτιρμων. See on *Rom.* xii. 1. Οικτιρμων· See on *Luke* vi. 36.—*The God of all comfort.*] Θεος πασης παρακλησεως. *Rom.* xv. 5. Παρακλησις. 4, 5—7. vii. 4. 7. 13. viii. 4. 17. See on *Acts* iv. 36.—*Who comforteth.* (4) Ὁ παρακαλων. 6. ii. 7, 8. v. 20. vi. 1. vii. 6, 7. 13, *et al.*—*The sufferings.* (5) Τα παθηματα. 6, 7. *Rom.* viii. 18. *Phil.* iii. 10. *Col.* i. 24. 2 *Tim.* iii. 11. See on *Rom.* vii. 5.—*Which is effectual.* (6) "Is "wrought." *Marg.* and *Ref.* Της ενεργουμενης. *Jam.* v. 16. See on 1 *Cor.* xii. 6. Ενεργης γενηται, *Philem.* 6.—*Partakers.* (7) Κοινωνοι. viii. 23.—See on *Luke* v. 10.

V. 8—11. Some think that the apostle here referred to his sufferings at Lystra in Asia Minor; (*Notes*, *Acts* xiv. 8—12;) but these occurred so many years before, that he would scarcely have thus mentioned them on this occasion. He seems to have written this Epistle from Philippi, or at least when he was in Macedonia: Ephesus was the chief city of Asia, according to the sense, in which the apostle *always* uses that word; (*Note*, *Acts* xix. 8—12;) and, as he had just before been driven away from Ephesus, by Demetrius and the tumult excited by him, it is most probable, that he referred to the furious persecutions during that scene of riot and outrage. (*Notes*, *Acts* xix. 23—41.)—'It may be said, perhaps, that it does not 'appear from the history, that any danger threatened St. 'Paul's life, in the uproar at Ephesus, so imminent as 'that, from which in the epistle he represents himself to 'have been delivered. This matter, it is true, is not stated 'by the historian in form; but the personal danger of the 'apostle, we cannot doubt, must have been extreme, when 'the whole city was filled with confusion; when the popu-'lace had seized his companions; when, in the distraction 'of his mind, he insisted on coming forth amongst them; 'when the Christians who were about him would not suffer 'him; when his friends, certain of the chief of Asia, 'sent to him, desiring that he would not adventure him-'self into the tumult; when, lastly, he was obliged to quit, 'immediately, the place and the country; and "when the '"tumult was ceased, to depart into Macedonia." ... No-'thing could be more expressive of the circumstances, in 'which the history describes him to have been, at the 'time when the epistle purports to have been written, '(than the verses under consideration.) ... It is the calm 'recollection of a mind, emerged from the confusion of 'instant danger. It is that devotion and solemnity of 'thought, which follows a recent deliverance. There is 'just enough of particularity, in the passage, to shew that 'it is to be referred to the tumult at Ephesus.' *Paley.*— The apostle, however, had been weighed down with distress, which was "out of measure" grievous, from the concurrence of outward dangers and hardships, with inward disquietude, about the state of the churches: so that his burden was insupportable by any strength which he had previously possessed; and he was by them led to despair, of being any longer preserved in life, to execute his plans of future usefulness. (*Marg. Ref.* s, t.) He even considered himself, as a condemned person, "having th. "sentence of death" in himself, in that he judged his doom inevitable. Nor indeed had he any method of escape, by his own contrivance or efforts, or any confidence in himself: but he was brought to trust in God alone, who by his almighty power "raiseth the dead," and was therefore able to rescue him. Accordingly, God had delivered him from so imminent a peril of death, when it seemed even to have taken hold of him; and he still continued to deliver him from the rage of his enemies: he therefore was encouraged to trust, that he would yet deliver him, and preserve his life for future usefulness. (*Marg. Ref.* u—y.—*Notes*, 1 *Sam.* vii. 12. *Acts* xxvi. 19—23. 2 *Tim.* iv. 16—18.) This he expected in answer especially to the prayers of the Corinthians; who, he doubted not, had thus assisted him, and would continue to do so: that his life and term of usefulness being preserved, by the prayers of many persons, numbers might also unite in blessing God on his account, and for the benefit derived through his ministry. (*Marg. Ref.* z, a.—*Notes*, *Phil.* i. 19, 20.)—In all this he spoke in the plural number, as joining his fellow-labourers with him; but he doubtless meant it with special reference to his own case.

We were pressed. (8) Εβαρηθημεν. v. 4. See on *Matt.* xxvi. 43.—*Out of measure.*] Καθ' υπερβολην. iv. 7. 17. xii.

stowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For [b] our rejoicing is this, the testimony of our conscience, that in [c] simplicity and [d] godly sincerity, [e] not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, [f] than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us [g] in part, [h] that we are your rejoicing, [i] even as ye also *are* our's [k] in the day of the Lord Jesus.

15 And [l] in this confidence I was minded to come unto you before, [m] that ye might have a second [*] benefit;

16 And to pass by you into Macedonia: [n] and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

b Job xvi. 18. xxiii. 10—12. xxvii. 5, 6. xxxi. 1—40. Ps. vii. 3—5. xliv. 17—21. Is. xxxviii. 3. Acts xxiv. 16. Rom. ix. 1. 1 Cor. iv. 4. Gal. vi. 4. 1 Tim. i. 5. 19. 20. Heb. xiii. 18. 1 Pet. iii. 16. 21. 1 John iii. 19—22.
c xi. 3. Rom. xvi. 18, 19.
d ii. 17. viii. 8 Josh. xxiv. 14. 1 Cor. v. 8. Eph. vi. 14. Phil. i. 10. 16. Tit. ii. 7.
e 17. iv. 2. x. 2—4. xii. 15—19. 1 Cor. ii. 4, 5. 13. xv. 10. Jam iii. 13—18. iv. 6.
f iv. 2. v. 11. xiii. 6. Philem. 6.
g ii. 5. Rom. xi 25. 1 Cor. xi. 18.
h v. 12. 1 Cor. iii. 21—23. Phil. i. 26. *Gr.*
i ix. 2. 1 Cor. xv. 31. Phil. ii. 16 *Gr.* iv. 1. 1 Thes. ii. 19, 20.
k 1 Cor. i. 8. Phil. i. 6. 10. 1 Thes. iii. 13. v. 23.
l 1 Cor. iv. 19. xi. 34.
m Rom. i. 11. xv. 29. Phil. i. 25, 26.
* Or, *grace.* vi. 1.
n Acts xix. 21, 22. 1 Cor. xvi. 5—7.

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7. See on *Rom.* vii. 13.—*Insomuch that we despaired.*] Ωστε εξαπορηθηναι. iv. 8. Ex εξ, et απορεω. *John* xiii. 22.—*The sentence.* (9) "The answer." *Marg.* Αποκριμα. Here only.—*So great.* (10) Τηλικουτος. *Heb.* ii. 3. *Jam.* iii. 4. *Rev.* xvi. 18. Ab ἡλικος, *quantus*, et ὁτος, *hic, ille.*—*Helping together.* (11) Συνυπεργουντων. Here only. Ex συν, ὑπο, et εργεω, *laboro.* "Labouring earnestly with us."—*The gift.*] Το χαρισμα. 1 *Cor.* vii. 7. 1 *Pet.* iv. 10. See on *Rom.* i. 11. v. 15.—*Persons.*] Προσωπων. ii. 10. iii. 7. 13. 18. iv. 6. v. 12. viii. 24. x. 1. 7. xi. 20, *et al.*

V. 12—14. Many of the Corinthians had been prejudiced against the apostle; and several of them still insinuated things to his disadvantage: but amidst this discouragement, and all his other trials, he possessed a constant source of joy and exultation, "in the testimony of his "conscience." For though, as a sinner, he could only "rejoice and *glory* in Christ Jesus;" (*Note*, 1 *Cor.* i. 26—31;) yet, as a believer, he might rejoice and "glory" in his inward consciousness of being truly what he professed and appeared to be; and especially in that he had been enabled to exercise his sacred ministry, with "simplicity" and singleness of heart, aiming at nothing but to glorify God by doing good to men; and in that "godly "sincerity," that unadulterated integrity, which sprang from the fear and love of God, and approved itself to him. For he had not been warped by "fleshly wisdom," out of any concealed aim at his own interest, reputation, or authority, to use duplicity or dissimulation; but "by the "grace of God" he had proceeded in forming and executing designs, planned and suited to promote the conversion of sinners, and the prosperity of the church; without regarding the reproaches and sufferings, to which he was constantly exposed on that account. (*Marg. Ref.* b—e.) This had been his habitual conduct, in every part of the world, ever since he had been called to profess and preach the gospel: but he had more abundantly manifested a disinterested, self-denying spirit, with "simplicity "and godly sincerity," in his whole behaviour towards the church at Corinth; though they had been the first to suspect him, and accuse him of the contrary. (*Notes*, xii. 11—21.) He, however, now wrote no other things, than what they had read in the former Epistle, or than appeared to be the obvious meaning of his words: that is, he wrote to them in candour and artless simplicity, not covering his designs by specious and ambiguous language: nay, he wrote nothing but what most of them knew and acknowledged to be true, and he trusted would acknowledge to the end. (*Marg. Ref.* f.—*Note*, v. 9—12.) They had indeed acknowledged him "in part," or "part of them," to have been the instrument of their conversion; and avowed that they rejoiced and gloried in their relation to him, and in his attention to them: and this was no more than corresponded to his rejoicing, or glorying, in them, and on their account; which he trusted would be continued even unto "the day of the Lord Jesus," who should come to judge the world. (*Marg. Ref.* g—k.—*Note*, 1 *Cor.* xv. 31—34.)

Rejoicing. (12) Η καυχησις. vii. 4. 14. ix. 4. 1 *Cor.* xv. 31. See on *Rom.* iii. 27.—*The testimony of our conscience.*] Το μαρτυριον της συνειδησεως ἡμων. *Rom.* ii. 15. ix. 1. Μαρτυριον, *Matt.* viii. 4. 2 *Tim.* i. 8, *et al.*—Συνειδησις. See on *Acts* xxiii. 1.—*Simplicity.*] Απλοτητι. viii. 2. xi. 3. See on *Rom.* xii. 8.—*Godly sincerity.*] Ειλικρινεια Θεου. ii. 17. See on 1 *Cor.* v. 8. (*Note, Phil.* i. 9—11.)—*Fleshly.*] Σαρκικη. x. 4. See on *Rom.* vii. 14.—*Had our conversation.*] Ανεστραφημεν. *Matt.* xvii. 22. *Eph.* ii. 3 1 *Tim.* iii. 15. *Heb.* x. 33. xiii. 18. 1 *Pet.* i. 17. 2 *Pet.* ii. 18.—*Acknowledge.* (13) Επιγινωσκετε. 14. vi. 9. xiii. 5. *Matt.* vii. 16. 20. 1 *Cor.* xiv. 37. xvi. 18, *et al.*—*To the end.*] Εως τελους. See on 1 *Cor.* i. 8.—*In part.* (14) Απο μερους. ii. 5. *Rom.* xi. 25. xv. 24.—*Rejoicing.*] Καυχημα. v. 12. ix. 3. See on *Rom.* iv. 2.

V. 15, 16. Confiding in "the testimony of his con-"science," and in the attachment of his brethren at Corinth, the apostle had purposed to visit them before that time; in the firm persuasion, that, according to his earnest desires, they would derive "a second benefit" from him, for their establishment and consolation by grace. (*Notes, Rom.* i. 8—12. xv. 22—29.) This shews, he had been only once at Corinth, at this time. (*Note*, xii. 14, 15.) He had intended to pass by Corinth in his way to Macedonia, and to call as he went, and then afterwards to return, and make a longer abode with them. This must have been his plan, for Corinth was out of his way into Macedonia: nor could it be supposed that he would come near that city, except in order to visit the Christians there. (*Note*, 1 *Cor.* xvi. 5—9.) Probably, he had given some other intimation of his purpose to the Corinthians, than that which is contained in the former epistle. He, however, saw reason to alter his plan, and to go into Macedonia by Troas. (*Notes, Acts* xx. 1—6.)

Confidence. (15) Τη πεποιθησει. iii. 4. viii. 22. x. 2. *Eph.*

o Judg. ix. 4. Jer. xxxi. 32. Zeph. iii. 4.
p 12. x. 2, 3. John viii. 15. Gal. i. 16. ii. 2. 1 Thes. ii. 18.
q 18—20. Matt. v. 37. Jam. v. 12.
r 23. xi. 31. John vii. 28. viii. 26. 1 John v. 20. Rev. iii. 7. * Or, preaching.
s Ps. ii. 7. Matt. iii. 17. xvi. 16, 17. xvii. 5. xxvi. 63, 64. xxvii. 40. 54. Mark i. 1. Luke i. 35. John i. 34. 49. iii. 16. 35, 36. vi. 69. xix. 7. xx. 28. 31. Acts viii. 37. ix. 20. Rom. i. 3, 4. 2 Pet. i. 17. 1 John i. 3. v. 9—13. 20. 2 John 9. Rev. ii. 18.

17 When I therefore was thus minded, did I use [o] lightness? or the things that I purpose, do I purpose [p] according to the flesh, that with me there should be [q] yea yea, and nay nay?

18 But [r] *as* God *is* true, our [*] word toward you was not yea and nay.

19 For [s] the Son of God, Jesus Christ, who was preached among you by us, [t] *even* by me and Silvanus and Timotheus, [u] was not yea and nay, but in him was yea.

20 For [x] all the promises of God in him *are* yea, and in him [y] Amen, [z] unto the glory of God by us.

21 Now he which [a] stablisheth us

t Acts xviii. 5. *Silas.*
u Ex. iii. 14. Matt. xxiv. 35. John viii. 58. Heb. i. 11, 12. xiii. 8. Rev. i. 8. 11. 17.
x Gen. iii. 15. xxii. 18. xlix. 10. Ps. lxxii. 17. Is. vii. 14. ix. 6, 7. Luke i. 68—74. John i. 17. xiv. 6. Acts iii. 25, 26. xiii. 32—39. Rom. vi. 23. xv. 8, 9. Gal. iii. 16—18. 22.
y Is. lxv. 16. Heb. vi. 12—19. vii. 6. ix. 10—15. xi. 13. 39, 40. 1 John ii. 24, 25. v. 11, 12. *Heb.* John iii. 5. *Gr.* Rev. iii. 14.
z iv. 6. 15. Ps. cii. 16. Matt. vi. 13. Luke ii. 14. Rom. xi. 36. xv. 7. Eph. i. 6. 12—14. ii. 7. iii. 8—10. Col. i. 27. 2 Thes. i. 10. 1 Pet. i. 12. Rev. vii. 12.
a v. 5. Ps. xxxvii. 23, 24. lxxxvii. 5. lxxxix. 4. Is. ix. 7. xlix. 8. lxii. 7. Rom. xvi. 25. Col. ii. 7. 1 Thes. iii. 13. 2 Thes. ii. 17. iii. 3. 1 Pet. v. 10.

iii. 12. *Phil.* iii. 4. A πεποιθα, perf. mid. verbi πειθω, *confido, persuadeo.—I was minded.*] Εβουλομην. *Matt.* xi. 27. *Jam.* i. 18.—Βουλευομαι, 17. Βουλη, *Luke* vii. 30.—*Benefit.*] "Grace." *Marg.* Χαριν. See on 1 *Cor.* xvi. 3.—*To be brought on my way.*] Προπεμφθηναι. 1 *Cor.* xvi. 6. 11. See on *Acts* xv. 3.

V. 17—20. The apostle's opponents, at Corinth, seem to have urged his deviation from his first purpose, though made on the wisest considerations, and for the most benevolent purposes, as a proof that he was an inconstant and unstable man; who altered his conduct and doctrine, as circumstances required, and as suited his present convenience. But would they believe such accusations against him? Would the Christians in that city ascribe his conduct to levity? Or would they conclude, that his purposes were formed, and changed, from worldly policy; so that he affirmed or denied, taught or retracted, as it best suited his quiet, safety, interest, or ambition? Some of them might indeed suspect him of this, and make it an argument against his doctrine: but, "as God," to whom he made his appeal, was "true," and faithful, so his word, or preaching to them, was not proposed in this fickle and wavering manner: he had never contradicted what he had once taught them, nor said "nay" in any point, after he had once said "yea" respecting it; but he had steadily persisted in one uniform testimony. So that the doctrine, preached by him, Silas, and Timothy, had been like its great Author, "the Son of God, Jesus the Messiah," who is "the same yesterday, to-day, and for ever." (*Marg. Ref.* o—u.—*Note, Heb.* xiii. 7, 8.) Thus he and his fellow-labourers, had proposed the salvation of Christ to the Corinthians, with the most entire consistency and unwavering stedfastness. They had not said first "yea," and then "nay," in these grand concerns; but had constantly declared, that all salvation was to be found *in him* alone; and that the covenant of grace, and all its engagements, were fully confirmed *in him*, to all who are found one with him by faith, and the participation of his life-giving Spirit. (*Marg. Ref.* x, y.) In these doctrines, they had been most explicit and decided: though in various matters of less importance, they had used a prudent self-denying accommodation; and had been careful not to instruct the people in the deeper mysteries of Christianity, before they were able to bear them. (*Notes,* 1 *Cor.* iii. 1—9.) In this uniform and constant testimony the apostle persisted; because he knew, that "all the promises" of God to his people, throughout the scripture, were made in and by Jesus Christ, and that all centered in him, the great Surety of the new covenant, according to which they are made to men; and that, by giving his Son to be the Saviour of sinners, God had verified his ancient predictions, demonstrated the divine original of the scriptures, and given an assurance of fulfilling his largest promises to all believers. Thus he had, as it were, set his irrevocable Amen to the promises, which he had before given; he had confirmed them by the surest evidence which could be imagined; he had, indeed, pledged his own glory for the performance of them; his truth and perfections would be dishonoured, if they should fail of accomplishment: while the performance of them would every way redound to the glory of God, in the salvation of all believers, by means of the preaching of the apostles and other ministers.—'There is a yea, which is as a nay, and a nay, which 'is as yea: viz. when a man asserts, or denies a thing 'ironically: but the just man's yea is yea, and his nay is 'nay. When a man gives a bill of divorce to his wife, 'we try him ... three times, whether his nay be nay, and 'his yea yea.' *Jewish writers* in *Whitby.* (*Notes, Matt.* v. 33—37. *Jam.* v. 12. *Rev.* iii. 14—16.)

When I ... was thus minded. (17) Τουτο βουλευομενος. *Luke* xiv. 31. *John* xii. 10. *Acts* v. 33. xv. 37. xxvii. 39. *Lightness.*] Ελαφρια. Here only. Ελαφρος, iv. 17. *Matt.* xi. 30.—*According to the flesh.*] Κατα σαρκα. x. 2, 3. See on *Rom.* viii. 1.—*That ... there should be yea yea, and nay nay.*] Ινα η το ναι ναι, και το ου ου. 18—20. *Matt.* v. 37. *Jam.* v. 12.—*In him Amen.* (20) Εν αυτῳ το Αμην. *John* iii. 3. 5. *Rev.* i. 18. iii. 14.

V. 21, 22. The apostle's "established" belief of these truths, his reliance on these promises, and constancy in his ministry, were not the result of human wisdom, or outward teaching, or natural firmness and fortitude; but were effected by the power of God, who had brought the Corinthians also to a stedfast faith in Christ, and to fellowship with him. God had "anointed them," by his teaching and sanctifying grace; and so, removed their natural blindness and prejudice against the truth. (*Marg. Ref.* a, b.—*Notes,* 1 *John* ii. 20—29. *Rev.* i. 4—6.) He had also "sealed them," both to mark them for his own, and to secure them to himself, by enstamping the divine image upon their souls, through the new-creating power of his Spirit; whose graces and holy consolations were the "earnest," pledge, and foretaste in their hearts, of the heavenly inheritance, to which they were called. (*Marg. Ref.* c, d.—*Notes,* v. 5—8. *Rom.* viii. 14—17. 18—23.) From these causes the apostle derived his constancy and confidence in preaching the Gospel; and believers were influenced by them to hold fast their faith without wavering.—Some indeed interpret "the anointing," of miraculous powers,

with you in Christ, and hath [b] anointed us, *is* God;

22 Who hath also [c] sealed us, and given the [d] earnest of the Spirit in our hearts.

23 Moreover [e] I call God for a record upon my soul, [f] that to spare you I came not as yet unto Corinth.

24 Not for [g] that we have dominion over your faith, but [h] are helpers of your joy: [i] for by faith ye stand.

b Ps. xlv. 7. Is. lix. 21. lxi. 1. John iii. 34. Acts x. 38. Rom. viii. 9. 1 John ii. 20. 27. Rev. i. 6.
c John vi. 27. Rom. iv. 11. Eph. i. 13. iv. 30. 2 Tim. ii. 19. Rev. ii. 17. vii. 3. ix. 4.
d v. 5. Rom. viii. 23. Eph. i. 14.
e 18. xi. 11. 31. Rom. i. 9. ix. 1. Gal. i. 20. Phil. i. 8. 1 Thes. ii. 5. 10.
f x. 1. 2. 2. 9—11. xii. 20. xiii. 2. 10. 1 Cor. iv. 21. v. 5. 1 Tim. i. 20.
g Matt. xxiii. 8—10. xxiv. 49. 1 Cor. iii. 5. 2 Tim. ii. 24—26. 1 Pet. v. 3.
h ii. 1—3. Rom. i. 12. Phil. i. 25, 26.
i v. 7. Rom. v. 2. xi. 20. 1 Cor. xv. 1. Eph. vi. 14—16. 1 Pet. v. 8, 9.

and "the seal," of the sacraments; but without any satisfactory proof: but it is far more consisent with the tenour of scripture, to explain "the anointing," of such divine communications as belong to Christians in general, and of which none else partake.—Sacraments are but outward seals of the covenant, and neither distinguish believers from others, nor secure salvation to all who partake of them; (*Note, Rom.* iv. 9—12;) and miraculous powers have been exercised by very wicked men, and have long since ceased in the church: but the renewal of the divine image on the soul, in sanctification, and "the love of God "shed abroad in the heart by the Holy Spirit," form through every age a seal and earnest, of a far more distinguishing and permanent nature. (*Notes, Rom.* v. 3—5. *Eph.* i. 13, 14. iv. 30—32, *v.* 30. 2 *Tim.* ii. 19.)

Which establisheth. (21) Ὁ βεβαιων. 1 *Cor.* i. 6. 8. See on *Mark* xvi. 20.—*Hath anointed.*] Ὁ χρισας. *Luke* iv. 18. *Acts* iv. 27. x. 38. *Heb.* i. 9. Χρισμα, 1 *John* ii. 20. 27.—*Who hath sealed.* (22) Ὁ σφραγισαμενος. *Matt.* xxvii. 66.—See on *Rom.* xv. 28.—*The earnest.*] Αρραβων. v. 5. *Eph.* i. 14.—*Gen.* xxxviii. 17. *Sept.* (*Note, Gen.* xxxviii. 17.)

V. 23, 24. Having thus vindicated his conduct and doctrine from the charge of inconsistency; the apostle, in the most solemn manner, called God to witness the truth of what he was about to assert: he desired that he would testify for him, or against him, as he saw the case to be; and he could expect nothing but awful judgments "on his "soul," if he spake falsely after such an appeal. (*Marg. Ref.* e.—*Notes,* xi. 7—12. 28—31. *Rom.* ix. 1—3. *Phil.* i. 7, 8.) With this most awful introduction, which is a peculiarly solemn oath, on a highly important occasion, (*Note, Ex.* xx. 7,) he declared, that he had postponed his visit to Corinth, in order to spare them those censures and miraculous judgments, which he feared would have been unavoidable, if he had gone thither immediately on leaving Ephesus. He had not then received any information what effect his former epistle had produced: he was aware, that time would be required to bring their affairs into a better state; and he thought it more advisable to wait a little longer, that he might at length come, not "with a rod, "but in love and in the spirit of meekness." (*Marg. Ref.* —*Notes,* ii. 1—4. x. 7—11. xii. 17—21. xiii. 1—4. 1 *Cor.* iv. 18—21, *v.* 21.) He did not mean by this to claim any despotick authority in dictating to them, as of himself, what they should believe: or even to insist, in a dogmatical manner, on their receiving every particular which he taught them by the command of Christ. He had not thus usurped dominion, or "lorded it over them, in re-"spect of the faith," as the clause may be rendered; but had acted hitherto, and was still disposed to act, with gentleness and forbearance, as a "helper of their joy" and consolation in Christ, by his instructions, admonitions, and counsels. (*Marg. Ref.* g, h.—*Notes, Matt.* xx. 24—28. *Luke* xxii. 24—27. *Phil.* i. 21—26. 1 *Pet.* v. 1—4.) Yet he deemed it necessary, as the servant and representative of Christ, to act with authoritative decision, and even sharpness, against such as perverted the gospel and corrupted its doctrines; for "by faith" believers stood accepted with God, and were enabled to stand stedfast amidst trials and temptations. (*Marg. Ref.* t.—*Notes,* v. 5—8. *Rom.* v. 1, 2. 1 *Cor.* xv. 1, 2. *Eph.* vi. 14—17. 1 *Pet.* v. 8, 9.) Those persons, therefore, who perverted the *faith,* by false doctrines and corrupt practices, were about to take from true Christians that support, by which they stood; to cause them to fall into various evils; to mar their joy; and to do them immense mischief, if not opposed. As "helpers of their joy," therefore, the apostle and his friends must take a decided part against these enemies to their holiness and comfort.—The tenet, that we are at first indeed justified by faith, but are preserved in a justified state by works, is diametrically opposite to this apostolical decision.

For a record. (23) Μαρτυρα. "A witness."—*Have dominion.* (24) Κυριευομεν. See on *Luke* xxii. 25.—*Helpers.*] Συνεργοι. viii. 23. 1 *Cor.* iii. 9. See on *Rom.* xvi. 3.

PRACTICAL OBSERVATIONS.

V. 1—11.

The church of God is his peculiar residence, in which he displays his glory and communicates his grace: all therefore who belong to it are "saints;" devoted and conformed unto him; and should act, as it "becometh saints." Many persons, however, of a different character intrude among them; but "grace and peace from God our Father, "and our Lord Jesus Christ," belong to the saints alone. —Those who through grace have believed in Christ" should ever be ready to bless and praise our God, even amidst sharp sufferings. He is "the Father of mercies "and the God of all comfort;" nor can we expect too much from his infinite compassion and love; or too highly celebrate the praises of what he has already done for us. —We must indeed expect tribulations: they are needful, profitable, and unavoidable; and they, who have been most honoured by the Lord Jesus, have also been most conformed to him in sufferings: but he proportions his consolations to the troubles of those who simply trust and serve him; and he thus renders them capable of "com-"forting others, by the comfort with which they are "comforted of God." The afflictions and consolations of ministers, especially, are often intended for the sake of the people, as well as themselves; that, by their own example, experience, counsels, and exhortations, they may promote "the consolation and salvation of others also." For these blessings are commonly brought home to the hearts of men, and the word of God is rendered "effectual" for every saving purpose, by means of trials and afflictions: and the minister, who is a stranger to sufferings and

CHAP. II.

The apostle shews his purpose, of not coming to Corinth in heaviness; and states the grief with which he had written his former epistle, 1—4. He directs the Corinthians to forgive and restore the incestuous person; as he had forgiven him in Christ's name, 5—11. His uneasiness, at not finding Titus at Troas, had induced him to go directly into Macedonia, 12, 13. He blesses God for the joy and triumph, which had attended his faithful preaching of the gospel in every place, which he distinguishes from that of "many who corrupt the word of God," 14—17.

divine consolations, can seldom duly sympathize with the mourners, counsel the tempted, encourage the dejected, or even "bear with the infirmities of the weak." This should reconcile us to our sorrows and trials, and teach us to seek benefit from them: and it should animate us to more earnest prayer, for proportionable grace and consolation, that we may exhibit an edifying example under afflictions: for assuredly we shall rejoice in heaven on account of the sharpest sufferings, which have been rendered subservient to our salvation, and that of any of those, whom our gracious Lord owns as his friends, brethren, and near relations. (*Notes, Matt.* xii. 46—50. xxv. 34—40. *John* xv. 12—16. *Heb.* ii. 10—13.)—We may form "a stedfast hope" of those professed Christians, who sympathize with the afflicted servants of Christ, and are willing to suffer for his sake; being confident that, as they "partake of the sufferings, they shall also share the consolations" of his gospel.—The Lord, sometimes, permits his children to be pressed "out of measure, even "above strength," and to be driven almost to despair of deliverance; that, having "the sentence of death in themselves," they may learn, more simply, to trust in his almighty power and all-sufficient grace. This often occurs in the concerns of their own souls: inward temptations and conflicts, connected with outward difficulties, fill them with desponding fears and anxieties; they are made to feel that infinite mercy and omnipotent grace alone can preserve them from the most terrible downfalls, nay, even from final ruin. Thus they are driven from self-confidence, and learn to cast themselves wholly on God: and when he hath repeatedly "rescued them from so great a death," they admire his truth, power, and love; and are encouraged to hope, that he will yet deliver them, and make them victorious over all their enemies. (*Notes*, xii. 7—10. *P. O. Job* ix.) In such scenes of conflict and terror, especially, we feel that we need the prayers of our brethren: and we ought thence to learn to pray for all who are tried and tempted, as well as to unite in thanksgivings with such as have received gracious deliverances. Thus all our trials and mercies, being mixed with prayers and praises, will terminate in the glory of God, and in our own and each other's spiritual advantage. And even the most afflicted Christian, who is fully assured of eternal felicity, ought to desire and value life; as long as God is pleased to make him useful to the souls of men, and an instrument, either by active service or patient suffering, of promoting his glory.

V. 12—16.

If we would have comfort amidst troubles, reproaches, suspicions, and slanders, we must seek for "the rejoicing "in the testimony of our conscience." Indeed, provided we are upright in our professed repentance, and faith in Christ and his atoning blood; and careful to serve the Lord "in simplicity and godly sincerity," according to our places in his church and in the community; and "if we "have our conversation in the world, not by fleshly wisdom, "but by the grace of God;" we may greatly exult in these evidences of our acceptance in Christ, and our adoption into the family of God; and may take this comfort, as an abundant counterpoise to every calumny, and even as a sure anticipation of the favourable sentence of our Judge, in the great day of account. (*Notes, Acts* xxiii. 1—5. xxiv. 10—21. *Rom.* viii. 14—17.) Yet we should not wonder, if we are suspected by those persons to whom, and for those actions in which, we have behaved most conscientiously. Sometimes "simplicity and godly sin-"cerity" may require that line of conduct, which, to superficial or prejudiced observers, will have a contrary appearance: and, on many occasions, a man may be deemed inconstant, because he will not go the whole length of *a party*, and coincide with them in their follies, mistakes, and sins. (*Note*, 1 *Cor.* ii. 14—16.) We should, however, leave our characters in the hands of God; only using proper means to clear them, when the credit of the gospel, or our usefulness, calls for it.—Ministers, and the people who have profited by their labours, ought now to rejoice in each other, as they may expect to do at the last day. Whatever interferes with this reciprocal joy and affection, should be guarded against: and believers should be very careful, not to grieve, by neglect and unkindness, those faithful friends, to whom, under God, they owe their eternal salvation; and who are concerned for their best welfare, with all the tenderness of affectionate parents. And ministers should desire to visit their beloved people from whom they have been separated, not only for the comfort of their company, but especially that the people may have still further benefit from them.

V. 17—24.

It is very unjust and uncandid, to ascribe every alteration, in a man's purpose or conduct, to lightness, instability, duplicity, or carnal policy: especially when his general character bears another stamp, and when there may be good reasons for the change which has taken place. If we are thus unjustly censured or suspected, we must make our appeal to God: yet it behoves us to be steady and constant in our conduct and profession, as far as we can, that we may avoid "the appearance of evil." This is peculiarly incumbent on the preachers of "the Son of "God, Jesus Christ," "the AMEN, the true and faithful "Witness;" "in whom all the promises of God' are given and confirmed, in the most stedfast and unchangeable manner, "to the glory of God by us." What he has already done leaves no room for us to doubt the exact performance of every promise to all believers. His word, covenant, and dispensations are so ordered, as to give encouragement to the weakest faith. We may not only say, "Hath he spoken, and will he not do it?" Has he in

a i. 15–17. Acts xx. 2, 3. xv. 2, 37. 1 Cor. ii. 2. v. 3. Gal. iii. 12.
b 4. i. 23. vii. 5–8. xii. 20, 21. xiii. 10. 1 Cor. iv. 21.
c i. 14. xi. 29. Rom. xii. 15. 1 Cor. xii. 26.
d 1 Cor. iv. 21. v. 1, &c.
e xii. 21. xiii. 1, 2.
f xii. 11.

BUT [a] I determined this with myself, [b] that I would not come again to you in heaviness.

2 For [c] if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And [d] I wrote this same unto you, [e] lest when I came, I should have sorrow from them of whom [f] I ought to rejoice; [g] having confidence in you all, that my joy is *the joy* of you all.

4 For [h] out of much affliction and anguish of heart, I wrote unto you with many tears; [i] not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if [k] any have caused grief, he

g i. 15. vii. 16. viii. 22. Gal. v. 10. Philem. 21.
h Lev. xix. 17, 18. Ps. cxix. 136. Prov. xxvii. 5, 6. Jer. xiii. 16—17. Luke xix. 41—44. Rom. ix. 2, 3. Phil. iii. 18, 19.
i vii. 8, 9. 12. xii. 15.
k Prov. xvii. 25 1 Cor. v. 1—5. 12, 13.

terposed with an oath, and will he now fail those, who "flee for refuge to lay hold on this hope set before them?" But "he that spared not his own Son, but delivered "him up for us all; how shall he not with him freely give "us all things?" Yet unbelief excludes men from the blessing; and many believers come short of comfort, because they are distrustful, and "of little faith." If then, we have been "established in Christ" with these ancient believers, it is God that has done this great thing for us. The sacred unction of his grace, the seal and earnest of his Spirit, and those holy tempers and gracious fruits, which attend our confidence and consolations, secure us from delusion in so important a matter, and distinguish genuine holy experience from all the joys of hypocrites, enthusiasts, and apostates.—We should never "call God "to witness," except on important occasions, and in the most solemn manner; when other ways of ascertaining the truth, and avouching our integrity, are insufficient, and momentous concerns are at stake: yet the example of the apostle, under the immediate inspiration of the Holy Spirit, fully proves that solemn oaths, in some cases, are both lawful and expedient. "The record of God" will be on our souls, either to justify or condemn us: he "will not "hold those guiltless, who take his name in vain;" and we ought so to act, that, in all ordinary cases, "our yea "yea, nay nay," may be sufficient to ensure credit to our testimony. (*Notes, Matt.* v. 33—37. *Jam.* v. 12.)—If the apostle did not exercise "dominion over the faith" of Christians; we should by no means "call men master," or "father," or implicitly submit to their decisions and assertions; nor should we ever attempt "to lord it," in this manner, "over" any part of "God's heritage." We ought to remember, that ministers are the "helpers of the joy" of believers; and we should seek the increasing comfort of our brethren, with prudent and persevering tenderness and affection. Yet as Christians "stand by faith" only, and all their joys must flow from the vigorous, uninterrupted, and authorized exercise of that leading principle; so every thing that tends to weaken, mislead, and subvert the faith of professed Christians, must be watched against and opposed. Sometimes therefore genuine love, and a wise desire of helping the joy of believers, will dictate sharp rebukes and decided censures of those, who would deceive and corrupt them. It is, however, best to use more lenient measures, as far as there is a prospect of success; and to avoid even the appearance of severity, if it can be done consistently with prudence and faithfulness.

NOTES.

CHAP II. V. 1—4. The apostle had determined in himself, that he would not, if it could be avoided, make his intended visit to Corinth till he could go with comfort to himself and his brethren in that city. He expected that he should prevail with them by his epistles, to exclude such as remained refractory, and also recover many who had been drawn aside: and then he would be able to go among them, without that "heaviness" and distress of mind, which he must have felt, if constrained to re-establish his authority by censures and punishments. When he had before visited Corinth, he had received and communicated joy; and he was not willing to come the second time in a sorrowful manner. Even his steady friends must have shared the sorrow, if he had been forced to exercise severity; and so his journey must have been distressing to them and to him. (*Marg. Ref.* a—c.—*Note*, i. 23, 24.) He had therefore written before, and he now wrote again, in order that the prevailing abuses might be redressed; lest he should receive sorrow from the very persons, in whose holy and comfortable walking he ought to have rejoicing: and he was confident that they would approve of this plan; as he would not allow himself to doubt, but that "his joy was the joy of them all." The apostle certainly knew that this admitted of exceptions: but it was kind and prudent in him, to express his favourable opinion of the church in general; and to represent the disaffected party to be so small, as not to bear any proportion to his friends and adherents. He had indeed written the former epistle, especially those parts of it which contained rebukes, in great affliction, and constrained by "the anguish of his heart," at hearing many distressing reports concerning them; and he had wept abundantly at the painful necessity imposed on him: yet, he had not intended by it to cause them needless grief; but rather to convince them of his "more abundant love" to them, by performing this most self-denying and distressing act of Christian friendship; even contrary to their inclinations, and at the hazard of incurring their displeasure. (*Notes, Lev.* xix. 17. *Prov.* ix. 7—9.)

I determined. (1) Εκρινα. 1 *Cor.* v. 3. See on *Acts* xv. 19.—*In heaviness.*] Εν λυπη. 3. 7. vii. 10. ix. 7. *Luke* xxii. 25, *et al.*—*Make sorry.* (2) Λυπω. 4, 5. vi. 10. vii. 8, 9. 11. *John* xvi. 20. xxi. 17, *et al.*—*That maketh me glad.*] Ὁ ευφραινων. See on *Luke* xv. 23.—*Anguish.* (4) Συνοχη. See on *Luke* xxi. 25. Συνεχω, *Luke* xii. 50. xxii. 63. *Acts* xviii. 5. *Phil.* i. 23. *Note, Jer.* xx. 7—9.

V. 5—11. (*Notes*, 1 *Cor.* v.) The crime of the incestuous Corinthian, and the connivance at it by the church, had peculiarly troubled the apostle: but he had borne only a part of this grief, as many had shared it with him. This he mentioned, that he might not charge too much cri-

hath not [l] grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this [n] punishment, [m] which *was inflicted* of many.

7 So that contrariwise, [n] ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be [o] swallowed up with [p] over-much sorrow.

8 Wherefore I beseech you, [q] that ye would confirm *your* love toward him.

9 For to this end also did I write, [r] that I might know the proof of you, [s] whether ye be obedient in all things.

10 To [t] whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it*, in the [†] person of Christ;

11 Lest [u] Satan should get an advantage of us: for we are not ignorant of his devices.

12 ¶ Furthermore, [x] when I came to Troas to *preach* Christ's gospel, [y] and a door was opened unto me of the Lord,

13 I had [z] no rest in my spirit, because I found not [a] Titus my brother: but, taking my leave of them, [b] I went from thence into Macedonia.

14 Now [c] thanks *be* unto God, [d] which always causeth us to triumph in Christ,

[l] Gal. iv. 12. [*] Or, censure. [m] xiii. 10. 1 Cor. v. 4, 5. 1 Tim. v. 20. [n] Gal. vi. 1, 2. Eph. iv. 32. Col. iii. 13. 2 Thes. iii. 6. 14, 15. Heb. xii. 12—15. [o] v. 4. 2 Sam. xx. 19, 20. Ps. xxi. 9. lvi. 1, 2. lvii. 3. cxxiv. 3. Prov. i. 12. Is. xxviii. 7. 1 Cor. xv. 54. [p] vii. 10. Prov. xvii. 22. Phil. ii. 27. 1 Thes. iv. 13. [q] Gal. v. 13. vi. 1, 2. 10. Jude 22, 23. [r] vii. 12—15. viii. 24. Ex. xvi. 4. Deut. viii. 2. 16. xiii. 3. Phil. ii. 22. [s] vii. 15. x. 6. Phil. ii. 12. 2 Thes. iii. 14. Philem. 21. [t] v. 20. Matt. xviii. 18. John xx. 23. 1 Cor. v. 4. [†] Or, sight. [u] xi. 3. 14. 1 Chr. xxi. 1, 2. Job i. 11, 12. ii. 3. 5. 9, 10. Zech. iii. 1—4. Luke xxii. 31. John xiii. 2. 27. Acts i. 25. 1 Cor. vii. 5. Eph. vi. 11, 12. 2 Tim. ii. 25, 26. 1 Pet. v. 8. Rev. ii. 24. xii. 9—11. xiii. 8. [x] Acts xx. 1—6. [y] Acts xiv. 27. 1 Cor. xvi. 9. Col. iv. 3. Rev. iii. 7, 8. [z] vii. 5, 6. [a] viii. 6. 16. 23. xii. 18. Gal. ii. 1. 3. 2 Tim. iv. 10. Tit. i. 4. [b] Acts xx. 1, 2. [c] i. 11. viii. 16. ix. 15. Eph. v. 20. 1 Thes. iii. 9. Rev. vii. 12. [d] Ps. cvi. 47. cxlviii. 14. Rom. viii. 37. 1 Cor. xv. 57.

minality on them, or be supposed to intimate that the Christians at Corinth had all alike been culpable in that matter. As to the offender himself, let the rebuke and excommunication which had been inflicted on him by "the many," (or by the church and its ministers, acting according to the sentence and command of the apostle,) suffice for his punishment. It appeared to have had a salutary effect: and therefore, instead of further severity, they ought "to forgive and encourage him;" lest overmuch sorrow should unfit him for his duty, or give Satan an opportunity of tempting him to hard thoughts of God and religion, to apostasy, or even to despair, which might swallow him up and occasion his ruin. (*Marg. Ref.* k—p.) The apostle would therefore now *intreat* for the offender, as he before *protested* against him: and he besought them to confirm their love to him, by restoring him to communion with them, and by sympathizing in his sorrow; that he might be assured their censures, though apparently severe, had proceeded from the same friendly and loving disposition.—Indeed he had written so decidedly on this subject to make trial of their prompt obedience to his apostolical authority; and their conduct had satisfied him that they were disposed to regard it in all things. He was therefore confident of their discretion; and ready, not only in this, but in similar instances, to concur with them in receiving again into their communion, as penitent and pardoned, those who had been laid under the censures of the church: this he would do for their benefit, in the presence of Christ, as representing his "person," and as acting by his authority. (*Marg. Ref.* q—t.—*Notes*, *Matt.* xvi. 19. *John* xx. 19—23.) He was also the more desirous of thus concurring in the reconciliation of the offender, lest Satan, their subtle adversary, should obtain some advantage by their delay: either by tempting the offender to despondency; by bringing an evil report on Christians, as rigorous and unforgiving; or by discouraging other offenders, deterring men from embracing the gospel, exciting further divisions in the church, or otherwise preventing the success of the gospel. For he was not ignorant of the manifold "devices" of that enemy; and by what varied machinations he endeavoured to deceive and prejudice men's minds, and to disturb the peace of the church. (*Marg. Ref.* u.)—It is observable, that the apostle carefully avoided mentioning the *name* of this scandalous offender.

Overcharge. (5) Επιβαρω. 1 *Thes.* ii. 9. 2 *Thes.* iii. 8. Ex επι, et βαρεω, i. 8.—*Punishment.* (6) "Censure." *Marg.* Επιμια. Here only. Επιμαω, *Matt.* viii. 26. 2 *Tim.* iv. 4.—*Which* was inflicted *of many.*] Ἡ ὑπο των πλειονων. "By "the most," or "the majority."—*Be swallowed up.* (7) Καταποθη. v. 4. See on 1 *Cor.* xv. 54.—*That ye would confirm.* (8) Κυρωσαι. *Gal.* iii. 15. 'To ratify by publick au-'thority.' *Leigh.*—*The proof.* (9) Την δοκιμην. viii. 2. ix. 13. xiii. 3. See on *Rom.* v. 4. *Note*, *Rom.* v. 3—5.—*Person.* (10) Προσωπω. iv. 6. See on i. 11.—*Lest Satan should get an advantage of us.* (11) Ἱνα μη πλεονεκτηθωμεν ὑπο του Σατανα. vii. 2. xii. 17, 18. 1 *Thes.* iv. 2. Πλεονεκτης. See on 1 *Cor.* v. 10.—*Devices.*] Τα νοηματα. iii. 14. iv. 4. x. 5. xi. 3. *Phil.* iv. 7. A νους, *mens.*

V. 12, 13. After Paul had been driven from Ephesus, he went to Troas, in his way to Macedonia; intending to remain for a short time in that city, to preach the gospel, of which a very favourable opportunity presented itself. (*Marg. Ref.* x, y.—*Notes*, *Acts* xx. 1—6.) But, not meeting Titus there, according to his expectation, and having received no tidings from Corinth, his mind was so discomposed about the affairs of that church, that he could not comfortably continue at Troas. He therefore hastened into Macedonia to meet Titus, which he accordingly did; and his report had determined him to write this second epistle, and then to proceed leisurely, through the churches of Macedonia, before he visited Corinth. (*Marg. Ref.* z—b.—*Note*, vii. 5—7.)

Rest. (13) Ανεσιν. vii. 5. viii. 13. *Acts* xxiv. 23. 2 *Thes.* i. 7.—*Taking my leave.*] Αποταξαμενος. See on *Luke* ix. 61.

V. 14—17 The happy turn given to the affairs of the Corinthians; the confidence which the apostle entertained of success as to that perplexing business, in which he had been engaged respecting them; and his usefulness in other places, caused him to break forth in "thanks to God," amidst all his difficulties and distresses. He had indeed sharp conflicts to sustain; but the Lord gave him such multiplied victories, that he went from city to city as a *triumphant* conqueror, in the cause of Christ. And as in triumphs abundance of odours were used; so the name

e 15, 16. Cant. i. 3. Rom. xv. 19. Col. i. 6, 23.
f Gen. viii. 21. Ex. xxix. 18, 25. Ez. xx. 41. Eph. v. 2. Phil. iv. 18.
g iv. 3, 4. Is. xlix. 5, 6. 1 Cor. i. 18. 2 Thes. ii. 10.
h Luke ii. 34. John ix. 39. Acts xiii. 45—47. xx. 26, 27. 1 Pet. ii. 7, 8.

and maketh manifest [e] the savour of his knowledge by us in every place.

15 For we are unto God [f] a sweet savour of Christ, [g] in them that are saved, and in them that perish:

16 To the one *we are* [h] the savour of death unto death; and to the other the savour of life unto life: and [i] who *is* sufficient for these things?

17 For we are not as many, [k] which [*] corrupt the word of God: [l] but as of sincerity, but as of God, in the sight of God, speak we in Christ.

i iii. 5, 6. xii. 11. 1 Cor. xv. 10.
k iv. 2. xi. 13—15. Jer. v. 31. xxiii. 27—32. Matt. xxiv. 24. 1 Tim. i. 19, 20. iv. 1—3. 2 Tim. ii. 6—18. iv. 3, 4. Tit. i. 11. 2 Pet. ii. 1—3. 1 John iv. 1
* Or, *deal deceitfully with.*
2 John 7—11. Jude 4. Rev. ii. 14, 15, 20. xii. 9. xix. 20.
l i. 12. iv. 2. Acts xx. 20, 27.

and salvation of Jesus, ("as ointment poured forth," *Note, Cant.* i. 3,) was a "sweet odour" diffused by him in every place: so that he, and his fellow-labourers, were pleasing and acceptable to God, by their testimony to Christ, and through his merits, as a sweet-smelling savour; (*Marg. Ref.* c—f.—*Notes, Gen.* viii. 20—22, *v.* 22. *Eph.* v. 1, 2. *Phil.* iv. 14—20, *v.* 18:) nor was this the case only in respect of those who were saved by their means, but also in those who perished through unbelief: for in both respects God was glorified by their preaching. To the one, indeed, their doctrine was an *occasion* of aggravated condemnation, through the depraved state of their hearts, and their enmity to it or perversion of it; even as costly odours are sometimes pernicious, nay fatal, to diseased persons. But to the other, their doctrine was as a delightful odour, which exhilarates the spirits, renews health, and prolongs life; for, loving and embracing the salutary message, they found it to be unto life and salvation. (*Marg. Ref.* g, h.—*Notes, Luke* ii. 33—35. *John* iii. 19—21. *Rom.* ix. 30—33. 1 *Pet.* ii. 7, 8.) As, however, such infinitely important consequences were connected with the sacred ministry; and as faithfulness alone could render it acceptable and honourable to God, or profitable to men; who, of the human race, could of himself be "sufficient" for such a service? Or who would dare to engage in it without trembling? (*Note,* iii. 4—6.)—This obliquely hinted at the self-sufficiency of the Corinthian teachers: but they were more immediately intended, when he spake of "many" who sophisticated the word of God, as dishonest vintners do their wine; when they preserve something of the colour and taste, but dilute it, or mix it up with other liquids which weaken it, prevent its efficacy, or even render it poisonous, in order to enhance their profits. Thus, these teachers preserved some important truths in their preaching, to render it more specious: but they corrupted it by human inventions, philosophical conjectures, or antinomian opinions; till it became inefficacious, and even pernicious, to the souls of men. (*Marg. Ref.* i—l.—*Note,* xi. 13—15. *Col.* ii. 8, 9.) This they did, to pay court to the prejudices and inclinations of their followers; that they might establish their own influence, and gratify their avarice and ambition. (*Note,* 2 *Pet.* ii. 1—3.)—Learned men have differed greatly in opinion, about these corrupters of the gospel; whether they were Judaizing Christians, or Gentile converts, or hereticks as the Gnosticks in particular were: but, beyond all doubt, there were corrupters of the gospel at that time, of different descriptions, who perverted it in various ways. The apostle, however, was conscious that he was not actuated by any carnal or selfish motives, nor left to adopt and propagate delusions: on the contrary, in the most entire "sincerity and simplicity," as sent by God and serving him; as influenced by his grace, and as acting in his sight; he spake of Christ and his salvation, in every place: without at all consulting his own interest, or the inclinations of his hearers, except in order to their profit. (*Notes,* i. 12—14. iv. 1, 2.)

Causeth us to triumph. (14) Τῳ θριαμβευοντι ἡμας. *Col.* ii. 15. Α θριαμβος, *triumphus.*—*The savour.*] Την οσμην. *John* xii. 3. *Eph.* v. 2. *Phil.* iv. 16. *Heb.* xiii. 16.—*Gen.* viii. 21. xxvii. 27. *Cant.* i. 3. 11. ii. 13. iv. 10. *Sept.*—*A sweet savour.* (15) Ευωδια. *Eph.* v. 2. *Phil.* iv. 18. Ab ευωδης, *benè olens.*—*In them that are saved, and in them that perish.*] Εν τοις σωζομενοις, και εν τοις απολλυμενοις. See on 1 *Cor.* i. 18.—*Who corrupt.* (17) "Deal deceitfully with." *Marg.* Καπηλευοντες. Here only. Καπηλοι, *Is.* i. 22. *Sept.*—Δολουντες, iv. 2.—*Sincerity.*] Ειλικρινειας. See on i. 12—*In the sight of God.*] Κατενωπιον του Θεου, xii. 19. *Eph.* i. 4. *Col.* i. 22. *Jude* 24.

PRACTICAL OBSERVATIONS.

V. 1—11.

We should always give pain reluctantly, even when it must be done: for, if we are of a truly Christian spirit, we shall share the grief which we occasion.—It is a common case for faithful ministers, to "have sorrow from those, "of whom they ought to rejoice;" and to be deprived of comfort even from the seals of their ministry, through the necessity to which they are reduced of making them sorrowful: whereas "their joy ought to be the joy of all" the people. That part of an affectionate minister's work, which gives most offence, is often performed by him with "great affliction and anguish of heart, and with many "tears," and by a kind of painful constraint. So far is he from intending to grieve his beloved people, that he does violence to his own feelings, and ventures their displeasure, from "his abundant affection to them;" and that he may, even against their will, preserve them, if possible, from the dangers, to which the artifices of deceivers, and their own inexperience, expose them. Ministers of this spirit and character will be careful "not to over-charge their "brethren," and not to condemn them harshly or indiscriminately. They do not desire to magnify their own trials, or to multiply their complaints; they would have no censure employed, or continued in force, without evident necessity; they are ready to shew kindness, and speak comfort to the penitent; and take pleasure in restoring the most grievous offenders "in the spirit of meekness," when it can be done consistently with the honour of the gospel, and the purity of the church; (*Notes, Gal.* vi. 1—5. *Jude* 22—25;) and they will exhort others to assure the offenders of their love, when salutary rebukes or discipline have had their proper effect.—No man indeed has a right to exercise dominion over the faith of his brethren: but, as far as ministers act according to the commandments of Christ, they are authorized to expect obedience from the people: and they may sometimes properly make trial of it; yet they should always be ready to express a forgiving

CHAP. III.

To obviate the charge of self commendation; the apostle shews, that the conversion of the Corinthians was a sufficient attestation of Christ given to his ministry, 1—3. He ascribes all his sufficiency and success to God, 4, 5; and shews the glory of the gospel to be superior to that of the law, 6—11: declaring that his plain speaking accorded to the nature of his ministry, which was less obscure than that of Moses, 12—14; stating the blindness of the Jews, which would be removed when they turned to the Lord, 15, 16; and describing the liberty and progressive holiness, which arose from faith in Christ, and the illumination of the Holy Spirit, 17, 18.

DO we [a] begin again to commend ourselves? or need we, as some *others*, [b] epistles of commendation to you, or *letters* of commendation from you?

2 Ye [c] are our epistle, written [d] in our hearts, [e] known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be [f] the epistle of Christ, [g] ministered by us, written not with ink, but with the Spirit of [h] the living God; [i] not in tables of stone, [k] but in fleshly tables of the heart.

a ii. 17. v. 12. x. 8. 12. xii. 11. 19. 1 Cor. iii. 10. iv. 15. x. 33.
b Acts xviii. 27. 1 Cor. xvi. 3.
c 1 Cor. iii. 10. ix. 1, 2.
d vii. 3. xi. 11. xii. 15. Phil. i. 7.
e Rom. i. 8. 1 Thes. i. 8.
f Ex. xxxi. 18. Rev. ii. 1. 8. 12. 18. iii. 1. 7. 14. 22.
g 1 Cor. iii. 5—10.
h vi. 16. Josh. iii. 10. 1 Sam. xvii. 26. Ps. xlii. 2. lxxxiv. 2. Jer. x. 10. Dan. vi. 26. Matt. xvi. 16. 1 Thes. i. 9. Heb. ix. 14.
i Ex. xxiv. 12. xxxiv. 1.
k Ps. xl. 8. Jer. xxxi. 33. Ez. xi. 19. xxxvi. 25—27. Heb. viii. 10. x. 16.

disposition. When church-censures, ministerial rebukes, or the reconciliation of offenders, are regulated according to the word of Christ, and as in his presence; they are valid, even as if he were present in person to ratify them. —We should always be upon our guard, "lest Satan get "an advantage against us:" that subtle enemy knows how to avail himself of our mistakes, whether of ill-timed lenity, or needless severity: he buoys up men with presumption, or urges them to despair; he represents the ministers and professors of the gospel, as licentious, or as over strict, just as appearances vary; he raises contradictory slanders, to prejudice men against the truth, or to destroy the peace of the church. We should therefore study, by attention to the scriptures, by careful observation, by watching our own experiences, by conferring with our brethren, and above all by fervent prayer, to get acquainted with "his devices," that we may be competent to counteract them.

V. 12—17.

It is perhaps impossible in this present state, to separate fervent active zeal from an over-anxious solicitude! and though we should not yield to any thing, which takes us off from our present services; yet it may sometimes be profitable for us to recollect, that even St. Paul could have "no rest in his spirit" in preaching at Troas, through his earnest desire to learn the state of the Corinthian church. —If, however, our hearts be right with God, our disquietudes will terminate in thanksgivings, our conflicts in victories and triumphs; and the labours of the faithful minister will be accepted and graciously rewarded by our God, whether his hearers be saved, or perish. But how dreadful is the case of numbers, to whom the blessed gospel itself becomes "the savour of death unto death;" and the faithful and affectionate endeavours of ministers, for their salvation, serve only to seal and aggravate their condemnation! (*Notes, Is.* vi. 9, 10. 2 *Pet.* iii. 14—16.) This is a painful thought to the servants of Christ: as they would gladly be "the savour of life unto life" to all, who come within the sound of their voice, or who by any means can be made acquainted with their doctrine.—But how should the consideration of the consequences, which must follow on our preaching, to ourselves and our hearers, make us shrink back, as it were, under the consciousness of unworthiness and insufficiency! especially as so many still adulterate and "corrupt the word of God," to their own ruin, and that of their deluded followers. If this was the case even while the apostles were living, how is it at present? and what would holy Paul's verdict be in this day, concerning an immense proportion of professed teachers and rulers in the Christian church? May we then enquire how the case is with each of us; may we carefully watch ourselves in this matter; and seek the testimony of our consciences, under the teaching of the Holy Spirit, that "as of sincerity, as of God, in the sight of God, so we may speak in Christ!" May the Lord also send forth very many faithful and able ministers into his church, and stop the mouths of all false teachers: and may every Christian learn to distinguish between genuine shepherds, and all kinds of wolves and foxes in sheep's clothing! (*Notes, Is.* lvi. 9—12. *Matt.* vii. 13—20.)

NOTES.

CHAP. III. V. 1—3. (*Note*, ii. 14—17.) The apostle's opponents would be ready to censure the foregoing declaration, as another instance of his "commending himself;" for it is probable, they alledged that his former epistle contained some examples of this kind: but could the Christians at Corinth in general suspect him of being actuated by so mean and selfish a motive? Did he or his friends need any human testimony to their character? Was there any occasion for other churches to give them recommendatory letters to the Corinthian church? Or that the Corinthians should thus testify to their character, for the satisfaction of other churches? This indeed was the case of some, who had come in among them with an ambiguous character and mission, and who wanted and received such recommendations; but the apostle had no need of them. For the Corinthians themselves were his "epistle of com-"mendation;" it was "written in *their* hearts," (as some read it, perhaps without sufficient authority from manuscripts or copies,) and legible in their lives; so that men of every nation and language might read and understand the import of it. Or, he so valued this testimonial, and so loved them as the seals of his ministry, that he had this epistle, as it were, engraven in *his* heart. For they were "manifestly declared to all men, to be Christ's epistle," recommending his apostle's ministry, which he had employed him in framing. This was not written with ink, on paper, but by the Spirit of the living God; nor engraven, as the law of ten commandments was, by the

4 And [l] such trust have we through Christ to [m] God-ward:

5 Not [n] that we are sufficient of ourselves to think any thing as of ourselves; [o] but our sufficiency *is* of God;

6 Who also [p] hath made us able ministers of [q] the new testament; [r] not of the letter, but of the spirit; [s] for the letter killeth, [t] but the spirit [u] giveth life.

7 But if [x] the ministration of death, [x] written *and* engraven in stones, [y] was glorious, so [z] that the children of Israel could not stedfastly behold the face of Moses, for the glory of his counte-

l ii. 14. Ph. i. 6.
m Ex. xviii. 19. 1 Thes. i. 8.
n ix. 16. iv. 7. Ex. iv. 10. John xv. 5.
o xii. 9. Ex. iv. 11—16. Jer. i. 6—10. Matt. x. 19, 20. Luke xxi. 15. xxiv. 49. 1 Cor. iii. 6. 10. xv. 10. Phil. ii. 13. iv. 13. Jam. i. 17.
p v. 18—20. Matt. xiii. 52. Rom. i. 5. 1 Cor. iii. 5. 10. xii. 28. Eph. iii. 7. iv. 11, 12. Col. i. 25—29. 1 Tim. i. 11, 12. iv. 6. 2 Tim. i. 11.
q 14. Jer. xxxi. 31. Matt. xxvi 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. Heb. viii. 22. ix. 15—20. xii. 24. xiii. 20. *marg.*
r Rom. ii. 27—29. vii. 6.
s 7, 9. Deut. xxvii. 26. Rom. iii. 20. iv. 15. vii. 9—11. Gal. iii. 10—12. 21, 22.
t John vi. 63. Rom. viii. 2. 1 John i. 1.
u Or, *quickeneth* John v. 21. Rom iv. 17. 1 Cor. xv. 45. Eph. ii. 1. 5. 1 Pet. iii. 18.
v 9.—*See on* s. 6.
x 3. Ex. xxiv. 12. xxxi. 18. xxxii. 15, 16. 19. xxxiv. 1. Deut. iv. 13. v. 22. ix. 9—11. 15. x. 1—4. Heb. ix. 4. Ps. xix. 7, 8. cxix. 97. 127, 128. 174. Rom. vii. 12—14. 22. Gal. iii. 21. 29—35. Luke ix. 29—31. Acts vi. 15.
y Deut. iv. 8. Neh. ix. 13.
z Ex. xxxiv.

finger of God on tables of stones, but "on fleshly tables of "the heart;" their hearts having been softened, humbled, and prepared to receive this divine impression, by the new-creating power of the Holy Spirit. (*Marg. Ref.* a—k.—*Notes, Ex.* xxiv. 12—14. xxxi. 18. xxxii. 15—19. xxxiv. 1—4. 27. *Deut.* iv. 13. x. 1—5. *Ez.* xi. 17—20.)—'In 'your hearts, made soft and pliable, and ready to obey the 'word, by the operation of the Holy Spirit, according to 'the promise. *Ez.* xi. 19. xxxvi. 26.' *Whitby.* (*Note, Jer.* xxxi. 31—34. *Heb.* viii. 7—13.)—As the apostle therefore firmly believed them to be true Christians; surely, they could not doubt that he was the apostle of Christ: their conversion sufficiently recommended him and his doctrine, and he needed no other testimonial. The language here used is remarkable. "The epistle of Christ, ministered "by us." Christ wrote it, by the apostle, as his amanuensis:—"written ... with the Spirit of the living God." What the Spirit does, is done by Christ. (*Note, Rev.* ii. 6, 7, *v.* 7.)

Of commendation. (1) Συστατικων. Here only. A συνιστημι· See on *Rom.* iii. 5.—*Written.* (2) Εγγεγραμμενη. 3. Here only. Ex εν, et γραφω, *scribo.*—*With ink.* (3) Μελανι. *2 John* 12. *3 John* 13. A μελας, *niger, Matt.* v. 36.—*In tables.*] Εν πλαξι. *Heb.* ix. 4.—*Of stone.*] Λιθιναις. *John* ii. 6. *Rev.* ix. 20.—*Fleshly.*] Σαρκιναις. Here only N. T. *Ez.* xi. 14. xxxvi. 26. *Sept.*

V. 4—6. The preceding considerations gave the apostle "such confidence, through Christ," in his cause and in those things which pertained to God, that he spake to the Christians at Corinth concerning himself and his ministry, in that bold manner which they censured. Not that he or his associates professed any sufficiency for so important a trust and work, as "of themselves," or by any natural wisdom, ability, or good disposition, above other men: on the contrary, they were conscious, that they could not in any respect execute their ministry, faithfully or successfully, if left to themselves; that they could not 'think a 'good thought' without divine grace: they therefore made no estimation of themselves in this great concern; but allowed and were deeply sensible, that all their sufficiency was of God. (*Marg. Ref.* l—o.—*Note, John* i. 16.) He indeed had made them "able, faithful," and successful ministers of the New Testament, or covenant, which was ratified with believers through the blood of Christ, and ensured to them all spiritual and eternal blessings: and, while they gave him all the glory, they could not but know what he had done for them and by them; and they must not shun to speak with authority and decision in this cause. Nor had they been the ministers only of a mere letter, but of a doctrine, which was accompanied by the operation of the Holy Spirit to render it efficacious: for the mere letter would have proved an occasion of condemnation and death to the hearers; but the Spirit gave life and salvation to them through the gospel. (*Marg. Ref.* p—t.—*Notes, Rom.* i. 13—16. vii. 5, 6. x. 12—17. 1 *Cor.* i. 20—25. ii. 3—5. iii. 4—9.)—This is commonly understood restrictively, of the legal and evangelical dispensations contrasted with each other, and the context seems to favour this interpretation: yet it is not satisfactory, as proposed *in a general manner;* for the Mosaick dispensation was not a killing letter to all who were under it; nor is the gospel, in all cases, attended by the life-giving Spirit. But the Mosaick dispensation derived all its saving efficacy from the gospel, to which it referred; and, after the publication of Christianity, it became altogether "a killing letter" to those who cleaved to it. (*Notes, Gal.* iv. 21—31. v. 1—6.) For the gospel was "the ministration of the Spirit," and the only doctrine through which life and salvation were communicated to sinners; as the apostle shews more fully in the next verses. The moral law indeed is universally "found unto death," to all who remain under it: but the ceremonies and types, together with the prophecies, gave ancient believers a general or indistinct discovery of mercy and grace, through the promised Saviour: yet these institutions, to unbelievers, were a mere lifeless form, which left them under the condemnation of the moral law, and even added to it. (*Notes, Rom.* v. 20, 21. vii. 1—12.) But then it was to be remembered, that the gospel itself, and its ministers, are "a savour of death "unto death" to unbelievers; who often make the same formal use of some evangelical truths, and an attendance on Christian ordinances, which the Jews did of the Mosaick ceremonies, and the traditions of the elders: and in this way and in many others, "the letter," even of the New Testament, "kills;" and it only gives life, when accompanied "by the Spirit of life in Christ Jesus." (*Notes,* ii. 14—17. *Rom.* viii. 1—4.)—To understand "the letter and "the spirit," of a *literal* and an *allegorical* interpretation of scripture, is both foreign to the apostle's argument, and also palpably absurd and extremely dangerous. Some parts of scripture are allegorical, and must be so interpreted: but surely *laws, doctrines, promises, exhortations,* and *historical facts,* must be literally understood by all, who do not purposely seek to misunderstand them!

Such trust. (4) Πεποιθησιν τοιαυτην. See on i. 15.—*Sufficiency.* (5) Η ικανοτης. Here only. From ικανος, ii. 16. 1 *Cor.* xv. 9. 2 *Tim.* ii. 2, *et al.*—*Hath made us able ministers.* (6) Ικανωσεν ημας διακονους. *Col.* i. 12. Διακονος, vi. 4. xi. 15. 23. *Matt.* xx. 26. *John* xii. 26. *Rom.* xv. 8. xvi. 1, *et al.*—Διακονια, 7.

V. 7—11. The Corinthians undervalued the authority of the apostle, as "the minister of Christ;" but he here

nance, [a] which *glory* was to be done away;

8 How shall not [b] the ministration of the Spirit be rather glorious?

9 For if [c] the ministration of condemnation *be* glory, much more doth [d] the ministration of righteousness [e] exceed in glory.

10 For even that which was made glorious [f] had no glory in this respect, by reason of the glory that excelleth.

11 For [g] if that which is done away *was* glorious, [h] much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, [i] we use great [*] plainness of speech:

13 And not as Moses, [k] *which* put a veil over his face, that the children of Israel [l] could not stedfastly look [m] to the end of that which is abolished:

14 But [n] their minds were blinded: for until this day remaineth the same

a 10, 11. 14. Rom. x. 4. 1 Cor. xiii. 10.
b 6. 17. xi. 4. Is. xi. 2. xliv. 3. lix. 21. Joel ii. 28, 29. John i. 17. vii. 39. Acts ii. 17, 18. 32, 33. Rom. viii. 9—16. 1 Cor. iii. 16. xii. 4—11. Gal. iii. 2—5. 14. v. 5. 22, 23. Eph. ii. 18. 2 Thes. ii. 13. 1 Pet. i. 2. Jude 19, 20.
c *See on* 6, 7.—Ex. xix. 12—19. xx. 18, 19. Rom. i. 18. viii. 3, 4. Gal. iii. 10. Heb. xii. 18—21.
d v. 21. Is. xlvi. 13. Jer. xxiii. 6. Rom. i. 17. iii. 21, 22. iv. 11. v. 15—21. x. 3—10. 1 Cor. i. 30. Gal. v. 4, 5. Phil. iii. 9. 2 Pet. i. 1.
e 10, 11. 1 Cor. xv. 41. Heb. iii. 5, 6.
f Job xxv. 5. Is. xxiv. 23. Hag. ii. 3. 7—9. Acts xxvi. 13. Phil. iii. 7, 8. 2 Pet. i. 17. Rev. xxi. 23, 24. xxii. 5.
g *See on* a. 7.—Heb. vii 21—25. viii. 13. xii. 25—29
h 6. iv. 1.
i iv. 2, 3. 13. John x. 24. xvi. 25. 29. 1 Cor. xiv. 19. Col. iv. 4.
* Or, *boldness.*
vii. 4. x. 1. Acts xv. 13. 29—31. ix. 27. 29. xiv 3. Eph. vi. 19. 20. Phil. i. 20. 1 Thes. ii. 2. 1 Tim. iii. 13.
k Ex. xxxiv. 33—35.
l 18.
m Rom. x. 4. Gal. iii. 23, 24. Eph. ii. 14, 15. Col. ii. 17. Heb. x. 1—9.
n iv. 3, 4. Ps. lxix. 23. Is. vi. 10. xxix. 10—12. xlii. 18—20. xliv. 18. lvi. 10. lix. 10. Jer. v. 21. Ez. xii. 2. Matt. vi. 23. xiii. 13—15. John ix. 39—41. xii. 40. Acts xxviii. 26, 27. Rom. xi. 8—10. 25.

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shewed them, how far the ministry of the New Testament excelled that of the Old. The *moral* law alone "was "written and engraven in stones;" and it was properly the "ministration of death and condemnation," by leaving every transgressor under the curse denounced by it: (*Note, Gal.* iii. 6—14:) but the unbelieving Jews turned the whole Mosaick dispensation into a mere covenant of works, to their own condemnation. Both "the holy, just, "and good law," and the ritual institution as connected with it and introductory to the gospel, "were glorious:" the whole had the stamp of divinity upon it; and was expressive of the justice, holiness, and truth of God. (*Marg. Ref.* x, y. c. g.—*Note, Deut.* xxxii. 4.) As an emblem of this, "the face of Moses," when he came down from the mount, with the tables of the law, and the ratification of the Sinai covenant, shone in such a manner, that the Israelites could not stedfastly look at it; which caused him to wear a veil in their presence. (*Marg. Ref.* z.—*Notes, Ex.* xxxiv. 27—35.) This represented the glory of that dispensation, which was to be abolished by the introduction of the new covenant in Christ. (*Note, Heb.* viii. 7—13.) If then, the ministry of that dispensation, which, considered apart from the gospel, could only leave men under the sentence of death, spiritual, temporal, and eternal, was so glorious, and imparted such honour to Moses: how could it be supposed, that the ministry of the New Covenant, through which especially the life-giving sanctifying Spirit is given to sinners, as the seal and earnest of eternal life, should not be glorious, and honourable to those entrusted with it? (*Marg. Ref.* b.—*Notes, John* iv. 10—15. vii. 37—39.) If that ministry, which in itself tended only to condemnation, contained such a display of the divine glory, as rendered the exercise of it honourable; how should not that ministry, by which condemned sinners are taught the way of righteousness, through faith in Christ, and which contains so full and complete a discovery of the glory and harmony of God's perfections, confer far greater honour on the apostles, who were employed to preach it to the world? (*Marg. Ref.* d—f.) Indeed, the glory of the law, and of the legal dispensation, was so eclipsed by the glory of the gospel which immensely excelled it, as, *in this respect*, to be comparatively nothing: and after the publication of Christianity, the Mosaick dispensation lost all its *reflected* glory and divine authority, and became a lifeless letter and form, to those who rejected Christ. (*Note, Gal.* iv. 8—11.) If then, that which was intended to be temporary, and at length to be abolished, had been glorious when Moses promulgated it; much more must the gospel, which was intended to continue till the end of the world, as the last and most complete discovery of the divine truth and will, be glorious in itself, and honourable to those who were entrusted to reveal it to mankind. (*Marg. Ref.* g, h.)—'It should be understood, that the 'law,' (of ten commandments,) 'is not considered simply, 'but as connected with the ministry of Moses,... and as 'apart and distinct from the gospel; in which respect, it 'may be said to have been abolished, when the ministra-'tion of Moses was abolished. But thou wilt say, is the 'ministration of Moses abolished in this respect? By no 'means: for men must always be prepared for the gospel, 'by the preaching of the law. But this I say, that the 'ministration of Moses is in all cases abolished, when the 'manifest grace of the gospel succeeds to the figurative 'preaching of the law.' *Beza.* (*Note, John* i. 17.)—From this argument of the apostle, it is generally concluded, that the false teachers at Corinth *judaized:* but it has before appeared, that their leading errors were of a different nature; though some might be prone to run into that extreme. The apostle, however, seems to have principally intended "to magnify his office;" and to shew from the example of Moses, that the ministry of the New Testament was honourable, in proportion to the superior glory of that dispensation: and that he, as immediately entrusted with the important stewardship of the divine mysteries, as an inspired apostle, and as faithful in this service, had a right to demand respect and deference to his authority; which his opponents, whoever they were, refused him, and instructed their followers to refuse him.

The ministration of death, written. (7) Η διακονια τε θανατε, εν γραμμασιν. "The ministration of the death, in letters." Διακονια, 8, 9. iv. 1. v. 18. vi. 3. viii. 4. ix. 12. xi. 8. *Acts* vi. 1. 4. *Rom.* xi. 13. xii. 7, *et al.*—Γραμμα, *Rom.* vii. 6. See on *Rom.* ii. 29.—*Engraven.*] Εντετυπωμενη. Here only. Comp. of εν, and τυπος, *a figure, a type.*—*Was glorious.*] Εγενηθη εν δοξη. 8. 11.—*Stedfastly behold.*] Ατενισαι. 13. See on *Luke* iv. 20.—*To be done away.*] Την καταργουμενην. 11. 13, 14. See on *Rom.* iii. 3.—*Of condemnation.* (9) Της κατακρισεως. vii. 3. Κατακριμα· See on *Rom.* viii. 1.—*That excelleth.* (10) Της υπερβαλλουσης. ix. 14. *Eph.* i. 19. ii. 7. iii. 19.

V. 12—16. Having this hope and confidence, that he was made of God "an able minister" of that glorious dis-

o iv. 6. Is. xxv. 7. Matt. xvi. 17. Luke xviii. 31—34. xxiv. 25—27. 44—46. John viii. 12. xii. 46. Acts xvi. 14. xxvi. 18. Eph. i. 17—20.
p Acts xiii. 27—29.
q Ex. xxxiv. 34. Deut. iv. 30. xxx. 10. Lam. iii. 40. Hos. iii. 4, 5. Rom. xi. 25—27.
r Is. xxv. 7. xxix. 18. liv. 13. Jer. xxxi. 34. John vi. 45, 46.

veil untaken away in the reading of the old testament; [o] which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, [p] the veil is upon their heart.

16 Nevertheless [q] when it shall turn to the Lord, [r] the veil shall be taken away.

17 Now [s] the Lord is that Spirit: and [t] where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, [u] with open face, beholding [x] as in a glass [y] the glory of the Lord, [z] are changed into the same image from glory to glory, *even* as [*] by the Spirit of the Lord.

s 6. John vi. 63. 1 Cor. xv. 45.
t Ps. li. 12. Is. lxi. 1. Rom. viii. 2. 15, 16. Gal. iv. 6. 2 Tim. i. 7.
u 12.
x 1 Cor. xiii. 12. Jam. i. 23.
y iv. 4. 6. John i. 14. xii. 41. 1 Tim. i. 11.
z Gr. v. 17. Rom. viii. 29. xii. 2. xiii. 14. 1 Cor. xv. 49. Gal. vi. 15. Eph. iv. 22—24. Col. iii. 10. Tit. iii. 5. 2 Pet. i. 5—9.
* Or, *of the Lord the Spirit.* 17.

pensation, by which "the gift of righteousness," and the "life-giving Spirit" were conferred on men; the apostle used great plainness, liberty, and boldness of speech: declaring without reserve "the whole counsel of God," and faithfully reproving what was false and sinful, as one who had authority and sufficiency from God. His doctrine was not hid in obscurity, or ambiguity, or under types and shadows, as the legal dispensation had been; of which the veil on the face of Moses was a figure or emblem. (*Marg. Ref.* i, k.—*Note*, *Ex.* xxxv. 29—35.) As this covering concealed the lustre of his countenance, so the obscurity of that dispensation concealed its real glory; and the Israelites were unable to look stedfastly to Christ, the great End, Scope, and Substance, of those ceremonies which were shortly to be abolished. (*Marg. Ref.* l, m.—*Notes*, *Rom.* x. 1—4. *Col.* ii. 16, 17. *Heb.* ix. 1—14.) Even believers had only indistinct and transient glimpses of that glorious Object; (*Note*, 1 *Pet.* i. 10—12;) and unbelievers looked no further than the outward institution, except as they expected a temporal deliverer and King. Thus the minds of the Jews were generally blinded by pride, prejudice, and carnal lusts; which formed a veil over their hearts, in addition to that which was thrown over the Mosaick law: and this veil remained to close their minds against the truth, even after the light of the gospel had shewn the real import of the legal ceremonies: so that, when the Jews read the Old Testament, the veil upon their hearts prevented them from understanding its true meaning, or deriving any spiritual benefit from it. For "the veil is done away only in Christ;" his doctrine removes it from the written word: but faith in him, and the teaching or illumination of the Spirit, must remove it from the mind and heart, and enable the believer to perceive the spiritual meaning of the types, prophecies, and promises of the whole scripture. For want of this, the Jews at that time, (and their awful case is the same to this day,) had "a veil on their hearts," when the law of Moses was read among them; nor could all their diligence, attention, or attachment to the law, enable them to understand it in a saving manner. But when any individuals among them were converted to the Lord Jesus, this veil was removed from their minds: and this will be the case respecting the nation in general, when they shall, according as it is predicted by all the prophets, believe in their long rejected Messiah. (*Notes*, *Deut.* xxx. 1—10. *Jer.* xxxi. 31—34. *Ez.* xxxiv. 23—31. *Hos.* iii. 4, 5. *Zech.* xii. 9—14. *Rom.* xi. 11—32.)—*Abolished.* (13) 'Such an oblique manner 'of speaking on this subject makes the argument ... peculiarly striking. It is taken for granted, as a thing certainly known, and quite indisputable, that the Mosaick 'dispensation was to be abolished.' *Doddridge.*—'We, 'the ministers of the gospel, speak plainly and openly, 'and put no veil upon ourselves, as Moses did, whereby 'to hinder the Jews from seeing Christ in the law: but 'that which hinders them is a blindness on their minds, 'which ... remains to this day. ...Their unbelief comes not 'from any obscurity in our preaching; but from a blindness which rests upon their minds. ...But when their 'heart ... shall turn to the Lord, ... the veil shall be taken 'away.' *Locke.* (*Note*, iv. 1—4.)

Plainness. (12) "Boldness." *Marg.* Παῤῥησια. vii. 4. See on *John* vii. 4.—*A veil.* (13) Καλυμμα. 14—16. Here only N. T.—*Ex.* xxxiv. 33—35. *Sept.* From καλυπτω, *to cover.*—*Minds.* (14) Τα νοηματα. See on ii. 11.—*Were blinded.*] Επωρωθη. See on *Mark* vi. 52.—*Untaken away.*] Μη αναικαλυπτομενον. 18. Here only. Comp. of ανα and καλυπτω, 13.—*Shall be taken away.* (16) Περιαιρεται. *Acts* xxvii. 20. 40. *Heb.* x. 11.

V. 17, 18. The preceding argument shews, that the Lord Jesus "is that Spirit," or animating soul, which gives life to the letter of the scriptures, and to believers. (6) Without him, doctrines, promises, ordinances, and commandments, are a mere lifeless body of religion; the power and life of all and of every part must wholly be derived from their relation to his person, mediation, and grace: and, without faith in him and grace from him, all knowledge, ordinances, or external obedience, constitute only a "form of godliness." In both respects he is, as it were, the soul which animates the body, and gives activity, energy, and value to every part of it. This union with Christ is effected by the indwelling of his "Holy "Spirit:" and where this divine Agent, 'proceeding 'from the Father and the Son,' and One with the Father and the Son, inhabits the heart, "there is liberty." He gives freedom from sin and Satan, from condemnation and slavish principles, from the love of the world and the fear of men: he renders the will free from the bondage of corrupt passions; he enables the believer to find liberty in willing obedience, and in spiritually worshipping God. (*Marg. Ref.* s, t.—*Notes*, *Ps.* li. 12, 13. *Rom.* viii. 1, 2. 14—17. 2 *Tim.* i. 6—8.) And he gives him confidence and boldness in his conduct among men, without regarding their censures and frowns, or courting their friendship or applause; from conscious integrity and satisfaction of the Lord's acceptance. (*Note*, 1 *John* v. 4, 5.) Thus all Christians, in proportion to their degree of faith and grace, being made alive to God, free from the slavery of sin, and enlightened by the Spirit of the Lord, "behold with open "face, as in a mirrour," by faith exercised on divine revelation, "the glory of God" in the Person and work of

CHAP. IV

The apostle declares his unwearied zeal and conscious integrity, in preaching the gospel, 1, 2. "The "god of this world blinds the minds" of unbelievers, against the light of the divine glory of Christ; which God imparts, by shining into the hearts of his people, 3—6. The weakness and sufferings of the apostle redounded to the praise of the power of God, 7—12. He states the supports, motives, and prospects of glory, by which he and his helpers were induced to persevere without fainting, 13—18.

nis Son. And this "glory," beaming upon their souls with transforming efficacy; (as opake objects reflect the rays of the sun, and so become in a measure luminous;) they are gradually changed into his image of righteousness, purity, truth, and love; growing more and more like their beloved Saviour, in judgment, disposition, affections, and conduct, from one degree of this glorious holiness to another; even as by the work "of the Spirit of the "Lord;" or "the Lord the Spirit," by which he new creates the soul; and according to the measure, in which he discovers the glory of God in Christ, and enables a man to behold it with open face and fixed admiration: till at length the work will be perfected, when the view of faith, as in a mirrour, shall be changed for immediate and perfect vision. (*Marg. Ref.* u—z.—*Notes*, iv. 5, 6. 1 *John* iii. 1—3.) Some expositors explain the "open," or *unveiled* "face," to mean the face of Christ; rendering the words, "We all, in an unveiled face, beholding as in a glass the "glory of the Lord, &c." The glory of God in the face of Christ is certainly the object contemplated. The veil on the face of Moses implied, that this glory was but obscurely shewn by his ministration: but the veil, by the "ministration of righteousness and of the Spirit," is removed; so that the glory of God in the face of Christ is unveiled; and all they, from whose hearts the veil of prejudice, pride, unbelief, and worldly lusts, is taken away, see it clearly and distinctly. If the "unveiled face" be understood of the beholders, this latter "veil" is meant; and the contrast is between them and the unbelieving Jews: but if it be understood of Christ, then the contrast is between the obscure ministration of Moses, and the clear and full ministration of the apostles. As believers they beheld this glory: and through their doctrine, by the teaching of the Holy Spirit, all Christians did and still do behold it.—The holiness of God, as comprising all his moral perfections, is his "glory," and the renewal of our souls, from those sinful propensities which are our *shame*, to increasing degrees of conformity to the divine holiness, is transformation "from glory to glory," till perfected in heaven.

Beholding as in a glass. (18) Κατοπτριζομενοι. Here only. From κατοπτρον, *a mirror.* Εσοπτρον. See on 1 *Cor.* xiii. 12. —*Are changed.*] Μεταμορφουμεθα. See on *Matt.* xvii. 2.—*Into the same image.*] Την αυτην εικονα. iv. 4. *Rom.* viii. 29. 1 *Cor.* xi. 7. xv. 49. *Col.* i. 15. iii. 10, *et al.*—*From glory to glory.*] Απο δοξης εις δοξαν. 7—11. iv. 6. 15. 17. vi. 8, *et al.*—*As by the Spirit of the Lord.*] "As of the Lord the "Spirit." *Marg.* Καθαπερ απο Κυριε πνευματος. 6. 8. 17.

PRACTICAL OBSERVATIONS.

V. 1—6.

Even the appearance of self-commendation is painful to the humble and spiritual Christian; whereas the proud and selfish court applause, and are highly gratified with it.—The conversion of sinners, and their subsequent holy lives, are the minister's best "letter of recommendation:" and if these effects be evident and abundant, he will generally want no other testimonial among real Christians. For his usefulness is manifestly declared, and fully understood, to be the attestation of Christ himself to his ministry; which attestation is written, by the Spirit of the living God, upon the hearts of his people, and made legible in their lives and actions.—They who profess and are zealous for the holy truths of the gospel should remember, that their tempers and conduct are supposed to exhibit the tendency and effect of that doctrine and ministry, which they approve and attend upon. Yet, alas! the prominent appearance of much religious profession is self-confidence, boasting, loquacity, censoriousness, a disputatious temper, bitterness, and clamour; with little strictness in the general conduct! "The epistle," thus exhibited to be "read and known of "all men," often shews under what sort of a ministry it was formed; though it leaves the reader in great doubt, whether Christ had any part in it, or whether an enemy alone was concerned. (*Notes, Matt.* xiii. 24—30. 36—43.) But many, who attend on the most faithful and practical preachers, exhibit such an epistle, (so to speak,) to the perusal of the church and of the world, as has evident marks of spuriousness: while numbers charge all the blame on the doctrine and ministry, which are thus disgraced. But when professed Christians act consistently, obeying the commands and copying the example of their Lord, they honour and recommend the gospel and the preachers of it; and are instrumental in bringing others also to attend on the truth without prejudice. (*Notes, Matt.* v. 13—16. *Phil.* ii. 14—18. 1 *Pet.* ii. 12. iii. 1—4. 13—16.)—Success in this blessed work should inspire our minds with confidence in God: yet we ought always humbly to recollect and acknowledge, that "we are not sufficient of our-"selves to think any thing as of ourselves;" that our whole dependence must be on the Lord, both for endowments and success; and that the whole glory belongs to him alone.—It is a very great honour to be made "able "ministers of the New Testament." We should not indeed suppose ourselves to be such, in that pre-eminent sense which the apostle meant: yet, by imbibing his principles, copying his example, and adhering to his doctrine, we may hope that the Lord will, in an inferior degree, qualify us for the same honourable service.—Even the New Testament will be "a killing letter," if exhibited as a mere system and form, without a dependence on the Spirit of God, to give it a quickening energy: yet it is by the blessed doctrine of God our Saviour alone, that the Spirit is given to sinful man: so that where this "light "of life" does not shine, men remain dead in sin, and destitute of all that is 'good before God.'

V. 7—18.

The holy law of God, though excellent and glorious in itself, can only be "the ministration of death" and "con

a iii. 6. 12. v. 18. Eph. iii. 7. 8.
b 1 Cor. vii. 25. 1 Tim. i. 13. 1 Pet. ii. 10.
c 16. Is. xl. 30 Gal. vi. 9. Eph. iii. 13. Phil. iv. 13. 2 Thes. iii. 13. *marg.* Heb. xii. 3. Rev. ii. 3.
d 1 Cor. iv. 5.
e i. 12. ii. 17. xi. 3. 6. 13—15. Eph. iv. 14. 1 Thes. ii. 3—5.
f v. 11. vi. 4—7.

THEREFORE [a] seeing we have this ministry, [b] as we have received mercy, [c] we faint not;

2 But have [d] renounced the hidden things of [*] dishonesty, [e] not walking in craftiness, nor handling the word of God deceitfully; but [f] by manifestation of the truth commending ourselves to

[*] Or, shame. Rom. vi. 21. Eph. v. 12

"demnation" to fallen man: but justifying righteousness and sanctifying grace come from Jesus Christ alone, and by the ministry of the gospel. This gracious revelation so far "exceeds in glory" the holy law itself; that it even seems to eclipse it, as the noon-day sun does the glimmering stars: so far do the clear light and glory of the gospel exceed those of all preceding dispensations. May Christians then learn to value the faithful ministry of the gospel, and encourage their preachers to "use great plainness of "speech," suited to the doctrine with which they are entrusted! and may all preachers study and endeavour after this great plainness and boldness of speech, in all their ministrations; before the rich and powerful, as well as among their poorer brethen! May we read the scriptures with continual prayer, to have the "veil removed from "our hearts," that we may discover and "stedfastly be-"hold" the Lord Jesus, as "the End of the law for right-"eousness to every believer;" that so we may profit even by those things which are now "abolished!" May we pray also in behalf of them, whose minds are still blinded by pride, prejudice, and unbelief; especially for the poor Jews, who are preserved a living demonstration of the truth of the scriptures, though themselves utterly unacquainted with their spiritual import! May they speedily be turned to the Lord, and "the veil be taken from their "hearts!" and while we pray for a blessing on the designs lately formed for attempting their conversion, let us also aid them in every way, to the utmost of our power. —May we always remember, that the Lord Jesus is the Life and Soul, as it were, of the scriptures and of all true religion: that, being One with him, by faith and his indwelling Spirit, we enjoy true liberty in the service of God; and that "beholding with open face, as in a glass, "the glory of the Lord, we are changed into his image, "from glory to glory, as by the Lord the Spirit!" This transformation of the soul, into conformity to Christ, is the proper evidence and test of spiritual illumination; and without a measure of it, all supposed discoveries and revelations are mere delusion and enthusiasm. May then all, who are called ministers, have the eyes of their understanding enlightened, to behold in this manner the glorious Object of our faith, hope, love, and imitation; and point him out to others, with the same efficacy on their souls also: that so the triune JEHOVAH, Father, Son, and Spirit, may be glorified in all and by all, now and for evermore!

NOTES.

CHAP. IV. V. 1, 2. The apostle, having had such a glorious and excellent ministry entrusted to him, as had been described; and being sensible of the abundant mercy which had been shewn to him, in his extraordinary conversion and reconciliation unto God, and his call to the apostleship; did not faint, because of the dangers, difficulties, and sufferings, which he had to encounter: he neither disgracefully declined the service to which he was called; nor fainting sunk under it. (*Marg. Ref.* a—c.—*Notes*, ii. 14—17. iii. 12—16. 1 *Tim.* i. 12—16.) But he and his fellow-labourers renounced with abhorrence all those artful contrivances, by which the priests of the idolaters, or the scribes and priests of the Jews, or corrupt teachers of Christianity, imposed on their followers; served their own dishonourable and dishonest purposes; or concealed their secret crimes. The true servants of Christ did not thus exercise their ministry, with "craftiness" or duplicity, professing one thing and aiming at another; and covering avarice and ambition, or sensual indulgence, under high pretensions to zeal and sanctity. Nor did they deceitfully model their doctrine, to suit the prejudices and inclinations of men, for their own selfish ends; by keeping back profitable truths, or making such additions and alterations, as might render their preaching less offensive; or by using ambiguous and obscure language, that their meaning might not be clearly apprehended. (*Notes, Acts* xx. 18—27.) On the contrary, they endeavoured to set "the "truth," as "the counsel of God," before their hearers, in the most manifest, convincing, and affecting light; that so, their doctrine, ministry, and conduct might be "com-"mended to every man's *conscience*," even if his heart rose up against it; that every one might perceive the truth and importance of their message; and be sensible that both his interest and duty required him to attend to it: and this they did, as "in the sight of God," the ever present Witness and Judge of the "thoughts and intents of "their hearts." (*Marg. Ref.* d—f.)—'What reason can 'be assigned why they, who ... preached the gospel plainly, 'should write the same things to the same persons ob-'scurely? ... (*Eph.* iii. 4. *Phil.* iii. 1. 1 *Pet.* i. 13, 14. iii. '1, 2.)—"Whatsoever things were written of old time, '"were written for our learning:" (*Rom.* xv. 4:) and 'surely they who wrote afterwards by the same Spirit, 'wrote for the same end, that they to whom they wrote 'might "be wise to that which is good." (*Rom.* xvi. '19.)—And if they wrote for our learning and instruc-'tion, to be sure they wrote plainly and clearly as to them; 'since otherwise they wrote not so, as to instruct and 'teach, but rather to confound the reader. Seeing there-'fore the great end of writing the scripture was to instruct 'the world, in the will and mind of God, and the great 'things of the Christian faith;—their writings are an ef-'fectual means to obtain it; which yet they cannot be, 'unless they are plain and clear, as to the great things of 'religion.' *Whitby.* This was written against the papists, who discourage the reading of the scriptures, because they are obscure, lest the common people should learn heresy from them; and on the same ground they rest the claims of the church to infallibility, and the authority of their traditions. But the reasoning is equally conclusive against all those nominal protestants, who suppose that great learning and skill are needful to understand the scriptures, especially the apostolical epistles; otherwise conclusions may be drawn from them, which they think heretical; and this is a consideration which is become of very great

every man's conscience in the sight of God.

3 But if [g] our gospel be hid, [h] it is hid to them that are lost:

4 In whom [i] the god of this world hath [k] blinded the minds of them which believe not, [l] lest the light of the glorious gospel of Christ, who is [m] the Image of God, should [n] shine unto them.

5 For [o] we preach not ourselves, but [p] Christ Jesus the Lord; [q] and ourselves your servants for Jesus' sake.

6 For God, [r] who commanded the light to shine out of darkness, [s] hath [s] shined in our hearts, to *give* [t] the light of the knowledge of the glory of God [u] in the face of Jesus Christ.

g Rom. ii. 16. 1 Thes. i. 5. 1 Tim. i. 11.
h 4. ii. 15, 16. iii. 14. Matt. xi. 25. 1 Cor. i. 18. 2 Thes. ii. 9—11.
i Matt. iv. 8, 9. John xii. 31. xiv. 30. xvi. 11. 1 Cor. x. 20. Eph. ii. 2. vi. 12.—1 John v. 19. *Gr.* Rev. xx. 2, 3.
k iii. 14. 1 Kings xxii. 22. Is. vi. 10 John xii. 40.
l iii. 8. 11. 18. John viii. 12. xii. 35. Acts xxvi. 18. Col. i. 27. 1 Tim. i. 11. Tit. ii. 13. xiv. 9, 10. xv. 24. Phil. ii. 6. Col. i. 15. Heb. i. 3. 2 Pet. i. 19. 1 John ii. 8.
m John i. 18. xii. 45.
n 6. Ps. i. 2. Is. lx. 1, 2.
o Matt. iii. 11. John i. 21—28. iii. 27—31. vii. 18. Acts iii. 12, 13. viii. 9, 10. x. 25, 26. xiv. 11—15. Rom xv. 17, 18. 1 Cor i. 14, 15. iii. 5, 6. x. 33. Phil. i. 15. 1 Thes. ii. 5, 6. Tit. i. 11. 1 Pet. v. 2—5. 2 Pet. ii. 3.
p i. 19. Matt. xxiii. 8. Acts ii. 36. v. 31. x. 36. Rom. xiv. 8, 9. 1 Cor. i. 23. ii. 2. viii. 6. xii. 3. xv. 47. Phil. ii. 11. Matt. xx. 25—27. Luke xxii. 25, 26. John xiii. 14, 15. Rom. xv. 1, 2. 1 Cor. ix. 19—23. Gal. v. 13. 2 Tim. ii. 10.
q i. 24. v. 14, 15.
r Gen. i. 3, 14, 15. Ps. lxxiv. 16. cxxxvi. 7—9. Is. xlv. 7.
s Gr. *is he who hath.*
t 4. iii. 18. Ex. xxxiii. 18—23. xxxiv. 5—7. Ps. lxiii. 2. xc. 16. Is. vi. 1—3. xxxv. 2. xl. 5. lx. 2. John xi. 40. Acts vii. 55, 56. Phil. ii. 6. Col. i. 15. Heb. i. 3. 1 Pet. i. 12.
u Luke ii. 14. John i. 14. xii. 41. xiv. 9, 10.

importance, in the strange and anti-christian controversy of late excited even among protestant ministers and rulers of the church, about the propriety of circulating the holy scriptures alone among mankind in general!

As we have received mercy. (1) Καθως ηλεηθημεν. *Rom.* xi. 30. 1 *Cor.* vii. 25. 1 *Tim.* i. 13. 16. 1 *Pet.* ii. 10.—*Faint.*] Εκκακουμεν. 16. See on *Luke* xviii. 1. 'It signifieth to shrink back, as cowards in war.' *Leigh.*—*Have renounced.* (2) Απειπαμεθα. Here only N. T.—*Job* vi. 14. x. 3. *Zech.* xi. 12. *Sept.*—*Of dishonesty.*] "Of shame." *Marg.* Αισχυνης. *Luke* xiv. 9. *Phil.* iii. 19. *Heb.* xii. 2. *Jude* 13. *Rev.* iii. 18.—*Craftiness.*] Πανουργια. xi. 3. See on *Luke* xx. 23.—*Handling ... deceitfully.*] Δολουντες. Here only. From δολος, *fraud.* Καπηλευοντες, ii. 17.—*By manifestation.*] Εν φανερωσει. See on 1 *Cor.* xii. 7.

V. 3, 4. If then after all, the gospel, which the apostle preached so plainly, were "hidden," or "covered with a "veil," as the Mosaick law had been; if its truth, nature, and glory were concealed from any who heard it; those persons were evidently as yet in a lost estate, and in the most imminent danger of final perdition; and the veil must be upon their hearts, through the prevalence of pride, prejudice, and ungodly lusts. (*Marg. Ref.* g, h.—*Note*, iii. 12—16.) For Satan, "the god of this world," whom all unconverted men worship and serve in one way or other, prevailed to blind the understandings of numbers who heard the gospel, and disbelieved it through love of sin and pride of heart: that so the "illumination of the "gospel of the glory of Christ," (*Marg. Ref.* k, l,) even the light which exhibits so clearly the glory of Christ, as "the Image of God," representing and displaying all divine perfections harmoniously exercised in the person, character, and salvation of Emmanuel, "might not shine "unto them," or within them. (*Note*, *Ps.* cxix. 130.)—Immense multitudes of Satan's subjects are kept from hearing the gospel: others hear, and for a time are blinded by the tempter to oppose or reject it: (*Note*, *Matt.* xiii. 19;) and his grand design is, at any rate, or by any means, to keep out this transforming light; yet many, who for a season were blinded, have been at length converted. But among the number of unbelievers the enemy is permitted, in awful judgment, to blind many to their perdition: and this was peculiarly to be expected by those, who closed their eyes to this light, when apostles were the preachers, and their doctrine was confirmed by evident and multiplied miracles. (*Marg. Ref.* l—n.)—'The fault is not in 'us, or in the obscurity of the gospel, but in their own 'blindness; for we hide nothing from them.' *Whitby.*—It is astonishing that many of the ancient Christian writers understood the true God to be meant, by "the God of "this world." (*Marg. Ref.*—*Notes*, *Matt.* iv. 8—11. *John* xii. 27—33. xiv. 29—31. xvi. 8—11. *Acts* xxvi. 16—18. *Eph.* vi. 10—13. *Col.* i. 9—14. 1 *John* v. 19.) But it is not said on what account this singular title, "the God "of this world," was given him. Is he not the God of all worlds, of all ages, of all dispensations? And is he not in a more special sense, the God of those who are "delivered from this present evil world?" (*Gal.* i. 4. *Notes*, *John* xv. 17—21. xvii. 13—16.)—This shews also that the authority of the fathers, as expositors of scripture, is not implicitly to be depended on: and that the concessions of the first reformers in this respect greatly embarrassed their cause, in arguing against the papists.—*Blinded.* (4) *Notes*, *Ex.* iv. 21. 1 *Kings* xxii. 19—23. *Is.* vi. 9, 10. *Matt.* xiii. 14—19. *Rom.* xi. 7—10. 2 *Thes.* ii. 8—12. *Rev.* xii. 7—12. xx. 1—3.—*Image*, &c.] *Notes*, *John* i. 18. xiv. 7—14. *Col.* i. 15—17. *Heb.* i. 3, 4.

Be hid. (3) Εστι κεκαλυμμενον. *Matt.* x. 26. *Luke* xxiii. 30. *Jam.* v. 20. 1 *Pet.* iv. 8. Καλυμμα· See on iii. 13.—*To them that are lost.*] Τοις απολλυμενοις. ii. 15. See on 1 *Cor.* i. 18.—*The god of this world.* (4) Ὁ θεος του αιωνος τουτου. *Matt.* xiii. 22. *Luke* xvi. 8. *Rom.* xii. 2. 1 *Cor.* i. 20. ii. 6. *Eph.* ii. 2. vi. 12. 2 *Tim.* iv. 10.—*The minds.*] Τα νοηματα. See on ii. 11.—*The light of the glorious gospel of Christ.*] Τον φωτισμον του ευαγγελιου της δοξης του Χριστου. 6. *Tit.* ii. 13.—*Should shine.*] Αυγασαι. Here only. From αυγη, *splendor*, *Acts* xx. 11.

V. 5, 6. The peculiarity of the apostle's ministry, and that of his faithful associates, was this: they "preached "not themselves," they did not seek to exalt or enrich themselves; they did not aspire after authority, reputation, or any secular pre-eminence: and they preached "Christ "Jesus," as their great Subject, in respect of his Person and salvation; and the great object of their preaching was to exalt and glorify him; they declared him to be "the "Lord," the Lord of the church, and "the Lord of all;" and they called on men to accept of his salvation, submit to his authority, and become his obedient servants. (*Marg. Ref.* o, p.—*Note*, *Luke* ii. 8—14, *v.* 11.) But, as to "themselves," they were not only fellow-subjects of all Christians to their common Lord, but they were the willing servants of the church for Christ's sake: they judged themselves to be bound by the strongest obligations, readily to labour, venture, suffer, and submit to the deepest debasement, in doing good to men; as far as the glory of

x 1. vi. 10. Matt. xiii. 44. 52. Eph. iii. 8. Col. i. 27. ii 3.
y v. 1. x. 10. Judg. vii. 13, 14. 16—20. Lam. iv. 2. 1 Cor. i. 28. iv. 9—13. Gal. iv. 13, 14. 2 Tim. ii. 20. x iii. 5, 6. xii. 7—9. xiii. 4. 1 Cor. ii. 3—5. Eph. i. 19, 20. ii. 5. 8, 9. Col. ii. 12. 1 Thes. i. 5.

7 But we have [x] this treasure [y] in earthen vessels, [z] that the excellency of the power may be of God, and not of us.

8 *We are* [a] troubled on every side, [b] yet not distressed; *we are* perplexed, but [*] not in [c] despair;

9 Persecuted, [d] but not forsaken; [e] cast down, but not destroyed;

b 16, 17. xii. 10. 1 Sam. xxviii. 15. xxx. 6. Ps. lvi. 2, 3. Prov. xiv. 26. xviii. 10 Rom. v. 3—5. viii. 35—37. Jam. i. 2—4. 1 Pet. i. 6, 7. iv. 12—14.
* Or, *not altogether without help, or means.* Ps. xxxvii. 33. John xiv. 18. 1 Cor. x. 13.
c 1 Sam. xxxi. 4. Job ii. 9, 10.
d Ps. lx. 10. xxii. 1. xxxvii. 25, 28. Is. lxii. 4. Heb. xiii. 5, 6.
e vii. 6. Job v. 17—19. xxii. 29. Ps. xxxvii. 24. xliii. 5. 11. Is. xliii. 2.

Christ could be advanced by it, or his command required it. (*Marg. Ref.* q.—*Notes, Matt.* xx. 24—28. 1 *Cor.* ix. 19—23.) This zeal to glorify their beloved Lord made them earnest to be understood in their preaching; which ought to have recommended them to all Christians, in proportion as it excited the enmity and opposition of Satan and his servants. They were induced and enabled to act in this manner, by what they had themselves experienced; for they too might have been given up to be "blinded by the god of this world," and Paul especially was for a time in an awful state of opposition to the light of the glorious gospel: but at length, "that GOD who," in the creation of the world, "commanded light to shine "out of darkness," (*Note, Gen.* i. 3—5,) had of his sovereign mercy effected a similar change in their souls, where ignorance, error, sin, and misery had before prevailed. By his new-creating Spirit he had removed all obstacles, and caused the light of divine truth to "shine "into their hearts;" having prepared the understanding to admit, and the heart to love, the doctrine of the gospel. Thus had he given them "the illumination of the know-"ledge of the glory of God," by faith receiving "the "sure testimony of God," under the teaching of the Holy Spirit: they beheld his glory "in the face of Jesus Christ," in his person, miracles, character, righteousness, atonement, and mediation; which, being thus stedfastly beheld with open face, as in a mirror, transformed the soul into the glorious image of God exhibited in it. (*Marg. Ref.* r—u.—*Note,* iii. 17, 18.)—The apostle seems especially to have adverted to his own extraordinary conversion: yet he evidently meant to include the change wrought in the minds and hearts of all other faithful ministers and true believers; which is similar in its nature and effects, and effected by the same divine power, though not attended by the same miraculous circumstances.—"The god "of this world" blinds men's minds, lest the light of the gospel should make known to them "the glory of Christ;" but God enlightens the minds of his chosen people, that they may "behold that glory:" so that this seems the grand distinction between those whom Satan blinds, and those whom God the Spirit illuminates.—*Face.* (6) 'The 'apostle continually alludes to the face of Moses, which 'was not uncovered, (that the image of God might be 'clear,) but covered.' *Beza.* The face of Moses gave a feeble and transient reflection of the glory of God, which was covered with a veil: but the face of Christ, the Image of God, displays it fully and permanently to those who are divinely illuminated. (*Notes,* iii. 7—16.)—"The "light of the gospel of the glory of Christ" (4), and "the light of the knowledge of the glory of God" (6), are spoken of as the same; for "Christ and the Father "are One."

For Jesus' sake. (5) Δια Ιησουν. 11. "On account of "Jesus."—*Who commanded.* (6) Ὁ ειπων. *Matt.* iv. 3.—*Gen.* i. 3. 14. *Sept.*—*Hath shined.*] Ελαμψεν. *Matt.* v. 15, 16. xvii. 2. *Luke* xvii. 24. *Acts* xii. 7.—*To give the light.*] Προς φωτισμον. 4. Here only. From φωτιζω, *Luke* xi. 36. 1 *Cor.* iv. 5.—*In the face.*] Εν προσωπῳ. iii. 7. 13. 18. See on ii. 10.

V. 7. (*Notes, Eph.* iii. 8. *Col.* ii. 1—4.) This treasure (even "the light of the knowledge of the glory of God, in "the face of Christ," and that important ministry which related to it,) was, as it were, deposited in "earthen ves-"sels." (*Marg. Ref.* g.—*Notes, Judg.* vii. 4—8. 16—22.) Even the apostles and most eminent evangelists were sinners, by nature and practice; their bodies were frail and mortal, as those of other men; liable to the same infirmities, susceptible of pain and suffering, and easily worn down by fatigue and hardship, or pinched with hunger and cold; nor were their minds less susceptible of fear, sorrow, anxiety, and disquietude, than those of their brethren and neighbours. (*Notes, Acts* xiv. 11—18, v. 15. *Jam.* v. 16—18.) They were also conscious of many defects and impediments; and destitute of those accomplishments which the world generally admires: they had no wealth or authority; they made no shew of superior genius, learning, or eloquence; nor were they delivered from the effects of indwelling sin. So far, therefore, from being such illustrious persons as to attract general admiration, they were treated as "the filth of the world:" (*Notes,* 8—12. 1 *Cor.* iv. 9—13:) and, while their infirmities often rendered them less acceptable even to the churches; their stripes and imprisonments increased the contempt with which the proud and self-wise beheld them. This was appointed by God for most important purposes. He could have commissioned angels to proclaim the glorious doctrine of the gospel; or he could have put "this treasure" into more splendid "vessels," by sending the most eminent and admired of the sons of men to instruct the nations: but it was his plan to make it undeniably manifest, that the superior energy of the gospel, and the wonderful effects produced by it, were wholly owing to the "excellency of his power," as working by that doctrine; and not at all to be ascribed to the superior endowments of the persons whom he employed. (*Marg. Ref.* z.—*Note,* 1 *Cor.* ii. 3—5.) For this end he chose mean brittle vessels, by which to convey this treasure to mankind; that his power might be glorified in their preservation, and in the blessed change wrought in multitudes of the human race by their ministry.

In earthen vessels.] Εν οστρακινοις σκευεσιν. 2 *Tim.* ii. 20—*Lev.* vi. 28. xi. 33. *Num.* v. 17. *Is.* xxx. 14. *Jer.* xix 11. *Sept.*—Σκευος. See on *Acts* ix. 15. (*Notes, Rom.* ix. 19—23. 2 *Tim.* ii. 20—22.)—*The excellency.*] Ἡ ὑπερβολη. 17. See on *Rom.* vii. 13.

V. 8—12. It was very suitable to the apostle's design, of re-establishing himself in the affections of his brethren at Corinth, to remind them of his sufferings and his supports in that ministry, from which they had received such

10 Always [f] bearing about in the body the dying of the Lord Jesus, [g] that the life also of Jesus might be made manifest in our body.

11 For we which live [h] are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in [i] our mortal flesh.

12 So then [k] death worketh in us, but life in you.

13 We having [l] the same spirit of faith, according as it is written, [m] I believed, and therefore have I spoken; [n] we also believe, and therefore speak;

14 Knowing [o] that he which raised up the Lord Jesus, shall raise up us also by Jesus, and [p] shall present *us* with you.

15 For [q] all things *are* for your sakes, that [r] the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause [s] we faint not; but [t] though our outward man perish, yet [u] the inward *man* [x] is renewed [y] day by day.

17 For [z] our light affliction, which is but for a moment, [a] worketh for us a [b] far more exceeding *and* eternal weight of glory;

18 While [c] we look not at the things which are seen, but at the things which are not seen: [d] for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

f) 5. 9. Rom. viii. 17, 18. Gal. vi. 17. Phil. iii. 10, 11. Col. i. 24.
g) xiii. 4. John xiv. 19. Acts xviii. 9, 10. Rom. viii. 17. 2 Tim. ii. 11, 12. Rev. i. 17, 18.
h) Ps. xliv. 22. cxli. 7. Rom. viii. 36. 1 Cor. xv. 31.
i) v. 4. Rom. viii. 11. 1 Cor. xv. 53, 54.
k) xii. 15. xiii. 9. Acts xx. 24. 1 Cor. iv. 10. Phil. ii. 17. 30. 1 John iii. 16.
l) Acts xv. 11. 1 Cor. xii. 9. Heb. xi. 1, &c. 2 Pet. i. 1.
m) Ps. cxvi. 10.
n) iii. 12. Prov. xxi. 28.
o) Is. xxvi. 19. John xi. 25, 26. Rom. viii. 11. 1 Cor. vi. 14. xv. 20—22. 1 Thes. iv. 14.
p) xi. 2. Eph. v. 27. Col. i. 22. 28. Jude 24.
q) i. 4—6. Rom. viii. 28. 1 Cor. iii. 21—23. Col. i. 24. 2 Tim. ii. 10.
r) v. 11. viii. 19. ix. 1. 12. Ps. 1. 14. 23. Gal. i. 24. Eph. iii. 20, 21. Col. iii. 16, 17. Heb. xiii. 15, 16. 1 Pet. ii. 9. iv. 11. Rev. iv. 8—11. v. 8—14. xix. 4—6.
s) See on 1.—Ps. xxvii. 13. cxix. 81. Is. xl. 29.
t) xii. 15. Job xix. 26, 27. Ps. lxxiii. 26. Is. lvii. 1, 2. Matt. v. 29, 30.
u) Rom. vii. 22. Eph. iii. 16. 1 Pet. iii. 4.
x) Ps. li. 10. Is. xl. 31. Rom. xii. 2. Eph. iv. 23. Col. iii. 10. Tit. iii. 5.
y) Luke xi. 3.
z) xi. 23—28. Ps. xxx. 5. Is. liv. 8. Acts xx. 23, 24. Rom. viii. 18. 37. 1 Pet. i. 6. iv. 7. v. 10.
a) Ps. cxix. 67. 71. Matt. v. 12.
b) iii. 18. Gen. xv. 1. Ps. xxxi. 19. lxxiii. 24. Is. lxiv. 4. Luke vi. 23. Rom. ii. 7. 1 Cor. ii. 9. 1 Pet. i. 7, 8. v. 10. 1 John iii. 2. Jude 24.
c) v. 7. Rom. viii. 24, 25. Heb. xi. 1. 25—27. xii. 2, 3.
d) Matt. xxv. 46. Luke xvi. 25, 26. 2 Thes. ii. 16. 1 John ii. 16, 17. 25.

unspeakable advantage. (*Notes*, i. 1—7. vi. 3—10. xi. 24—31. 1 *Cor.* iv. 9—13.) He and other faithful ministers were "troubled on every side," in every place, from persons of every description, and with all kinds of afflictions: yet were they "not distressed," or straitened, as men who had no way of escape or relief. They were "perplexed" with difficulties, and doubted, as men without any counsellors, what course they should take, and how they should endure amidst such multiplied trials: yet they were not left to "despair" of help and comfort. They were "persecuted," wherever they went: yet the Lord did not forsake them, or permit their enemies to prevail against them. They were even "cast down," in the conflict with temptation and persecution: yet they "were not destroyed;" but were enabled to rise up again and to renew the fight, without any material damage to themselves or the cause. (*Marg. Ref.* a—e.—*Note*, *Ps.* xxxvii. 23, 24.) Thus "they carried about with them" in their bodies "the "dying of the Lord Jesus;" in those bruises, wounds, and stripes, which they received for his sake, and from such men as had crucified him: that so, "the life of Jesus," as risen and glorified, might be evidently proved by the protection, deliverances, supports, and consolations afforded to them: which enabled them to proceed with constancy and fortitude in their ministry, amidst complicated dangers and sufferings. (*Marg. Ref.* f, g.—*Note*, xiii. 1—4.) For while some of their brethren had sealed their testimony with their blood, those "who lived" were continually "delivered unto death," in the persecutions which every where awaited them: that so the power of their ever-living Saviour might be manifested, in still preserving their mortal flesh, in life and fitness for service. (*Marg. Ref.* h, i.—*Note*, 1 *Cor.* xv. 31—34.) Indeed death was, as it were, continually at work on the apostle and his helpers, by the hardships which they endured in conformity to the death of Christ: but life had been wrought in the souls of the Corinthians by means of their sufferings; as they were not only exempted from persecutions, but were made partakers of spiritual and eternal life by their ministry. And did it then become them, to augment the trials of their faithful pastors by neglect and disaffection? —'While you are called to live for his honour, we may be 'said to serve our Redeemer, by bearing for his sake re-'peated deaths.' *Doddridge.*

Not distressed. (8) Ου στενοχωρουμενοι. vi. 12. Στενοχωρια, vi. 4. xii. 10. See on *Rom.* ii. 9.—*We are perplexed.*] Απορουμενοι. *John* xiii. 22.—*Not in despair.*] "Not altogether without help," or "means." *Marg.* Μη εξαπορουμενοι See on i. 8.—*Not forsaken.* (9) Ουκ εγκαλαλειπομενοι. *Matt.* xxvii. 46. *Mark* xv. 34. *Acts* ii. 27. 2 *Tim.* iv. 10. 16. *Heb.* xiii. 5.—*Bearing about.* (10) Περιφεροντες. *Mark* vi. 55. *Eph.* iv. 34. *Heb.* xiii. 9. *Jude* 12.—*The dying.*] Την νεκρωσιν. *Rom.* iv. 19. Not elsewhere.—*Worketh.* (12) Ενεργεται. i. 6. *Matt.* xiv. 2. *Rom.* vii. 5. 1 *Cor.* xii. 6. 11. *Phil.* ii. 13.

V. 13—18. The apostle and his fellow-sufferers persevered in their ministry; because they were actuated by "the same spirit of faith," which the Psalmist had expressed; when, amidst imminent dangers and distressing difficulties, he had declared his confidence, that God, according to his promise, would deliver him out of them all. (*Marg. Ref.* l—n.—*Note*, *Ps.* cxvi. 10, 11.)—They believed most firmly the doctrines which they preached; and therefore nothing could induce them to conceal, retract, or corrupt them. In the daily expectation and anticipation of martyrdom, they were fully assured, that God would raise their mangled bodies from the grave, by the power of Jesus, even as he had raised him from the dead: (*Note*, v. 1—4:) and that he would thus "present them," with all those to whom their labours had been blessed, before his glorious throne, as the objects of his love, whom he at length had made perfect in glory and felicity. (*Marg Ref.* o, p.—*Notes*, xi. 1—6. *Eph.* v. 22—27. *Jude* 22—25.) They also fully understood, that all their sufferings, as well as their ministerial endowments, were intended to subserve the Lord's purposes of love to their brethren; in order that the abundant mercy and grace vouchsafed to them might excite very large numbers to thank God, for the benefit received by their means; and thus conduce also to the display of his glory. (*Marg. Ref.* q, r.—*Note*,

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The apostle declares, that the assured hope and earnest desire of being present with the Lord, when absent from the body, rendered him indifferent as to this life, 1—8: that he laboured to approve himself to Christ, in the prospect of a future judgment, 9, 10: "knowing the terror of the Lord," he conscientiously persuaded men, 11: that he said this, not as boasting, but to furnish the Corinthians with an answer to false pretenders, 12: that the love of Christ constrained him to live no longer to himself, but to Christ; and made him dead to all other regards, 13—16: that all who are in Christ are new creatures, 17: that God, in

i. 8—11.) With these prospects and hopes they were preserved from "fainting," or declining the dangers and difficulties attending on their ministry. (*Note*, 1, 2.) For, "though their outward man perished," their bodies were worn out by fatigue and sufferings, and their lives destroyed by repeated violences; yet their "inward man," or their souls as born of God, daily became stronger in faith, hope, love, and patience; and were renewed more and more into the holy image of God. (*Marg. Ref.* s—x.—*Note*, *Ps.* lxxiii. 23—28.) They therefore considered their various trials to be "light affliction," which ought scarcely to be mentioned, being as nothing, when compared with the end they had in view: and the continuance of their sufferings, though for many years, was but for a moment when contrasted with eternity. (*Note*, *Rom.* viii. 18—23.) Moreover they knew, by faith and experience, that these afflictions were working out for them an increase of future and eternal felicity: both as means, by which God made them "partakers of his holiness," and rendered them more capable of spiritual enjoyment; and as he would graciously and abundantly recompense those sufferings which they endured for his sake. (*Marg. Ref.* z—b.—*Notes*, *Rom.* v. 3—5. *Heb.* xii. 9—11. *Jam.* i. 2—4. 1 *Pet.* iv. 12—16.)—The words here used are far more emphatical, than any translation of them can well be made. There is a repetition of the word *hyperbole;* by which is generally meant a person's exceeding the limits of exact truth, in any animated description or narration: but in the subject on which the apostle spoke, the boldest figures of speech must come short of the mark. If a man proceeded from one apparent *hyperbole* to another, and accumulated the most energetick terms as much as possible, he could not fully express the superlative excellency of that glory, honour, and immortality, in which the believer's sufferings would assuredly terminate. Compared with it, all temporal afflictions were levity itself, "a momentary lightness "of affliction;" and earthly prosperity mere vanity and emptiness. This glory was substantial, weighty, durable, exceeding description and imagination; and human language must labour in vain to convey any suitable ideas of it. It would even have been an insupportable "weight" to them, until their bodies and souls were prepared by Omnipotence to sustain it. It was "a weight of glory," a fulness of God; a measure of knowledge, holiness, dignity, and felicity, in his favour, and presence, and according to his glorious excellency and beauty; adequate to whatever they should be made capable of possessing and enjoying: and all this would be unchangeable and eternal. —In this prospect the apostle and his brethren disregarded visible and sensible objects; they did not aim at worldly honours and advantages; they looked not at them with estimation or desire, as the objects which they aimed to appropriate; but by faith they beheld, and in hope they sought, invisible glories as their great object: being assured, that all visible and sensible things, whether pleasant or painful, the good or the evil things of the world, were temporal, or *temporary*, and would speedily be terminated; whereas the unseen objects which faith realized, were eternal; whether the final happiness of believers, or the final misery of the wicked were considered; and this gave such an incomparable importance in their judgment to unseen things, that nothing else seemed worthy of their desires, or of their fears. (*Marg. Ref.* c, d.)—'What 'an influence St. Paul's Hebrew had upon his Greek is 'every where visible. *Cabad* in Hebrew signifies *to be* 'heavy, and *to be glorious*. ... St. Paul in the Greek joins 'them, and says, "weight of glory." *Locke*.—That the writers of the New Testament frequently *hebraize*, so to speak, is manifest: but whether this might not in some cases be intentional, may be questioned. Even the copious Greek, as found in the most admired pagan writers, could not have expressed, in full energy, many of the apostle's exalted conceptions; without some of those sublime allusions and metaphors, which are found only in the Hebrew scriptures, or in the New Testament exclusively.

I believed, &c. (13) From the Sept. which accords with the Hebrew.—*The abundant grace.* (15) Ἡ χαρις πλεονησασα. viii. 15. *Rom.* v. 20. vi. 1.—*Outward man.* (16) Ὁ εξω ανθρωπος.—*The inward* man.] Ὁ εσωθεν. vii. 5. *Luke* xi. 39.—Εσω, *Rom.* vii. 22. *Eph.* iii. 16.—*Is renewed.*] Ανακαινυται. *Col.* iii. 10. Ανακαινωσις. See on *Rom.* xii. 2.—*Light affliction, ... but for a moment.* (17) Το παραυλικα ελαφρον της θλιψεως.—Παραυλικα. Here only. Ελαφρον, *Matt.* xi. 30.—*A far more exceeding.*] Καθ' ὑπερβολην εις ὑπερβολην. 7. See on *Rom.* vii. 13.—*Weight.*] Βαρος. *Matt.* xx. 12. *Acts* xv. 28. *Gal.* vi. 2. 1 *Thes.* ii. 6. *Rev.* ii. 24. —*We look.* (18) Σκοπουντων. *Luke* xi. 35. *Rom.* xvi. 17. *Gal.* vi. 1. *Phil.* ii. 4. iii. 17.—From σκοπος, *Phil.* iii. 14. —*Temporal.*] Προσκαιρα. *Matt.* xiii. 21. *Mark* iv. 17. *Heb.* xi. 25.

PRACTICAL OBSERVATIONS.

V. 1—6.

They are not proper persons for the sacred ministry of "the New Testament," who do not expect the salvation of their own souls from the free mercy of God through Jesus Christ. If we have thus "received mercy," or have a prevailing hope of it; we should not "faint" under any tribulations, while employed to recommend it to our fellow-sinners. Indeed divine grace will teach faithful ministers, "to renounce the hidden things of dishonesty, "and shame;" they will not "walk in craftiness, nor "handle the word of God deceitfully:" and if any, who are artfully imposing on men for their own credit or profit, suppose themselves partakers of the saving mercy of Christ, they are as much deceived by Satan, as others can be by them. For the consistent minister of the gospel avoids all duplicity, and all appearances of it; he neither

Christ, reconciling the world unto himself, had reconciled him and other faithful preachers, and had "committed to them the ministry of reconciliation,"

18, 19: and that as ambassadors, they, in the stead of Christ, besought men to be reconciled to God, through his righteousness and atonement, 20, 21

pays court to any man's passions, nor connives at his vices: but endeavours in the most perspicuous and intelligible manner, to declare, and with convincing energy apply the truth, and thus "to commend himself to every man's con-"science in the sight of God;" that even, if his heart fight against the truth, his conscience may take the part of the preacher against himself.—If the gospel, when thus preached, "be hidden" from the hearers; it is evident, that they are still in the way of destruction: and they have reason to dread the consequences of their obstinate unbelief; as it is among persons of this description especially, that Satan, the usurping "god of this world," is permitted to blind and harden numbers to their everlasting ruin. It is his great object to retain men in the dark; particularly to keep out of their minds, "the light of the "gospel of the glory of Christ:" he therefore spares no pains to drive them to a distance from faithful preaching, or by various prejudices to set them against it; or by manifold corruptions to substitute an inefficacious or pernicious doctrine in the place of it. His grand opposition is always made to the personal and mediatorial glory of Christ: for he knows, that no other knowledge, or religious observances, will sanctify, or save those, on whom this divine "light doth not shine;" and that none can perish who are illuminated by it.—But, though many "are blinded," the minister must go on with his work: he must not preach himself, either as the *subject* or the *object* of his instructions; but he must "preach Christ Jesus "the Lord;" dwelling on his love and salvation as his favourite theme, and seeking his glory as the great end of his labours: and, instead of aspiring to pre-eminence and authority, he should willingly be "the servant" of the disciples of Christ, nay of all men, for his sake, and stoop to any thing which may promote their good. (*Note, Gal.* v. 13—15.) Indeed, this will be the disposition of all those, into whose hearts "God hath shined" by his new-creating Spirit, to "give them the light of his glory, in "the face of Jesus Christ." In proportion to the degree of our spiritual illumination, we shall reflect the image of Christ, even as he is to us "the Image of the invisible "God;" and we shall learn lowliness, self-denial, and love from that admired pattern. But without this illumination, the soul remains a dark, confused, and deformed chaos, when genius and science have done their utmost: nor can that knowledge of God and of Christ, "which is "eternal life," be obtained in any other way. (*Notes, Matt.* xi. 27. *John* xvii. 1—3. 1 *John* ii. 3—6. 2 *John* 7—11.)

V. 7—12.

The Lord puts the treasure of heavenly truth into mean earthen vessels. He often employs persons of infirm bodies, moderate abilities, or low rank in society, even such as worldly policy would reject and despise: for, whatever instrument be selected, he will make it appear, that the "excellency of the power," by which the gospel is made successful, is of "God, and not of men." (*P. O.* 1 *Cor.* ii. 1—9.) He therefore uses various methods to convince his most useful servants of their own weakness and insufficiency; and sometimes he makes their infirmities visible to others, that they may not give them undue honour and respect. (*Note*, xii. 7—10. *P. O.* 1—10.) These earthen pitchers are very brittle: but the rich treasure, which they contain, is often made peculiarly manifest when they are most exposed; and when they are broken to pieces, it is sometimes more abundantly communicated, than it was before. (*P. O. Judg.* vii. 16—25.)—In one way or other, both Christians and ministers must be troubled; and sometimes it will be "on every side." Yet faith and grace will preserve them from deep distress. They may be "perplexed" by various difficulties and complicated discouragements: yet they will be preserved from utter "despair;" the Lord will not forsake them in their persecutions and temptations. Even when cast down by their enemies, they shall not be destroyed; for he will lift them up again, and enable them to renew the combat. But the troubles and sins of ungodly men, as well as their temporal prosperity, will terminate in everlasting darkness and despair. It is indeed a great honour, though painful to nature, "always to bear about with us the dying of the "Lord Jesus," by suffering for his sake, and after his example, from the contempt and enmity of this evil world: and he will shew his life and power, by supporting and comforting those, who are thus tried and exposed in his cause. (*Note, Matt.* v. 10—12.) Indeed, if we by faith are interested in our dying Redeemer, and conformed to him in outward troubles, and the crucifixion of the flesh; we shall, in hope, comfort, holiness of life, and constancy in his service, abundantly manifest his power and truth, as risen and glorified: and, as far as we resemble him, we shall be willing and thankful for "death to "work in us," that life may be given to others by our means; and that many may be induced to live to the glory of God, when our course is terminated, and our warfare accomplished.

V. 13—18.

Nothing can be done in the spiritual warfare in which we are engaged, without the "same spirit of faith," which animated the ancient prophets, apostles, and martyrs of Jesus: we shall be timid, hesitating, and wavering in our testimony, unless we can firmly say, "I believed, and "therefore have I spoken." But when we are fully assured of the truth, importance, and excellency of the gospel; nothing can durably prevail with us to retract, alter, or conceal the great doctrines, which we are called to preach or profess. Yet true religion does not require us to neglect our real interest. It assures us, that "he who "raised up the Lord Jesus will also raise up" all his faithful followers, and present them before the assembled world, as those, who have honoured him and whom he will honour. Knowing, therefore, "that all things work "together for good to those who love God;" giving diligence to obtain the assurance that we are of this number; and being animated by the hope, that our labours and trials will conduce to the benefit of our brethren, and to the glory of the Lord; we shall not faint in our work and warfare. Even when our bodies waste away by disease, wear out by labour, grow feeble through old age, or are about to perish by persecution and death; the soul may

FOR [a] we know that if [b] our earthly house of *this* tabernacle were [c] dissolved, we have [d] a building of God, [e] an house not made with hands, eternal in the heavens.

2 For in this [f] we groan, [g] earnestly desiring to be [h] clothed upon with our house which is from heaven:

3 If so be that [i] being clothed we shall not be found naked.

4 For [k] we that are in *this* tabernacle [l] do groan, being burdened: not for that we would be unclothed, [m] but

[a] Job xix. 25, 26. Ps. lvi. 9. 2 Tim. i. 12. 1 John iii. 2. 14. 18. v. 19, 20.
[b] 4. iv. 7. Gen. iii. 19. Job iv. 19. 1 Cor. xv. 47—48. 2 Pet. i. 13, 14.
[c] Job xxx. 22. 2 Pet. iii. 11.
[d] John xiv. 2, 3. 1 Cor. iii. 9. Heb. xi. 10. Rom. vii. 24. viii. 23. 1 Pet. i. 6, 7.
[e] Col. ii. 11. Heb. ix. 11. 24.
[f] 4. Rom. viii. 23. 1 Pet. i. 6, 7.
[g] Phil. i. 23.
[h] 3. 4. 1 Cor. xv. 53, 54.
[i] Gen. iii. 7—11. Ex. xxxii. 25. Rev. iii. 18. xvi. 15.
[k] 2 Pet. i. 13.
[l] See on 2.
[m] 3.

be renewed and grow more vigorous and holy "day by "day," and more ripe for the enjoyment of heavenly felicity.—But if the apostle could call his *heavy* and *long-continued* trials, "light affliction, and but for a moment;" what must our trifling difficulties appear in the estimate of faith and grace? How shameful then is it, that we should complain or despond under them! What powerful supports and consolations must there be in the hope and earnest of heaven, beyond what we have hitherto experienced! May we then seek to have all our "light and "momentary afflictions" sanctified to us; that, by promoting our humility, spirituality, and admiring love of God our Saviour, they may "work for us a far more ex-"ceeding and eternal weight of glory!" We know not indeed what we shall be; but the unutterable nature of the felicity, which we are encouraged to expect, should enhance our value for it. That must be little, which human language can express, or human imagination conceive; but the joys of heaven will be immense and everlasting. (*Note*, 1 *John* iii. 1—3.) On the other hand, what must be the weight of that misery reserved for the wicked, concerning which the scriptures use the most energetick language; when all the sufferings, which a man is here exposed to, are light and momentary, according to the judgment of the inspired writers! Let us then "look off "from the things which are seen;" let us cease to seek for worldly advantages, or to fear present distresses; let us take warning "to flee from the wrath to come," and give diligence to ensure future felicity; for "the things "which are seen are temporal, but the things which are "not seen are eternal."

NOTES.

CHAP. V. V. 1—4. The apostle, continuing the argument of the preceding chapter, stated that he, and other faithful ministers, stedfastly endured persecution, in the assurance of a far happier state, whenever they should be cut off by death. (*Note*, iv. 13—18.) The body might be regarded as "an earthly house," in which the soul dwelt on earth, and which must soon "return to the dust whence "it was taken:" yet it was "a tabernacle," the unsettled and precarious abode of a few days, rather than a *stated residence*. (*Marg. Ref.* a, b.—*Notes*, iv. 7. *Gen.* ii. 7. iii. 17—19. *Job* iv. 17—19. x. 8—13. 2 *Pet.* i. 12—15.) This "house," or "tabernacle," was about to be taken down, and the materials of it to be "dissolved:" but when that change should take place, the soul being removed from a mean mouldering tenement, which continually needed repairs, and was a constant source of trouble, sorrow, temptation, and sin; would immediately have "a building of "God," a habitation far superior to all which ever were made with hands, a blessed mansion in the heavens, where God displays his glorious presence, and where light, purity, and felicity are found in full perfection: and this mansion would continue to all eternity. (*Marg. Ref.* c—e.—*Notes*, *John* xiv. 2, 3. *Heb.* xi. 8—10. 13—16.)—As the apostle spoke of what was to follow immediately upon the dissolution of the body by death, he must be supposed to mean the state of the immortal soul, before as well as after the resurrection; for the language is figurative, and must not be confined by too literal an interpretation.—In this prospect, he and his brethren "groaned, earnestly desiring" to be delivered from their present troubles, and to be clothed with that glory, felicity, and immortality, which might be considered as the *garment*, as well as the *mansion*, of the blessed inhabitants of heaven. (*Marg. Ref.* f, g. —*Notes*, *Phil.* i. 21—26.) This he seems to have longed for, and desired to possess, without passing through death, if it might have been so. He, however, knew that as they should be at length thus arrayed, they would not be "found naked" or destitute, when they left this world, and all its possessions and accommodations; nor would they experience trouble, want, shame, or any inconvenience for evermore. (*Marg. Ref.* h, i.) This then must be a most desirable change: for while they were in the frail tabernacle of the body, they "groaned, being burdened" with manifold trials, temptations, and difficulties, from which they longed to be released. (*Notes*, *Rom.* vii. 22—25. viii. 18—23.) Not that they desired to be "unclothed," by putting off the body at death, merely in order to be rid of its incumbrance. The prospect of that dissolution was not in itself pleasing to them; but they would rather be "clothed upon," by being taken immediately to heaven, as Enoch and Elijah had been, "that mortality might" at once "be swallowed up," and lost in life and immortality: yet the prospect of the consequences of death, and the hope of a future resurrection, reconciled them even to the pangs of the separating stroke. (*Marg. Ref.* m, n.—*Notes*, *Gen.* v. 21—24. *P. O.* 21—32. 2 *Kings* ii. 11. 13. *Is.* xxv. 6—8. 1 *Cor.* xv. 50—54.)—The passage, being expressed in metaphors unusually bold, is indeed rather difficult; yet the above seems the evident meaning of it. Nor does it appear, that the apostle intended to express any expectation that the day of judgment and the general resurrection were at hand: or to determine any thing concerning the manner, as to external circumstances, in which the soul subsists, either before or after that solemn season.—The word "naked," may allude to Adam and Eve, after they had eaten the forbidden fruit, and lost the robe of innocence: whereas believers, being "made the "righteousness of God in Christ," will not be thus "found "naked," in whatever manner they leave this world. (*Notes*, *Gen.* iii. 7. *Is.* lxi. 10, 11. *Gal.* iii. 26—29. *Phil.* iii. 8—11.)

Earthly. (1) Επιγειος. 1 *Cor.* xv. 40. See on *John* iii. 12.—*Dissolved.*] Καλαλυθη. *Matt.* xxiv. 2. xxvi. 61 xxvii.

clothed upon, [n] that mortality might be swallowed up of life.

5 Now he that hath [o] wrought us for the self-same thing *is* God, who also hath given unto us [p] the earnest of the Spirit.

6 Therefore [q] *we are* always confident, knowing that, [r] whilst we are at home in the body, we are absent from the Lord:

7 (For [s] we walk by faith, not by sight:)

8 We are confident, *I say*, [t] and willing rather to be absent from the body, and to be [u] present with the Lord.

9 Wherefore [x] we [*] labour, that [y] whether present or absent, we may be [z] accepted of him.

10 For [a] we must all appear before the judgment-seat of Christ; that every one may [b] receive the things *done* [c] in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore [d] the terror of the Lord, [e] we persuade men; [f] but we are made manifest unto God; and I trust also are made manifest in your consciences.

n Is. xxv 8. 1 Cor. xv. 53, 54.
o iv. 17. Is. xxix. 23. lx. 21. lxi. 3. Eph. ii. 10.
p i. 22. Num. xiii. 23—27. Rom. viii. 23. Eph. i. 13, 14. iv. 30. 1 John iii. 24.
q 8. Ps. xxvii. 3, 4. Prov. xiv. 26. Is. xxx. 15. xxxvi. 4. Heb. x. 35. 1 Pet. v. 1. Rev. i. 9.
r See on 1.—1 Chr. xxix. 15. Ps. xxxix. 12. cxix. 19. Phil. iii. 20, 21. Heb. xi. 13. xiii. 14.
s i. 24. iv. 18. Deut. xii. 9. Rom. viii. 24, 25. 1 Cor. xiii. 12. Gal. ii. 20. Heb. x. 38. xi. 1, &c. 27. 1 Pet. i. 8. v. 9.
t 6. xii. 2, 3. Luke ii. 29. Acts xxi. 13. Phil. i. 20—24. 2 Tim. iv. 7, 8. 2 Pet. i. 14, 15. iii. 11, 12.
u 9. Ps. xvi. 11. xvii. 15. lxxiii. 23—26. Matt. xxv. 21. 23. John xiv. 3. xvii. 24. 1 Thes. iv. 17, 18. 1 John iii. 2. Rev. vii. 14—17. xxii. 3.
x John vi. 27. 1 Cor. ix. 26, 27. xv. 58. Col. i. 29. 1 Tim. iv. 10. Heb. iv. 11. 2 Pet. i. 10, 11. iii. 14.
* Or, *endeavour.*—Rom. xv. 20. 1 Thes. iv. 11. *Gr.*
y *See on* 6. 8.—Rom. xiv. 8.
z Gen. iv. 7. Is. lvi. 7. Acts x. 35. Eph. i. 6. Heb. xii. 28.
a Gen. xviii. 25. 1 Sam. ii. 3. 10. Ps. vii. 6—8. ix. 7, 8. l. 3—6. xcvi. 10—13. xcviii. 9. Ec. xi. 9. xii. 14. Ez. xviii. 30. Matt. xxv. 31—46. Acts x. 42. xvii. 31. Rom. xiv. 10—12. 1 Pet. iv. 5. Jude 14, 15. Rev. xx. 11—15.
b 1 Kings viii. 32. 39. Job xxxiv. 11. Ps. lxii. 12. Is. iii. 10, 11. Matt. xvi. 27. Rom. ii. 5—10. 1 Cor. iv. 5. Gal. vi. 7, 8. Eph. vi. 8. Col. iii. 24, 25. Rev. ii. 23. xx. 12, 13. xxii. 12.
c Rom. vi. 12, 13. 19. xii. 1, 2. 1 Cor. vi. 13—20.
d Gen. xxxv. 5. Job vi. 4. xviii. 11. xxxi. 23. Ps. lxxiii. 19. lxxvi. 7. lxxxviii. 15, 16. xc. 11. Is. xxxiii. 14. Nah. i. 6. Matt. x. 28. xxv. 46. Mark viii. 35—38. ix. 43—50. Luke xii. 5. Heb. x. 31. Rev. xx. 15.
e 20. vi. 1. Luke xvi. 31. Acts xiii. 43. xviii. 4. 13. xix. 26. xx. 18—27. xxvi. 26. xxviii. 23. Gal. i. 10. Col. i. 28, 29. 2 Tim. ii. 24—26.
f i. 12—14. ii. 17. iv. 1, 2. 1 Cor. iv. 4, 5. 1 Thes. ii. 3—12.

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40. *Acts* vi. 14. *Rom.* xiv. 20. *Gal.* ii. 18, *et al.*—*Not made with hands.*] Αχειροποιητον. *Mark* xiv. 58. *Col.* ii. 11.—*We groan.* (2) Στεναζομεν. 4. *Mark* vii. 34. *Rom.* viii. 23. *Heb.* xiii. 17. *Jam.* v. 9. Συστεναζω· See on *Rom.* viii. 22.—*Earnestly desiring.*] Επιποθουντες. ix. 14. See on *Rom.* i. 11.—*To be clothed upon.*] Επενδυσασθαι. 4. Here only. Ενδυω, 3.—*House.*] Οικητηριον. *Jude* 6. Not elsewhere.—*Being burdened.* (4) Βαρουμενοι. See on i. 8.—*Be unclothed.*] Εκδυσασθαι. *Matt.* xxvii. 28. 31. *Mark* xv. 20. *Luke* x. 30.—*Mortality.*] Το θνητον. iv. 11. *Rom.* vi. 12. viii. 11. 1 *Cor.* xv. 53.—*Might be swallowed up.*] Καταποθη. ii. 7. See on 1 *Cor.* xv. 54.

V. 5—8. That change of judgment and affections, by which the apostle and his brethren had been "wrought," or fashioned, into a fitness for their perilous and suffering employments, and to a willingness to die for Christ's sake, in the assurance of going to enjoy felicity in his favour, was the work of God himself, and could have been effected by no other agent. (*Marg Ref.* o.—*Notes, Rom.* ix. 22, 23. *Col.* i. 9—14.)—This is an express testimony to the Deity of the Holy Spirit, by whom we are sanctified.—They had also received "the earnest of the Spirit," in his sacred joys and consolations; so that they could not possibly be deceived in this respect. (*Marg. Ref.* p.—*Note*, i. 21, 22.) They were therefore "always confident" of the divine favour, and courageous in their labours and efforts, though exposed to the daily peril of a violent death: as they well knew that, while they "sojourned" in the body, they must be excluded from the immediate presence of the Lord Jesus, as pilgrims in a distant land. For they then lived and laboured by *faith* in him, as invisibly present with them, and taking care of them; which afforded them support and encouragement suited to the present state: yet it differed very much indeed from that intuitive vision of his glory and felicity, in his immediate presence, which was the object of their hopes and desires. (*Marg. Ref.* q—s.—*Notes*, i. 23, 24. iv. 13—18. *Rom.* viii. 14—27. *Heb.* xi. 1, 2. 27. xii. 2, 3.) This "faith," however, inspired them with confidence and courage; as they were fully assured that, whenever their bodies should be worn out by labours, or endure martyrdom, their souls, being dislodged from that tenement, would immediately be admitted into the presence of their beloved Lord.—This is absolutely decisive, concerning the felicity to be enjoyed by the souls of believers when "absent from the body;" and it also shews that they will possess their happiness in the very place, where Jesus displays his glorious presence.—The words "at home" (6) seem not well chosen. This world is not the believer's *home*, but the place of sojourning and pilgrimage; and his body is the tabernacle in which he sojourns. 'Those that dwell in the body are 'at a distance from the Lord; and those who have 'travelled out of the body, ...reside, or are present, with 'the Lord.' *Campbell.*

Hath wrought us. (5) Ο κατεργασαμενος. iv. 17. vii. 10, 11. ix. 11. xii. 12. See on *Rom.* ii. 9.—*The earnest.*] Τον αρραβωνα. See on i. 22.—*At home.* (6) Ενδημουντες.—*Absent.*] Εκδημουμεν. 8, 9. *Advena sum*, I am a sojourner.—'*Peregrè absum.*' (I am absent at a distance.) *Leigh.* Here only.—*We are confident.* (8) Θαρρουμεν. 6. vii. 16. x. 1, 2. *Heb.* xiii. 6.—*Willing.*] Ευδοκουμεν. xii 10. *Matt.* iii. 17. xvii. 5. *Rom.* xv. 26, 27.

V. 9—12. In this hope, the apostle and his fellow-labourers were "ambitious." 'It is flat to translate it, '"We labour."' *Doddridge.*—They were ambitious, not of the honours and applause of the world, but of acceptance with the Lord, in respect of their persons, ministerial labours, and general conduct; though they should be unacceptable to mankind, or even to their brethren: that so, they might be supported, by the comforts and consciousness of his approbation, during their sojourning in the body, while "absent from him;" and that, when they should quit the body, they might be welcomed by him as good and faithful servants, and be admitted to "the "joy of their Lord." (*Marg. Ref.* x—z.—*Notes, Matt.* xxv. 19—23. *Acts* xx. 22. 24.) For they were assured, that both they and their hearers, and every man without exception, of every age and of all nations, "must" necessarily, whether they would or not, "appear," or be "made

12 For [g] we commend not ourselves
again unto you, but [h] give you occasion
to glory on our behalf, that ye may
have somewhat to *answer* them which
glory in [i] appearance, and not in heart.
13 For whether [l] we be beside our-
selves, [k] *it is* to God; or whether we
be [l] sober, *it is* [m] for your cause.
14 For [n] the love of Christ [o] con-
straineth us; [p] because we thus judge,
that if [q] one died for all, [r] then were all
dead;
15 And *that* he died for all, [s] that
they which live should not [t] hence
forth [u] live unto themselves, but unto
him which died for them, and rose
again.

[g] iii. 1. vi. 4. x. 8. 12. 18. xii. 11. Prov. xxvii. 2.
[h] i. 14. xi. 12—16. xii. 1—9. Gr. *the face.* Gal. vi. 12—14. xi. 1. 16, 17. xii. 6. 11.—*See on* Acts xxvi. 24, 25.—1 Cor. iv. 10—13. 1 Thes. ii. 3—11.
[k] 2 Sam. vi. 21, 22. Acts xxvi. 25. Rom. xii. 3.
[m] vii. 12. Col. i. 24. 1 Thes. i. 5. 2 Tim. ii. 10.
[n] viii. 8, 9. Cant. i. 4. viii. 6, 7. Matt. x. 37, 38. Luke vii. 42—47. John xiv. 21—23. xxi. 15—17. 1 Cor. xvi. 22. Eph. iii. 18, 19. vi. 24. Heb. vi. 10. 1 Pet. i. 8.
[o] Job xxxii. 18. Luke xxiv. 29. Acts iv. 19, 20.
[p] Rom. ii. 2 1 Cor. ii. 14
[q] Is. liii. 6. Matt. xx. 28. John i. 29. xi. 50—52. 1 Tim. ii. 6. Heb. ii. 9. 1 John ii. 1, 2.
[r] iii. 7, 9. Luke xv. 24. 32. John v. 25. xi. 25. Rom. v. 15. Eph. ii. 1—5. Col. ii. 13. 1 Tim. v. 6. Tit. iii. 3. 1 John v. 19.
[s] iii. 6. Ez. xvi. 6 xxxvii. 9. 14. Hab. ii. 4. Zech. x. 9. John iii. 15, 16. v. 24. vi. 57. Rom. vi. 2. 11, 12. viii. 2. 6. 10. Gal. ii. 20. v. 25. Eph. v. 14. Col. ii. 12. iii. 1. 1 Pet. iv. 6. 1 John iv. 9
[t] 16. 2 Kings v. 17. Rom. vi. 6. Eph. iv. 17. 1 Pet. i. 14, 15. iv. 2—4.
[u] Luke i. 74. Rom. vi. 13. xii. 1. xiv. 7—9. 1 Cor. vi. 20. x. 33. Gal. ii. 19. Phil. i. 20, 21. Col. iii. 17. 23. 1 Thes. v. 10. Tit. ii. 14. Heb. xiii. 20, 21. Rev. i. 18.

"manifest," in the whole of their true characters, with all the secrets of their hearts and lives, before the solemn and decisive "tribunal" of Christ, the righteous, impartial, holy, heart-searching, omnipotent *Judge;* who now called on them to trust in him and obey him as a divine *Saviour*, but who would surely take vengeance on all, who rejected or abused his salvation. (*Marg. Ref.* a—c.—*Notes, Matt.* xxv. 31—46. *John* v. 20—23. 28, 29. *Acts* xvii. 30, 31. *Rom.* ii. 12—16. xiv. 10—12. 1 *Cor.* iv. 3—5. 2 *Thes.* i. 5—10. *Rev.* xx. 11—15.) At this solemn period, every individual will "receive" the appointed recompence of his deeds, according to the things done while he sojourned in the body, or done *by* the body, "whether "they were good or evil;" without any respect of persons, or regard to profession, or other distinctions. So that the justified believer, who from love to Christ has done good, uprightly and faithfully, will receive an abundant and gracious recompence of his believing, though imperfect services: all his sins, and the defects and defilements of his services, being washed away by the blood of Christ. But the profligate, the infidel, the Pharisee, the hypocrite, the apostate, with all kinds of impenitent transgressors, will be punished according to the number and aggravation of their crimes, as evil only, in the sight of God, had been done by them. "Knowing" therefore "the terror of the "Lord," what terrible vengeance the Lord would then execute on the workers of iniquity, the apostle and his brethren used every kind of argument and persuasion, to induce men, of all nations and descriptions, to believe in the Lord Jesus, and to act consistently with the character of his disciples. In this their earnest endeavour, the motives and intentions of their hearts had already been manifested to God, and judged by him; and they were confident of his gracious approbation: and, whatever the prejudices and passions of some at Corinth might suggest, the apostle was confident, that in general they were convinced in their consciences, that he and his helpers acted with integrity, zeal, and faithful affection to their souls. Not that they needed or intended again "to commend "themselves" to favour, as if this appeal to God and their consciences, as well as some previous protestations, arose from selfish or vain-glorious motives. (*Note*, iii. 1—3.) But they thus suggested such things, as were proper to be opposed to the censures and suspicions of false teachers; and gave the people occasion to glory in the disinterested labours and patient sufferings of their faithful ministers. Thus they might answer the boastings of those ambitious men, who gloried in appearance, as if very zealous in the cause of Christ, and greatly attached to his disciples at Corinth; but who were not really what they professed to be, and whose hearts entirely dissented from the language of their mouths.

We labour. (9) "We endeavour." *Marg.* Φιλοτιμουμεθα. 1 *Thes.* iv. 11. See on *Rom.* xv. 20.—*Be accepted.*] Ευαρεστοι ειναι. See on *Rom.* xii. 1.—*Appear.* (10) Φανερωθηναι. 11. ii. 14. iii. 3. vii. 12. xi. 6. *John* ii. 11. 1 *Cor.* iv. 5. 1 *Tim.* iii. 16, *et al.*—*May receive.*] Κομισηται. *Matt.* xxv. 27. *Eph.* vi. 8. *Col.* iii. 25. *Heb.* x. 36. xi. 19. 39. 1 *Pet.* i. 9. v. 4. 2 *Pet.* ii. 13.—*Occasion.* (12) Αφορμην. xi. 12. See on *Rom.* vii. 8.—*In appearance.*] Εν προσωπῳ. i. 11. ii. 10. iii. 7. 13. 18. iv. 6. viii. 24. x. 1. 7. xi. 20. 1 *Cor.* xiii. 12. *Gal.* i. 22.

V. 13—15. The great earnestness of the apostle to rectify the disorders at Corinth, and to re-establish his authority among them; his lively affections, and his excessive unrecompensed labours amidst sufferings and dangers, gave his adversaries occasion to represent him as "beside "himself," and transported by a vehement zeal beyond all the dictates of reason and sobriety. (*Marg. Ref.* i.—*Notes*, xi. 1—6. 16—20. 2 *Kings* ix. 11. *Jer.* xxix. 24—32. *Hos.* ix. 7, 8. *Mark* iii. 20, 21. *John* x. 19—21. *Acts* xxvi. 24—29.) But, whatever in his conduct had given them this opinion of him, it was wholly owing to his zeal for the honour of God and the gospel, and to his earnest desire to approve himself faithful. (*Note*, 2 *Sam.* vi. 21—23.) And when at other times he seemed to act with great moderation and candour, and to debate matters with much coolness and sobriety; it was wholly from a regard to their welfare, and a desire to recover them from dangerous errors, in order to which he employed every method which he could devise, without regarding their censures, or any personal consequences. (*Marg. Ref.* l, m.) For in this, as well as in other things, "the love of Christ "constrained him" and other faithful ministers and real Christians. The love which Jesus had manifested towards sinners in the great work of redemption, and to believers in calling them to partake of this inestimable blessing, had excited in their hearts such reciprocal admiring love and adoring gratitude to him, as "constrained them" and carried them on with invincible energy in every service, by which they could glorify his name or promote his cause: nor could any fears, hopes, affections, or interests stop their progress, when actuated by this most powerful principle. (*Marg. Ref.* n—q.) This, however, was no irrational or enthusiastical impulse, but the result of sober deliberate judgment. (*Note, Phil.* i. 9—11, v. 9.) For in

16 Wherefore henceforth [x] know we no man after the flesh: yea, though we have known Christ after the flesh, [y] yet now henceforth know we *him* no more.

17 Therefore if any man [z] *be* in Christ, [*] *he is* [a] a new creature: [b] old things are passed away; behold, all things are become new.

18 And [c] all things *are* of God, [d] who hath reconciled us to himself by Jesus Christ, and [e] hath given to us the ministry of reconciliation;

19 To wit, that [f] God was in Christ, [g] reconciling the world unto himself, [h] not imputing their trespasses unto

x Deut. xxxiii. 9. 1 Sam. ii. 29. Matt. x. 37. xii. 48—50. Mark iii. 31—35. John ii. 4. Gal. ii. 5, 6. 1 Tim. v. 21, 22. Jam. ii. 1—4. iii. 17.
y John vi. 63.
z 19. 21. xii. 2. Is. xlv. 17. 24, 25. John xiv. 20. xv. 2. 5. xvii. 23. Rom. viii. 1. xvi. 7. 11. 1 Cor. i. 30. Gal. iii. 28. v. 6. Eph. i. 3, 4. Phil. iv. 21.
* Or, let him be.
a Ps. li. 10. Ez. xi. 19. xviii. 31. xxxvi. 26. Matt. xii. 33. John iii. 3, 5. Gal. vi. 15. Eph. ii. 10.
b 16. Is. xliii. 18, 19. lxv. 17, 18. Matt. ix. 16, 17. xxiv. 35. Rom. vi. 4—6. vii. 6. viii. 9, 10. 1 Cor. xiii. 11. Eph. iv. 22—24. Phil. iii. 7—9. Col. iii. 1—10. Heb. viii. 9—13. 2 Pet. iii. 10—13. Rev. xxi. 1—5.
c John iii. 16. 27. Rom. xi. 36. 1 Cor. i. 30. viii. 6. xii. 6. Col. i. 16, 17. Jam. i. 17.
d Lev. vi. 30. Ez. xlv. 15. Dan. ix. 24. Rom. v. 1. 10, 11. *Gr.* Eph. ii. 16. Col. i. 21. Heb. ii. 17.
e 19. 20. Is. liii. 7. lvii. 19. Mark xvi. 15, 16. Luke x. 5. xxiv. 47. Acts x. 36. xiii. 38, 39. Eph. ii. 17. Col. i. 20.
f Matt. i. 23. John xiv. 10, 11. 20. xvii. 23. 1 Tim. iii. 16. 1 John ii. 1, 2. iv. 10.
g Rom. iii. 24—26. xi. 15.
h Ps. xxxii. 1, 2. Is. xliii. 25. xliv. 22. Rom. iv. 6—8.

this matter, they judged decidedly, in their most cool and reflecting moments, that if Jesus died as an atoning Sacrifice for all, "then were all dead," as under condemnation, enslaved to sin, and utterly destitute of power to deliver themselves: otherwise he needed not to die for them, or in their stead. "And that he died" as a common sacrifice for the sins of all men, or men of every nation and description; that when, through the preaching of his gospel to sinners, any were quickened and pardoned, and so "passed from death to life," they should, from that memorable period, no longer live according to their own inclinations, or seek their own interest, reputation, indulgence, or advancement, as they had formerly done; but should devote themselves, their bodies and souls, with all their possessions and talents of every kind, to do the will of the Redeemer, to promote his glory, and to recommend his gospel; seeing he had died for them and risen again, that he might be their Lord and King. (*Marg. Ref.* s—u.—*Notes, Rom.* xiv. 7—9. 1 *Cor.* vi. 18—20. *Tit.* ii. 14.)—*Constraineth.* (14) 'It possesses us entirely; 'and as seized on by its influence, (*afflatu*) we do all 'things.' *Beza.* (*Notes, Jer.* xx. 7—9. *Mic.* iii. 8—12. *Acts* iv. 13—22.)

We be beside ourselves. (13) Εξεστημεν. See on *Mark* ii. 12. iii. 21.—*We be sober.*] Σωφρονουμεν. See on *Rom.* xii. 3. —*Constraineth.* (14) Συνεχει. *Phil.* i. 23. See on *Luke* xii. 50.

V. 16. The apostle and his fellow-labourers, therefore, being under such immense obligations, influenced by such strong motives, and encouraged by such animating hopes, and assurances of assistance, as had been stated; were powerfully impelled to disregard all contrary and interfering objects, that they might shew their love to their most gracious Lord and Saviour. So that, these principles having been matured in them, they "knew no man after "the flesh:" they had no respect to men's persons, because of nation, sect, rank, or personal attachment, when their obedience to Christ was concerned: they could not accommodate their doctrine or conduct to the humours of men, from any worldly principles, or because of outward connexions with them, or obligations to them. Nay, they did not now regard their external relation to Christ himself, as being of the same nation with him, or otherwise acquainted with him. Even such of the apostles and evangelists, as had personally known him, or been nearly related to him, did in this respect disregard that external tie; when it came in competition with their union with him as believers, and their obedience to him as his servants and ministers. They could not warp their doctrine, or deviate from their instructions, to please the Jews, or the nearest relatives of Christ; any more, than out of respect to their own friends, or to the philosophers, or the princes of the Gentiles. (*Marg. Ref.* x, y.—*Notes, Deut.* xxxiii. 9. *Matt.* xii. 46—50. *Mark* iii. 31—35. *Luke* xi. 27, 28. 1 *Tim.* v. 21, 22.)—Many suppose that the apostle here referred to the Jewish converts, who were displeased with him for admitting the Gentiles into the church, and being earnest for their conversion, which they deemed a kind of madness (13): but the Christians at Corinth were chiefly Gentile converts, and they do not seem to have been generally disposed to judaize.

After the flesh.] Κατα σαρκα. i. 17. *Rom.* i. 3. viii. 1. 5. ix. 5.

V. 17. The judgment, experience, and principles, which the apostle had stated, should not be regarded as peculiar to him or his friends, but as the standard of genuine Christianity: therefore, "if any man," whether Jew or Gentile, was "in Christ," as a justified believer, he was also "a new creature," or a new creation of God. (*Marg. Ref.* z.—*Notes, Rom.* viii. 1, 2. 1 *Cor.* i. 26—31. *Ps.* li. 10. *Gal.* vi. 15, 16. *Eph.* ii. 4—10.) By spiritual illumination, and its invariable effects, a new judgment had been produced, with new inclinations, new affections, and purposes; from which new words and actions must proceed. Thus, old desires, intentions, expectations, connexions, and satisfactions "passed away," and were superseded; for, "behold," by the marvellous operation of divine grace, "all things were become new!" (*Notes, Rev.* xxi. 1—8.) So that the Christian experienced new hopes and fears, joys and sorrows, desires and aversions; he learned to speak a new language, to choose new companions, to act from new motives, to aim at new objects, and to attend to new employments. Every thing was now cast into a new mould, received a new impression, and took a new direction, from the knowledge of God, from faith in Christ and love to him; from humiliation for sin, and hatred of it; and from the desire of holiness, and the hope of eternal life. (*Marg. Ref.* a, b.—*Notes, Ez.* xi. 17—20. xviii. 30—32. xxxvi. 25—27. *John* iii. 3—8. *Rom.* vi. 3, 4.)—The marginal reading, "*Let him be* a new "creature," can in no way be made to accord with what follows, "Old things are passed away; behold, all things "are become new, &c."

A new creature.] Καινη κτισις. *Gal.* vi. 15. Κτισις. See on *Rom.* viii. 19. Καινος, iii. 6. *Eph.* iv. 24. 2 *Pet.* iii. 13, *et al.*—*Old things.*] Τα αρχαια. *Matt.* v. 21. 27. 33. *Luke* ix. 8. 19. *Acts* xv. 7. 21. 2 *Pet.* ii. 5. *Rev.* xii. 9.—*Ps.* lxxix. 8. *Sept.*

V. 18—21. As the change above described had been wrought by the power and according to the purpose of

them; and hath [k] committed unto us [l] the word of reconciliation.

20 Now then we are [k] ambassadors for Christ, [l] as though God did beseech *you* by us: we pray *you* [m] in Christ's stead, [n] be ye reconciled to God.

21 For [o] he hath made him *to be* sin for us, [p] who knew no sin; that [q] we might be made the righteousness of God in him.

[k] Gr. *put in us.* iv. 7.
[l] 18.
[k] iii. 6. Job xxxiii. 23. Prov. xxi. 17. Mal. ii. 7. John xx. 21. Acts xxvi. 17, 18. Eph. vi. 20.
[l] 11. vi. 1. 2 Kings xvii. 13. 2 Chr. xxxvi. 15. Neh. ix. 29. Is. lv. 6, 7. Jer. xliv. 4. Ez. xviii. 31, 32.
[m] Job xxxiii. 6. Luke x. 16. 1 Cor. v. 4, 5. 1 Thes. iv. 8.
[n] Job xxii. 21. Prov. i. 22, &c. Is. xxvii. 5. Jer. xiii. 16, 17 xxxviii. 20. Luke xiv. 23.
[o] Is. liii. 4—6. 10—12. Dan. ix. 26. Zech. xiii. 7. Rom. viii. 3.
Gal. iii. 13. Eph. v. 2. 1 Pet. iii. 18. 1 John ii. 1, 2.
[p] Is. liii. 9. Luke i. 35. Heb. vii. 26. 1 Pet. ii. 22—24. 1 John iii. 5.
[q] 17. Is. xlv. 24, 25. liii. 11. Jer. xxiii. 6. xxxiii. 16. Dan. ix. 24. Rom. i. 17. iii. 21—26. viii. 1—4. x. 4. 1 Cor. i. 30. Phil. iii. 9.

God; so it bore on it the stamp of his holy image, and led to a proper state of mind, heart, and conduct towards him. Thus "he had reconciled" the apostle and his brethren "to himself by Jesus Christ," the great Mediator. (*Marg. Ref.* c, d.—*Notes, Rom.* v. 1, 2. 7—11. *Eph.* ii. 11—18. *Col.* i. 18—23.) And, having pardoned their rebellions, subdued their enmity, and "shed abroad "his love in their hearts," he had entrusted to them "the ministry of reconciliation;" that, from adoring love and gratitude to him, zeal for his glory, and benevolence to their fellow-sinners, they might spend their future lives in earnest and unwearied endeavours to bring their fellow sinners, "the enemies of God," to partake of the same mercy, and to devote themselves in love to the service of their reconciled God. This ministry implied that "God "was in Christ," "manifested in the flesh." (*Marg. Ref.* e, f.)—The fulness of the Deity dwelt in and was displayed by the human nature, through the incarnation of the eternal Word and Son of God, as One with the Father: that so, being one with man in human nature, he might "reconcile the world unto himself," by his atonement, mediation, and grace; and that sinners throughout the earth, of every nation and description, might thus be encouraged to hope in his mercy, and taught by his grace to love his holy perfections, law, worship, and service, to which their carnal minds had before been enmity. (*Marg. Ref.* h.—*Notes, Rom.* v. 6—10. viii. 5—9.) When therefore sinners were brought to God, as "in Christ recon-"ciling the world to himself," in humble faith; he no more "imputed their trespasses unto them," but blotted them out by a free forgiveness. (*Marg. Ref.* h.—*Notes, Ps.* xxxii. 1, 2. *Rom.* iv. 6—8.) This "word of recon-"ciliation" he had committed to those, who once were enemies, but who had been reconciled. So that they were now commissioned, as "ambassadors for Christ," to go in his name, and by his authority, and declare these encouraging truths to sinners in every part of the world. And they were instructed, not only to command them to repent and believe the gospel, and to exhort, persuade, and encourage them to hope in the rich mercy of God through Jesus Christ; but also to declare, that "God did beseech "men by them," as the ambassadors of Christ: and they, "in Christ's stead," most earnestly intreated men, not to reject such astonishing love; but to repent, submit to God, accept his salvation, and be reconciled to him, as his worshippers, friends, and children. (*Marg. Ref.* i—n.) For it must be certain, that he was entirely willing to be thus reconciled to all, who accepted this invitation: seeing that "He," even God the Father, "had made Him," his incarnate Son, "who knew no sin," but was most perfectly holy and righteous, "to be Sin," or a Sin-offering, "for "us," who deserved the utmost severity of his vengeance. So that this holy and divine Saviour, being perfectly willing to suffer as a sacrifice, was dealt with as if he had been altogether a sinner: that thus God's abhorrence of sin, and his determination to punish it, being so wonderfully displayed, he might honourably pardon and justify every believer, as "become the righteousness of "God in Christ:" dealing with him as if he had been perfectly righteous, or "righteousness" itself; yea, "the "righteousness of God in Christ:" for a far nobler, and more excellent righteousness was thus made his, by the gift of God, for justification, than any mere creature could ever have performed. (*Marg. Ref.* o—q.—*Notes, Is.* xlv. 20—25. liii. 4—12. *Jer.* xxiii. 5, 6. *Dan.* ix. 24. *Rom.* i. 17. iii. 21—26. 1 *Cor.* i. 26—31, *v.* 30. *Gal.* iii. 6—14. *Phil.* iii. 8—11.)—This verse contains most conclusive arguments, in proof of the vicarious sufferings of Christ, as the satisfactory atonement to divine justice for our sins; of the imputation of his perfect righteousness to believers, as their title to eternal life; and of his real Deity, whose righteousness becomes their's for justification, by virtue of their union with him. Perhaps stronger language cannot be used, in declaring these doctrines, by those who most zealously contend for them.—The preposition here used, is translated "instead," in the preceding verse: "in "Christ's stead," or instead of Christ. Thus he suffered instead of us. (1 *Pet.* iii. 18. *Gr.*)—The apostle doubtless spoke primarily of himself, and his fellow-labourers, as "the ambassadors of Christ;" yet, as all faithful ministers are entrusted with the same message, by the same authority, so they too are ambassadors, or envoys and messengers for Christ, though to a smaller number of their fellow-sinners.—Some of the professed Christians at Corinth were supposed by Paul to be unconverted, and unreconciled to God; and he might have them in view, when he spake of God's beseeching sinners by his ministers. But he was evidently giving an account of his commission and general ministry, through the nations of the earth: wherever he came, he addressed sinners in this pathetick and earnest manner; and while "he prayed them in "Christ's stead to be reconciled to God," it was as if God himself had besought them to lay aside their enmity, and accept of his mercy.—The change of the language, "ambassadors for CHRIST," "GOD beseeches you; we "pray you in CHRIST's stead, &c." shows how familiar it was to the apostle to consider his divine Lord and Master, as One with the Father, in Deity and authority.

Who hath reconciled. (18) Τω καταλλαξαντος. 19, 20. *Rom.* v. 10. 1 *Cor.* vii. 11.—*The ministry of reconciliation.*] Την διακονιαν της καταλλαγης.—Τον λογον της καταλλαγης, 19. See on *Rom.* v. 10.—*In Christ.* (19) Εν Χριστω. *Rom.* vi. 23. viii. 1. (*Note, John* xvii. 22, 23.)—*We are ambassadors for Christ.* (20) Υπερ Χριστου πρεσβευομεν. *Eph.* vi. 20. Not elsewhere.—Πρεσβεια. *Luke* xiv. 32. xix. 14.—*In Christ's stead.*] Υπερ Χριστου. 21. *Rom.* v. 8. viii. 26. 1 *Pet.* iii. 18.—*He hath made him* to be *sin.*] Αμαρτιαν εποιησεν.—*Rom.* viii. 3. *Heb.* x. 6. 8. Αμαρτια is often used in the

CHAP. VI.

The apostle earnestly exhorts the Corinthians, not to receive the grace of God in vain, but to seek salvation without delay, 1, 2. He most pathetically shews, by what labours, sufferings and patient endurance he, and his brethren, sought to render their ministry approved, 3—10. He assures them, that he spake of this the more freely, out of the great love, which he bare to

LXX, for "a sin offering;" which circumstance is a strong corroboration of the doctrine of reciprocal *imputation*, as most emphatically stated in this verse; our sins imputed to the divine Saviour, and his righteousness *imputed* to all true believers.—*Be made.*] Γενωμεθα. "Be-"come." *John* i. 14.

PRACTICAL OBSERVATIONS.

V. 1—8.

It is most animating for us to "know," amidst our sufferings, temptations, conflicts, and perils of death, that whenever we die we shall enter into the heavens, and be admitted to an unspeakable felicity: and this evidently may be known, with such certainty, as to produce habitual courage and confidence, even in the greatest dangers and most evident approaches of death, in its most formidable appearances: but our assurance or prevailing hope of this, must be proportioned to the evidence of our conversion.—It is not worth while to be solicitous about this clay-cottage, or tent, in which the soul is now incommodiously lodged, or rather imprisoned because of transgression. We should not then be troubled to feel it, as it were, shake, or to perceive the tokens of its approaching dissolution. We must not expect ease or satisfaction, in "this earthly house of our tabernacle;" but we should look forward in hopes of "a building of God, a house not made with hands, eternal in the heavens." While "we "groan," earnestly desiring admission into this blessed mansion; let us seek to be more and more "clothed "upon" with the robes of righteousness and salvation: thus we may be sure, that we shall not "be found naked," when dislodged from the body. If in the mean time we "groan, being burdened" with manifold tribulations and temptations; or if we feel a reluctance to be stripped by the cold rude hand of death, and would rather choose to pass to heaven some other way, "that mortality might be "swallowed up of life;" it may encourage us to recollect, that even apostles experienced the same troubles and conflicts, and knew something of the same reluctance. But if the desire of having done with sin and sorrow, and especially of beholding face to face our beloved Redeemer, has given us, in a measure, a victory over our fears, and made us willing, even "to be absent from the body, that "we may be present with the Lord;" we should remember that it is God himself, who hath wrought our hearts into this spiritual and holy disposition; and that these desires and affections are indeed "the earnest of the "Spirit," and first-fruits of our eternal happiness. This should excite us to an unremitted courage and confidence in our duty, whatever dangers may obstruct our course. While "absent from the Lord," we may by faith walk with him, and derive support and consolation from him; for thus we may "see him who is invisible," and realize those objects which are unseen: and whatever hastens our departure from the body, shortens also our passage to the presence of our Lord, where is fulness of joy for evermore.

V. 9—12.

While others labour for worldly riches, or are *ambitious* of "the honour that cometh from man," let us aspire after the glory of being accepted by Christ, in all our services during life, and of being received into his joy when we leave the world. As "we must all appear" without disguise before his judgment-seat, let us beware of hypocrisy, and be impartial in judging ourselves: and especially let us carefully acquaint ourselves with him as our Saviour, who will shortly be manifested as our Judge; that by his grace we may henceforth do those good things, which he will recompence, as the fruits and evidences of faith and love, in that decisive day. At present we *may* "choose whom we will serve," and what we will do: but, as we *must* die, so we *must* stand in judgment; and no more choice will be left us than is left to the criminal, whether he will or will not, be tried, condemned, or punished for his crimes. The expectation of this solemn time of righteous retribution should render all men earnest and diligent, in "working out their own salvation with "fear and trembling;" lest any "should seem to come "short of it:" but especially it should excite ministers to be unwearied and faithful in their work: and, knowing what a tremendous day it will be to all the workers of iniquity, they should be the more earnest and affectionate, in their persuasions and warnings to sinners, to seek salvation before it be too late. Happy are they, who are warranted to appeal to God, in respect of their faithfulness and zeal in this good work; and even to the consciences of those who are offended with their plain-dealing. This may sometimes be necessary, though men may censure it as "self-commendation:" and it is often useful to suggest to the people such things, as are proper to be spoken, in defence of the truth and in behalf of faithful preachers; that they may know how to answer the cavils and boastings of "such, as glory in appearance," but are not hearty in the cause of God.

V. 13—17.

If earnestness to prevent the delusion and destruction of our fellow-sinners, and in the great concerns of the eternal world, bring upon us the charge of being "beside "ourselves;" we need only enquire, whether our conduct be warranted by the word of God, and spring from a regard to his authority and glory; and whether our most vehement affections and addresses, as well as our more cool and temperate reasonings, are really intended to promote the salvation of souls. If this be the case, we may venture to disregard the contumely: and we should pray for our revilers, that they may indeed "come to them-"selves," and be delivered from that insanity, under which all unbelievers are held.—If our "judgment" concerning our entirely lost estate as sinners, and the love of Christ as dying for our salvation, coincide with that of the apostles; we shall feel, in proportion to our faith and hope,

them, 11, 12; requiring the like affection from them, 13. He warns them against intimate connexions with unbelievers, seeing Christians are the temples of the living God, 14—16; and encourages them, by the promises of being received as the children of God, to separate from sinners and from sin, 17, 18.

the "constraining" influence of his love, powerfully exciting us "to live to him, who died for us and rose again." But many shew the worthlessness of their professed faith and love; by "living to themselves" and to the world: and, alas! the views of most of us are so obscure, our judgments so unconfirmed, and our love so feeble, that, comparatively, we live but little to the glory of our gracious Lord. On this account we need to be deeply humbled; and to "pray without ceasing," that we may be enabled to live more zealously and diligently devoted to him.—All partialities, from external relations or connexions, patronage or obligations, hopes or fears, which tempt the minister to waver in his testimony, or the Christian in his obedience, are inconsistent with a proper regard to the Lord Jesus: and in this sense, we should "henceforth know no man after the flesh," whatever claim he may seem to have to our special regard. (*Notes*, *Matt.* x. 37—39. *Luke* xiv. 25—27.)—The justified believer is "a new creature" in a new world: his new relation to Christ, to the church, and to heavenly things; together with his new obligations, interests, pursuits, principles, and satisfactions, have superseded those, which formerly prevailed: yea, "old things have passed away; behold, all "things are become new." Even the same actions are now performed from new motives and in a new manner, from what they before were; his attention to relative and social duties, and his diligence in worldly business, spring from new purposes, and receive a new direction. Nay, when baffled by temptation, he falls into sin; his grief, his shame, his distress, and remorse, are altogether *new*, and such as before he never had experienced. His heart was then *stone*, now *living flesh;* and sensibilities wholly new arise from this important change. Those who know nothing of this new creation, and so cannot understand these things, are not in Christ, whatever they may presume: and the more evidently it has been and is experienced, the more clearly is a man's justification proved.

V. 18—21.

Every good gift comes from God, and to him the whole glory belongs. Even they who are "new creatures," yea, the apostles and martyrs, and all who are at present perfect spirits before the throne, were once "enemies to "God by wicked works." This enmity to God began wholly on man's part; but the reconciliation was entirely devised, revealed, and effected by his offended Sovereign. In the person of Emmanuel, in his mediation and atonement, who "was made sin for us though he knew "no sin, that we might be made the righteousness of God "in him," the foundation of this blessed reconciliation was laid; for "God was in Christ, reconciling the world "unto himself." (*Note*, *John* xv. 12—16.)—When the kings of the earth appoint ambassadors, they generally send them to those, who are of their own rank in society; nor would they deign to send a solemn embassy to their own rebellious subjects, when vanquished disarmed and condemned. But "the King of kings and Lord of lords," appoints ambassadors from himself to us poor apostate worms, and helpless perishing sinners!—Earthly princes select persons of dignity and eminence, to represent their persons and act by their authority, on these important occasions; but the Lord of glory deputes pardoned rebels, and reconciled enemies, to go to their former associates in rebellion, on this embassy of peace! (*Note*, *Is.* lv. 8, 9.) The gracious proposals which they are instructed to make, and the encouraging terms which they are commanded to use, are equally expressive of condescension, compassion, and good-will to men: for the Lord himself, who might justly, and could easily, destroy them for ever, is pleased to "beseech them to be reconciled to him!" This language of our God and Saviour, by his ministers, to his feeble but haughty enemies, must appear wonderful beyond conception to the holy inhabitants of heaven: yet the reception with which it often meets, and the contempt and disdain which it excites, must exceedingly increase their astonishment; and it will assuredly satisfy them, concerning the propriety and equity of punishing the irreconcilable haters of God, "with everlasting destruction from his pre-"sence." The "ambassadors for Christ," however, must adhere to their instructions, with whatever reception they may meet. They should "magnify their office," and endeavour to represent their Lord, by exhibiting his image in their own example, as well as "declaring his whole "counsel." They must conform to the laws and customs of his kingdom, and not to those of this evil world; neither fearing the contempt or rage of men, while "in Christ's "stead they pray them to be reconciled to God;" nor yet seeking to please men, or expecting any recompence, save from their gracious Lord.—On the other hand, let all who hear the gospel, remember that the faithful minister is the ambassador of Christ to them; sent to treat with them concerning "reconciliation to God:" and that his Lord will surely punish every insult and injury offered to him, as if done to himself in Person. The refusal of this proffered peace will leave men "the enemies of God" for ever: the removal of faithful ministers, from such as have slighted their message, is the recal of an ambassador of peace, and the fore-runner of a declaration of war. Let sinners then hear the voice of God, "beseeching them to "be reconciled to him:" let the trembling penitent rejoice in the assurance, that his application for "peace "with God will not be rejected." Let professed Christians examine their supposed interest in Christ, the great Reconciler, by enquiring whether they are become the friends of God, his cause, and his people: let ministers not only "warn men by the terror of the Lord," but beseech them by his abundant mercies, to repent and turn unto him: and let believers consider, whether God can now withhold any good thing from them; or whether they can venture, lose, labour, or suffer too much, for him who gave his beloved Son to be the Sacrifice for their sins, that they might be "made the righteousness of God in him." (*Notes*, 13—15. *Rom.* v. 7—10. viii. 28—31.)

WE then *as* [a] workers together *with him*, [b] beseech *you* also that [c] ye receive not [d] the grace of God in vain

2 (For he saith, I have heard thee in [e] a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving [f] no offence in any thing, that the ministry be not blamed:

4 But [g] in all *things* [h] approving ourselves [h] as the ministers of God, [i] in much patience, in [k] afflictions, in [l] necessities, in [m] distresses,

5 In [n] stripes, in [o] imprisonments, [p] in [q] tumults, in [r] labours, in [s] watchings, in [s] fastings;

6 By [t] pureness, by [u] knowledge, by [x] long-suffering, by kindness, [y] by the Holy Ghost, by [z] love unfeigned,

7 By [a] the word of truth, by [b] the power of God, by [c] the armour of righteousness [d] on the right hand and on the left,

8 By [e] honour and dishonour, by [f] evil report and good report: [g] as deceivers, and *yet* [h] true;

9 As [i] unknown, and *yet* [k] well known; [l] as dying, and, behold, we live; [m] as chastened and not killed;

10 As [n] sorrowful, yet always rejoicing; as [o] poor, yet [p] making many rich; as having nothing, [q] and *yet* possessing all things.

a v. 18—20. 1 Cor. xi. 9.
b *See on* v. 20.—v. 1. Matt. xxiii. 37. Rom. xii. 1. Gal. iv. 11, 12.
c Jer. viii. 8. Gal. iii. 4. Heb. xii. 15. 25.
d viii. 1, 2. Acts xiv. 3. Gal. ii. 21. Tit. ii. 11. 1 Pet. iv. 10, 11.
e Is. xlix. 8. lxi. 2. Ez. xvi. 8. Luke iv. 19. xix. 42—44. Heb. iii. 7. 13. iv. 7.
f i. 12. viii. 20. Matt. xvii. 27. xviii. 6. Rom. xiv. 13. 1 Cor. viii. 9—13. ix. 12. 22. x. 23, 24. 32, 33.
g ii. 17. vii. 11. Acts ii. 22. Rom. xiv. 18. xvi. 10. 1 Cor. xi. 19. 1 Thes. ii. 3—11. 2 Tim. ii. 15.
h Gr. *commending.* iv. 2. Rom. v. 8.
i iii. 6. xi. 23. Is. lxi. 6. Joel i. 9. ii. 17. 1 Cor. iii. 5. iv. 1. 1 Thes. iii. 2. 1 Tim. iv. 6. 1 xii. 12. Luke xxi. 19. Rom. v. 3, 4. Col. i. 11. 1 Thes. v. 14. 1 Tim. vi. 11. 2 Tim. iii. 10. Heb. xii. 1. Jam. v. 7—10. Rev. i. 9. iii. 10.
k iv. 17. Acts xx. 23, 24. Col. i. 24. 1 Thes. iii. 3. 2 Tim. i. 8. iii. 11, 12. iv. 5.
l xi. 9. 27. xii. 10. Acts xx. 34. 1 Cor. iv. 11, 12. Phil. iv. 11, 12.
m iv. 8. Rom. viii. 35, 36. 1 Thes. iii. 7.
n xi. 24, 25. Deut. xxv. 3. Is. liii. 5. Acts xvi. 23.
o 1 Kings xxii. 27. 2 Chr. xvi. 10. Jer. xxxvii. 1. xxxvii. 15, 16. xxxviii. 6. Matt. xiv. 3. 10. Acts v. 18. xii. 4, 5. xvi. 24. xxii. 24. xxiii. 35. xxiv. 27. xxvi. 10. 29. xxviii. 16, 17. 30. Eph. iii. 1. Phil. i. 13. 2 Tim. i. 8. ii. 9. Heb. xi. 36. xiii. 23. Rev. ii. 10.
p i. 8—10. Acts xiv. 19. xvii. 5. xviii. 9—17. xix. 23—34. xxi. 27—35. xxii. 23. xxiii. 10.
† Or, *tossings to and fro.*
q xi. 23. 1 Cor. xv. 10. 1 Thes. ii. 9. 1 Tim. iv. 10.
r xi. 27. Ez. iii. 17. Mark xiii. 34—37. Acts xx. 31. 2 Tim. iv. 5. Heb. xiii. 17.
s Matt. ix. 15. Acts xiii. 3. xiv. 23. 1 Cor. vii. 5
t vii. 2. 1 Thes. ii. 10. 1 Tim. iv. 12. v. 2. Tit. ii. 7.
u iv. 6. xi. 6. 1 Cor. ii. 1, 2. 16. Eph. iii. 4. Col. i. 9, 10. 27. ii. 3.
x 1 Cor. xiii. 4. Gal. v. 22. Eph. iv. 2. 32. Col. i. 11. iii. 12. 2 Tim. iii. 10. iv. 2.
y iii. 3. xi. 4. Rom. xv. 19. 1 Cor. ii. 4. Gal. iii. 2. 5. 1 Thes. i. 5, 6 1 Pet. i. 12.
z ii. 4. xi. 11. xii. 15. Judg. xvi. 15. Ez. xxxiii. 31. Rom. xii. 9. 1 Pet. i. 22. 1 John iii. 18.
a i. 18—20. iv. 2. Ps. cxix. 43. Eph. i. 13. iv. 21. Col. i. 5. 2 Tim. ii. 15. Jam. i. 18.
b x. 4, 5. xiii. 4. Mark xvi. 20. Acts xi. 21. 1 Cor. i. 24. ii. 4, 5 Eph. i. 19, 20. iii. 20. Heb. ii. 4.
c Is. xi. 5. lix. 17. Rom. xiii. 12, 13. Eph. vi. 14. 1 Thes. v. 8. 2 Tim. iv. 7.
d Ex. xiv. 22. Prov. iii. 16.
e Acts iv. 21. v. 13. 40, 41. xiv. 11—20. xvi. 20—22. 39. xxviii. 4—10. 1 Cor. iv. 10—13.
f Matt. v. 11, 12. x. 25. Acts vi. 8. x. 22. xxii. 12. xxiv. 5. xxviii. 22. Rom. iii. 8. 1 Tim. iii. 7. iv. 10. Heb. xiii. 13. 1 Pet. iv. 14. 3 John 12. Rev. iii. 9.
g Matt. xxvii. 63. John vii. 12.
h Matt. xxii. 16. Mark xii. 14. John vii. 18.
i Acts xvii. 18. xxi. 37, 38. xxv. 14, 15. 19. 26.
k iv. 2. v. 11. xi. 6. Acts xix. 26. Rom. xv. 19. Gal. i. 22—24.
l i. 8—10. iv. 10, 11. Rom. viii. 36. 1 Cor. iv. 9. xv. 31.
m Ps. cxviii. 17, 18. 1 Cor. xi. 32.
n ii. 4. vii. 4—10. Matt. v. 4. 12. Luke vi. 21. John xvi. 22. Acts v. 41. xvi. 25. Rom. v. 2, 3. ix. 2. xii. 15. xv. 13. Phil. iv. 4. 1 Thes. iii. 7—10. v. 16. Heb. x. 34. Jam. i. 2—4. 1 Pet. i. 6—8. iv. 13.
o *See on* 4.
p iv. 7. viii. 9. Rom. xi. 12. Eph. iii. 8. 16. Col. iii. 16. 1 Tim. vi. 18. Jam. ii. 5. Rev. ii. 9.
q iv. 15. Prov. xvi. 16. Matt. vi. 19, 20. Luke xvi. 11, 12. 1 Cor. iii. 21—23. 1 Tim. iv. 8. Rev. xxi. 7.

NOTES.

CHAP. VI. V. 1, 2. The apostle and other faithful ministers, as "fellow-labourers or God," (*Note*, 1 *Cor.* iii. 4—9,) employed by him in reconciling the world unto himself, joined their earnest entreaties to the Corinthians also, as they had to others, that they would not "receive "the grace of God in vain." The word rendered "grace," signifies any peculiar undeserved favour; and when it is used for the regenerating and sanctifying work of the Holy Spirit, it implies that this is a special undeserved favour. The unspeakable love of God to sinners, in the redemption by his Son and in the appointment of "the ministry "of reconciliation;" and the mercy shewn to those whom he thus "besought to be reconciled to him;" would be altogether in vain, to all those who "neglected so great "salvation." (*Marg. Ref.* a—d.—*Note*, *Heb.* ii. 1—4, *v.* 3.) The apostle feared, that this had hitherto been the case of some professed Christians at Corinth: and doubtless many such would at length read or hear his epistle; whom therefore he most earnestly exhorted and intreated, not to render all the advantages set before them ineffectual to themselves, by persisting in unbelief; but that they would, without delay, while the word of God was faithfully preached to them, embrace the proposals of mercy and grace set before them. For as JEHOVAH had assured the Messiah, according to the revelation made by the prophet, that he had "heard him in an acceptable time, and succoured "him in a day of salvation," with a special reference to his intercession for the Gentiles, after his exaltation to the mediatorial throne; (*Note*, *Is.* xlix. 7, 8;) so the present season of abundant spiritual advantages might be considered by the Corinthians, as "an accepted time and a "day of salvation" to all, who sought an interest in the blessings of the Redeemer's kingdom. But those who refused the embassy of peace or were satisfied with a formal assent, a dead and unholy faith, might expect to be speedily punished as the enemies of Christ. (*Marg. Ref.* e. —*Notes*, *Prov.* i. 20—33. *Is.* lv. 6, 7. *Luke* xiii. 22—30. xix. 41—44. *John* xii. 34—36. *Heb.* iii. 7—13.)—*I have heard*, &c. (2) From the Sept. which accords to the Hebrew. (*Is.* xlix. 8.)

Workers together with him. (1) Συνεργουντες. 1 *Cor.* xvi. 16. *Jam.* ii. 22. See on *Mark* xvi. 20.—Συνεργοι, i. 24. viii. 23. 1 *Cor.* iii. 9.—The context sanctions our version. —*Beseech.*] Παρακαλουμεν. i. 4. ii. 7, 8. v. 20. viii. 6.—Δεομεθα, v. 20, fixes the meaning to "beseech," rather than "exhort."—*In vain.*] Εις κενον. See on 1 *Cor.* xv. 10. —*The accepted.* (2) Ευπροσδεκτος. viii. 12. See on *Rom.* xv. 16. Δεκτος, *Luke* iv. 19. 24. *Phil.* iv. 18.

V. 3—10. The apostle and his fellow-labourers, while they thus zealously fulfilled their embassy of peace, behaved with the utmost circumspection, that they might "give no offence," or cause of stumbling, in any thing; lest their imprudence or misconduct should expose their ministry to censure or contempt, and thus render it ineffectual. They therefore studied, and were enabled, in all things "to approve themselves" such persons, as the ministers of a holy God, in so gracious and sacred a service, ought to be. This they did, "by much patience," resignation, constancy, and persevering assiduity, notwithstanding their multiplied and heavy afflictions. They were not discouraged, or induced to repine or despond, by urgent necessities and perplexing difficulties, even without obtaining a subsistence; or by repeated scourgings and imprisonments, from both Jewish and heathen magistrates; or by the tumultuous and overwhelming assaults of enraged mobs. But they patiently continued their labours,

r Gal. iii. 1. Phil. iv. 15
s vii. 3, 4. 1 Sam. ii. 1. Job xxxii. 20. xxxiii. 2, 3. Ps. li. 15.
t ii. 4. xii. 15. Ps. cxix. 32. Hab. ii. 5. Phil. i. 8.

11 O r *ye* Corinthians, s our mouth is open unto you, t our heart is enlarged.

12 Ye u are not straitened in us, but ye are straitened x in your own bowels.

u Ex. vi. 9. *marg.* Job xxxvi. 16. Prov. iv. 12. Mic. ii. 7.
x Phil. i. 8 1 John iii. 17.

often spending the night, as well as the day, in unremitted toil; and adding religious fastings to those which absolute want imposed on them. (*Marg. Ref.* f—s.—*Note*, xi. 24—27.) To this "patience" they were encouraged by the "pureness" of their motive; and they "approved themselves as the ministers of God," by the holiness, temperance, and purity of their whole conduct. (*Notes, Phil.* iv. 8, 9. 1 *Thes.* ii. 9—12. *Jam.* iii. 17, 18.) They also shewed themselves competent to impart all kind of divine knowledge and instruction to the world: (*Notes, Eph.* iii. 1—7:) they meekly endured all injuries and insults; not only without seeking revenge, but without remitting their endeavours of doing good to their enemies, and of shewing kindness to all men. They abounded in the fruits of the Holy Spirit, and confirmed their doctrine by his miraculous powers; and they exercised those gifts, disinterestedly and without ostentation, from "unfeigned love" to Christ, and the souls of men. (*Marg. Ref.* t—z.) They were "approved as the ministers of God," by "the word of "truth," which they every where preached without adulteration; and by that "power of God" which rendered it effectual to the conversion of sinners, as well as by the miracles which they wrought. (*Note*, 1 *Thes.* i. 5—8.) They were also defended on every side by the compact armour of strict integrity, and a universal regard to the righteous commandments of God, from the purest evangelical principles. This fortified them against the assaults of carnal hope and fear, against the frowns and smiles of the world, and against every assault of the tempter. (*Marg. Ref.* a—d.—*Notes, Rom.* xiii. 11—14. *Eph.* vi. 14—17. 1 *Thes.* v. 4—11.) Thus they passed "*through* honour "and dishonour, through evil report and good report," without being elated by the distinctions conferred on them, or depressed by the ignominy to which they were exposed. The calumnies raised concerning them, and the commendations which they received, were alike incapable of drawing them aside from their steady course. The world indeed treated them "as deceivers," who imposed cunningly devised fictions on the credulous: yet they were conscious of acting in all things as true and faithful men, and shewed to mankind the true way of salvation. The noble and haughty of the world, either knew them not, or despised them as obscure persons unworthy of notice; but they were "well known" to multitudes, as the instruments of good to their souls. They seemed continually exposed to death, or even enduring its stroke: yet behold they still lived, by the marvellous power of God. (*Marg. Ref.* e—l. —*Notes*, iv. 8—12. 1 *Cor.* iv. 9—13.) They were chastened by him, as in a state of tuition, and he used the malice of their enemies as the rod of his salutary discipline: but they were "not killed." They had constant reasons to be "sorrowful," both on account of sins and sufferings, and of what they witnessed in the world and among their brethren; and were looked upon as most unhappy men: yet divine consolations rendered them habitually cheerful, and joyful in the Lord. Though poor and needy in this world, they were employed by God in "making many rich" unto eternal life: and while they had no estates or property on earth, they possessed all things, by their relation to Christ and their interest in the promises: so that the whole universe, if they had been the proprietors of it, could have afforded them nothing more, as conducive to their real good, than what they actually enjoyed or expected. (*Marg. Ref.* m—q.—*Note*, 1 *Cor.* iii. 18—23.) Thus the whole of their temper and conduct, in the varied circumstances through which they passed, combined to shew, that their doctrine had a blessed effect upon their own souls; and rendered them holy, beneficent, useful, and happy men.—The animation, sublimity, pathos, and energy of expression, in this beautiful passage, have been generally and justly admired; and it shews how full the apostle's heart was of holy affections; and how open and communicative in speaking on these interesting topicks. 'This is certainly one of the sub-'limest passages that ever was written.' *Doddridge.*—*Making many*, &c. (10) 'We are continually enriching 'many with treasures, which they would not part with 'for all the revenues of kings and princes.' *Doddridge.*

Offence. (3) Προσκοπην. Here only. Προσκομμα, *Rom.* ix. 32, 33. Προσκοπτω, *Matt.* iv. 6. *John* xi. 9, 10.—*Be blamed.*] Μωμηθη. viii. 20. Not elsewhere. Μωμος, 2 *Pet.* ii. 13.—*Approving.* (4) "Commending." *Marg.* Συνιστωντες.—*Distresses.*] Στενοχωριαις. xii. 10. See on *Rom.* ii. 9. —*Imprisonments.* (5) Φυλακαις. xi. 23. *Luke* iii. 20. *Acts* viii. 3. xvi. 24, *et al.*—*Tumults.*] "Tossings to and fro." *Marg.* Ακαταστασιαις. xii. 20. See on *Luke* xxi. 9.—*Watchings.*] Αγρυπνιαις. xi. 27. Αγρυπνεω, *Luke* xxi. 36. *Eph.* vi. 18.—*Fastings.*] Νηστειαις. xi. 27. *Matt.* xvii. 21, *et al.*—*By pureness.* (6) Εν αγνοτητι. Here only. Αγνος, xi. 2. *Phil.* iv. 8.—*Unfeigned.*] Ανυποκριτῳ. See on *Rom.* xii. 9. —*By evil report.* (8) Δια δυσφημιας. Here only. It is opposed to ευφημια. Here only. Ευφημος, *Phil.* iv. 8.—*Deceivers.*] Πλανοι. See on *Matt.* xxvii. 63.—*Making rich.* (10) Πλουτιζοντες. ix. 11. 1 *Cor.* i. 5.—*Possessing.*] Κατεχοντες. *Matt.* xxi. 38. See on *Luke* iv. 42.

V. 11—13. The apostle, being conscious of integrity and fervent affection to the Corinthians, opened his mouth, in this unreserved and energetick declaration of his principles, feelings, and conduct; so that he was not careful about the construction, which some might put upon his words: for his "heart was enlarged" with an earnest desire of communicating good to them. If therefore they derived no further advantage from his ministry, it would be wholly owing to themselves. They were not "straitened in him;" for Christ had made him both able and willing to be useful to them: but they were "straitened in their own bowels" or hearts, through unkind suspicions, groundless prejudices, and disaffection. Now the whole which he desired, as "the recompence" of all his love to them, and his labours and sufferings for their good, (for he considered and spake to them as his beloved children,) was, that they would "be enlarged" after his example; and open their hearts in love, to receive the salutary counsels, cautions, and exhortations, which he

13 Now for a recompence in the same, (*y* I speak as unto *my* children,) *z* be ye also enlarged.

14 ¶ Be ye not *a* unequally yoked together with unbelievers: *b* for what fellowship hath righteousness with unrighteousness? *c* and what communion hath light with darkness?

15 And *d* what concord hath Christ with Belial? *e* or what part hath he that believeth with *f* an infidel?

16 And *g* what agreement hath the temple of God with idols? for *h* ye are the temple of the living God; as God hath said, *i* I will dwell in them, and walk in *them:* and *k* I will be their God, and they shall be my people.

17 Wherefore *l* come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* *m* and I will receive you,

y 1 Cor. iv. 14, 15. Gal. iv. 19. 1 Thes. ii. 11. Heb. xii. 5, 6. 1 John ii. 1. 12—14. iii. 7. 18. 3 John 4.
z 2 Kings xiii. 14—19. Ps. lxxxi. 10 Matt. ix. 28. 26. xvii. 19—21. Mark vi. 4—6. xi. 24. Jam. i. 6, 7. 1 John v. 14, 15.
a Ex. xxxiv. 16. Lev. xix. 19. Deut. vii. 2, 3. xxii. 9—11. Ezra ix. 1, 2. 11, 12. x. 19. Neh. xiii. 1—3. 23—26. Ps. cvi. 35. Prov. xxii. 24. Mal. ii. 11. 15. 1 Cor. vii. 39. xv. 33. Jam. iv. 4.
b 2 Chr. xix. 2. Ps. xvi. 3. xxvi. 4. 5. 9, 10. xliv. 20, 21. ci. 3—5. cxix. 63. cxxxix. 21, 22. Prov. xxix. 27. John vii. 7. xv. 18, 19. Acts iv. 23. Eph. v. 6—11. 1 John iii. 12—14.
c Prov. iv. 18, 19. Rom. xiii. 12—14. Eph. iv. 17—20. v. 8—14. Phil. ii. 15. 1 Thes. v. 4—8. 1 Pet. ii. 9, 10. iv. 2—4. 1 John i. 5—7.
d 1 Sam. v. 2—4. 1 Kings xviii. 21. 1 Cor. x. 20, 21. Mark xvi. 16. Acts viii. 20, 21. 1 John v. 11—13.
e Ezra iv. 3.
f 1 Tim. v. 8.
g Ex. xx. 3. xxiii. 13. xxxiv. 14. Deut. iv. 23, 24. v. 7. vi. 14, 15 Josh. xxiv. 14—24. 1 Sam. vii. 3, 4. 1 Kings xviii. 21. 2 Kings xvii. 33, 34. xxi. 4, 5. xxiii. 5—7. 2 Chr. xxxiii. 4, 5. Ez. xxxvi. 25. Hos. xiv. 8. Zeph. i. 5. Matt. vi. 24. 1 John v. 20, 21.
h 1 Cor. iii. 16, 17. vi. 19. Eph. ii. 20—22. Heb. iii. 6. 1 Pet. ii. 5.
i Ex. xxix. 45. Lev. xxvi. 12. Ps. xc. 1. Ez. xliii. 7. 9. Zech. ii. 10, 11. John vi. 56. Rom. viii 9. 11. Eph. iii. 17. 2 Tim. i. 14. 1 John iv. 12. 15. Rev. xxi. 3.
k Gen. xvii. 7, 8. Jer. xxiv. 7. xxxi. 33. xxxii. 38. Ez. xi. 20. xxxvi. 28. xxxvii. 26, 27. Hos. ii. 23. Zech. viii. 8. xiii. 9. Rom. ix. 26. Heb. viii. 10. Rev. xxi. 7.
l vii. 1. Num. xvi. 21. 26. 45. Ezra vi. 21. x. 11. Ps. i. 1—3. Prov. ix. 6. Is. lii. 11. Jer. li. 6. Acts ii. 40. Rev. xviii. 4.
m John vi. 37, 38. Rom. xv. 7.

gave them in the character of a tender and prudent father. (*Marg. Ref.*—*Notes*, xii. 14, 15. 1 *Cor.* iv. 14—17. *Gal.* iv. 17—20. 1 *Thes.* ii. 9—12.)

Is enlarged. (11) Πεπλατυνται. 13. *Matt.* xxiii. 5. Not elsewhere N. T. 1 *Sam.* ii. 1. *Ps.* cxix. 32. *Is.* liv. 2. *Sept.*—*Ye are not straitened.* (12) Ου στενοχωρεισθε. See on iv. 8.—*A recompence.* (13) Αντιμισθιαν. See on *Rom.* i. 27.

V. 14—18. The apostle especially intreated his beloved children, not to contract marriages, or form any intimate connexions, with unbelievers, to which carnal motives might induce them. (*Marg. Ref.* a.) For this would resemble that unequal yoking of different animals, which the law of Moses forbad; (*Note, Lev.* xix. 19;) and would tend to make them uneasy to each other; and indeed produce many very bad effects. For, if believers connected themselves with unbelievers, their views, principles, pursuits, and satisfactions must be discordant. The believer would be retarded and interrupted in his religious exercises, or his various duties in the family, in the church, and to mankind, or drawn aside from them. And what cordial and comfortable intercourse could be maintained between the "righteousness" of the one, and the "unrighteousness" of the other party? What "fellowship" could there be, in the most important matters, between the children of the light and those of darkness? What agreement could be expected between the servant of Christ, and one in whom Belial, or Satan, who had cast off the yoke of obedience to God, abode and wrought? And what part or share could a believer take in the unhallowed pursuits and pleasures of an unbeliever, who despised the blessed gospel of Christ? For "righteousness and unrighteousness," "light and darkness," "Christ and Belial" might as easily associate in cordiality, as the believer and the unbeliever: all intercourse between them must be attended with restraint, disguise, or jarring sentiments and discord. Persons so discordant from each other would live in different elements; they would draw different ways, and counteract each other's purposes: so that the unbeliever must be a trial, a snare, a clog, and a hindrance to the believer. (*Marg. Ref.* b—e.) In particular, what agreement could subsist between "the temple of God and idols?" Would JEHOVAH endure to have these hated rivals placed even in his own temple? Now Christians were "the temple of God," his special residence, consecrated by the Holy Spirit. (*Marg. Ref.* g—k.—*Notes*, 1 *Cor.* iii. 16, 17. vi. 12—17. *Eph.* ii. 19—22.) For thus he had promised of old to believing Israelites, and with a view to the days of Christ; that "he would dwell "in them," or "take up his in-dwelling in them," "and "walk in them," as a man in his habitation, and so "be "their God." (*Notes, Lev.* xxvi. 11, 12. *Jer.* xxxii. 39—41.)—Let the Corinthians, therefore, value this special relation to God; and, as far as their relative and social duties would permit, let them separate from their heathen neighbours, and be careful to touch no unclean thing, or ought that pertained to idolatry or iniquity. (*Marg. Ref.* l.—*Notes, Ps.* i. 1—3. cxli. 3, 4. *Prov.* ix. 1—6. xviii. 1, 2. *Is.* lii. 11, 12.) Eating things offered to idols, or with idolaters in their festivals, seems to be specially intended. (*Notes,* 1 *Cor.* viii. x. 18—33.) In this case they might be assured, that the Lord would graciously accept of them, and "receive them" into his special favour: yea, that he would be in every respect "a Father to them;" and provide for them, and protect, comfort, enrich, and bless them, as "his sons and daughters," by regeneration and adoption. This "the LORD almighty," the omnipotent Ruler of the universe, had repeatedly intimated by the ancient prophets; and he now declared it more explicitly by his apostles, even in respect of the Gentiles. And what could they desire more, to compensate for all losses, self-denial, privations, or sufferings, than this most intimate relation and union with the almighty God? (*Marg. Ref.* m—o.)—*I will dwell,* &c. (16) With some variation from the LXX, and also from the Hebrew; but it gives the general meaning. (*Lev.* xxvi. 11, 12.)—*Come out,* &c." (17) The general sense of the passage, but not exactly either from the Hebrew, or the LXX. (*Is.* lii. 11.)

Be ye not unequally yoked. (14) Μη γινεσθε ἑτεροζυγουντες. Here only. Ετεροζυγος, *Lev.* xix. 19. *Sept.* Ζυγος, *Matt.* xi. 29, 30. "Become not unequally yoked." Form no new heathen alliances or connexions.—*Fellowship.*] Μετοχη. Here only. Μετοχος, *Luke* v. 7. *Heb.* i. 9.—*Communion.*] Κοινωνια. viii. 4. xiii. 13. See on *Rom.* xv. 26.—*Concord.* (15) Συμφωνησις. Here only. Συμφωνεω. See on *Matt.* xviii. 19.—*Part.*] Μερις. *Luke* x. 42. *Acts* viii. 21. *Col.* i. 12.—1 *Kings* xii. 16. *Sept.*—*Agreement.* (16) Συγκαταθεσις. Here only. Συγκατατιθημι. See on *Luke* xxiii. 51. (*Note, Ez.* xliii. 7—9.)—*I will dwell in.*] Ενοικησω. *Rom.* viii. 11. *Col.* iii. 16.—*Walk in* them.] Εμπεριπατησω. Here

[a] Ps. xxii. 30. Jer. xii. 19. xxxi. 1. 9. Hos. i. 9, 10. John i. 12. Rom. viii. 14—17. 29. Gal. iii. 26. iv. 5—7. Eph i. 5. 1 John iii. 1, 2. Rev. xxi. 7.

18 And will be [a] a Father unto you, and ye shall be my sons and daughters, [o] Gen. xvii. 1. xlviii. 3. Rev. i. 8. xxi. 22. saith [a] the Lord Almighty.

only N. T.—*Lev.* xxvi. 12. *Deut.* xxiii. 14. 2 *Sam.* vii. 6. *Sept.—Be ye separate.* (17) Αφορισθητε. See on *Matt.* xxv. 32.—*Is.* lii. 11. *Sept.—The unclean thing.*] Ακαθαρτου. "An unclean thing," any unclean thing.—*Almighty.* (18) Παντοκρατωρ. *Rev.* i. 8. iv. 8. xi. 17. xv. 3. xvii. 7. 14. xix. 6. 15. xxi. 22. (*Note, Gen.* xvii. 1—8, *v.* 1.)

PRACTICAL OBSERVATIONS.

V. 1—10.

It is the peculiar honour of faithful ministers and zealous Christians, in their several ways, to concur most willingly in the great designs of their Lord; to labour in concert with him, and with each other; and to join their sincere intreaties with his condescending invitations, in beseeching sinners "not to receive the grace of God in "vain:" but tempters, seducers, false teachers, persecutors, scoffers, and all who oppose or disgrace the cause of God, are fellow-workers of the devil. The gracious declaration of the gospel, and all the abundant provision, which is made in Christ Jesus for the salvation of sinners; the labours of the most affectionate pastors, yea, the invitations of God himself by them, are often rendered *ineffectual* to those who hear them, through negligence, contempt, enmity, pride, and love of sin; save as they occasion their deeper condemnation. (*Notes,* ii. 14—17. *John* iii. 19—21.) To prevent this fatal consequence as far as we are able, we should warn, expostulate, persuade, intreat, and exhort men, by every means which we can devise, to attend to "this one thing needful." We should shew them, that "*now* is the accepted time, and the day "of salvation;" that the *present* day alone is theirs; the past is irrevocable; the future may find them in eternity; their reason may fail them, the gospel may be withdrawn, or God may determine to leave them to final obduracy. (*Notes, Luke* xiii. 22—30. xix. 41—44. *John* xii. 34—41. *Heb.* iii. 7—13.)—Through the intercession of the divine Saviour, whom the Father hath "heard in the accepted "time, and succoured in the day of salvation" by carrying him through his sufferings, and exalting him to his heavenly glory, we now enjoy a day of grace: let then all be careful to avail themselves of it, while the gospel is sounding in their ears, and perhaps the convincing Spirit is striving with their consciences.—It is peculiarly incumbent on all who preach this great salvation, to "give no "offence in any thing," except by their faithfulness, "that the ministry be not blamed;" and "in all things "to approve themselves, as the ministers of God," who are sent to shew the descendants of fallen Adam, the way of eternal life. (*Note,* 1 *Cor.* x. 29—33.) Patience under afflictions; constancy in necessities and distresses; perseverance under persecutions; assiduity in labours, watchings, and fastings; purity, knowledge, meekness, kindness, a spiritual mind, "unfeigned love;" sound doctrine, producing an evident change by the power of God, in men's characters; disinterested steady integrity, as "an "armour of righteousness on the right hand and on the "left;" are proper attestations of "the ministers of God." Thus supported, they may pass "through honour and "dishonour;" they may go on unmoved, amidst "evil "report and good report:" conscious of truth and sincerity, they may disregard the accusation of being "deceivers;" known and approved by God and his people, they may be reconciled to obscurity or contempt in the world. Their dangers and deliverances, their chastenings and consolations, their outward sorrow and inward rejoicing, their poverty and usefulness in enriching others, their contentment with, yea sometimes almost without, food and raiment, and their participation of "the unsearchable "riches of Christ," may be contrasted with each other; and the whole of their conduct, circumstances, and labours, will concur to recommend their doctrine to mankind. But alas! how very few of those, who wear the garb or bear the office of ministers, answer this description! How very many are the exact reverse of it! How often do even the preachers of the gospel give such offence, and cause such scandals, by their evident, allowed, and habitual misconduct; that "the ministry is blamed," and men are fatally prejudiced against the truth! And how common is it for us to be drawn into those *improprieties* of conduct, which prevent the usefulness of our most earnest exhortations! We should therefore continually beseech the Lord, to erase every unfavourable impression, which any past misconduct may have made on men's minds; and to prepare us for serving him more unexceptionably for the future: that we may give up every worldly interest and indulgence, and be willing to labour and suffer in the cause of Christ. We should seek to be made "fruitful in good "works;" to be endued with "pureness and knowledge;" to be strengthened in the exercise of long-suffering and kindness; to be "armed with the whole armour of God;" to rejoice in the midst of tribulation; to be far more desirous of making others rich, than of avoiding poverty in our own circumstances; to leave our character and concerns in the Lord's hands; and to count ourselves "to "possess all things," in his all-sufficient favour, and exceedingly great and precious promises. (*Notes, Phil.* iv. 10—20. *Heb.* xiii. 5, 6.)

V. 11—18.

Evident uprightness and enlarged love give confidence, in addressing even those who have imbibed prejudices: "our mouths will be opened" in the cause of Christ, by the consciousness, that we seek the good of the people alone, and not our own emolument or reputation. We shall be far more grieved when they close their minds against our instructions, than when they refuse to communicate to our necessities: and the most desired "recompence," of "our labour of love," will be their readiness to receive the truth from our lips.—It will especially be near the heart of such pastors, to caution their "beloved children" in the gospel, not to be "unequally "yoked with unbelievers." The fatal effects of neglecting the scriptural precept in this matter are most evident. They whose trial it is to be thus connected, without their wilful fault, may expect peculiar consolations under it but when believers will thrust themselves into these disadvantageous circumstances, contrary to the express warnings of God's word, they may expect to feel great and

CHAP. VII.

The apostle exhorts the Corinthians to follow after holiness, encouraged by the preceding promises, 1; and to receive him, who had done nothing to forfeit their esteem, but had great love for them and confidence in them, 2—4. He shews what comfort, under his troubles, Titus's good account of them gave him, 5—7; so that he does not repent of having grieved them by his former Epistle, considering the happy effects of their godly sorrow, 8—11. He wrote to approve his care of them as in the sight of God, 12; and he rejoices, especially, in the joy of Titus, and in his affection for them, as excited by their good conduct, which was answerable to the apostle's former boasting concerning them, 13—16.

HAVING [a] therefore these promises, dearly beloved, [b] let us cleanse ourselves from all [c] filthiness of the flesh and spirit, [d] perfecting holiness [e] in the fear of God.

2 [f] Receive us: [g] we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* [h] to condemn *you*: [i] for I have said before, that [k] ye are in our hearts [l] to die and live with *you*.

a i. 20. vi. 17, 18. Rom. v 20, 2. vi. 1, &c. Heb. iv. 1. 2 Pet. i. 4—8.
b Ps. cxix. 9. Prov. xx. 9. xxx. 12. Is. i. 16. Jer. xiii. 27. Ez. xviii. 30—32. xxxvi. 25. Matt. v. 8. xii. 33. xxiii. 25, 26. Luke xi. 39, 40. Tit. ii. 11—14. Jam. iv. 8. 1 Pet. i. 22. ii. 11. 1 John iii. 3.
c Is. lv. 7. Jer. iv. 14. 1 Cor. vi. 20. Eph. ii. 3. 1 Thes. v. 23.
d Matt. v. 48. Eph. iv. 12, 13. Phil. iii. 12—15. 1 Thes. iii. 13. iv. 7. Heb. xii. 23. 1 Pet. v. 10.
e 2 Chr. xix. 9. Ps. xix. 9. Prov. viii. 13. xvi. 6. Acts ix. 31. Heb. xii. 28.
f xi. 16. Matt. x. 14. 40, 41. Luke x. 8. Phil. ii. 29. Col. iv. 10. Philem. 12. 17. 2 John 10. 3 John 8—10.
g i. 12. iv. 2. vi. 3—7. xi. 9. xii. 14—18. Num. xvi. 15. 1 Sam. xii. 3, 4. Acts xx. 33. Rom. xvi. 18. 1 Thes. ii. 3—6. 10. 2 Thes. iii. 7—9.
h 12. ii. 4, 5. xiii. 10. 1 Cor. iv. 14, 15. i vi. 11, 12.
k iii. 2. xi. 11. xii. 15. Phil. i. 8, 9. 1 Ruth i. 16, 17. 1 Thes. ii. 8.

often very durable additional distress. Indeed, all intimate connexions with unbelievers should be avoided. There can be no profitable "communion" between contrary characters: the attempt of making a coalition between Christ and Belial is unnatural and abominable; the kingdoms of righteousness and unrighteousness, of light and darkness, must wage perpetual war with each other; (*Note, Gen.* iii. 14, 15;) and we are most likely to do good to unbelievers, when we stand aloof from all other intercourse with them, besides that of duty and compassion. If we be Christians indeed, we are "the temples of the "living God:" and "what have we then to do any more "with idols?" Let us value our relation to him, and not profane it: let us admire his condescending promises, of "dwelling and walking in us" poor sinners, whom he hath reconciled to himself by Jesus Christ. Let us earnestly desire to have his temple made and kept pure, that we may have the comfort of his manifested presence. Let us beseech him to be our God and Portion, and to number us with his chosen people. "Let us come out from "among" the workers of iniquity; and separate from all their vain and sinful pleasures and pursuits, and from all conformity to the corrupt customs and fashions of this evil world. (*Notes, Rom.* xii. 1, 2.) Let us not touch any gain or indulgence that is spotted with sin. Let us remember that the world, though called Christian, still "lieth in wickedness," and is full of unclean things which we must abhor. Let us assure ourselves that the Lord will receive all those, who come in his appointed way, and at his call; and that he "will be a Father unto them," and take them for his children: and if it be so envied a privilege, to be the son or daughter of some earthly potentate; who can express the dignity and felicity of being "the sons and daughters of the Lord Almighty!" (*Note,* 1 *John* iii. 1—3.)

NOTES.

CHAP. VII. V. 1. This verse is evidently connected with the subject of the former chapter. (*Note,* vi. 14—18.) The promises, which God has given in the gospel, should excite all those who hear them to aspire after holiness, and animate them in following after it. (*Marg. Ref.* a, b.—*Notes, Ez.* xxxvi. 25—27. 2 *Pet.* i. 3, 4.) All sin is "filthiness" in the judgment of God, because contrary to his holy nature and law. Sensual lusts may be called "filthiness of the flesh;" while pride, envy, revenge, avarice, idolatry, and all ungodliness may be intended by the "filthiness of the spirit:" or the former may signify the outward expression of sin by the body in word or deed; the latter, its inward workings in the imagination and affections. It should, however, be noted, that the apostle speaks of "filthiness of the spirit;" whereas modern theologians often speak as if the *body* alone were the seat of pollution. (*Marg. Ref.* c.—*Notes, Rom.* viii. 5—9. *Gal.* v. 16—21.)—Aspiring after acceptance, adoption, and communion with God, and depending on his promises, Christians ought to cleanse themselves from all pollution: constantly watching against all evil thoughts, desires, words, and works; mortifying every corrupt propensity; renouncing every sinful interest or pleasure; seeking for an increase of spirituality in judgment and heart, and abounding in every good word and action. In this manner they ought to proceed in "perfecting holiness," and in seeking entire conformity to the holy image and law of God, from reverence to his authority, fear of his displeasure, and an habitual sense of his holy heart-searching presence. Thus they should persevere, in unremitted endeavours after perfect holiness, as long as they live; because their highest attainments leave them far short of sinless perfection. (*Marg. Ref.* d.—*Notes, Phil.* iii. 12—16.) In this the apostle joined himself: thus intimating, that he too needed more perfect cleansing from the filthiness of sin; and that he called on others to do nothing, but the same which he himself was continually endeavouring to accomplish.—*Perfecting,* &c.] 'Still making progress in holiness.' *Whitby.* If any were perfect, in the strict sense of the word, the exhortation would not suit them. It would not be properly addressed to a holy angel, or to "the spirits of just men made perfect."

Filthiness.] Μολυσμα. Here only N. T.—*Jer.* xxiii. 15. *Sept.* Μολυνω. See on 1 *Cor.* viii. 7.—*Perfecting.*] Επιτελουντες. viii. 6. 11. See on *Luke* xiii. 32.—*Holiness.*] Αγιωσυνην. See on *Rom.* i. 4.

V. 2—4. The apostle here returned to his more immediate purpose of re-establishing his authority among the Corinthians. (*Note,* vi. 11—13.) He called on them, to "receive" him and his brethren as the ambassadors of

4 Great *is* [m] my boldness of speech toward you, [n] great *is* my glorying of you: [o] I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, [p] when we were come into Macedonia, [q] our flesh had no rest, but we were [r] troubled on every side; [s] without *were* fightings, within *were* [t] fears.

6 Nevertheless God, [u] that comforteth those that are cast down, [x] comforted us by the coming of Titus;

7 And not by his coming only, [y] but by the consolation wherewith he was comforted in you, [z] when he told us your [a] earnest desire, your [b] mourning, your [c] fervent mind toward me; so that I rejoiced the more.

8 For [d] though I made you sorry with a letter, I do not repent, [e] though I did repent: for I perceive that the same epistle made you sorry, though *it were* but for a season.

9 Now [f] I rejoice, not that ye were made sorry, but that ye sorrowed to

m iii. 12. *marg.* vi. 11. x. 1, 2. xi. 21. Eph. vi. 19, 20. Phil. i. 20. 1 Thes. ii. 2

n i. 14. ix. 2—4. 1 Cor. i. 4. 1 Thes. ii. 19.

o 6, 7. ii. 14. vi. 10. Acts v. 41. Rom. v. 3. Phil. ii. 17. Col. i. 24. 1 Thes. iii. 7—9. Jam. i. 2.

p i. 16, 17. ii. 14. Acts xx. 1. 1 Cor. xvi. 5.

q iv. 8—12. xi. 23—30. Gen. viii. 9. Is. xxiii. 12. Jer. viii. 18. xlv. 3. Matt. xi. 28—30.

r iv. 8. Job xviii. 11. Jer. vi. 25. xx. 10.

s Deut. xxxii. 25. 1 Cor. xv. 31, 32.

t ii. 3. 9. xi. 29. xii. 20, 21. Gal. iv. 11. 19, 20. 1 Thes. iii. 5.

u i. 3, 4. ii. 14. Is. xii. 1. ii. 12. lvii. 15, 16. lxi. 1, 2. Jer. xxxi. 13. Matt. v. 4. John xiv. 16. Rom. xv. 5. Phil. ii. 1. 2 Thes. ii. 16, 17.

x ii. 13. 1 Cor. xvi. 17, 18. 1 Thes. iii. 2. 6, 7. 3 John 2—4.

y Acts xi. 23. Rom. i. 12. Col. ii. 5. 1 Thes. iii. 8. 2 John 4.

z 11. ii. 9. Ps. cxli. 5. Prov. ix. 8, 9.

a v. 2. vii. 16. Luke xxii. 44. Phil. i. 20. Heb. vi. 1. Jam. v. 17. Jude 3.

b 10. Judg. ii. 4, 5. Ps. vi. 1—6. xxx. 5. xxxi. 9—11. xxxviii. 18. li. 1. cxxvi. 5, 6. Jer. xxxi. 18—20. Matt. v. 4. xxvi. 75. Jam. iv. 9, 10.

c i. 14. ii. 3. 1 Thes. iii. 6.

d 6. 11. ii. 2—11. Lam. iii. 32. Matt. xxvi. 21, 22. Luke xxii. 61, 62. John xvi. 6. xxi. 17. Heb. xii. 9—11. Rev. iii. 19.

e Ex. v. 22, 23. Jer. xx. 7—9.

f *See on* 6, 7. *and on* h. 10.—Ec. vii. 3. Jer. xxxi. 18—20. Zech. xii. 10. Luke xv. 7. 10. 17—24. 32. Acts xx. 21.

Christ. There could be no reason for a contrary conduct; as they had "injured no man," in his person or connexions; "corrupted no man," in his principles or morals; and "defrauded no man" in regard to his property, or in any respect *coveted* ought belonging to them. (*Marg. Ref.* f, g.) He did not speak thus, as disposed to condemn them for bringing such charges against him; for he had so favourable an opinion of them in general, that they were most dear to his heart, as he had before intimated: (iii. 2:) and if other engagements would have permitted, he would willingly have spent and ended the remnant of his days among them. (*Marg. Ref.* h—l.) Indeed he was so confident that they would submit to his apostolical authority, that he addressed them with great freedom and boldness, not fearing but they would take it in good part: and he even gloried among his friends concerning their conduct in the late transactions; yea, he was filled with such comfort on that account, as abundantly counterbalanced all his trials. (*Marg. Ref.* m—o.)—*In our hearts.* (3) *Note, Phil.* i. 7, 8.

Receive. (2) Χωρησατε. See on *Matt.* xix. 11.—*We have corrupted.*] Εφθειραμεν. See on 1 *Cor.* iii. 17.—*We have defrauded.*] Επλεονεκτησαμεν. See on ii. 10. 'The 'word ... signifies to indulge a covetous temper, and make 'a prey of others by it; and perhaps intimates that the 'false teachers, of whom he had so much reason to com-'plain, had done it.' *Doddridge.*—*To die ... with* you. (3) Συναποθανειν. *Mark* xiv. 31. 2 *Tim.* ii. 11.—*Live with* you.] Συζην. *Rom.* vi. 8. 2 *Tim.* ii. 11.—*I am exceeding joyful.* (4) Υπερπερισσευομαι τη χαρα. See on *Rom.* v. 20.—'It has an inexpressible energy; and is, if I mis-'take not, a word of the apostle's own making.' *Doddridge.*

V. 5—7. After the apostle had passed from Troas into Macedonia, (*Note*, ii. 12, 13,) he was so harassed with persecution, that he "had no rest in his flesh," or in respect of his outward circumstances: and he was "troubled "on every side;" because the outward conflicts which he sustained with his enemies, concurred with much inward anxiety about the church at Corinth. (*Marg. Ref.* p—t.—*Notes*, iv. 8—12. vi. 3—10. xi. 28—31.) But that God, whose peculiar character, prerogative, and delight it is, "to comfort" such of his servants as are dejected and discouraged, and indeed all those who are *humble* and lowly in heart, was pleased "to comfort him" by the arrival of Titus from Corinth. His safety and company were sources of satisfaction to the apostle: but he was still more rejoiced at the comfort which he had received from the behaviour of the Corinthians, and while Titus described their earnest desire to remedy all the evils, which had gained admission among them; at their poignant sorrow for having dishonoured the gospel, and their fervent affection towards the apostle, and *zeal* for him. So that his present joy was rendered the more abundant, even by means of the sorrow which had preceded it. (*Marg. Ref.* u—b.—*Note*, 9—11.)

That comforteth. (6) Ὁ παρακαλων. 7. i. 4. 6. v. 20. vi. 1. Παρακλητος· see on *John* xiv. 16.—*Those that are cast down.*] Τους ταπεινους. x. 1. *Matt.* xi. 29. *Luke* i. 52. *Rom.* xii. 16. *Jam.* i. 9. iv. 6. 1 *Pet.* v. 5. (*Notes*, i. 1—11. *Is.* lvii. 15, 16. lxvi. 1, 2. *Matt.* v. 4.)—*Earnest desire.* (7) Επιποθησιν. 11. Here only. Επιποθια, *Rom.* xv. 23. Επιποθεω· See on v. 2.—*Mourning.*] Οδυρμον. *Matt.* ii. 18. Not elsewhere N. T.—*Jer.* xxxi. 15. *Sept.*—*Fervent mind.*] Ζηλον. 11. *Note, Jam.* iii. 13—16.

V. 8. The inspiration of the Holy Spirit did not supersede the exercise of the understanding, and faculties, in the sacred writers: and the apostle's excess of concern, about the consequences of his former epistle, seems to have rendered his mind greatly disquieted, as to some expressions in it, lest they should counteract his grand design. If indeed he actually "repented" of having written so sharply, as well as had felt an *after carefulness* about it, as the word implies; this must not be ascribed to the things written, as if they had not been divinely inspired; but to infirmity, as not being fully sanctified, or freed from a propensity to excess of anxiety and solicitude.—A physician, in full confidence that the case requires it, may give a powerful remedy to a sick friend; and yet his anxiety, about the event, arising from concurring circumstances, may induce him sometimes to wish he had not given it. (*Marg. Ref.*)—Some however render the passage, perhaps more accurately, "Even if I had repented, I should not now repent." (*Note, Rom.* ix. 1—3.)

I made ... sorry.] Ελυπησα. 9. 11. ii. 4, 5. vi. 10. *Matt.* xxvi. 37.—*I do not repent.*] Ου μεταμελομαι. See on *Matt.* xxi. 29.

V. 9—11. The apostle understood, that his epistle had made the Corinthians sorry, as he expected it would; but this lasted only for a short space: he therefore "rejoiced"

repentance: for ye were made sorry
* Or, according to God. 10, 11. i. 12. Gr.
after a godly manner, that ye might
g ii. 16. x. 8—10. xiii. 8—10. Is. vi. 9—11.
receive damage by us in nothing.

10 For godly sorrow worketh
h xii. 21. 2 Sam. xii. 13. 1 Kings viii. 47—50. Job xxxiii. 27, 28. Ez. xviii. 27—30. Jon. iii. 8. 10. Matt. xxi. 28—32. xxvi. 75. Luke xv. 10. xviii. 13. Acts iii. 19. xi. 18. 2 Tim. ii. 25, 26.
i Gen. iv. 13—15. xxx. 1. 1 Sam. xxx. 6. 2 Sam. xiii. 4. xvii. 23. 1 Kings xxi. 4. Prov. xv. 13. 15. xviii. 14. Jon. iv. 9. Matt. xxvii. 4, 5. Heb. xii. 17.
repentance to salvation not to be repented of: but
i
the sorrow of the world worketh death.

11 For behold, this self-same thing,
k
that ye sorrowed after a godly sort,
what
i
carefulness it wrought in you,
yea, *what*
m
clearing of yourselves, yea,
k 9. Is. lxvi. 2. Zech. xii. 10—14. 1 Cor. v. 2.
l See on a 7. 1 Cor. xii. 25. Tit. iii. 18.
m Gen. xliv. 8, 7. 1 Cor. v. 13. Eph. v. 11. 1 Tim. v. 21, 22.

what
n
indignation, yea, *what*
o
fear,
yea, *what*
p
vehement desire, yea, *what*
q
zeal, yea, *what*
r
revenge! In all *things* ye have
s
approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you,
t
I did it not for his cause that hath done the wrong, nor for his cause that suffered wrong, but
u
that our care for you in the sight of God might appear unto you.
n 2 Sam. xii. 5—7. Neh. v. 6, &c. xiii. 25. Job xlii 6. Jer. xxxi. 18—20. Dan. v. 14 Mark iii. 5.
o 1. Ps. ii. 11. Prov. xiv. 16. xxviii. 14. Rom. xi. 20. Phil. ii. 12. Heb. iv. 1. xii. 15, 16. 1 Pet. i. 17. Jude 23.
p Ps. xxxviii. 9. cxlv. 19. Cant. viii. 6. Is. xxvi. 8. 1 Pet. ii. 2.
q ix. 2. Ps. lxix. 9. cxix. 139. John ii. 17. Acts xvii. 16.
r Ps. xxxv. 13. Matt. v. 29.
t ii. 9. 1 Cor. v.
Mark ix. 43—48.
s vi. 4. xiii. 7. Rom xiv 18. 2 Tim. ii. 15.
l.
u ii. 4. 17. xi. 11. 28. 1 Tim iii. 5.

not in their sorrow which he shared; but in their repentance which had been effected by it. For they had "been "sorrowful according to God;" under the influence of his grace, with reference to his will and glory, and in dependence on his mercy: and this had been so ordered, that they might receive damage, from the apostle, in no respect, not even as the innocent occasion of it. (*Marg. Ref.* f, g.) For that "sorrow," which was the effect of divine grace, and the fear of God, was suited directly to work repentance in the heart, and to render it humble, contrite, submissive, afraid of punishment, dependent on mercy, disposed to renounce and mortify every sin, and to walk in newness of life. So that this was "repentance "unto salvation;" as always connected with faith in Christ and an interest in his atonement; and no man would ever repent of thus sorrowing and repenting.—Some are of opinion that the word, rendered "not to be "repented of," should be referred to "salvation," rather than to "repentance;" in the same sense as it is applied to "the gifts and calling of God," in the only place, where the same word occurs in the New Testament, signifying its *unchangeableness;* or denoting a salvation, which will infinitely more than compensate all that may be endured in attaining it: and the construction, in the original, seems to favour this opinion. (*Marg. Ref.* h.)—This godly sorrow, however, was totally distinct from the sorrow of carnal men about worldly objects; which, being separated from the fear and love of God, and faith in his mercy, often drank up their spirits, broke their proud rebellious hearts, drove them to suicide, or prompted them to the most desperate wickedness; and so "worked death" temporal and eternal. "The sorrow of the world," is the certain way to desperation, unless 'God prevent it; as it appears 'from the horrid examples of Cain, Saul, Ahithophel, and 'Judas: but the written tears of David give the clearest 'example of the other kind of sorrow.' *Beza.*—(*Marg. Ref.* i.—*Notes, Gen.* iv. 13—15. 1 *Sam.* xxviii. 20—25. xxxi. 3—6. 2 *Sam.* xvii. 23. *Ps.* xxxii. li. cxxvi. 5, 6. *Matt.* v. 4. xxvii. 3—5.)—It was evident that the sorrow of the Corinthians had been "after a godly sort," from their "care-"fulness" to rectify and amend what had been amiss, and their ready obedience in censuring the criminal: from their "desire" to shew, that their connivance at the evils, which had taken place, was not the effect of corrupt principles, but of inattention; that by thus "clearing them-"selves," they might preserve the credit of the gospel; from their "indignation" at themselves, for having thus disgraced their profession; from their "fear" lest such evils should again occur; from their most "earnest de-"sire" of further degrees of purity; from their "zeal" for the glory of God; and from their desire, as it were, to revenge his cause on themselves, by submitting to any humiliations or corrections, which were requisite for the honour of the gospel: (*Marg. Ref.* k—q:) so that in every thing, they were now freed from further imputation in this transaction. Numbers of them thus shewed that they had not been directly guilty, though they had inadvertently connived at the offenders; and of this connivance they had repented, and sought forgiveness. Others, who had been more directly criminal, had likewise repented, and concurred in such measures, as implied a decided protest against the sins which had disgraced the cause of Christ, and those teachers who allowed of them: and thus the church, as a society, was cleared from the guilt and infamy, under which it lay; and the whole blame now rested with the individuals, who still persisted in impenitence. (*Marg. Ref.* l.)—As this verse relates to the conduct of a Christian society in particular circumstances, and probably some of the clauses to one part and some to another of this society; so the several particulars adduced can be applied, only by accommodation, to the repentance of an individual.

After a godly manner. (9) "According to God." *Marg.* Κατα Θεον. 10, 11.—*Repentance.* (10) Μετανοιαν. *Matt.* iii. 8. 11. ix. 13. *Luke* xv. 7. *Acts* xx. 21. xxvi. 20. *Rom.* ii. 4, *et al.* Μετανοεω. See *Matt.* iii. 2.—*Not to be repented of.*] Αμεταμελητον. See on *Rom.* xi. 29.—*Clearing of yourselves.* (11) Απολογιαν. See on *Acts* xxii. 1.—*Indignation.*] Αγανακτησιν. Here only. Αγανακτεω, *Matt.* xx. 24. xxi. 15. —*Clear.*] Αγνους. xi. 2. *Phil.* iv. 8. 1 *Tim.* v. 22. *Tit.* ii. 5. *Jam.* iii. 17. 1 *Pet.* iii. 2. 1 *John* iii. 3.

V. 12. The apostle further assured the Corinthians that he had not written, concerning the incestuous person, from a personal dislike to him, or *merely* on his account in any respect; nor from regard to his father, who had been so grossly wronged in this matter; (*Note,* 1 *Cor.* v. 1—5;) but in order to shew to them, as in the sight of God, his diligent and vigilant attention to their spiritual interests.—The other offenders at Corinth might also be alluded to; but it is evident, that the principal criminal was more directly intended. (*Marg. Ref.*—*Notes,* 1 *Cor.* vi. 1—8.)

x ii. 3. Rom. xii. 15. 1 Cor. xii. 26. xiii. 6—7. Phil. ii. 28. 1 Pet. iii. 8.

13 Therefore [x] we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, [y] because his spirit was refreshed by you all.

y 18. Rom. xv. 32. 1 Cor. xvi. 18. 2 Tim. i. 16. Philem. 20.

z i. vii. 24. ix. 2—4.

14 For [z] if I have boasted any thing to him of you, I am not ashamed; but as [a] we spake all things to you in truth, even so our boasting, which

a i. 18—20.

I made before Titus, is found a truth:

15 And his [*] inward affection is more abundant toward you, whilst he remembereth [b] the obedience of you all, how [c] with fear and trembling ye received him.

16 I rejoice therefore, [d] that I have confidence in you in all *things*.

* Gr. *bowels are.* vi. 12. Gen. xliii. 30. 1 Kings iii 26. Cant. v 4. Phil. i. 8 Col. iii. 12 1 John iii. 17.

b ii. 9. x. 5, 6. Phil. ii. 12. 2 Thes. iii. 14.

c *See on* 10, 11.—Ezra ix. 4. x. 9. Job xxi. 6. Ps. ii. 11. cxix. 120. Is. lxvi. 2. Hos. xiii. 1. Acts xvi. 29. Eph. vi. 5. Phil. ii. 12.

d 2 Thes. iii. 4. Philem. 8, 21.

V. 13—16. The apostle's endeavours had been made very successful, and had eventually terminated in the comfort of the Christians at Corinth: and he now shared their consolations, as he had before sympathized in their sorrows. It also increased his joy, to see how joyful their conduct had rendered the pious heart of his beloved Titus. If then he had before spoken so confidently of them, that it seemed to be "boasting," he was not ashamed of it: for as his doctrine, and his professed affection for them, had been approved to be faithful and "true;" so this his boasting of them to Titus had proved true also. (*Marg. Ref.* x—a.—*Note*, ix. 1—5.) The love of Titus also towards them was greatly increased, while he remembered the obedience, which in general all had shewn to the authority of the apostle signified by him: and how they received him even with a trembling fear, lest they should grieve him, or impress his mind unfavourably towards them. So that the apostle could now rejoice in the "confidence, "which he had in them in all things." (*Marg. Ref.* b—d.) —There was great address in this part of the epistle: and his kind acceptance of what had been done, and the confidence which he expressed in the church, were in general well suited to excite them to a more entire reformation; to withstand the party formed against him; to deliver them from the fascinations of the false teachers; to re-establish the apostle's authority; and to prepare the way for his subsequent exhortations, warnings, expostulations, and direct accusations and denunciations of the principal offenders, and of all who continued impenitent. For they implied, that not the church as a society, but merely a few corrupt intruders were the subjects of these severe addresses.

Was refreshed. (13) Αναπεπαυται. See on *Matt.* xi. 28. —*Inward affection.* (15) Τα σπλαγχνα. vi. 12. See on *Luke* i. 78.—*With fear and trembling.* (15) Μετα φοβου και τρομου. See on 1 *Cor.* ii. 3.

PRACTICAL OBSERVATIONS.

V. 1—7.

The promises of God should excite and direct us in "following after holiness." His grace alone can efficaciously "purify" us: but it is our duty earnestly to use the means which he has appointed; and, depending on that grace, to search out and cleanse away all "filthiness "of the flesh and spirit," as abhorred by God and all his people. Perfect holiness should be the object of our unremitting prayers and endeavours: we ought to follow after it, as in the presence of God, and influenced by the fear of him, when no eye but his can possible witness our conduct; and our lamented imperfections should excite us the more diligently to "go on unto perfection."—If the ambassadors or messengers of Christ would be received in that character; they must be careful "to wrong no "man, to corrupt no man, to defraud no man:" or in any way to manifest a prospensity to covetousness: (*Notes, Is.* lvi. 9—12. *Jer.* vi. 13—15. 1 *Tim.* iii. 3. 1 *Pet.* v. 1—4:) and they who reject those ministers of Christ, whose conduct and doctrine are thus uncorrupt, will greatly offend him that sent them. Yet we should avoid all rigorous censures, and shew cordial love to the people notwithstanding their faults: we should express as much confidence in them, and speak as favourably of them, as the case will admit: and when they shew a readiness to amend what hath grieved us; we should deem this a comfort, sufficient to render us "exceedingly joyful in all our tribulation." But we ought not to expect much "rest to our flesh" in this evil world: and if inward "fears" concur with outward opposition, to distress us; we only taste that cup, of which far wiser and better men have drunk more abundantly.—We cannot sufficiently admire the compassion and condescension of our God, in revealing himself as "the Com-"forter of those that are cast down." In all our dejections and perplexities therefore let us rely on him, as our all-sufficient Helper. And seeing the time of our extreme distress is commonly that of his merciful and effectual interposition, we should endeavour to make it that of our most enlarged expectations. He, however, generally works by second causes and instruments: the converse of some pious friend; or a good account of those about whom we are anxious; or the affection of such as we feared were alienated, are often sources of relief and consolation, in which the kindness of the Lord should be acknowledged with much thankfulness.

V. 8—16.

Through anxiety about the event of his labours, even the faithful minister may be tempted to repent of his best intended and most scriptural endeavours to do good. He may fear that he spake too decidedly, or sharply; and so gave needless offence, or excited undue sorrow: when he only performed the office of an affectionate reprover, under the influence of the Spirit of truth and love. Thus a man may be much disquieted for having done his duty, and afraid of doing it on another occasion: and this should be carefully watched against with humble persevering prayer. Indeed, we should be reluctant to cause sorrow; even as the skilful and tender surgeon is averse to give pain, though he finds it often necessary: but we should rejoice in bringing men to that "godly sorrow, which worketh repent-"ance;" as their grief will be transient, and the benefit eternal.—The loss of an earthly friend, the displeasure of a powerful superior, or other secular misfortunes, excite

CHAP. VIII.

The apostle sets before the church at Corinth the liberality of the poor Christians in Macedonia, 1—5; and excites them to imitate this liberality, toward the poor saints in Judea; that they might abound as much "in this grace," as in other things; and shew the sincerity of their love, as animated by the self-abasing and self-denying, love of Christ to them, 6—9. They had before shewn a readiness to this contribution, which would be graciously accepted by the Lord, 10—15. He commends to them Titus, and two other brethren, whom he had engaged in this service; and who were on many accounts worthy of their peculiar regard, 16—24.

MOREOVER, brethren, [a] we do you to wit of [b] the grace of God bestowed on [c] the churches of Macedonia:

2 How that, [d] in a great trial of affliction, [e] the abundance of their joy and [f] their deep poverty abounded unto [g] the riches of their [*] liberality.

3 For [h] to *their* power, [i] I bear record, yea, and [k] beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty [l] that we would receive the gift, and *take upon us* the fellowship of [m] the ministering to the saints.

5 And *this they did*, not as we hoped but [n] first gave their own selves to the Lord, and [o] unto us by the will of God.

a v. 1.
b 2—7. ix. 12. Acts xi. 23. 1 Cor. xv. 10. Eph. iii. 8. Col. i. 29.
c ix. 2. 4. xi. 9. Acts xvi. 9. Rom. xv. 26. 1 Thes. i. 7, 8. iv. 10.
d 1 Thes. i. 6. ii. 14. iii. 3, 4.
e Neh. viii. 10—12. Acts ii. 45, 46.
f Mark xii. 42—44. Luke xxi. 1—4 Jam. ii. 5. Rev. ii. 9.
g vi. 10. ix. 11. 13. Deut. xv. 4. Prov. xi. 25. Is. xxxii. 5—8.
* Gr. *simplicity*. i. 12. Rom. xii. 8.
h ix. 6, 7. Mark xiv. 8. Acts xi. 29. 1 Cor. xvi. 2. 1 Pet. iv. 11.
i Rom. x. 2. Gal. iv. 15. Col. iv. 13.
k 12. 16, 17. Ex. xxxv. 5. 21, 22. 29. 1 Chr. xxix. 5, 6. 9. 13—17. Ps. cx. 3. 1 Cor. ix. 17. Phil. ii. 13. 1 Thes. ii. 8. Philem. 14. 1 Pet. v. 2. 1 18, 19. Gen. xxxiii. 10, 11. 2 Kings v. 15, 16. Acts xvi. 15. 1 Cor. xvi. 3, 4.
m ix. 1. 12—14. Matt. x. 42. xii. 50. xxv. 40. 44, 45. Mark xiv. 7. John xix. 26, 27. Acts vi. 1, &c. ix. 39—41. xxiv. 17. Rom. xv. 25, 26. 1 Cor. xvi. 1. 15. Gal. ii. 10. vi. 10. 1 Tim. v. 10. Philem. 5, 6. Heb. vi. 10. 1 John iii. 16—18.
n v. 14, 15. 1 Sam. i. 28. 2 Chr. xxx. 8. Is. xliv. 3—5. Jer. xxxi. 33. Zech. xiii. 9. Rom. vi. 13. xii 1. xiv. 7—9. 1 Cor. vi. 19, 20.
o iv. 5. 1 Chr. xii. 18. 2 Chr. xxx. 12.

men's sorrow, and they think they have cause to mourn: how then should they be grieved for having offended their Creator, dishonoured his name, incurred his frown, and deserved eternal misery! The objects of worldly sorrow are trivial; its exercise is commonly unavailing; and it tends to death in diverse and most awful ways: we should therefore be peculiarly careful not to indulge it. Unless sin be mourned over, as the cause of men's sufferings, and God be regarded, as the righteous and merciful Author of them; their sorrow under afflictions and calamities leads to increasing enmity, to distraction, despair, and blasphemy. (*Notes, Rev.* xvi. 8—11.) We should therefore endeavour to turn all our mourning into a religious channel, that we may "sorrow after a godly sort." But even sorrow about sin and our eternal concerns will be of no use to us, unless it "worketh repentance;" and even repentance itself may be counterfeited or spurious, and so not be "unto salvation." Of all deceptions this is most to be feared; as immense multitudes are quieted without true repentance, by a groundless notion that they have repented, or do repent. A partial and superficial repentance; an unbelieving and despairing repentance, like that of Judas; a pharisaical repentance, which is presented as an atonement for sin, and the rival of Christ's expiation; outward penances, mortifications, and observances, with an unhumbled and unrenewed heart; apparent contrition, without renouncing the favourite iniquity, or throwing back "the wages of unrighteousness:" these, and other kinds of repentance, are not "unto salvation," but must be repented of, either in this world or for ever in hell. But deep humiliation before God, hatred and dread of all sin, attended by faith in the righteousness, atonement, and intercession of Christ, a new heart and a new life, constitute "repentance unto salvation never to be repented of." May the Lord bestow it on every one of us!—"Sorrowing "after this godly manner" will work great carefulness and watchfulness in us, to amend our lives and subdue every iniquity: we shall thus be led to earnest and persevering endeavours to clear up the reality of our repentance to our own consciences, and to all men; we shall feel "an indignation" at ourselves for past transgressions, a fear of relapsing into sin; a vehement desire of forgiveness and sanctifying grace; a zeal for the honour of God; and a revenge, as it were, against those lusts which have excited us to offend him. When the faithful minister of Christ, who has warned sinners of their guilt and danger, and reproved inconsistent professors of the gospel, ("that his care of them in the sight of God" might be evidenced,) witnesses such "fruits meet for repentance," he will be comforted, in helping the comfort of the mourning penitents; he will rejoice in the joy of other believers on their account; he will exult in realizing the favourable hopes which he had before entertained; he will encourage the abundant affection of others towards them; he will commend their prompt and circumspect obedience, and "rejoice to have confidence in them in all things."

NOTES.

CHAP. VIII. V. 1—5. The mention, which the apostle had made of his confidence in the Corinthians, gave him an occasion of again introducing the subject of the collection, that he was making for the Christians in Judea, which takes up this and the following chapter. (*Notes, Rom.* xv. 22—29. 1 *Cor.* xvi. 1, 2.) With great delicacy and propriety, he brought this forward by "informing" them, as an article of interesting intelligence, concerning the admirable conduct of the churches at Philippi, Thessalonica, and Berea, in Macedonia. In extolling the generosity of the Christians in these cities, he calls it "the grace "of God bestowed upon" men; the cause being thus manifested by the effect. Though the Christians in these cities had been tried with grievous afflictions and persecutions, by which they had been greatly impoverished: yet "the abundance of their joy," in the Lord and his salvation, had so enlarged their hearts to love him, and his poor disciples whom they had not seen; that a large collection had been made among them, and "their deep "poverty abounded to the riches of their liberality," and thus illustrated it. So that the apostle testified in their behalf, that they were willing of themselves, not only to do as much as was in their power, even more than could have been expected from them; but that their inclinations were larger than their ability, and they would gladly have

p 16, 17. xii. 18.
o Or, gift. 4. 19. Marg. Ix. 8. Phil. iv. 18.
1 Pet. iv. 10.
q Rom. xv. 14. 1 Cor. i. 5. iv. 7. xiv. 12. Rev. iii. 17.
r 1 Cor. xiii. 2.
s 1 Cor. vii. 1, 2. xiii. 8.
t vii. 7.
u Phil. i. 9. 11. 1 Thes. iv. 9, 10. 2 Thes. i. 3. 1 Pet. i. 22. 2 Pet. i. 5—8.
x 6. ix. 14. Eph. iv. 29. 2 Tim. ii. 1. Heb. xii. 28. 2 Pet. iii. 18.

6 Insomuch that [p] we desired Titus, that as he had begun, so he would also finish in you the same [o] grace also.

7 Therefore, [q] as ye abound in every *thing, in* [r] faith, and utterance, and [s] knowledge, and *in* all diligence, and [t] *in* your love to us, [u] *see* that ye abound in [x] this grace also.

8 I [y] speak not by commandment,

y 10. ix. 7. 1 Cor. vii. 6. 12. 25.

but [z] by occasion of the forwardness of others, and [a] to prove the sincerity of your love.

9 For ye know [b] the grace of our Lord Jesus Christ, that [c] though he was rich, yet [d] for your sakes [e] he became poor, [f] that ye through his poverty might be rich.

z 1—3. Ix. 2 Rom. xi. 12—14. Heb. x. 24.
a 24. vi. 6. Josh. xxiv. 14. Ez. xxxiii. 31. Rom. xii. 9. Eph. iv. 15. *Marg.* vi. 24. Jam. ii. 14—16. 1 Pet. i. 22. 1 John iii. 17—19.
b xiii. 14. John i. 14. 17. Rom. v. 8. 20, 21. 1 Cor. i. 4. Eph. i. 6—8. ii. 7. iii. 8. 19.
c Ps. cii. 25—27. John i. 1—4. 10. xvi. 15. 1 Cor. xv. 47. Phil. ii. 6. Col. i. 16, 17. Heb. i. 2. 6—14.
d Is. lxii. 1. lxv. 8. John xii. 30. xvii. 19. Col. i. 24.
e Is. liii. 2. Matt. viii. 20. xvii. 27. xx. 28. Mark vi. 3. Luke ii. 7. viii. 3. ix. 58. Phil. ii. 7, 8.
f vi. 10. Luke xvi. 11. Rom. viii. 32. xi. 12. 1 Cor. iii. 21, 22. Eph. iii. 8. 1 Tim. vi. 18. Jam. ii. 5. Rev. xxi. 7.

done more if they had been able. 'I have performed all, 'even with an industry beyond my power.' *Demosthenes.* (*Marg. Ref.* c—k.) Nay, instead of needing to be solicited, they had intreated him to accept of their contributions, and to take a part in the charge of conveying them to Jerusalem, and applying them to the intended purposes. In all this, they had exceeded his most sanguine hopes concerning them: for they first devoted themselves to the Lord Jesus, as his redeemed and "peculiar people, zealous of good works;" and then "they gave their own-selves to the" apostle, and his fellow-labourers, to be directed by them in doing the will of God, according to his appointment, and in improving their talents to his glory. (*Marg. Ref.* l—o.)—The word rendered *grace*, is no doubt sometimes translated *gift*; but to interpret "the "grace of God towards the churches, &c." to signify the large subscription for the poor Christians in Judea, as some learned men do, is wholly unprecedented: and the obvious meaning, viz., that their bounty to their poor brethren, was the effect of the abundant grace of God conferred on them, agrees far better with the simple and reasonable language of scripture on these subjects. (*Marg. Ref.* b.—*Notes*, 16—24. 1 *Chr.* xxix. 10—19. 1 *Cor.* xv. 3—11, *v.* 10.)

We do you to wit. (1) Γνωριζομεν. *Luke* ii. 15. *John* xv. 15. xvii. 26. 1 *Cor.* xv. 1, *et al.*—*The grace ... bestowed on.*] Την χαριν ... την δεδομενην εν. 4. 6, 7. 9. 16. 19. i. 12. 15. ix. 8. 14, 15. 1 *Cor.* xv. 10.—*Trial.* (2) Δοκιμη. ii. 9. ix. 13. See on *Rom.* v. 4.—*Deep poverty.*] Η κατα βαθους πτωχεια.—Βαθος, *Rom.* xi. 33. 1 *Cor.* ii. 10. *Eph.* iii. 18.—*Liberality.*] "Simplicity." *Marg.* Απλοτητος. i. 12. ix. 11. 13. xi. 3. See on *Rom.* xii. 8.—*They were willing of themselves.* (3) Αυθαιρετοι. 17. Here only.

V. 6—9. If the poor and persecuted Macedonians had exceeded expectation "in the riches of their liberality," the prosperous and affluent Christians at Corinth would doubtless fully answer the apostle's hopes of them. When Titus had before been there, he had begun this good work among them; and Paul had therefore desired him to go again and complete it.—By "the same grace also" most expositors understand the benefaction itself, and indeed the word may signify the *free gift* of man, as well as that of God: yet it seems more consonant to the apostle's language, to explain it of the gracious influence of the Holy Spirit on their hearts, than of the gift itself, or *their act of grace* towards their brethren. (*Marg.* and *Marg. Ref.* p. x.—*Notes*, 1—5. 1 *Cor.* xv. 3—11. *Eph.* iii. 8.) As, however, the Corinthians abounded in all spiritual gifts, and in various Christian graces, they would doubtless "abound in this grace also;" and exceed other churches as much, in the largeness of their contributions, as they did in affluence, or in faith, knowledge, utterance, and spiritual gifts. (*Marg. Ref.* q—u.—*Notes*, 1 *Cor.* i. 4—9. iv. 8. xii. 4—11.) He did not speak this, as a "com-"mandment" how much each person, or the whole company ought to give: but, from the forwardness of their poorer brethren, he took occasion to make trial of their sincerity, in the love which they professed to Christ and his people, and which would be trusted be satisfactorily demonstrated. (*Marg. Ref.* y—a.—*Notes*, *Rom.* xii. 9—13. *Jam.* ii. 14—18. 1 *John* iii. 18—24.) For they knew and believed, and, as he was persuaded, were experimentally acquainted with "the grace" and most free and unmerited love of Christ to sinners, "that, though he was "rich" in all the glory, authority, sufficiency, and felicity of the Godhead; yet "for their sakes," who were in themselves poor, guilty, polluted, and perishing sinners, "he had "become poor," by assuming human nature, being born of a poor virgin in a stable; living in poverty and affliction for many years on earth; and at length entirely impoverishing himself, as it were, to pay their debt, and ransom their souls by his sacrifice on the cross. All this he submitted to most freely, in unspeakable compassion and condescension, that "they by his poverty might be made rich," with all the blessings of salvation; the mighty debt of sin having been thus discharged, and the forfeited inheritance of eternal life redeemed, with all things pertaining to their everlasting glory and felicity: and surely they could want no other argument to prevail with them to part, largely and freely, with their temporal riches, for the relief and support of his poor brethren! (*Marg. Ref.* b—f.—*Notes*, *Matt.* xii. 46—50. xxv. 34—40. *Eph.* iii. 8. 14—19.)—In the judgment of the apostle, *Jesus was rich before he was poor;* and it was voluntarily and graciously that he became poor for our sakes, &c. But indeed as Man he was born and educated in poverty; he was poor all his life, and "had not where to lay his head," and only became rich after his death and resurrection; and therefore if he was no more than man, he certainly was poor before he was rich, not rich before he was poor.

He had begun. (6) Προενηρξατο. 10. Here only.—*Would finish.*] Επιτελεση. 11. See on vii. 1.—*By commandment.* (8) Κατ' επιταγην. *Rom.* xvi. 26. 1 *Cor.* vii. 6. 25. 1 *Tim.* i. 1. *Tit.* i. 3. ii. 15.—*To prove.*] Δοκιμαζων. 22. xiii. 5. See on *Luke* xii. 56.—*The sincerity.*] Το γνησιον. *Phil.* iv. 3. 1 *Tim.* i. 2. *Tit.* i. 4. "Genuineness." Some copies read "our love:" but it was the genuineness of the love professed by the Corinthians, which was made trial of.

10 And herein [g] I give *my* advice: for this is [h] expedient for you, who have begun before, not only to do, but also [i] to be [*] forward a year ago.

11 Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For [k] if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* [l] not that other men be eased, and ye burdened:

14 But by an equality, *that* now, at this time, your abundance *may be a* *supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality;

15 As it is written, [m] He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But [n] thanks *be* to God, which put the same [o] earnest care into the heart of Titus for you.

17 For indeed he [p] accepted the exhortation; [q] but being more forward, of his own accord he went unto you.

18 And we have sent with him [r] the brother, whose praise *is* in the gospel [s] throughout all the churches;

19 And not *that* only, [t] but who was

g 1 Cor. vii. 25. 40
h xii. 1. Prov. xix. 17. John xi. 50. xvi. 7. xviii. 14. 1 Cor. vi. 12. x. 23. Phil. iv. 17. 1 Tim. vi. 18, 19, Heb. xiii. 16
i 8. ix. 2.
* Gr. *willing. See* on 3.
k ix. 7. Ex. xxv. 2. xxxv. 5. 21, 22. 29. 1 Chr. xxix. 3—18. 2 Chr. vi. 8. Prov. xix. 22. Mark xii. 42—44. xiv. 7, 8. Luke vii. 44—46. xii. 47, 48. xvi. 10. xxi. 1—4. 1 Pet. iv. 10.
l Acts iv. 34. Rom. xv. 26, 27.
m Ex. xvi. 18. Luke xxii. 35.
n Ezra vii. 27. Neh. ii. 12. Jer. xxxi. 31. xxxii. 40. Col. iii. 17. Rev. xvii. 17.
o vii. 7. 12. Phil. ii. 20.
p 6. Heb. xiii. 22.
q *See on* 8. 10.
r 19. 22, 23. xii. 18.
s Rom. xvi. 4.
t 1—4. Acts vi. 3—6. xv. 22. 25. 1 Cor. xvi. 3, 4.

Note, 1 *Pet.* i. 6, 7.—*He became poor.* (9) Επτωχευσε. Here only N. T.—*Ps.* xxxiv. 10. lxxix. 8. *Prov.* xxiii. 21. *Sept.* —Πτωχια, 2.—Jesus was poor, as man, from his birth to his death: but in becoming man he emptied himself (εκενωσε ἑαυτον); and thus when rich became poor for our sakes.—*Might be rich.*] Πλουτησητε. *Luke* i. 53. xii. 21. *Rom.* x. 12. 1 *Cor.* iv. 8. 1 *Tim.* vi. 18. *Rev.* iii. 17, 18.

V. 10—15. In respect of this service, to which the Corinthians would, as it was supposed, feel themselves "constrained by the love of Christ," the apostle only offered his advice: (*Note*, v. 13—15:) for it would be expedient for them, or profitable to them, and consistent with their profession and character, evidently to copy that love by which they were saved: especially as they had begun a year before, not only to deposit money for this use; but to enter upon the service, with a willing, earnest, and fervent mind. It behoved them therefore to make no hesitation about performing it; that their actions might coincide with the promptitude of their former determinations. In doing this, let every one of them proportion his contribution to his circumstances; for a small sum would be equally acceptable from a poorer person, as a larger from his more wealthy brother. (*Marg. Ref.* h—k. —*Note*, *Mark* xii. 41—44. *P. O.* 35—44. *Notes*, *Acts* xi. 27—30. 1 *Cor.* xvi. 1—4.) Indeed, in every case, where "a willing mind" to honour and obey Christ, from humble love to him, was the principle of a man's actions; his services would meet with a gracious acceptance; nor would more be expected from him than he was enabled to do. To express and evidence this ready mind, the proportion, before recommended, would be necessary: yet it would not be proper, to urge any man to exceed what he was thus disposed to give; lest, by competition with his brethren, he should entrench upon other duties. Nor did the apostle mean to relieve the poor Christians in Judea, by burdening those at Corinth; or even to exact from them, and exempt other churches, so as to give *rest* to the one and *affliction* to the other. He only desired that some measure of "equality" might be preserved among brethren in Christ: and that, in order to this, the Corinthians should, on the present occasion, communicate from their abundance, to relieve the necessities of their poor brethren in Judea: and then, if a reverse in circumstances should take place, through persecutions or calamities, either to individuals or the collective body; the abundance of the Jewish converts, or of other churches, might be a fund for the supply of their necessities. Thus one might help another after an equal manner; according as it was written concerning the Israelites, respecting the manna; which, though collected in different quantities, being thus properly dispensed, was all used without the redundance being wasted, or any of the congregation left destitute of a sufficient supply. (*Note*, *Ex.* xvi. 16—20.)—'So far 'Christianity seems to require this equality, as that we 'should not suffer others to lack the necessaries of this 'present life, while we abound in them.' *Whitby.*—The Christians at Corinth had also been made partakers of the inestimable spiritual blessings of their Jewish brethren, and at their expense; and it was *equal* or equitable, that they should impart to them, in return, of their carnal things. (*Notes*, *Rom.* xv. 22—29. *Gal.* vi. 6—10.)—How urgently the apostle pleads in behalf of his poor brethren while he would receive nothing for himself! (*Notes*, xi. 7—12. xii. 11—15.)—*He that had gathered much*, &c. (15) A translation of the Hebrew, not exactly the same as the Sept. (*Ex.* xvi. 18.)

Advice. (10) Γνωμην. *Acts* xx. 3. 1 *Cor.* i. 10. vii. 25. 40. *Philem.* 14. *Rev.* xvii. 13. 17.—*To be forward.*] "Willing." *Marg.* Το θελειν. 11. *Rom.* vii. 18. *Phil.* ii. 13.—*A year ago.*] Απο περυσι. ix. 2.—'A περαω, *transeo*, 'quia annus superior transiit.' *Schleusner.*—*A readiness to will.* (11) Ἡ προθυμια τ̃ θελειν. 12. 19. ix. 2. *Acts* xvii. 11. Προθυμος. See on *Matt.* xxvi. 41.—*Other men be eased, and ye burdened.* (13) Αλλοις ανεσις, ὑμιν δε θλιψις. Ανεσις, ii. 13. vii. 5. 2 *Thes.* i. 7.—*By an equality.* (14) Εξ ισοτητος. *Col.* iv. 1. Ισος, *John* v. 18.—*Abundance.*] Περισσευμα. *Matt.* xii. 34. *Mark* viii. 8.—*Want.*] Ὑστερημα. ix. 12. xi. 9. *Luke* xxi. 4. 1 *Cor.* xvi. 17. *Phil.* ii. 30. *Col.* i. 24. 1 *Thes.* iii. 10.—*Had no lack.* (15) Ουκ ηλαττονησε. Here only N. T.—*Ex.* xvi. 18. *Sept.* Ελαττοω, *John* iii. 30.

V. 16—24. The cordiality and diligence of Titus in his attention to the Corinthians, as well as his zeal for the good work in hand, were "put," or given, "into his

also chosen of the churches to travel with us with this * grace, which is administered by us, [a] to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, [x] that no man should blame us in this abundance, which is administered by us:

21 Providing [y] for honest things, [z] not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, [a] whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which † *I have* in you.

23 Whether *any do enquire* of [b] Titus, *he* [c] *is* my partner [d] and fellow-helper concerning you: or our brethren *be enquired of, they are* [e] the messengers of the churches, *and* the glory of Christ.

24 Wherefore, [f] shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

* Or, gift. See on 6.—ix. 8.
[a] 1, 2. iv. 15. ix. 12—14. Phil. iv. 18, 19. 1 Pet. iv. 10, 11.
[x] xi. 12. Matt. x. 16. Rom. xiv. 16. 1 Cor. xvi. 3. Eph. v. 15. 1 Thes. v. 22.
[y] Rom. xii. 17. Phil. iv. 8. 1 Tim. v. 14. Tit. ii. 5. 8. 1 Pet. ii. 12.
[z] ii. 17 v. 9—11. Matt. v. 16. vi. 1. 4. xxiii. 5. 1 Thes. v. 22.
[a] Phil. ii. 20—22.
† Or, he hath.
[b] 6. 16. vii. 6. xii. 18.
[c] Luke v. 7. 10. Philem. 17.
[d] Phil. ii. 25. iv. 3. Col. i. 7. 1 Thes. iii. 2. Philem. i. 24. 3 John 8.
[e] 19. Phil. ii. 25 *Gr.*
[f] 8. vii. 14. ix. 2—4.

"heart" by the Lord; whom the apostle heartily thanked for this interposition in his favour. (*Marg. Ref.* n, o.—*Note, Ezra* vii. 27, 28.) Indeed Titus not only complied with his exhortation to return to Corinth, from regard to his authority; but he was so prompt and willing for that service, as not to need solicitation.—The brother who was sent with him is generally supposed to have been Luke, "whose praise was in all the churches," on account of the gospel which he had written, and for many zealous services in the cause: yet whether this was intended by St. Paul, who would be clearly understood by the Corinthians, is on many accounts uncertain. The brother, however, had been chosen by the churches of Macedonia to travel with the apostle, as their messenger to Jerusalem, with the contributions raised by them; which they were to dispose of, (as the deacons did of the donations of their several churches,) "to the glory of Christ," the one Lord both of the Jewish and Gentile converts; as the honourable evidence of their ready mind to such good works; and so as to cultivate love with their Jewish brethren by reciprocal kindnesses. (*Marg.* and *Marg. Ref.* r—u.) This, the apostle had proposed and accomplished, that he might avoid all censure, and suspicion of injustice or partiality, in the disposal of those large sums of money, which had been raised: and that he might, by a prudent foresight, take care that his whole conduct should appear honourable, consistent, and unexceptionable in the sight of men, as well as that it should really be so in the sight of God. (*Marg. Ref.* x—z.—*Note, Rom.* xii. 17—21, *v.* 17.)—With Titus and the brother before-mentioned, he had also sent another of his brethren, whom he had frequently found diligent in other services; but he expected extraordinary diligence from him on this occasion, as he was animated by the confidence in them, which the apostle had expressed. Some think that Apollos is meant; but this is not probable, for he wanted no recommendations to the Christians at Corinth: indeed curiosity rather than edification, is concerned in determining these questions.—If, however, any of them enquired who Titus was, that he should take the lead in this business; as the apostle's adversaries would be likely to do; (*Note*, xii. 16—21;) let them be answered, that he was "the partner" of the apostle, in the sacred ministry, who cordially united with him in all his designs, and who was particularly helpful to him in the affairs of Corinth. If the other brethren were enquired of; let it be said, that they were the chosen messengers of the Macedonian churches, whose characters, zeal, and conduct in that important service, made them an honour to the gospel, and greatly instrumental in manifesting the glory of Christ. (*Marg. Ref.* b—e.) It therefore was proper that the Corinthians should shew, in their liberality on the present occasion, before these excellent persons, and the churches whom they represented, "the proof of their love" to Christ; and that they deserved those warm commendations, which the apostle had bestowed on them. (*Note*, ix. 1—5.)—It may here again be observed, that there is not the least reason to doubt, but that the messengers, entrusted with the contributions of the Christians for their Jewish brethren, were *chosen by the suffrage of the churches:* how then is it, that so little satisfactory scriptural proof can be adduced, that the spiritual pastors were elected in the same manner? (*Notes, Acts* vi. 2—6. xiv. 21—23. 1 *Cor.* xvi. 3, 4.)—'It 'would have been a most ready calumny against Paul, to 'have said, that he greatly desired the care of these con-'tributions, that he might sacrilegiously convert the conse-'crated money to his own use; had he not by every means 'guarded against it. But who, during these thousand 'years, and more, has followed this truly apostolical ex-'ample?' *Beza.—Of his own accord.* (17) 'Here we see 'the sweet harmony there is betwixt the grace of God, 'and our persuasion and free will.—Titus was moved to 'this work, by St. Paul's exhortation, and was also '"willing of his own accord," and yet "God," saith the 'apostle, "put this earnest care into his heart."' *Whitby.* —"It is God who worketh in us both to will and to do." Concerning free will *in this sense*, we have no controversy. —All men, however their wills are enslaved by their lusts, have free agency.

More forward. (17) Σπουδαιοτερος. 22. 2 *Tim.* i. 17. Σπουδη, 8. 16. vii. 11, 12. *Rom.* xii. 8.—*Of his own accord.*] Αυθαιρετος. See on 3.—*Chosen.* (19) Χειροτονηθεις. *Acts* xiv. 23.—*To travel with us.*] Συνεκδημος ἡμων. *Acts* xix. 29. Not elsewhere.—*Avoiding.* (20) Στελλομενοι. 2 *Thes.* iii. 6. Not elsewhere. 'Maxime 'caventes.' *Schleusner.—Abundance.*] Αδροτητι. Here only.—*Providing.* (21) Προνοουμενοι. See on *Rom.* xii. 17.—*Messengers.* (23) Αποστολος. Christ was the apostle of the Father, (*Heb.* iii. 1,) the twelve were his apostles; these were "the apostles of the churches."—*Shew ye.* (24) Ενδειξασθε. See on *Rom.* ix. 17.—*The proof.*] Ενδειξιν. See on *Rom.* iii. 25.

CHAP. IX.

The apostle assigns his reasons for sending the brethren before-hand, to make up the collections of the Corinthians, notwithstanding his confidence in them, 1—5. He encourages their cheerful liberality; under the figure of sowing seed, from which they might expect from God a large increase, to enable them to sow still more abundantly to his glory, 6—11; for such services, not only supply the wants of the saints, but excite them to abundant thanksgivings to God, and fervent love to their benefactors, and prayers for them, 12—14. He concludes the subject by "thanking "God for his unspeakable gift," 15.

PRACTICAL OBSERVATIONS.

V. 1—9.

By ascribing all "good works" to "the grace of God," we not only give the glory to him whose due it is; but we also shew men where their strength lies, and enable humble believers to read the Lord's special love to them, in the fruits of their love to him and to his people. (*Notes*, *Luke* vii. 44—50. 1 *John* iv. 19.)—Abundant spiritual joy not only supports the soul under great trials of afflictions, but it enlarges the heart in "the work and labour of love:" so that "the depth of poverty," in joyful Christians, renders more admirable "the riches of their liberality:" for they do more than could have been conceived in their power, and manifest a still more enlarged good will. How different is this from the conduct of those, who will not concur in any expensive good work, except their reluctance be overcome by an importunity, as uneasy to themselves as to those who solicit them! The happy frame of mind, before described, must spring from an unreserved surrender of ourselves to the Lord, that we may henceforth live to his glory, as well as partake of his salvation; and then, giving up ourselves to the counsels of his faithful ministers, as far as we are satisfied that they instruct us "by the will of God."—Remarkable examples of piety and charity, should be brought forward, in order to excite others to a holy emulation; especially when the inferiority in outward things, of those who exhibit them, renders it less likely that they should be noticed: and such instances will commonly be found very efficacious to this end, among those who are partakers of divine grace.—Those whom God has employed to begin, will commonly best carry on and finish his work of grace in his people.—Such persons as "abound in faith, knowledge, utterance, fervent "affections," and attachment to pious ministers, should be exhorted to abound proportionably in liberality to their poor brethren: and occasion should be taken, from "the forwardness" of some, to excite others to shew their love to be genuine; for nothing can evince this, except the fruits of love, in good works to Christians for the Lord's sake. (*P. O. Matt.* xxv. 31—40.) "The grace "of our Lord Jesus Christ" was not declared in kind words only; but "though he was rich, yet for our "sakes he became poor; that we through his poverty "might be rich:" and they, who truly know and experience the happy effects of his grace, will shew their love to him and his people, by good works, and not merely by a cheap profession. But alas! we may easily estimate the small degree, in which most of us "know "the grace of Christ;" by considering how small a proportion of our superfluities we retrench, and how little we deny ourselves, submit willingly to privations, forego the prospect of wealth, endure inconveniences, and stoop to men of low estate, from love to his name. Doubtless, this is the proper standard of our spiritual knowledge of Christ. In proportion to our views of his glory, we shall bear his image: and if this change were more fully effected, we should embrace poverty, endure hardship, and even "lay down our lives" for the good of his people, when properly called to it; and at last, we should deem all this as nothing, when compared with our obligations to his infinite love.

V. 10—15.

We may not positively enjoin the proportion, in which Christians should communicate to the relief of the necessitous: yet we may advise them concerning what is becoming, and consistent with their ability, profession, and hopeful beginnings; that their "readiness to *will*" may be manifested by the performance of it. But, while the wealthy must be charged "to be ready to communicate," (*Note*, 1 *Tim.* vi. 17—19. *P. O.* 13—21,) the poorer should be encouraged to contribute their help also; yet without being urged to what may distress them: for "if "there be first a willing mind, it is accepted." This is indeed an universal rule: the sinner's "ready mind," to repent, to believe in Christ, to love and obey him, and to do good to others for his sake, springs from divine grace: without this, all external services must be ostentatious and hypocritical: but where this is *first* produced, the *defective* attempts of the believer to glorify God will be accepted and graciously rewarded; though in strict justice, according to the perfect and holy law, they merit condemnation. —We should be careful to act *impartially* in promoting works of charity: one should not be burdened to ease another, but "equality" and reciprocal help should be aimed at. Even among the poor people, in any parish or congregation, the most distressed may be relieved by such as are less straitened, with what they can at present spare; and when they in their turn come to be straitened, their brethren may concur to help them. Thus mutual love will be cemented, and prayers and thanksgivings for each other will be multiplied: and though none will thus have any thing superfluous, yet absolute want may commonly be excluded. But upon a larger scale, and where more wealthy persons are concerned, greater effects may be produced; and the most prosperous may be exhorted to liberality, from the consideration of the vicissitude and uncertainty prevalent in human affairs: nor can riches be secured so effectually, for the benefit of the possessor or his family, as by thus "lending them to the Lord." (*Notes*, ix. 6—11. *Prov.* xi. 24, 25. xix. 17.)

V. 16—24.

We ought fervently to love those, who have an earnest care for the welfare of the church, and to be thankful to our benefactors: but the Lord who "put it into their "hearts" should be first acknowledged and adored.—It

a Gen. xxvii. 42. 1 Sam. xx. 28. 2 Kings xxii. 18. Job xxxvii. 23. Ps. xlv. 1. Matt. xxii. 31. Rom. xi. 28. Phil. iii. 5, 6.
b 12—14 *See on* viii. 4. Gal. vi. 10.
c 1 Thes. iv. 9, 10. v. 1. 1 John ii. 27.
d viii. 8. 10. 19. 1 Thes. i. 7, 8.
e viii. 24.
f i. 1. viii. 10. 1 Cor. xvi. 15.
g xiii. 8. Heb. x. 24.
h 4. vii. 14. viii. 17—24.
i 5. 1 Cor. xvi. 1, &c. Tit. iii. 1.

FOR as a touching the ministering to the saints, c it is superfluous for me to write to you:

2 For I know d the forwardness of your mind, for which e I boast of you to them of Macedonia, f that Achaia was ready a year ago; and your zeal hath g provoked very many.

3 Yet h have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, i ye may be ready:

4 Lest haply, if k they of Macedonia come with me, and find you unprepared, we (that we say not ye,) should l be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, m and make up beforehand your * bounty, † whereof ye had notice before: that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

k 2. viii. 1—5.
l 1. xi. 17.
m viii. 6. 1 Cor. xvi. 2.
* Gr. *blessing.* Gen. xxxiii. 11. 1 Sam. xxv. 27. xxx. 26. *Marg.* 2 Kings v. 15.
† Or, *which hath been so much spoken of before.*

is becoming to shew a readiness for difficult and laborious services, and even to render exhortations superfluous, by "a willing mind:" and it is proper to commend what is good in the most candid manner; for this is often the best method of exciting men to redoubled diligence. All our good works should be referred to the glory of the Lord, and be considered, as the evidences of our ready mind to his service.—Whatever disputes may have arisen about the appointment of rulers and officers in the church; it seems indisputable, that men should choose the persons, who are to manage their charitable contributions; though they may be *counselled* to select those, "whose praise is in all the "churches."—When ministers are in any way entrusted with large sums of money; they should be peculiarly careful to avoid all occasion of suspicion, or "appearance "of evil." (*Note*, and *P. O. John* xii. 1—8.) It is indeed in the first place necessary to act uprightly in the sight of God; but "things honest in the sight of men" ought also to be circumspectly "provided for." The world is full of selfishness and enmity to true religion; and suspicions and slanders will be unavoidable, without great prudence as well as exact conscientiousness: whereas a clear character, as well as a pure conscience, is requisite to enlarged usefulness. When approved, diligent, and faithful men are employed in services evidently conducive to the benefit of mankind, and the glory of God; they are not only honoured by their brethren, but their character, conduct, and usefulness is "the glory of Christ," and his gospel is recommended by them. It therefore behoves Christians among whom they labour to respect them, and "to shew, before them and the churches" of Christ, "the proof of their love," and of the expectations which have been raised concerning them.

NOTES.

CHAP. IX. V. 1—5. Beza explains the "ministering "to the saints," not of the money contributed, but of the office and duty of those persons, who were chosen to take charge of it, and the care of the church at Corinth in selecting them: the context however does not seem to favour this interpretation, at least as *exclusive*.—The whole transaction, from the first thought and proposal of thus relieving the poor Christians in Judea, to the completion of the design, in the distribution of the money among them, by the apostles and elders at Jerusalem, may be included in this general term. (*Notes*, 12—15. viii. 1—5.) The apostle, however, deemed it "superfluous," for him to write particularly, on the duty and benefits of ministering to the necessities of the saints; as he took it for granted, that the Corinthians were well instructed in this respect, and even "taught by God" himself thus to shew love to their brethren. (*Notes*, 1 *Thes.* iv. 9—12. 1 *Pet.* i. 22.) He also knew that they were "forward" to concur in the present good work: and accordingly he had spoken of them, with confidence, to the Macedonians; declaring that the Christians in Achaia, (of which Corinth was the capital city,) had been ready with their contributions a year before; and their zeal, in so good a cause, had quickened and excited many, who were before remiss. (*Note*, viii. 10—15.) Yet he had sent Titus and the other brethren to complete the design, lest his boasting of their readiness should be "in vain in that behalf:" for though he did not doubt but they would contribute, yet he feared lest they should not have all things in readiness when he came. And in that case the Macedonians, who accompanied him, would witness this circumstance; which would put him to shame, for having boasted so confidently of them: not to say, that it would tend to their disgrace, for having disappointed the expectations, which had been formed respecting them. (*Note*, vii. 13—16.) He had therefore judged it needful to desire the brethren to go before him to make up their contributions, *of which mention had been made before*, both to them and the Macedonians; that it might evidently appear to be "bounty," or benefactions willingly bestowed, and not money extorted from them by importunity. (*Note*, 1 *Cor.* xvi. 1, 2.)—'The apostle calls that "covetousness," which is done 'sordidly, and as extorted from a covetous person.' *Beza.* —'To give alms out of shame, or to satisfy the impor-'tunity of others rather than out of love and good-will, is 'a symptom of a covetous temper.' *Whitby.* The word, rendered "bounty," signifies *a blessing*: which may either intimate that it should be given as an expression of gratitude to God, and as an act of praise and thanksgiving to him; or that it should spring from love, and a disposition to bless and do good to their brethren.

Superfluous. (1) Περισσον. x. 8. *Matt.* v. 37. 47, *John* x. 10.—*Hath provoked.* (2) Ηρεθισε. *Col.* iii. 21. Not elsewhere. 'Proprie; *flabello ignem, accendo*; ... metaphorice, '... *provoco, excito*, et quidem in utramque partem.' *Schleusner.*—*Unprepared.* (4) Απαρασκευαστους. Here only.

6 But [a] this *I say*, [o] he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; [p] not grudgingly, or of necessity; for [q] God loveth a cheerful giver.

8 And [r] God *is* able to make [s] all grace abound toward you; that ye, [t] always having all sufficiency in all *things*, [u] may abound to every good work:

9 (As it is written, [x] He hath dispersed abroad; he hath given to the poor: [y] his righteousness remaineth for ever.

10 Now [z] he that ministereth seed to the sower, both minister bread for

a 1 Cor. i. 12. vii. 29. xv. 50. Gal. iii. 17. v. 16. Eph. iv. 17. Col. ii. 4.
o Prov. xi. 18. 24, 25. xix. 17. xxii. 9. Ec. xi. 1. 6. Luke vi. 38. xix. 16—26. Gal. vi. 7—9. Heb. vi. 10.
p Deut. xv 7—11. 14. Prov. xxiii. 6—8. Is. xxxii. 5. 8. Jam. v. 9. 1 Pet. iv. 9.
q viii. 12. Ex. xxv. 2. xxxv. 5. 1 Chr. xxix. 17. Prov. xxii. 9. Acts xx. 35. Rom. xii. 8. 1 Cor. ix. 7. Ps. lxxxiv. 11. Prov. iii. 9, 10. x. 22. xxviii. 27. Hag. ii. 8. Mal. iii. 10. Phil. iv. 18, 19.
r 2 Chr. xxv. 9. Ps. lxxxiv. 11. Prov. iii. 9, 10. x. 22. xxviii. 27. Hag. ii. 8. Mal. iii. 10. Phil. iv. 18, 19.
s viii. 19. 1 Pet. iv. 10.
t 1 Chr. xxix. 12—14.
u viii. 2. 7. Acts ix. 36. 1 Cor. xv. 58. Eph. ii. 10. Col. i. 10. 2 Thes. ii. 17. 2 Tim. iii. 17. Tit. ii. 14. iii. 8. 14.
x See on Ps. cxii. 9.
y Ps. cxii. 3. Prov. viii. 18. xxi. 21. Is. li. 8. 1 Cor. xiii. 13. Gal. v. 5, 6.
z Gen. i. 11, 12. xlvii. 19, 23, 24. Is. lv. 10.

Παρασκευαζω, 2, 3. *Acts* x. 10. 1 *Cor.* xiv. 8.—*This same confident boasting.*] Τη ὑποστασει ταυτη της καυχησεως. Ὑποστασις, xi. 17. *Heb.* i. 3. iii. 14. xi. 1.—*Ps.* xxxix. 7. lxix. 2. *Ez.* xliii. 11. *Sept.*—*Make up before-hand.* (5) Προκαταρτισωσι. Here only. Καταρτιζω. See on *Matt.* xxi. 16.—*Whereof ye had notice before.*] "Which hath been "so much spoken of before." *Marg.* Την προκαηγγελμενην. *Acts* iii. 18. 24. vii. 52.—*Bounty.*] "Blessings." *Marg.* and *Ref.* Ευλογιαν. 1 *Cor.* x. 16. *Eph.* i. 3. *Heb.* vi. 7. *Jam.* iii. 10.—*Gen.* xxxiii. 11. 2 *Kings* v. 15. *Sept.*

V. 6, 7. The apostle would not prescribe the proportion, which every one ought to give; nor would he write, as one who aimed to extort money from them: but "this "he said," that God would measure to them, according to the measure which they should use towards their poor brethren. (*Note, Luke* vi. 37, 38.) The seed-corn may to an ignorant person seem to be thrown away; yet this alone yields an increase: the prudent husbandman will not therefore "sow sparingly," for he knows that, in that case, he must expect to "reap sparingly:" but, when the ground is well prepared, it may be expected, that if he "sow liberally" he will receive a proportionable increase. (*Marg. Ref.* n, o.—*Note, Gal.* vi. 6—10.) Thus, money spent in acts of piety and charity seems, to unbelief and selfishness, finally thrown away: but in fact, when given from proper principles, it is "seed sown," and the only part of a man's substance from which a valuable increase can be expected. God in his providence often frowns upon the undertakings of him who gives sparingly, and by concurring causes keeps him poor: the evidence of his conversion must thus be rendered proportionably dubious: if he be a real Christian, his consolations will be scanty, according to his penurious conduct towards his brethren; and his final recompence will be proportioned to the small measure of his present fruitfulness. But he who "sows "bountifully," from gratitude to God and love to man, will in every sense reap a plentiful and bountiful increase. (*Notes*, 1—5. 8—11. *Prov.* xi. 18. 24, 25. *Is.* lviii. 5—12.) —Let then every one determine for himself, how much he would spare from other expenses, or deduct from his accumulating treasure, to sow in this fertile field, from which the word of God ensured so large an increase: and let no man do it "grudgingly, or of necessity," merely to keep up his character, or through the importunity of ministers, or Christian brethren: for "God loveth the cheerful giver," and no other; as this is the effect and evidence of his grace, and therefore "well pleasing to him through Jesus "Christ."—'Two things are excluded by the apostle, 'namely, *grief* and *necessity*,' (*Gr.*;) 'when, for instance, 'any person gives indeed, but with a grudging and illiberal 'mind, or even unwillingly, because he would not be evil 'spoken of among others; else he would not give at all.' *Beza.*

Sparingly. (6) Φειδομενως. Here only.—Φειδομαι, *Acts* xx. 29. *Rom.* viii. 32. xi. 21.—*Bountifully.*] Επ' ευλογιαις. See on 5.—*He purposeth.* (7) Προαιρειται. Here only N. T.—*Deut.* vii. 6, 7. x. 15. *Prov.* i. 29. xxi. 25. *Sept.* Αυθαιρετοι. See on viii. 3.—*A cheerful giver.*] Ἱλαρον δοτην. —Ἱλαρος. Here only N. T.—*Job* xxxiii. 26. *Prov.* xxii. 8. *Sept.* Δοτης. Here only N. T.—*Prov.* xxii. 8. *Sept.*

V. 8—11. The Lord would without fail, in one way or other, make up to the givers what they cheerfully expended in the good work, of which the apostle was speaking: for he was "able to make all grace" or gift of unmerited favour "to abound to them;" that so, "having a "sufficiency of all things" desirable for themselves and families, and being enlarged in faith and love, they might have both a willing mind and ability for every good work. (*Marg. Ref.* r—u.—*Note*, 1 *Pet.* iv. 9—11.) Thus the character and blessedness, mentioned by the Psalmist, would be verified in them: (*Notes, Ps.* cxii. 5—10:) and their acts of kindness to the poor, from love to Christ, would be accepted works of righteousness, of which the benefit would remain with them for ever.—The apostle therefore besought God, who, in his providence, both supplied the husbandman with seed and mankind in general with food, from the increase of the field; (*Note, Is.* lv. 10, 11;) that he would provide for their wants, in proportion to their seed sown in acts of liberal love; "multiply" to them the ability of sowing more in the same manner; accompany it with a larger blessing to others; cause them to abound more and more in "the fruits of "righteousness;" and give them an increase of comfort in their own souls. (*Note, Phil.* iv. 14—20.) That so, "being enriched in every thing," they might be enabled "to all bountifulness," which would occasion numbers to thank God on their behalf; and the apostle would then rejoice to be the instrument of such an honourable and beneficial work. (*Marg. Ref.* z—d.—*Notes, Phil.* i. 9—11. *Heb.* xiii. 15, 16. 1 *Pet.* iv. 8—11.)—The tenth verse may be thus literally translated: "May he who supplieth "seed to the sower, and bread for food, supply and multiply your seed, and increase the productions of your "righteousness." The sense is thus rendered more obvious, but it is not materially altered.—The word rendered "seed sown," more properly signifies "seed for sowing," that is, enabling those spoken of to sow plentifully for a future harvest, from the increase of that which they had

your food, and [a] multiply your seed sown, [b] and increase the fruits of your righteousness:)

11 Being [c] enriched in every thing to all [d] bountifulness, [d] which causeth through us thanksgiving to God.

12 For [e] the administration of this service, not [f] only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

13 Whiles by the experiment of this ministration, [g] they glorify God for your [h] professed subjection unto the gospel of Christ, [i] and for *your* liberal distribution unto them, and unto all *men*;

14 And [k] by their prayer for you, which [l] long after you for [m] the exceeding grace of God in you.

15 [n] Thanks *be* unto God for [o] his unspeakable gift.

a 6. Prov. xi. 18. Ec. xi. 6. Phil. iv. 17.
b Hos. x. 12. Eph. v. 9. Phil. i. 11. 1 Thes. iii. 12. iv. 10.
c viii. 2, 3. 1 Chr. xxix. 12—14. 2 Chr. xxxi. 10. Prov. iii. 9, 10. Mal. iii. 10, 11. 1 Tim. vi. 17, 18.
d Or, *liberality*. Gr. *simplicity*. viii. 2. Gr. Rom. xii. 8.
e 12. i. 11. iv. 15. viii. 16. 19.
f *See* on 1. viii. 4.
g viii. 14, 15. Phil. ii. 25. iv. 18, 19. Philem. 4—7. Jam. ii. 14—16. 1 John iii. 17, 18.
h Ps. l. 23. Matt. v. 16. John xv. 8. Acts iv. 24. xi. 18. xxi. 19, 20. Gal. i. 24. 1 Pet. ii. 9. iv. 11.
i x. 4. Luke vi. 46. Rom. x. 16. xvi. 26. Heb. v. 9.
k Heb. xiii. 18.
l i. 11. Ezra vi. 8—10. Ps. xli. 1, 2. Prov. xi. 26. Luke xvi. 9. Phil. iv. 18, 19. 2 Tim. i. 16—18.
m viii. 1. 6, 7. 1 Cor. i. 4, 5. 1 Tim. i. 14. 2 Sam. xiii. 39 Rom. i. 11.
n 11. ii. 14. 1 Chr. xvi. 8. 35. Ps. xxx. 4. 12. xcii. 1. Luke ii. 14. 38. 1 Cor. xv. 57. Eph. v. 20. Rev. iv. 9
o Is. ix. 6. xlix. 6. John i. 16. iii. 16 Rom. vi. 23. viii. 32. 1 John iv. 9, 10. v. 11, 12.

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sown before.—*He hath dispersed*, &c. (9) From the LXX, which accord to the Hebrew. (*Ps.* cxii. 9.)—*Ministereth*, &c. (10) From the LXX. (*Is.* lv. 10.)

Sufficiency. (8) Αὐλαρκειαν. 1 *Tim.* vi. 6. Αὐλαρκης, *Phil.* iv. 11.—*He that ministereth.* (10) Ὁ επιχορηγων. *Gal.* iii. 5. *Col.* ii. 19. 2 *Pet.* i. 5. 11.—*Seed sown.*] Τον σπορον. *Mark* iv. 26. *Luke* viii. 5.—*Lev.* xxvi. 5. *Sept.*—*The fruits.*] Γενηματα. *Matt.* xxvi. 29. *Luke* xxii. 18.—*Being enriched.* (11) Πλουτιζομενοι. vi. 10. 1 *Cor.* i. 5.

V. 12—15. The proper administration of the service which was spoken of, by the liberal contribution of believers towards it, and the faithful and prudent application of the sums thus raised, would not only relieve the necessities of the poor saints in Judea, to whose comfort they ought gladly to communicate; but it would also abound "in many thanksgivings to God," both for the seasonable supply given them, and for his grace bestowed on the Gentile converts. Thus experiencing the comfort of their brotherly love, they would praise and glorify God for bringing them to act so consistently with their "professed "subjection unto the gospel of Christ;" and for exciting them to so "liberal a distribution" to their brethren, there and elsewhere. (*Marg. Ref.* e—i.) At the same time, their brethren, thus seasonably relieved, would glorify God by their fervent prayers in their behalf: and they would very much long to be acquainted with them; because of their admiration of the "exceeding grace of God," by which so happy a change had been effected in their character and conduct. This last consideration caused the apostle to break out in thanks to God, for the unspeakable grace of the gospel, and the gift of his Son to be the Saviour of sinners; by whom idolatrous Gentiles had been thus brought to glorify him; a foundation had been laid for the mutual love of Jews and Gentiles, as members of one church and children of one family; and the most effectual motives, encouragements, and example, had been afforded, to excite men to "love and good works." (*Marg. Ref.* k—n.)—'The admirable charity, by which God is so 'much glorified, the gospel receives such credit, others 'are so much benefited, and you will be so plentifully by 'God rewarded.' *Whitby.* 'If we understand this with 'Dr. Whitby ... it will be as remarkable a text as most in 'the Bible, to shew that *every* good affection, in the human 'heart, is to be ascribed to a divine influence. ... But I 'am ready to think, the apostle's mind, to which the idea 'of the invaluable gift of Christ was so familiar, rather, 'by a strong and natural transition, glanced on that.' *Doddridge.*

The administration of this service. (12) Ἡ διακονια της λειτουργιας ταυτης. Διακονια, 13. iii. 7—9. 1 *Cor.* xii. 5.—*Service.*] Λειτουργιας. See on *Rom.* xiii. 6. xv. 27.—*Supplieth.*] Εξι προσαναπληρωσα. xi. 9. Not elsewhere. Ex προς, ανα, et πληροω, *impleo.*—*The experiment.* (13) Της δοκιμης. viii. 2. See on *Rom.* v. 4.—*Professed subjection.*] Τῃ ὑποταγῃ της ὁμολογιας. "The subjection of the profession, &c." Ὑποταγη, *Gal.* ii. 5. 1 *Tim.* ii. 11. iii. 4. Ὁμολογια, 1 *Tim.* vi. 12, 13. *Heb.* iii. 1. iv. 14. x. 23.—*Your liberal distribution.*] Ἁπλοτητι της κοινωνιας. "Liberality of contribution." Ἁπλοτης, 11. i. 12. viii. 2. See on *Rom.* xii. 8.—Κοινωνια, vi. 14. viii. 4. xiii. 13. See on *Acts* ii. 42.—*The exceeding.* (14) Την ὑπερβαλλουσαν. See on iii. 10.—*His unspeakable.* (15) Τῃ ανεκδιηγητῳ αυτου. Here only. Εκδιηγεομαι, *Acts* xiii. 41.

PRACTICAL OBSERVATIONS

V. 1—7.

The duty of "ministering to the saints" is so obvious, that it might be deemed superfluous to exhort Christians to it: yet they are so apt to forget their principles and obligations; and the remains of unbelief and carnal self-love war so powerfully against the "constraining love of "Christ" in their hearts; that it is in general necessary "to stir up their minds by way of remembrance." This is often done most effectually, by expressing a favourable opinion of them, and high expectations from them; by commending the forwardness which they have shewn on former occasions, and the happy effects of their zeal on the conduct of others: and when we have a prevailing confidence, that the persons addressed are real believers, this will consist with "godly sincerity," and may be considered as true wisdom. (*Note, Heb.* vi. 9—12.)—It is very painful for ministers to be compelled to retract, or excuse, the commendations which their fervent love had bestowed on their people; and when other Christians witness in them a conduct inconsistent with such "confident "boastings." Men should be very careful not to shame, or grieve in this manner their faithful pastors; for that will eventually tend to their own deeper disgrace.—Many an intended good work has been neglected, or rendered useless, by delay: it is therefore proper to exhort men to be prompt in doing what they have shewn a willingness to engage in. (*Notes, Prov.* iii. 27, 28. *Ec.* ix. 10.) Works of piety and charity should flow, spontaneously, as water out of a fountain, from the gratitude and benevolence of a believing heart; and not require extorting by importunity. This savours of "covetousness;" and it even puts

CHAP. X.

The apostle intreats the Corinthians not to leave him any cause to exert his spiritual power, and "the "weapons of his warfare," "which were mighty "through God" for men's salvation, in rebuking those who despised his person and ministry, 1—6; assuring them, that when he came, he should be found as powerful in deeds, as he was in writing when absent, 7—11: and contrasting his own conduct, with the ostentatious boastings and ambitious intrusions of the false teachers, 12—18.

[a] 1 Cor. xvi. 21, 22. Gal. v. 2. 2 Thes. iii. 17. Philem. 9. Rev. i. 9.
[b] 2 v. 20. vi. 1. Rom. xii. 1. Eph. iv 1. 1 Pet. ii. 11.

NOW [a] I Paul myself [b] beseech you, [c] by the meekness and gentleness of Christ, who in [*] presence *am* [d] base among you, but being absent [e] am bold toward you:

2 But I beseech *you*, [f] that I may not be bold when I am present, with that confidence, wherewith I think to be bold against some, which [†] think of us as if [g] we walked according to the flesh.

3 For though [h] we walk in the flesh, [i] we do not war after the flesh;

[c] Ps. xlv. 4. Is. xlii. 3, 4. Zech. ix. 9. Matt. xi. 29. xii. 19, 20. xxi. 5. Acts viii. 32. 1 Pet. ii. 22, 23.
[*] Or, *outward appearance*, 7. 10.
[d] xi. 30. xii. 7—9. xiii. 4. 1 Cor. ii. 3. iv. 10. Gal. iv. 13.
[e] iii. 12. *Marg.* vii. 4. xi. 21 xiii. 2, 3. Rom. x. 20. xv. 15.
[f] xii. 20. xiii. 2. 10. 1 Cor. iv. 19 —21.
[†] Or, *reckon*.
[g] xi. 9—13. xii. 13 —19. Rom. viii. 1. 5. Gal. v. 16 † 4. 1 Tim. i. 18.
—25. Eph. ii. 2, 3. [h] Gal. ii. 20. 1 Pet. iv. 1, 2. 2 Tim. ii. 3, 4. iv. 7. Heb. xii. 1.

those who labour in useful designs, to the painful necessity of endeavouring to draw money from such as ought to give, but are reluctant to part with it. Yet the main benefit of every act of charity, for the Lord's sake, will redound to the giver. (*Note, Phil.* iv. 14—20.) He sows this good seed in a fruitful soil; and his "bountifulness" to man will assure him of the Lord's bountifulness to him. Whatever expenses therefore are retrenched, or from whatever fund it is deducted, we should not grudge or be grieved or sparing, in sowing this seed. It is spiritual policy for us to spend less on every kind of indulgence, and to lay by less for our families, that we may give more to the needy for Christ's sake: for this will be far the best secured and most productive. Even persons in moderate circumstances may sow much of this seed; if by various little savings and self-denials, they will but study to spare something to relieve their distressed brethren; and this they will do, if "faith and love abound in their hearts." With these truths before our eyes, men must be left to "do as they have purposed in their hearts:" for they who give in a reluctant, sorrowful, or grudging manner, and "of necessity," have little reason to expect the acceptance of God, "who loveth a cheerful giver." (*Notes, Ec.* xi. 1—6.)

V. 8—15.

There are a few Christians still to be found "who scat-"ter, and yet increase;" but there are far more, even among those who are zealous for evangelical doctrines, "who withhold more than is meet, and it tendeth to po-"verty:" for "God is able to make all grace to abound" to those, whose hearts are enlarged with kindness to their brethren; and it should be remembered, that he gives us every thing far more "freely," than we can give alms to the meanest beggar. If he sees it good for us, he can so prosper us, that, "having all sufficiency in all things, we "may abound unto every good work:" and they, who from love to him, "scatter abroad and give to the poor," have "a righteousness that endureth for ever." He can easily give us enough to use, and enough to disperse: that we may have more, sow more, and reap more; and so, "in-"crease the fruits of our righteousness:" that, being "enriched in every thing unto all bountifulness," we may be happy in ourselves, blessings to others, and instruments of promoting his glory. But alas! the faithfulness of our God, in this respect, is little known, even among professed Christians, because so few fairly venture to make the experiment.—The Lord is pleased to try and purify many of his saints by poverty; and he proves others by employing them as his almoners. Their faithfulness and liberality, in this service, "not only supply the wants of "the saints; but abound" in a large revenue of praise and thanksgiving to God. Their conduct in this respect evinces the sincerity of their own professed subjection to the gospel; and it stirs up many to pray for them, to long after them, and to admire and glorify God for his exceeding grace in them. Thus they adorn the gospel, animate the worship of believers, cement mutual love, and derive abundant blessings unto their own souls. While therefore we thank the Lord for "the unspeakable gift of his "Son," to be our gracious Redeemer; through whom we poor sinners may perform such honourable and useful services, with assurance of acceptance and abundant recompence; let us endeavour to copy the example of Christ, by being unwearied in doing good, and by counting it "more "blessed to give than to receive." (*Notes, Acts* xx. 32—35. 1 *Tim.* vi. 17—19.)

NOTES.

CHAP. X. V. 1—6. Having concluded other subjects, the apostle here begins to speak more directly against the false teachers, who opposed him at Corinth. (*Note*, xi. 13—15.) Even he Paul, whom they reviled and despised, as not daring to assert his authority among them, (*Notes*, i. 15—20. 1 *Cor.* iv. 18—21,) "besought them, by the "meekness and gentleness," which Christ, though possessed of "all power in heaven and earth," had exercised towards his enemies, and which he required of his people; not to compel him to adopt measures apparently of a contrary nature. (*Marg. Ref.* a, b.) Some indeed represented him as mean-spirited and abject, when present among them; for they disdained his lowly appearance and humble unassuming deportment: yet being absent he was bold towards them, and wrote as one who had resolved to vindicate and exert his apostolical authority. But before matters came to this extremity, he besought them, with all meekness and gentleness, not to constrain him to it; that he might not be "bold among them," with that kind of confidence, with which he was determined to proceed against certain persons, who suspected and accused him, of conducting himself with carnal policy, and aiming at secular advantages and distinctions, in the execution of his sacred ministry. In this charge they included his fellow-labourers also; and, by such misrepresentations, they seduced the Christians at Corinth from their attachment to

k vi. 7. Rom. vi. 13. *Marg.* xiii. 12. Eph. vi. 13—18. 1 Thes. v. 8.
l 1 in. 5. iv. 7. xiii. 3, 4. Judg. vii. 13—23. xv. 14—16. 1 Sam. xvii. 45—50. Ps. cx. 2. Is. xli. 14—16. Zech. iv. 6, 7. 1 Cor. i. 18—24. ii. 5. Heb. xi. 32, 33. * Or, to God. m Josh. vi. 20. Is. xxx. 25. Jer. i. 10. Heb. xi. 30. n Luke i. 51. Acts iv. 25, 26. Rom i. 21. 1 Cor. i. 19. 27—29. iii. 19. † Or, reasonings.

4 (For k the weapons of our warfare *are* not carnal, but l mighty * through God m to the pulling down of strong holds;)

5 Casting n down † imaginations, * and every high thing that exalteth itself against the knowledge of God, and p bringing into captivity q every thought to r the obedience of Christ;

6 And having s in a readiness to re-

o Ex. v. 2. ix. 16, 17. 2 Kings xix. 22. 28. Job xl. 11, 12. xli. 6. Ps. x. 4. Is. ii. 11, 12. 17. lx. 14. Dan. iv. 37. v. 23—30. Acts ix. 4—6. Phil. iii. 4—9. 2 Thes. ii. 4. 8.
p Rom. vii. 23. q Deut. xv. 9. Ps. cxxxix. 2. Prov. xv 26. xxiv. 9. Is. lv. 7. lix. 7. Jer. iv. 14. Matt. xv. 19. Heb. iv. 12. r Ps. xviii. 44. cx. 2, 3. Rom. i. 5. xvi. 26. Heb. v. 9. 1 Pet. i. 2. 14, 15. 22. s xiii. 2. 10. Num. xvi. 28—30. Acts v. 3—11. xiii. 10, 11. 1 Cor. iv. 21. v. 3—5. 1 Tim. i. 20. 3 John 10.

him and them. (*Marg. Ref.* c—g.—*Notes*, xii. 16—21.) But though he and his co-adjutors were liable to the manifold infirmities incident to the present mortal life, and were not exempt from imperfections, as "walking in the "flesh," living in the body, and not being yet perfected in holiness: "they did not war" against sin and Satan, or conflict with their numerous opposers, according to the maxims of carnal policy, with craft and dissimulation, in dependence on their own wisdom and strength, or with an aim at their own interest or honour. (*Note*, i. 12—14.) For "the weapons," which they employed in this spiritual "warfare were not carnal;" nor did they produce the effect by their own natural energy: but they were "mighty "through God," whose power wrought by them, to demolish the "strong-holds" of Satan, by which he had maintained his empire of darkness, idolatry, and wickedness in the world. For the preaching of the gospel, confirmed by miracles, and accompanied by the power of the Holy Spirit, pulled down these strong-holds, dispersed Satan's garrisons, delivered his captives, and subverted his authority; by diffusing the knowledge of God and his commandments and salvation among men. (*Marg. Ref.* k—m.—*Notes*, iv. 7. *Josh.* vi. 3—7. *P. O.* 1—14. *Is.* xxx. 23—25. *Jer.* i. 9, 10. *Matt.* xii. 29, 30. *Luke* xi. 21, 22. *Rom.* i. 13—16. xv. 18—21. 1 *Cor.* i. 20—25. 1 *Thes.* i. 5—8.) Thus the ministers of Christ went on, casting down men's vain imaginations, presumptuous speculations, and carnal reasonings: exposing the falsehood and folly of that proud philosophy which led to scepticism and atheism, as well as of those fables which supported the stupid idolatry of the populace: and shewing also the worthlessness of pharisaical forms and duties, and of every scheme of religion, which flattered men into a good opinion of themselves. So that their doctrine was rendered effectual to "cast "down every high thing," every self-confident notion, every proud objection or ambitious purpose; and all that self-sufficiency, impenitence, obstinacy in rebellion, unbelief, and independence of spirit, which "exalted them-"selves" in men's hearts against the humbling holy knowledge, worship, and service of God; and enslaved men to idolatry, impiety, infidelity, and vice. When these were cast down, and a man was brought to "the light of "the knowledge of the glory of God in the face of Jesus "Christ," (*Note*, iv. 3—6,) and to genuine repentance and faith; he found every imagination, reasoning, affection, and purpose of his heart, captivated by love to his divine Saviour: and, being thus conquered by grace and held captive by love, he became, by a sweet constraint, obedient to his teaching and command; and from his inmost soul, he was thenceforth the willing subject of Christ, in all his ordinances and commandments. (*Marg. Ref.* n—q.)—'The soul, seeing its fortifications demolished, 's submits to the Conqueror; and every thought, every 's reasoning, takes law from him.—Christ is acknowledged 's as absolute Master.—The former clause shews, how ready 's men are to fortify themselves against it; and to raise, as 's it were, one barrier behind another, to obstruct his en-'s trance into the soul.' *Doddridge.*—As no outward miracle could effect this change, without new-creating grace; so we may be sure, that the power of God, in regenerating and renewing the heart, was principally, though not exclusively, intended by the apostle: yet many expositors almost wholly confine it to the miracles wrought by him.—Thus the apostle and his fellow-soldiers waged war against their opposers. By faithful preaching, disinterested labours, patient sufferings, holy lives, and fervent prayers, they sought to change their enemies into friends to them and their divine Master: and thus they prevailed against Satan, to the subversion of his strong-holds and the revolt of his subjects.—Yet the apostle had another weapon, to use on some occasions; and this also was "mighty through "God," to avenge his despised authority on his obstinate opposers. For he purposed, and was in readiness, by miraculous judgments, to avenge the cause of Christ on those disguised enemies, who persisted in their disobedience; as he had on Elymas and others: (*Note*, *Acts* xiii. 6—12:) but he waited to bring back such as had been deluded by them to their former obedience, and to complete that work of love, before he proceeded to use severer methods. (*Marg. Ref.* s, t.)—Many expositors seem to confine the interpretation of these verses almost entirely to the divine power, by which the apostles were enabled to confound all open opposers, as well as to inflict judgments on those professed Christians, who by their persevering misconduct exposed themselves to the censures of the church. But it appears evident, that "the gospel, as "the power of God unto salvation," is primarily intended; and that the conversion of opponents, and the restoring of lapsed Christians to obedience, were the first objects aimed at. But when all proper means had failed in respect of the latter, then not so much the censures of the church, as miraculous punishments denounced by apostolical authority, and made effectual by the power of God, were the weapons to which they had recourse. (*Notes*, xiii. 1—4. 7—10. *P. O.* 7—14.)

The meekness. (1) Της πραοτητος. See on 1 *Cor.* iv. 21.—*Gentleness.*] Επιεικειας. See on *Acts* xxiv. 4.—*Base.*] Ταπεινος. See on vii. 6.—*Am bold.*] Θαρρω. 2. v. 6. 8. vii. 16. *Heb.* xiii. 6.—*To be bold.* (2) Τολμησαι. 12. xi. 21. See on 1 *Cor.* vi. 1.—*As if we walked according to the flesh.*] Ως κατα σαρκα περιπατουντας. See on *Rom.* viii. 1.—*We do not war.* (3) Ου στρατευομεθα. See on *Luke* iii. 14.—*Warfare.* (4) Στρατειας. 1 *Tim.* i. 18.—*To the pulling down.*] Προς καθαιρεσιν. 8. xiii. 10.—Καθαιρεω, 5.—*Of strong holds.*] Οχυρωματων. Here only N. T.—2 *Kings* viii. 12. *Lam.* ii. 2. 5. *Sept.*—*High thing.*

venge all disobedience, [t] when your obedience is fulfilled.

7 Do [u] ye look on things after the outward appearance? [x] If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, [y] even so *are* we Christ's.

8 For [z] though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, [a] I should not be ashamed:

9 That I may not seem as if I would [b] terrify you by letters.

10 For *his* letters, [*] say they, *are* weighty and powerful; [c] but *his* bodily presence *is* weak, [d] and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, [e] such *will we be* also in deed when we are present.

12 For [f] we dare not make ourselves of the number, or compare ourselves with some that commend themselves:

t ii. 9. vii. 15.
u 1. *Marg.* v. 12. 1 Sam. xvi. 7. Matt. xxiii. 5. Luke xvi. 15. John vii. 24. Rom. ii. 23, 29.
x 1 Cor. iii. 23. xiv. 37. xv. 23. Gal. iii. 29.
y v. 12. xi. 4. 23. xii. 11. xiii. 3. Gal. i. 11—13. ii. 5—9. 1 John iv. 6.
z i. 24. xiii. 8, 10. Gal. i. 1.
a vii. 14. xii. 6. 2 Tim. i. 12.
b 10. 1 Cor. 5. 19—21.
* Gr. *saith he*, or, *saith one.*
c 1. xii. 5—9. 1 Cor. ii. 3, 4. Gal. iv. 13, 14.
d xi. 6. Ex. iv. 10. Jer. i. 6. 1 Cor. i. 17. 21. ii. 1—4.
e xii. 20. xiii. 2, 3, 10. 1 Cor. iv. 9, 20.
f iii. 1. v. 12. Job xii. 2. Prov. xxv. 27. xxvii. 2. Luke xviii. 11. Rom. xv. 18.

(5) Υψωμα. See on *Rom.* viii. 39.—*That exalteth itself.*] Επαιρομενον. xi. 20. *Luke* vi. 20. xi. 27. 1 *Tim.* ii. 8, *et al.* —*Bringing into captivity.*] Αιχμαλωτιζοντες. *Luke* xxi. 24. *Rom.* vii. 23.—*Thought.*] Νοημα. See on ii. 11.—*Disobedience.* (6) Παρακοην. See on *Rom.* v. 19.

V. 7—11. Some of the Corinthians had been seduced into an ill opinion of Paul, on account of his mean appearance, indigent circumstances, and exterior disadvantages: but would they continue to regard outward appearances, which had no connexion with real excellency? Or would they value men on account of external accomplishments, plausibility, and self-confidence? If any man, among those who opposed him, was confident, that he was a disciple and minister of Christ; let him consider that Paul and his brethren were so likewise: and then he would perceive, that he had no ground of self-preference. (*Marg. Ref.* u—y.) Indeed Paul might have boasted something further of his apostolical authority, which the Lord, in his special favour, had given him for "the "edification" of the church, and the salvation of souls, and "not for their destruction:" though no doubt, this might be occasioned by it in some instances; but the effect would be contrary to its genuine tendency, and the use which he had made of it. (*Note*, ii. 14—17.) Nor could this claim of pre-eminence, if he had more decidedly advanced it, have made him ashamed: as it was sufficiently authenticated by his miracles, conduct, and success in his ministry; and the effects of it would soon be felt by the refractory party at Corinth. Yet he had rather wave this topick, than enlarge on his power to punish opposers; that he might not appear disposed to terrify them by his epistles. For some ventured to say, that his epistles were written with much apparent weight of argument, and power of conviction, and contained the language of authority and firmness; but that "his bodily presence was weak" and feeble, and his elocution "contemptible." (*Marg. Ref.* c—d.)—It is recorded, (I determine not how truly,) that the apostle was of low stature, crooked, and bald: some add that he had an impediment in his speech, that his voice was shrill and unpleasant, and his delivery ungraceful. (*Notes*, xii. 7—10. 1 *Cor.* ii. 3—5. *Gal.* iv. 12—16.) However this might be, for probably it is not quite correct, his scrupulous rejection of the studied ornaments of the Grecian eloquence, and his plain, modest, and unaffected address, would render "his speech contemptible with "many persons at Corinth" where these decorations were highly valued: though his subjects were ever so judiciously discussed, and his delivery every way suitable to the occasion. Indeed the very meanness of his apparel would render his appearance despised by numbers. But he warned such as ventured to speak thus of him, to expect that he would act as decidedly when he arrived at Corinth, as he now wrote: and would shew them, that he was able to assume a firmer tone, and act with more authority, and even severity, when he saw occasion; though he preferred "be-"seeching them in the meekness and gentleness of Christ." (*Note, Philem.* 8—11.)

Terrify. (9) Εκφοβειν. Here only N. T.—*Deut.* xxviii. 26. *Nah.* ii. 11. *Zeph.* iii. 13. *Sept.*—Εκφοβος, *Mark* ix. 6. *Heb.* xii. 21.—*Contemptible* (10) Εξουθενημενος. 1 *Cor.* i. 28. See on *Luke* xviii. 9.

V. 12—16. The favourers of the false teachers, at Corinth, might think it presumption in Paul to rank himself with such wise, eminent, and eloquent men as they were: and he seems in an ironical manner, to refer to this opinion. But he assured them that he could not conscientiously copy their example of ostentatious boastings and self-commendation: for they, by "measuring themselves," and their endowments and performances with their own erroneous judgment of excellency, and with those of each other, and thus "comparing themselves with "themselves," without bringing their characters, gifts, and ministry, to the proper standard, plainly proved that they were defective in wisdom and knowledge, and far from the way of attaining them. (*Marg. Ref.* f.—*Notes*, *Prov.* xxvi. 12. *Is.* v. 21. *Luke* xviii. 9—14. *Rom.* xii. 3—5. *Phil.* ii. 1—4.) But the apostle and his friends would not boast of their qualifications or services, in this vague and immeasurable manner; but would speak of them, with reference to the true standard, even that "rule" or line, which marked out the services to which the providence and commandment of the Lord had called them. This "mea-"sure," as it respected Paul, "the apostle of the Gen-"tiles," had reached even as far as Corinth. For he had not stretched himself beyond his commission, or left his work in other places from haste to come to them, though not within the line of duty, as the false teachers had done; but, proceeding regularly in his work of preaching the gospel to the Gentiles, he had at length come as far as to them; and had been the first who taught them the way of salvation. (*Marg. Ref.* g—k.)—It appears from the history, that to this time Achaia had been the boundary of

but they, measuring themselves by themselves, and comparing themselves among themselves, * are not wise.

13 But [g] we will not boast of things without *our* measure, but [h] according to the measure of the [†] rule which God hath distributed to us, a measure to reach even unto you.

14 For [i] we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* [k] the gospel of Christ:

15 Not [l] boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be [‡] enlarged by you according to our rule [§] abundantly,

16 To [m] preach the gospel in the *regions* beyond you, *and* not to boast in another man's [l] line of things, made ready to our hand.

17 But [n] he that glorieth, let him glory in the Lord.

18 For [o] not he that commendeth himself is [p] approved, [q] but whom the Lord commendeth.

* Or, understand it not.
g 15. Prov. xxv. 14.
h 14. Matt. xxv. 15. Rom. xii. 6. xv. 20. 1 Cor. xii. 11. Eph. iv. 7. 1 Pet. iv. 10, 11.
† Or, *line*. Ps. xix. 4. Is. xxviii. 17 Rom. x. 18.
i iii. 1—3. Rom. xv. 18, 19. 1 Cor. ii. 10. iv. 15. ix. 1, 2.
k iv. 4. Mark i. 1. Acts xx. 24. Rom. i. 16. ii. 16. xvi. 25. Gal. i. 6—8. Col. i. 5. 1 Tim. i. 11.
l See on 15.—Rom. xv. 20.
‡ Or, *magnified in you*.
m Rom. xv. 24—28.
§ Or, *rule*. 13.
n Ps. cv. 3. cvi. 5. Is. xli. 16. xlv. 25. lxv. 16. Jer. iv. 2. ix. 23, 24. Rom. v. 11. *Gr.* 1 Cor. i. 29. 31. Gal. vi. 13, 14. Phil. iii. 3. *Gr.* Jam. i. 9, 10. *Gr.*
o 12. iii. 1. v. 12. Prov. xxi. 2. Luke xvi. 15. xviii. 10—14.
p vi. 4. xiii. 7. Acts ii. 22. Rom. xiv. 18. xvi. 10. 1 Cor. xi. 19. 2 Tim. ii. 15.
q Matt. xxv. 20—23. John v. 42—44. xii. 43. Rom. ii. 29. 1 Cor. iv. 5. 1 Pet. i. 7.

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the apostle's labours in Europe.—He did not therefore boast of interfering with services, which lay beyond the line of his present duty, or seek the credit of "other men's "labours;" as their false teachers had done, by intruding among them and perverting them. (*Notes, Matt.* xiii. 24—30. 36—43. 1 *Cor.* iii. 10—15. *Gal.* vi. 11—14.) On the contrary he hoped, when their faith should be increased even by means of these events, and he could safely leave them to their ordinary teachers, that he should be so "magnified" and helped forward by them, as to proceed with abundant success, to preach the gospel in other parts of the Peloponnesus, or even in the more remote regions of Italy and Spain: according to his rule of labouring for the conversion of the Gentiles, without interfering with the duty marked out to other men, or "boasting of things "made ready to his hand," as if he had actually performed them. (*Note, Rom.* xv. 18—21.)—'To the apostles God 'allotted the charge of converting the world; and endued 'them with gifts suited to the greatness of the work. To 'them therefore it belonged to form their converts into 'churches, and to appoint rules for their government. ... 'The province assigned to the evangelists, and other in-'ferior ministers, was to assist the apostles; to build 'upon the foundation laid by them; to labour in the gos-'pel under their direction; and in all things to consider 'themselves as subordinate to the apostles. According to 'this view of the matter, the false teacher at Corinth, who 'was but at best an inferior minister of the gospel, had in 'many things acted out of the bounds in which he ought 'to have laboured.' *Macknight.* Κανων is the instrument by which builders try their work, whether exactly straight or not. The scripture is the *canon*, by which all instruction must be tried.

Make ourselves of the number. (12) Εγκρινai. Here only. 'Opponitur τω εκκρινειν τινα, hoc est, *excludere aliquem*.' Schleusner.—The word is used by Demosthenes concerning persons chosen to be a certain number, as a committee, &c.—*Are not wise.*] Ου συνιασιν. "Do not understand."—*Without* our *measure.* (13) Τα αμετρα. 15. Here only.—Α μετρον, *Matt.* vii. 2. *John* iii. 34. *Rom.* xii. 3. *Eph.* iv. 7. 13. 16. Μετρεω, 12. *Luke* vi. 38.—*Of the rule.*] "Line." *Marg.* Τω κανονος. 15, 16. *Gal.* vi. 16. Not elsewhere.—*We stretch ... ourselves beyond* our measure. (14) Υπερεκτεινομεν εαυτους. Here only. Εκ υπερ, et εκτεινω, *extendo*.—*We are come.*] Εφθασαμεν. *Matt.* xii. 28. *Luke* xi. 20. *Rom.* ix. 31.—*We shall be enlarged.* (15) "Magnified." *Marg.* Μεγαλυνθηναι. See on *Luke* i. 46.—*In the regions beyond.*] (16) Εις τα υπερεκεινα. Here only.

V. 17, 18. 'If any teacher boast, let him boast of hav-'ing performed his duty, in the manner the Lord hath 'appointed.' *Macknight.* Surely this is widely different from "glorying in the Lord!" (*Marg. Ref.* n.—*Notes, Jer.* ix. 23, 24. 1 *Cor.* i. 26—31, *vv.* 30, 31.)—The apostle was constrained to speak of his own labours and success: but he must remind the Corinthians, that every man who "gloried," ought "to glory in God," as his Portion; and in the Lord Jesus as his whole Salvation, and the Giver of all his hopes, grace, endowments, and usefulness; to whom all the honour of them was due. If a man could not thus "glory in the Lord," all other glorying must be vain-glory, and end in shame and misery. For that man was not to be considered as "approved," in respect of his Christian profession or ministry, who could speak eloquently and plausibly in his own commendation: but he, to whose faithfulness the Lord himself bare testimony, and whose services he commended, by employing him as his instrument for good to many souls, and by giving him the gracious earnests of final acceptance and commendation. (*Marg. Ref.* o—q.)—Many expositors suppose, that the *commendation* here mentioned was given when God enabled a man to work miracles, or exercise spiritual gifts. But many wrought miracles and prophesied, who were "workers of iniquity;" (*Notes, Matt.* vii. 21—23. 1 *Cor.* xiii. 1—3) and it could not be properly said, that "the "Lord commended" them. The evident usefulness of a minister's labours, is a less equivocal testimony: yet the final account, the "Well done, good and faithful ser-"vant," and "the rejoicing in the testimony of consci-"ence" in the mean while, seem especially intended. (*Notes*, i. 12—14. v. 9—12. *Matt.* xxv. 19—23. 1 *Cor.* iii. 10—15. iv. 3—5.

Commendeth. (18) Συνιων. 12. See on *Rom.* iii. 5.—*Approved.*] Δοκιμος. xiii. 7. See on *Rom.* xiv. 18. Αδοκιμος, xiii. 5. 1 *Cor.* ix. 27.

PRACTICAL OBSERVATIONS.

V. 1—6.

They who meet with unjust and ungrateful usage from

CHAP. XI.

The apostle excuses his self-commendation; because he used it out of "godly jealousy" over those at Corinth, whom he had espoused to Christ; lest false teachers should pervert them, as Satan did Eve, 1—3. Their new teachers had not preached another Saviour, or another Spirit, or another gospel, than he had done, 4. He was not at all inferior to the "chiefest apostles;" for though "rude in speech," he was not so "in knowledge," 5, 6. He declined being chargeable to the Corinthians, not from want of love, but to counteract his opposers, 7—12; who were "false apostles, ministers of Satan," though apparently "ministers of righteousness;" even as "Satan "transforms himself into an angel of light," 13—15. As many gloried, and were borne with, even while over-bearing and rapacious; he would, though reluctantly, "glory also," 16—20. A most extraordinary account of his abundant labours, dangers, sufferings, and deliverances, 21—33.

those, to whom they are labouring to do good, should frequently and intensely meditate on "the meekness and "gentleness of Christ." As he was reviled and despised by those, whom he came to save; and among whom he wrought his miracles of love and mercy, "going about "doing good;" none need wonder, or be discouraged, at meeting with a similar "contradiction of sinners," in their work and labour of "love." (*Note, Heb.* xii. 2, 3.) They should then endeavour to go on patiently and quietly, after his example, and to "overcome evil with good:" and, even when constrained by duty to reprove and correct, or to exercise authority with firmness and decision; they should do it with reluctance, shew a desire to avoid the painful necessity, and manifest a loving and forgiving spirit, that all may see how dear "the meekness and "gentleness of Christ" are to them.—Ministers should be careful to avoid all appearance, and to obviate all suspicion, of "walking according to the flesh:" and those who *falsely* accuse them of so doing will expose themselves to the displeasure of God. Though encompassed with infirmities and temptations, and subject to manifold imperfections, the servants of Christ are engaged in a warfare which cannot be waged "after the flesh." Worldly wisdom, affected eloquence, dissimulation, compulsion, angry disputation, slanders, revilings, and ridicule, are *carnal* weapons: and, however powerful they may seem to numbers, they will be found useless as straw and stubble in this war; and rather fortify and garrison Satan's strongholds, than pull them down. For success against the kingdom of darkness must be expected, "not from might, "or power, but from the Spirit of God." The appointed means, however feeble they appear to unbelief, will be "mighty through God." His power, accompanying the blowing of trumpets at his command, cast down the walls of Jericho far more speedily and entirely than any engines of war could have demolished them. And "the "preaching of the cross," by men of faith and prayer, has always been most fatal to the strong-holds of idolatry, infidelity, impiety, and wickedness. Men may, if they be able, give energy to means of their own inventing; while Satan derides their puny efforts, and "takes them captive "at his will." But God works by his own appointments: by his power the enemy is driven from his fortifications, men's "imaginations" are cast down, their "reason-"ings" and objections silenced, their pride abased, their illusions dissipated; the knowledge of God finds admission into the mind; reverential fear, repentance, humility, faith, love, and gratitude follow; and the whole soul, with all its faculties and operations, is at length "captivated "to the obedience of Christ." Thus he makes "his peo-"ple willing in the day of his power," and gradually perfects them in obedience and in the beauties of holiness. Yet while the gracious Saviour is ever ready to forgive, and delights in mercy; he is "in readiness to avenge the "disobedience" of the impenitent and unbelieving, especially that of hypocrites and false teachers, who corrupt the church and dishonour his name; and he will at length "make them as a fiery oven in the day of his wrath.'

V. 7—18.

It is peculiarly unsuitable to the character of Christians, though lamentably common, to judge of men, or look upon things, after "the outward appearance:" as if learning, eloquence, affluence, a graceful person and address, or elegant attire, were evidences of a man's holiness and heavenly wisdom, or the seal of Christ to his ministerial character! Or as if the want of such embellishments proved a man not to be an eminent Christian, or an able faithful minister of the lowly Saviour! Even Paul was "base," in the judgment of the self-sufficient and accomplished Corinthians: and though "his letters "were weighty and powerful, yet his bodily presence was "weak, and his speech contemptible;" so that Satan's emissaries far excelled him in exterior recommendations. This should teach us not to judge of gold merely by its glitter, in which tinsel often exceeds it; but to bring it to the balance and weigh it.—When professors or preachers of the gospel are so confident that they belong to Christ, that they can hardly allow those who do not coincide in their views, or sanction their conduct, to be Christians; and when they treat the most approved characters with supercilious contempt and revilings; their very confidence should excite our suspicions: for it far more accords to that of "the deceitful workers" at Corinth, than to that of St. Paul and his fellow-labourers, which was modest, humble, and candid. The great apostle of the Gentiles, when constrained to mention "the authority, which the Lord had "given him, for edification and not for destruction," and which he used in the most wise and excellent manner, and with the most blessed success; spake of it with reserve, lest he should seem to boast, or to threaten. Whereas some men appear to be entirely out of their element, when they are not boasting of themselves, and menacing divine judgments on all who oppose them; as if they would terrify every one into silence and submission. Let us not "dare "to make ourselves of that number," or "to compare "ourselves with those who thus commend themselves:" let us leave them to expose their own want of wisdom, humility, and charity, by "measuring themselves by "themselves," and all other men by their own standard; "boasting of themselves, without measure" or decency; "intruding into other men's labours," "glorying in

[a] Num. xi. 29. Josh. vii. 7. 2 Kings v. 8. Acts xxvi. 29. 1 Cor. iv. 8.
[b] 4. Acts xviii. 14. Heb. v. 2.
[c] 16, 17. 19. 21. v. 13. xii. 11. 1 Cor. i. 21. iii. 18. iv. 10.
[*] Or, ye do bear with me.
[d] Gal. iv. 11. 17—19. Phil. i. 8. 1 Thes. ii. 11.
[e] Gen. xxiv. 2—5. 58—67. Ps. xlv. 10, 11. Is. liv. 5. lxii. 4, 5. Hos. ii. 19, 20. John iii. 29. Rom. vii. 4. 1 Cor. iv. 15. † Eph. v. 27. Col. i. 28. [g] Lev. xxi. 13—15. Ez. xliv. 22. [h] 29. xii. 20, 21. Ps. cxix. 53. Gal. i. 6. iii. 1. iv. 11. Phil. iii. 18, 19. [i] Gen. iii. 4. 13. John viii. 44. 1 Tim. ii. 14. Rev. xii. 9. xx. 2.
[k] 13—15. ii. 17. iv. 2. Matt. xxiv. 24. Acts xx. 30, 31. Gal. i. 6. ii. 4. iii. 1. Eph. iv. 14. Col. ii. 4. 8. 18. 2 Thes. ii. 3—11. 1 Tim. iv. 1—4. 2 Tim. iii. 1—9. 13. iv. 3, 4. Tit. i. 10. 2 Pet. ii. 1—14. iii. 3. 17. 1 John ii. 18. iv. 1. Jude 4. Rev. xii. 9.

[a] WOULD to God ye could [b] bear with me a little [c] in *my* folly: and indeed [*] bear with me.

2 For I am [d] jealous over you with godly jealousy; for [e] I have espoused you to one Husband, that [f] I may present *you as* [g] a chaste virgin to Christ.

3 But [h] I fear, lest by any means, [i] as the serpent beguiled Eve through his subtlety, [k] so your minds should be corrupted from [l] the simplicity that is in Christ.

[l] 1. 12. Rom. xii. 3. xvi. 18, 19.

4 For if he that cometh [m] preacheth another Jesus, whom we have not preached, or *if* ye [n] receive another Spirit, which ye have not received, or [o] another gospel, which ye have not accepted, ye might well bear [†] with *him*.

[m] Acts iv. 12. 1 Tim. ii. 5.
[n] 1 Cor. xii. 4—11. Gal. iii. 2. Eph. iv. 4, 5.
[o] Gal. i. 7, 8.
[†] Or, with me.

5 For I suppose [p] I was not a whit behind the very chiefest apostles.

[p] xii. 11, 12. 1 Cor. xv. 10. Gal. ii. 6—9.

6 But though *I be* [q] rude in speech, yet [r] not in knowledge: [s] but we have

[q] x. 10. 1 Cor. i. 17. 21. ii. 1—3.
[r] Eph. iii. 4. 2 Pet. iii. 15, 16.
[s] iv. 2. v. 11. vii. 2. xii. 12.

"things made ready to their hands," and neglecting their own work, that they may spoil that of other men. But we should humbly "compare ourselves" with the word of God, and the example of prophets and apostles; and "measure ourselves by the rule" of our duty, the obligations conferred upon us, and the work assigned us: we should be diligent, and "study, yea be ambitious, to be "quiet and mind our own business," though in an obscure situation; and thankful for success, according to the measure and rule which God has distributed to us; whether called to preach the gospel, or to serve Christ in any other way; without intermeddling with other men's labours, or boasting in services performed by them. We ought likewise to hope for the increase of the faith and grace, even of those who have most failed in their duty to us; to be zealous and bold, in a humble, patient, prudent, loving, and self-denying manner, and rather to be desirous of doing abundant good, than of acquiring great reputation. Finally, let us remember to glory in the Lord our Salvation, and in all other things, only as evidences of his love, or as means of promoting his glory: and, instead of commending ourselves, or seeking the praise of men; let us desire and aspire after "that honour, which cometh "from God only."

NOTES.

CHAP. XI. V. 1—6. The apostle admitted, that in general self-commendation implied folly: yet the case required it of him at that time; and his zeal for the honour of Christ, as well as his love to souls, rendered him an exception to ordinary rules. He therefore desired and prayed, that the Christians at Corinth might shew a disposition "to bear with him a little," in what they deemed "his folly:" he must, however, venture all consequences; and they must bear with him, whether they approved or disapproved of it. (*Marg. Ref.* a—c.) For he was "jea-"lous over them, with" that fervent love and anxious solicitude for their welfare, which sprang from zeal for the glory of God and regard to his authority. He had solicited and obtained their consent, to that sacred and blessed union with Christ, which might be called their espousals to the One "Bridegroom" and Husband of the church; to whom alone their devoted, faithful, and obedient affection belonged, and from whom all their felicity should be expected. He therefore feared every thing, which tended to alienate, weaken, and divide their attachment to him; or pollute them, either in body or mind: for his ambition was to present them to Christ at last, "holy, unblameable, and unreproveable in his sight;" as "a chaste virgin" is presented to her intended husband, when the marriage is completed. (*Marg. Ref.* d—g. —*Note, Eph.* v. 22—27.) But he feared lest, by any means, the false teachers should draw them aside from simple dependence on Christ and obedient love to him, into a false confidence, carnal affections, or disobedience. Lest they should be deluded from that purity of doctrine, that spiritual frame of mind, and that honourable conduct, which became this high relation: even "as Eve" in Eden was beguiled by Satan, in the form of a serpent, to seek happiness in departing from God, and disobeying him; being deceived by specious and subtle pretences and insinuations. (*Marg. Ref.* h—l.—*Notes, Gen.* iii. 1—6. *Rev.* xii. 7—12, *v.* 9.) The Corinthians were peculiarly exposed to this danger, from those who puffed them up with an idea of their extraordinary knowledge; and seduced them, by artful reasonings, to seek liberty and pleasure in other things, besides obeying God, and walking with him. Indeed, if any man could possibly have preached "another Jesus," a more gracious and precious Saviour than Paul had declared to them; or could have conferred on them "another Spirit," whose gifts and influences were more excellent than those, which the Holy Spirit, through Paul's ministry, had bestowed on them; or if "another" and more suitable "gospel had been "preached, than that which they had embraced;" there might have been some reason for their bearing with the new teachers, or even preferring them. Yet, even in that case, it would have become them, to have borne with the infirmities of their first instructor in Christianity. But the contrary was manifest: for, whatever they might think, he was conscious that he was in no respect inferior to any of the apostles, without excepting Peter, James, or John who seemed to be the chief of them all: (*Marg. Ref.* m —p.—*Note, Gal.* ii. 6—10:) he might, therefore, well be confident, that their new teachers could add nothing valuable to the instructions which he had given. He had indeed appeared among them "rude in speech," and as a person of ordinary education, ignorant of the rules of eloquence, and careless respecting them: (this might be the case, though his discourses were replete with natural

been throughly made manifest among you in all things.

t x. 1. Acts xvii. 1—3. xx. 34. 1 Cor. iv. 10—12. ix. 6, 14—18. 1 Thes. ii. 9. 2 Thes. iii. 8.

7 Have I committed an offence [t] in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

u 9. Phil. iv. 14—16.

8 I [u] robbed other churches, taking wages *of them*, to do you service.

x vi. 4. ix. 12. Phil. ii. 25. iv. 11—14. Heb. xi. 37.

y xii. 13. Neh. v. 15. Acts xx. 33. 1 Thes. ii. 9. 2 Thes. iii. 8.

z viii. 1, 2. *See on* 8.

9 And when I was present with you, [x] and wanted, [y] I was chargeable to no man: for that which was lacking to me [z] the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being [a] burdensome unto you, and *so* will I keep *myself*.

a xii. 14—16. 1 Thes. ii. 6.

10 As [b] the truth of Christ is in me, [*] no man shall stop me of this [c] boasting in [d] the regions of Achaia.

b 31. i. 23. xii. 19. Rom. i. 9. ix. 1. Gal. i. 20. 1 Thes. ii. 5. 10. 1 Tim. ii. 7.

* Gr. *this boasting shall not be stopped in me.*

c 12. 16, 17. x. 15. 1 Cor. ix. 15—18.

d i. 1. ix. 2. Acts xviii. 12. 27. Rom. xvi. 5. 1 Cor. xvi. 15. 1 Thes. i. 7, 8.

11 Wherefore? [e] because I love you not? [f] God knoweth.

e vi. 11, 12. vii. 3. xii. 15.

f *See on* b. 10.—xii. 2, 3. Josh xxii. 22. Ps. xliv. 21. John ii. 24, 25. xxi.

12 But [g] what I do, that I will do, [h] that I may cut off occasion from them which desire occasion; that wherein [i] they glory, they may be found even as we.

g 9. i. 17. Job xxiii. 13. 17. Acts xv. 8. Heb. iv. 13. Rev. ii. 23. 12. 1 Tim. v. 14.

h 1 Cor. ix. 12. x. 17. 1 Cor. v. 6. Gal. vi. 13, 14.

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pathos, and sound argument:) yet he had shewn himself competent in knowledge, to instruct his hearers in every part of Christianity.—St. Paul's declaration, that he "was "not a whit behind the very chiefest apostles," when carried to its consequences, is totally subversive of the enormous baseless fabrick of popery; which rests entirely (as distinguished from the rest of the professed Christian church,) on the vain imagination, that Peter was supreme over all the apostles; and that the pope, or the Roman church, or both, inherit in some unaccountable manner, and by some unknown title, that supremacy.—Many expositors suppose, that the expressions, used by the apostle in respect of his espousing the believers at Corinth to Christ, are taken from Grecian customs; but the language of the Old Testament seems referred to. (*Notes, Ps.* xlv. 9—17. *Cant.* i. 2. *Is.* liv. 5—10. lxii. 1—5. *Ez.* xvi. 9—14. *Hos.* ii. 18—20. *John* iii. 27—36, *v.* 29.) Others conclude, that one false teacher, and he a Jew, was the author of the disturbances at Corinth. But the false teachers (*Note*, 13—15,) seem to have corrupted the gospel rather with *heathenism*, than *Judaism*. (*Notes*, 1 *Cor.* v. vi. viii. x. 18—31. xi. 17—34.)

Would to God. (1) Οφελον. See on 1 *Cor.* iv. 8.—*Ye could bear.*] Ηνειχεσθε. 4. 19, 20. See on *Matt.* xvii. 17.—*In* my *folly.*] Της αφροσυνης. 17. 21. See on *Mark* vii. 22.—*With godly jealousy.* (2) Ζηλω Θεου. See on *Rom.* x. 2.—Comp. i. 12. vii. 10.—*I have espoused.*] Ηρμοσαμην. Here only N. T. *Prov.* viii. 30. xvii. 7. xix. 14. *Sept.* '*Apto, arcte jungo.*' Schleusner.—*Subtlety.* (3) Πανουργια. iv. 2. See on *Luke* xx. 23.—*Should be corrupted.*] Φθαρη. See on 1 *Cor.* iii. 17.—*Simplicity.*] Απλοτητος. See on i. 12.—*I was not a whit behind.* (5) Μηδεν υστερηκεναι. 8. xii. 11. See on *Rom.* iii. 23.—*The very chiefest apostles.*] Των υπερλιαν αποστολων. xii. 11. *Matt.* ii. 16. viii. 28. 2 *Tim.* iv. 15, *et al.*—*Rude.* (6) Ιδιωτης. See on *Acts* iv. 13.

V. 7—12. The new teachers at Corinth were distinguished from the apostle, by what they *received*, as well as what they *imparted*. But would the church be offended with him, because he had "abased himself," in working as a tent-maker for his maintenance, and submitting to many privations and self-denials, that they might "be "exalted" to the privileges of God's people, by his preaching the gospel to them, without putting them to any expense? (*Marg. Ref.* t.) Indeed he had done this, lest he should prejudice their minds; and he might, in some sense, be said even to have "robbed other churches," by receiving money of them for his subsistence, while he was labouring for the benefit of the Corinthians. And when he had really been in want among them, he neither ceased from his ministry through discouragement, nor yet put them to any charge: but the Christians from Macedonia, especially from Philippi, supplied him with what was absolutely necessary. (*Marg. Ref.* x—z.—*Note, Phil.* iv. 10—20.) Thus "in all things he had kept himself "from being burdensome to them;" nay, he saw cause to determine that he would continue to do so: and as surely as "the truth of Christ was in him," and he faithfully preached it; (*Note*, i. 23, 24;) he was resolved, that no man, by intreaties, arguments, or reproaches, should ever take from him this ground of glorying; and that he would receive nothing towards his maintenance, from any one through all the regions of Achaia. If the reason of this fixed purpose were demanded, or if any should impute it to his want of love; he would appeal to God, who well knew his tender affection for them. (*Marg. Ref.* a—c.—*Notes*, xii. 11—15.) But, indeed, he was resolved to proceed in his present conduct, that he might deprive those of the "occasion" of slandering him, who were ready to seize on every handle against him; (*Note*, v. 9—12;) and to set them a good example, that, in respect of zeal for the honour of Christ and love of the church, in which they gloried, they might be shewn in what manner to make good their pretensions; and learn, that the self-denial and disinterestedness of the apostle constituted a far more unequivocal evidence of zeal and affection, than their plausible harangues, joined with a selfish and domineering conduct. (*Marg. Ref.* d—f.—*Note, Acts* xx. 32—35.)—It is generally supposed, that the false teachers affected the praise of preaching the gospel *freely:* but the anguage, which the apostle afterwards uses, clearly proves that this was not the case (20). They seem rather to have despised Paul, as degrading himself, and as acting inconsistently with the dignity of an apostle, in labouring, and enduring poverty, instead of demanding a maintenance.—As Corinth was a rich city, his long continuance there might have been ascribed to mercenary motives, had he not adopted this plan: (*Notes*, 1 *Cor.* ix. 1—23:) and as the Christians in Macedonia, though far poorer than the Corinthians, yet in part maintained the apostle when

13 For such *are* [k] false apostles, [l] deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; [m] for Satan himself is transformed into an angel of light.

15 Therefore *it is* [n] no great thing if [o] his ministers also be transformed as [p] the ministers of righteousness; [q] whose end shall be according to their works.

16 ¶ I [r] say again, [s] Let no man think me a fool; if otherwise yet as a fool [t] receive me, that I may boast myself a little.

17 That which I speak, [t] I speak *it* not after the Lord, but as it were [u] foolishly, in this confidence of boasting.

18 Seeing that [x] many glory after the flesh, [y] I will glory also.

19 For ye suffer fools gladly, [z] seeing ye *yourselves* are wise.

20 For ye suffer, [a] if a man bring

k 5. ii. 17. iv. 2. Matt. xxv. 24. Acts xv. 1. 24. xx. 30. Rom. xvi. 18. Gal. i. 7. ii. 4. iv. 17. vi. 12. Eph. iv. 14. Phil. i. 16. Col. ii. 4. 8. 1 Tim. i. 4—7. iv. 1—3. vi. 3—5. 2 Tim. ii. 17—19. iii. 5—9. iv. 3, 4. 2 Pet. ii. 1—3. 1 John ii. 18. iv. 1. 2 John 7—11. Jude 4. Rev. ii. 2. 9. 20. xix. 20.

l Phil. iii. 2. Tit. i. 10. 11.

m 3. ii. 11. Gen. iii. 1—5. Matt. iv. 1—10. Gal. i. 8. Rev. xii. 9.

n 2 Kings v. 13. 1 Cor. ix. 11.

o 13. Acts xiii. 10. Eph. vi. 12. Rev. ix. 11. xiii. 2. 14. xix. 19—21. xx. 2, 3. 7—10.

p 23. iii. 9.

q Is. ix. 14, 15. Jer. v. 31. xxiii. 14, 15. xxviii. 15—17. xxix. 32. Ez. xiii. 10—15. 22. Matt. vii. 15, 16. Gal. i. 8, 9. Phil. iii. 19. 2 Thes. ii. 8—12. 2 Pet. ii. 3. 13—22. Jude 4. 10—13.

r 1.

s 21—23. xii. 6. 11.

t Or, *suffer me.* 1. 19.

t 1 Cor. vii. 6. 12.

u 18—27. ix. 4. Phil. iii. 4—6.

x 12. 21—23. x. 12—18. Jer. ix. 23, 24. 1 Pet. i. 24.

y xii. 5, 6. 9. 11.

z 1 Cor. iv. 10. viii. 1. x. 15. Rev. iii. 17.

a i. 24. Gal. ii. 4. iv. 3. 9. 25. v. 1. 10. vi. 12.

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labouring at Corinth; it might in some sense be said, that they were robbed to exalt their more prosperous brethren.

Have I committed an offence. (7) Η αμαρτιαν εποιησα. See *Matt.* xviii. 15. 1 *Cor.* viii. 12.—*In abasing myself.*] Εμαυτον ταπεινων. xii. 21. *Matt.* xviii. 4. *Luke* xiv. 11. xviii. 14. *Phil.* ii. 8. *Jam.* iv. 10. 1 *Pet.* v. 6, *et al.*—*I robbed.* (8) Εσυλησα. Here only. From συλη, *spoil, spolium.*—*Wages.*] Οψωνιον. See on *Luke* iii. 14.—*I was chargeable.* (9) Κατεναρκησα. xii. 13, 14. Ex κελα, et ναρκαω, *torpore afficio.* 'Obtorpui cum alicujus incommodo.' *Beza.*—'"I stunned none of them with my complaints," I 'importuned none of them to supply my wants.' *Whitby.*—'He was none of those idle drones, who, by their lazi-'ness, do even chill, and benumb, and deaden the charity 'of well disposed persons.' *Leigh.* (*Notes*, 1 *Thes.* ii. 1—8. 2 *Thes.* iii. 6—9.)—*Supplied.*] Προσανεπληρωσαν. See on ix. 12.—*From being burdensome.*] Αβαρη. Here only.—*No man shall stop me of this boasting.* (10) "This boast-"ing shall not be stopped in me." *Marg.* Η καυχησις αυτη ου φραγησεται εις εμε.—Φρασσω· See on *Rom.* iii. 19.—*That I may cut off.* (12) Ινα εκκοψω. *Matt.* v. 30. *Rom.* xi. 22. 24, *et al.*—*Occasion.*] Την αφορμην. v. 12. See on *Rom.* vii. 8.

V. 13—15. It was not to be expected that the persons, to whom St. Paul referred, would in this respect be found like him: as they were indeed "false apostles," who in a lying manner pretended to be sent by Christ; in this and other things "working deceitfully," acting with duplicity, and varnishing over their hypocrisy and selfish intentions, by specious professions; so that their style, manner, and conduct were an affected imitation of those of the apostles; but their ministry tended to dishonour God, and to deceive souls. (*Marg. Ref.* k.—*Notes*, ii. 14—17. iv. 1, 2. *Jer.* xxiii. 13—27. *Ez.* xiii. 1—16. 2 *Pet.* ii. 1—3.) Nor need it excite wonder, that such wicked men should be so specious in their appearance and pretensions; for even Satan, their master, could disguise himself, and tempt men in the form of a holy angel, a messenger from the world of light, instead of appearing as the prince of darkness. (*Marg. Ref.* m, n.—*Notes*, *Matt.* iv. 3, 4. xvi. 21—23. *Gal.* i. 6—10.) He can delude men with professions of extraordinary illumination, high affections, evangelical truth, revelations, singular sanctity, deadness to the world, austerity, or sublimity of devotion, and in various other ways: that so he might undermine or disgrace the whole religion of Christ; hurry men into absurdities and extravagances; lead them to neglect the plain rule of the written word; and change them into enthusiasts, antinomians, or superstitious formalists. It was not therefore "any thing great," or difficult, or "marvellous," that "his ministers should be transformed," and assume the appearance of "the ministers of righteousness;" that by them this chief deceiver might impose on men to their destruction: for if they appeared openly, as opposers of the gospel and patrons of vice and impiety, they could not do near so much mischief: even as depredators succeed best, when disguised like honest men, and reputed to be such. But, whatever their professions might be, and however they might be admired and applauded; yet their end would accord, not to their popularity, confidence, eloquence, or sentiments; but to their works, their conduct in the sight of God, and the effect of their principles among men. (*Note*, *Matt.* vii. 15—20.)—The *plural* number used in these verses, in which the apostle directly speaks out on a subject, to which he had all along covertly referred, does by no means favour the opinion, that one false teacher was *exclusively* meant; though one might possess greater influence than the others.

False apostles. (13) Ψευδαποστολοι. Here only.—*Deceitful workers.*] Εργαται δολιοι. Δολιος· Here only.—*Transforming themselves.*] Μετασχηματιζομενοι. 14, 15. See on *Rom.* xii. 2.

V. 16—20. Having thus openly decided against those who persisted in opposing his authority at Corinth, the apostle returned to his subject. He desired that no one would "think him a fool," or a vain-glorious man, on account of what he said in his own behalf, when the importance of the occasion peremptorily demanded it of him: yet, if they would form so unfavourable a conclusion, let them at least receive him in that character, while "he "boasted himself a little," for a short time, and as to a few things in which he was really distinguished: for he sought their good, and not his own credit, in what he said. He did not indeed speak on this occasion, according to the general precepts or example of the Lord, or what was proper to be imitated in ordinary cases; nor was it an immediate revelation which he was about to declare: but he followed that "same confidence of boasting," which their conduct had imposed upon him, and which the example of some among them seemed to authorise; though they would perhaps deem it foolish in him to do it. As, how-

you into bondage, if a man devour *you*, if a man [b] take *of you*, if a man exalt himself, if [c] a man smite you on the face.

21 I speak as concerning reproach, [d] as though we had been weak. Howbeit, [e] whereinsoever any is bold, ([f] I speak foolishly,) I am bold also.

22 Are they [g] Hebrews? so *am* I: are they Israelites? so *am* I: are they [h] the seed of Abraham? so *am* I.

23 Are they [i] ministers of Christ? (I speak as a fool,) [k] I *am* more; [l] in labours more abundant, [m] in stripes above measure, [n] in prisons more frequent, [o] in deaths oft.

[b] Rom xvi. 17, 18. Phil. iii. 19. 1 Thes. ii. 5.
[c] Is. l. 6. Lam. iii. 30. Luke vi. 29.
[d] x. 1, 2. 10. xiii. 10.
[e] 22—27. Phil. iii. 3—6.
[f] 17. 23.
[g] Ex. iii. 18. v. 3. vii. 16. ix. 1. 13. x. 3. Acts xxii. 3. Rom. xi. 1. Phil. iii. 5.
[h] Gen. xvii. 8, 9. 2 Chr. xx. 7. Matt. iii. 9. John viii. 33—39. Rom. iv. 13—18.
[i] iii. 6. vi. 4. 1 Cor. iii. 5. iv. 1. 1 Thes. iii. 2. 1 Tim. iv. 6.
[k] 5. xii. 11, 12.
[l] 1 Cor. xv. 10. Col. i. 29.
[m] 24, 25. vi. 4, 5. Acts ix. 16. n Acts xvi. 24. xx. 23. xxi. 11. xxiv. 26, 27. xxv. 14. xxvii. 1. xxviii. 16. 30. Eph. iii. 1. iv. 1. vi. 20. Phil. i. 13. 2 Tim. i. 8. 16. ii. 9. Philem. 9. Heb. x. 34.
[o] i. 9, 10. iv. 11. vi. 9. Acts xiv. 19. 1 Cor. xv. 30—32. Phil. ii 17. Col. i. 24.

ever, many of them, both the deceivers and the deceived, were in this habit of "glorying after the flesh," "he "would glory also:" but on other grounds and in another manner, in order to counteract the pernicious tendency of their vain confidence. (*Marg. Ref.* x.)—Well satisfied with their own wisdom, they were accustomed to bear, with a self-complacent joy, the conduct of those who acted foolishly; and had, no doubt, often looked down on him with this mixture of pity and contempt. (*Note*, 1 *Cor.* iv. 6—13.) Yet they had not greatly shewn their wisdom, in bearing with the false teachers: for they endured it without complaint, at least without being undeceived, if any one brought them into an abject dependence on him, and enslaved their consciences to his unwarranted impositions: if he devoured their substance, (as the Pharisees did the widows' houses,) by exorbitant demands under covert specious pretexts; if he took money from them by way of presents; if he exalted himself, as some absolute ruler over them, and behaved in the most insolent manner; nay, if he even smote them on the face, as treating them with contempt and disdain, in his ungoverned passions. Doubtless, this refers to facts known to the apostle, in which the violent, litigious, ambitious, selfish, temper, of "the false apostles," had been evident to all men: yet they were still allowed to retain their influence, through the fascination of their eloquence, and confidence, and the crafty management of their deluded admirers! (*Marg. Ref.* z—c.—*Note, Matt.* v. 38—42.)—*Glory after the flesh.* This is by most expositors, without any proof, explained of the false teachers glorying in their Jewish extraction, and in circumcision. But the expression, "after the flesh," according to the apostle's language, implies every thing which an unregenerate man can possess; so that learning, eloquence, and various other distinctions may be meant; whether Jewish extraction and circumcision be included or not. (*Notes*, x. 1—6. 17, 18. *Is.* xl. 6—8. 1 *Cor.* i. 26—31. iii. 18—22. *Phil.* iii. 1—7. 1 *Pet.* i. 23—25.)—'If 'subjection to the Jewish rites had been that, which the 'apostle was so zealous against; he would have spoken 'more plainly and warmly, as we see in the epistle to the 'Galatians; and not have touched it only by the bye 'slightly, in a doubtful expression. Besides, it is plain, 'that no such thing was yet attempted openly; only St. 'Paul was afraid of it.' *Locke.*

A fool. (16) Αφρονα. 19. xii. 6. 11. See on *Luke* xi. 40. Αφροσυνη. See on 17.—*After the Lord.* (17) Κατα Κυριον. 18. 1 *Cor.* vii. 6. 40.—*Confidence of boasting.*] Τη ὑποστασει της καυχησεως. See on ix. 4.—*Gladly.* (19) Ηδεως. xii. 9. 15. *Mark* vi. 20. xii. 37.—*Bring you into bondage.* (20) Καταδυλοι. *Gal.* ii. 4. Not elsewhere.—*Devour you.*] Κατεσθιει. See on *Matt.* xxiii. 14.—*Take* of you.] Λαμβανει. xii. 16.—*Exalt himself.*] Επαιρεται. See on x. 5.

V. 21—23. The apostle referred, in what he had said, to the reproach, which these deceivers had cast on him and his friends; as if he had been weak and timid in his conduct at Corinth. They ascribed his modesty, meekness, and self-abasement, to a want of courage, or to a consciousness that he had no apostolical authority, and no power to enforce his decisions. Yet in whatever particular any man was bold, as a Christian, a minister, or an apostle, "he was bold also." This he must maintain, though he thus did what on other occasions would be foolish. Commentators generally suppose that in what follows, he meant to compare himself with the false teacher, or teachers, at Corinth; and infer, that these were Hebrews, and wanted to impose the law on the gentile converts; of which no trace is found in either epistle. (*Note*, xii. 17—21.) But I apprehend that the whole passage will appear far more natural and animated, if we understand it with reference to "the very chiefest of the" true "apostles;" and the words, "whereinsoever *any* is "bold," obviously lead to this interpretation. (*Note* 1—6.) It would have been a very small matter for him to shew, that he was superior to the "ministers of Satan," whom he had just condemned. But in order to re-establish completely his *apostolical* authority, he must prove, that he was not "a whit behind the chiefest apostles:" and in fact he here shews, that he laboured and suffered more abundantly than they all, or than any of them did. (*Note*, 1 *Cor.* xv. 3—11, *vv.* 10, 11.) All the apostles were descended from Abraham, Isaac, and Jacob. They were neither Hellenists nor proselytes; and Paul was not inferior to them in this respect; though his birth at Tarsus might give some persons occasion to conclude that he was. (*Marg. Ref.* g, h.—*Note, Phil.* iii. 1—7.) He had declared that his opposers at Corinth were not "ministers "of Christ," but of Satan; (*Note*, 13—15;) and he could scarcely seem to speak "foolishly," in magnifying his office, and declaring that he was more than they: but it had indeed this appearance, when he proceeded to shew, that in some respects he was more distinguished, as the minister of Christ, than any other person, even among the apostles themselves: not by superior authority, abilities, miraculous powers, zeal, or holiness; but by his more abundant labours and sufferings, in which he evidently far exceeded all other "ministers of Christ" on earth. The false apostles had laboured comparatively very little; and, instead of suffering for the gospel, it is very probable that they had risen to eminence, affluence, and authority by means of it: but by thus shewing himself, *in these things*,

24 Of the Jews five times received
I [p] forty *stripes* save one.
25 Thrice was [q] I beaten with rods,
[r] once was I stoned, [s] thrice I suffered
shipwreck, a night and a day I have
been in the deep;
26 *In* [t] journeyings often, *in* perils
of waters, *in* perils of robbers, [u] *in*
perils by *mine own* countrymen, [x] *in* pe-
rils by the heathen, [y] *in* perils in the
city, *in* perils in the wilderness, *in*
perils in the sea, *in* perils among false
brethren;

27 In [z] weariness and painfulness, in
watchings often, [a] in hunger and thirst,
in [b] fastings often, in cold and [c] naked-
ness:
28 Beside [d] those things that are
without, that which cometh upon me
daily, [e] the care of all the churches.
29 Who [f] is weak, and I am not
weak? who is offended, [g] and I burn not?
30 If I [h] must needs glory, [i] I will
glory of the things which concern mine
infirmities.

p Deut. xxv. 2, 3. Matt. x. 17. Mark xiii. 9.
q Acts xvi. 22, 23. 33. 37. xxii. 24.
r Matt. xxi. 35. Acts vii. 58, 59. xiv 5. 19. Heb. xi. 37.
s Acts xxvii. 41.
t Acts ix. 26—30 xi. 25, 26. xiii. xiv. xv. 2—4. 40, 41. xvi, xvii, xviii. 1. 18—23. xix. 1. xx. 1, &c. Rom. xv. 19. 24—28. Gal. i. 17—21.
u Acts ix. 23—25. 29. xiii. 50. xx. 3. 19. xxi. 28—31. xxiii. 12, &c. xxv. 3. 1 Thes. ii. 15, 16.
x i. 8—10. Acts xiv. 5. 19. xvi. 19—24. xix. 23—41. 1 Cor. xv. 32.
y 32. Acts ix. 24. xvii. 5.
z 23. vi. 5. Acts xx. 5—11. 34. 35. 1 Thes. ii. 9. 2 Thes. iii. 8.
a Jer. xxxviii. 9. 1 Cor. iv. 11, 12. Phil. iv. 12.
b vi. 5. Acts xiii. 2, 3. xiv. 23. 1 Cor. vii. 5.
c Rom. viii. 35, 36. Heb. xi. 37. Jam. ii. 15, 16.
d 23—27.
e Acts xv. 36. 41. xviii. 23. xx. 2. 18—35. Rom. i. 14. xi. 13. xv. 16. xvi. 4. Col. ii. 1.
f ii. 4, 5. vii. 5, 6. xiii. 9. Ezra ix. 1—3. Rom. xii. 15. xv. 1. 1 Cor. viii. 13. ix. 22. xii. 26.
g 13—15. Num. xxv. 6—11. Neh. v. 6—13. xiii. 15—20. 23—25. John ii. 17. 1 Cor. v. 1—5. vi. 5—7. 15—18. xi. 22. xv. 12, &c. 36. Gal. i. 7—10. ii. 4—6. 14. iii. 1—3. iv. 8—20. v. 2—4. 2 John 10, 11. Jude 3, 4. Rev. ii. 2. 20. iii. 15—18.
h 16—18. xii. 1. 11. Prov. xxv. 27. xxvii. 2. Jer. ix. 23, 24.
i xii. 5—10. Col. i. 24.

to be distinguished above all the other apostles, he tacitly pointed out to the false teachers and their followers, in what true pre-eminence consisted; and by the contrast made it appear, that those things, in which they gloried, were indeed their shame. (*Marg. Ref.* i—m.—*Note, Matt.* xx. 24—28.)—*I speak as a fool.* (23) "I speak, as one "exceeding in folly." This confirms the above interpretation.—*In prisons,* &c.] (*Marg. Ref.* n.—*Note,* 1 *Cor.* xv. 31—34.) This occurred before Paul's imprisonment at Jerusalem, Cæsarea, and Rome. (*Acts* xxii—xxviii.)

Reproach. (21) Ἀτιμιαν. vi. 8. See on *Rom.* i. 26.—*I speak as a fool.* (23) Παραφρονων λεγω. Here only. Παραφρονια, 2 *Pet.* ii. 16.—*More abundant; ... more frequent.*] Περισσοτερως. i. 12. ii. 4. vii. 13. 15. xii. 15. *Mark* xv. 14, *et al.*—*Above measure.*] Ὑπερβαλλοντως. Here only. Ὑπερβαλλω, iii. 10. ix. 14.—*Oft.*] Πολλακις. 26, 27. viii. 22.

V. 24—27. The other apostles had indeed been scourged and imprisoned for Christ's sake; (*Notes, Acts* iv. 1—3. v. 17—25. 40:) yet Paul had endured this pain and disgrace "more frequently" than they, and had been in danger of death on far more occasions. The Jews had scourged him five times, with the utmost severity of which their law and custom allowed; for they were forbidden to exceed forty stripes, and for fear of a mistake, they always confined themselves to thirty-nine. (*Note, Deut.* xxv. 2, 3.) He had also been thrice scourged by the command of the Roman magistrates, though contrary to their law. (*Notes, Acts* xvi. 19—40.) He had once been stoned, and left for dead; but had been miraculously restored to life. (*Notes, Acts* xiv. 19, 20. 2 *Tim.* iii. 10—12.) He had thrice been shipwrecked in his different voyages; and at one time he continued a night and a day in the sea, probably on a part of the wreck, in much suffering and peril. This was previous to his voyage to Rome, when he was again shipwrecked. (*Notes, Acts* xxvii.) Indeed his other sufferings, recorded in the Acts of the apostles, from the nineteenth chapter to the end, were subsequent to the writing of this epistle: and hence we may perceive, how very many of his trials and sufferings, as well as of his labours, with the success of them, are no where recorded, save in the book of God's remembrance.—He often journeyed from one region to another amidst hardships and perils: sometimes his life had been endangered in passing rapid *rivers,* or deep waters, which lay in his way; sometimes by robbers, who attempted to plunder and murder him. (*Marg. Ref.* t.—*Notes, Acts* xx. 1—6.) Frequently the Jews assaulted him, being enraged by his preaching to the Gentiles; then the Gentiles attempted to slay him, because his doctrine undermined their idolatry. (*Marg. Ref.* u, x.—*Notes, Acts* xiii. 49—52. xiv. 5—7. 19—23. xvi. 19—24. xvii. 5—15. xviii. 12—17. xix. 23—41.) When he was in any city, his life was in danger from the violence of the multitude, or the iniquity of the rulers; when in journeying he passed deserts, the wild beasts, or wicked men, that infested them, exposed him to equal peril: when crossing the sea he was in danger of pirates and tempests; and even when among professed Christians, he was "in peril from false "brethren." Thus his life was spent in weariness, pain, and suffering; his incessant labour in preaching the gospel, conversing with the people from house to house, writing his epistles, earning his bread, and attending to his devotions, frequently forced him to pass whole nights without rest. Often he was exposed to hunger and thirst through extreme indigence; and when he had food, his labours and religious duties led him to abstain from it. He was sometimes exposed to cold, from the inclemency of the weather, and want of proper accommodations; and often had not suitable and decent raiment to cover him, when he was called to appear in publick. Yet he still persevered without fainting, in his "work of faith and labour of love." (*Marg. Ref.* z—b.—*Notes,* vi. 3—10. 1 *Cor.* iv. 9—13.)

I was beaten with rods. (25) Ερραβδισθην. See on *Acts* xvi. 22.—*I suffered shipwreck.*] Εναυαγησα. 1 *Tim.* i. 19. Comp. of *ναυς,* and *αγνυμι, to break.*—*A night and a day.*] Νυχθημερον. Here only.—*In the deep.*] Εν τῳ βυθῳ. Here only.—*In journeyings.* (26) Ὁδοιπορίαις. See on *John* iv. 6.—*False brethren.*] Ψευδαδελφοις. *Gal.* ii. 4.—*In weariness and painfulness.* (27) Εν κοπῳ και μοχθῳ. 1 *Thes.* ii. 9. 2 *Thes.* iii. 8.—*Watchings.*] Αγρυπνιαις. See on vi. 5.

V. 28—31. Beside the things above mentioned, which "were *without,*" and mainly related to the apostle's bodily sufferings; his mind was worn down by a multiplicity of affairs, which came upon him daily, with the force of a multitude; by the care of all the churches of the Gentiles planted by him and others. This lay upon him, filled him with constant solicitude, and employed him perpetually, in forming and executing plans, to promote their peace and prosperity, to counteract the designs of false teachers,

k i. 3. John x. 30. xx. 17. Eph. i. 3. iii. 14. Col. i. 3. Pet. i. 3.
l Neh. ix. 5. Ps. xli. 13. Rom. i. 25. ix. 5. 1 Tim. i. 11. 17. iv. 16.
m *See on* b. 10.
n 26. Acts ix. 24, 25.

31 The [k] God and Father of our Lord Jesus Christ, [l] which is blessed for evermore, [m] knoweth that I lie not.

32 In [n] Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was [o] I let down by the wall, and escaped his hands.

o Josh. ii. 12. 1 Sam. xix. 12.

and to order all their concerns for the best. (*Marg. Ref.* d, e.) And in this he so cordially engaged, that he was attentive to the case even of individuals: so that he might ask, What single Christian in all the churches was reported to him, as weak in the faith, and liable to be discouraged, with whom he did not sympathize as "weak "also?" or who was stumbled and turned aside; and he was not fired with zeal to recover him, and with a holy indignation against those who occasioned the evil? (*Marg. Ref.* f, g.) As it was become necessary for him "to glory;" so he had taken care, in glorying, not to expatiate on his gifts, or the honours which he had received; but on those things which shewed his exposed, despised, and suffering condition; the infirmities of his body and mind; his continual need of divine support; his persecutions, reproaches, and deliverances, and such things as implied his weakness, and "the power of Christ which rested on him." Nor did he in this at all exceed strict truth, as those who gloried were apt to do: for "the God and Father of our "Lord Jesus Christ," to whom the glory and praise belonged of all that was done by him and for him, was witness that he did not lie in any particular, or in any measure. (*Marg. Ref.* h—l.—*Notes*, 7—13. i. 23, 24.)

Those things that are without. (28) Των παρεκτος. *Matt.* v. 32. *Acts* xxvi. 29.—*Which cometh upon me.*] Ἡ επισυσασις. See on *Acts* xxiv. 12.—*Care.*] Μεριμνα. *Matt.* xiii. 22. *Luke* xxi. 34. 1 *Pet.* v. 7. See on *Matt.* vi. 25. The *anxiety* "concerned his infirmities."—*Is offended.* (29) Σκανδαλιζεται. See on *Matt.* v. 29.—*I burn not.*] Ουκ εγω πυρουμαι. See on 1 *Cor.* vii. 9.

V. 32, 33. The event here mentioned took place soon after the apostle entered upon his ministry; and was a specimen of what he had ever since been exposed to. We know nothing more of it, than what is here recorded; and in a passage, which has been already considered. (*Marg. Ref.*—*Note, Acts* ix. 23—30.)

The governor. (32) Ὁ εθναρχης. Here only.—*Kept... with a garrison.*] Εφρουρει. *Gal.* iii. 23. *Phil.* iv. 7. 1 *Pet.* i. 5.—*In a basket.* (33) Εν σαργανῃ. Here only. Σπυριδι, *Acts* ix. 25.—*I was let down.*] Εχαλασθην. *Josh.* ii. 15. *Sept.* See on *Mark* ii. 4.

PRACTICAL OBSERVATIONS.
V. 1—12.

The ministers of the gospel must on some occasions submit to the imputations of "folly," rather than omit any thing which is requisite for the good of souls: and when their hearers think their conduct in particular cases indiscreet, they should bear with them; especially if it evidently spring from an excess of zeal and love. They may be "jealous over" the people, with such an affectionate earnestness, as carries them beyond ordinary rules or personal considerations; while they apprehend that their beloved children are in danger of being, by any means, "corrupted from the simplicity of Christ:" and that conduct, which many censure, may be the effect of pure and holy affections superior to those of other men. It is their grand employment and object, to promote the espousals of souls to Christ; and to preserve those, who appear to be thus espoused, from corruption in their principles, spirit, or conduct; that they may "present them as a "chaste virgin unto Christ." This will excite in them a jealous fear, lest Satan, who in "the serpent by his sub-"tlety beguiled Eve" in paradise, should deceive them also. For he has agents of all descriptions, who are continually and artfully imposing upon the unstable and unwary. If then the faithful minister seem over suspicious, and become troublesome by his watchfulness and warnings; his people ought notwithstanding to bear with him.—When any are about voluntarily to leave those pastors, by whom they seem to have been espoused to Christ; they ought to enquire, Whether their new favourites can preach another Jesus, another Sanctifier, or another gospel, than those which they have already received. And they should not endure those who, *without sufficient cause*, would alienate them from the instruments of God in their conversion.—Christians need not wonder, if confident persons represent their faithful pastors as inferior preachers, who are destitute of erudition, eloquence, and power; or in some respects exceptionable or erroneous: as there were not wanting "deceivers," who confidently said the same things of blessed Paul himself. But it is far better to be "rude in speech, yet not in" spiritual and experimental "knowledge;" and to be manifested throughly in all things, as walking consistently with the gospel, than to be admired by thousands for "excellency of speech;" and to be lifted up in pride, to corrupt the church with heresies, to distract it by furious contentions, and disgrace the gospel, by fierce or malignant tempers and an unholy life. So exceedingly injudicious are many professed Christians, that high confidence, and the language of importance and authority, often go further than the most humble, meek, unassuming, and disinterested deportment! The minister, who is content to be poor, to fare hardly, to "be abased," or to earn his bread, that he "may exalt "others" by freely preaching the gospel to them; is often consigned to neglect as if guilty of some great offence! While others who assume a *magisterial* tone, and exalt themselves, are admitted to that consequence which they assume; provided they have popular abilities, whatever their character in other respects may be. Yet it is in reality an honour to endure want; without ceasing to labour, or desiring to "become chargeable," where it might prejudice men against the gospel. On some occasions, a man should determine not to be deprived of "this glorying;" especially if he at any time judge himself required to mention it. Thus the "appearance of evil" may be avoided, the mouths of gain-sayers may be stopped, an edifying example may be exhibited, and a contrast made to the conduct of mercenary deceivers. This, however, must be

CHAP. XII.

The apostle relates extraordinary revelations made to him; which had rendered such humiliating and distressing experiences necessary, as constrained him to glory, only in his own infirmities and trials, and in the all-sufficient power and grace of Christ, 1—10. As his apostleship had been fully proved, the Corinthians ought to have commended him, and not to have compelled him to self-commendation, 11—13. He was about to visit them again; but was determined to adhere to his disinterested conduct; and to spend himself in fervent love to them, though they should on that very account love him the less, 14, 15. He shews that those, whom he had sent to them, had acted in the same disinterested manner, 16—19; and expresses his fears, that he should be humbled, as well as compelled to use severity; by finding many who had grossly offended, and had not repented, 20, 21.

done in love and humility, and as in the presence of God: and it may sometimes be proper to shew, that it does not result from pride, by receiving the kindness of others with grateful acknowledgments, where the same reasons do not operate. (*Notes, 2 Kings* v. 15, 16. 20—25. viii. 9.) It often happens in this way, that ministers "receive wages," as it were, from one set of people, to do service for another: and sometimes the poorer are at the expense of maintaining those who preach to the rich. But the minister needs not scruple this, as if "he robbed other "churches:" it reflects no dishonour on him, provided he only receive a decent subsistence; and it will redound to the credit and profit of those who thus supply him: yet when rich professors of the gospel know this to be the case, they are not even *just* if they do not bear the burden themselves; nor *generous* if they do not copy so noble an example.

V. 13—20.

Whatever fair shew deceivers may make, they will seldom even appear like faithful ministers, in labouring without any hope of worldly advantage or honour, from pure love to Christ and the souls of men. This is a part of the apostolical character and office, which by no means accords to the designs of "false apostles and deceitful "workers."—The plausibility of deceivers, and the attractive form which they assume, to seduce men "from the "simplicity of Christ," should not excite our wonder; for Satan is continually "transformed into an angel of light," that, under the most specious pretences, he may fill the earth with infidelity, heresy, and ungodliness: and under the mask of philosophy, morality, or extraordinary austerity, superstition, enthusiasm, or new revelations, he does far more extensive and permanent mischief, than merely by tempting men to gross enormities. It might therefore have been previously supposed, that some of "his minis-"ters transformed into ministers of righteousness," would be inspired to copy his example; but, if "their end" were to be according to their abilities, confidence, or notions, they would have a far better prospect before them than they now can have, when it must be "according to their "works." If then any of them could indeed vacate the law of God, the rule of duty, and the standard of sin and holiness, they would secure an important point; but they will find it in full force at the day of judgment: the believer's works, as evidential of his faith and love, will be tried and approved by it; and they, who have habitually done evil under the profession of the gospel, will be condemned as hypocrites. But there is an equal danger on the other side, and it serves Satan's purposes *nearly* as well, to set up good works against the righteousness and atonement of Christ, and against salvation by faith and grace. In short, the ministers of Satan will be permitted to preach any doctrine, except the holy law of God, as established by faith in Christ, by regeneration and sanctification of the Holy Spirit: but this is the bane of every false system, and, when clearly exhibited, detects Satan, however "transformed into an angel of light."—We have great reason for thankfulness, that the apostle was constrained, though with many retractations, to "boast him-"self a little:" for, whatever he might fear, or his enemies might say, his "confidence in boasting" has thrown such light on his ministry, character, and history, as will be instructive to the church to the end of the world. Doubtless the Holy Spirit guided his pen, though he seemed not to "speak after the Lord;" for he did not glory in a carnal, a proud, or a false manner, as many do. Had the Corinthians been as wise as they thought themselves, he would have had no occasion to apologize to them for his conduct; for he did not require those indulgences, which they granted to their false teachers.—Indeed if faithful ministers, who flatter no man, and pay no court to any man's passions, should attempt to treat their people, as some do, who for their own ends are in other things more complaisant, it would never be endured. It is astonishing, to see how some men bring their followers into bondage; how "they devour and take of them;" how they insult and reproach *them*, as well as others; and yet how all this is borne with, excused, or palliated. For indeed their doctrine suits the lives and consciences of their hearers, and their example encourages them to similar conduct towards others. Sometimes it may be necessary to take notice of the reproaches of such men, but we must never imitate their spirit or conduct.

V. 21—33.

What mere man ever united such and so many grounds "of glorying," as this apostle did? How does it fill our minds with astonishment, to meditate on this brief enumeration of his labours, hardships, perils, and sufferings, during a long course of years; of his patience, perseverance, diligence, cheerfulness, and usefulness, in the midst of them; and of his attentive and fervent affection towards all the churches, and every individual believer! Next to the history of Christ himself; the dangers, persecutions, cruelty, and treachery, which this most excellent and most useful servant of God, every where, and from all sorts of persons, met with; and the unkindness even of his own converts, form the severest stricture on the folly and wickedness of mankind, that ever was published.—We may here see what are the chief preferments in the *true* church of Christ: and we may ask ourselves, Whether *on such terms* we should be willing to be "not a whit behind the

a viii. 40. John xvi. 7. xviii. 14. 1 Cor. vi. 12. x 23.
b 1. xi. 16—30.
a Gr. *For I will, &c.*
c 7. Num. xii. 6. Ez. i. 1, &c. xi. 24. Dan. x. 5—10. Joel ii. 28, 29. Acts ix. 10—17. xviii. 9. xxii. 17—21. xxiii. 11. xxvi. 13—19. Gal. i. 12. ii. 2. 1 John v. 20.
d 3. 5.
e v. 17. 21. xiii. 5. Is. xlv. 24, 25. John vi. 56. xv. 4—6. xvii. 21—23. Rom. viii. 1. xvi. 7. 1 Cor. i. 30. Gal. i. 22. v. 6. f v. 6—8. 1 Kings xviii. 12. 2 Kings ii. 16. Ez. viii. 1—3. xi. 24. Acts viii. 39, 40. xxii. 17. Phil. i. 22, 23. Rev. i. 10. iv. 2. g 3. *See* as xi. 11. h 4. Luke xxiv. 51. 1 Thes. iv. 17. Heb. ix. 24. Rev. xii. 5. i Gen. i. 14—20. 1 Kings viii. 27. Is. lvii. 15.

IT is not [a] expedient for me doubtless [b] to glory. [a] I will come to [c] visions and revelations of the Lord.

2 I [d] knew a man [e] in Christ about fourteen years ago, (whether [f] in the body, I cannot tell; or whether out of the body, I cannot tell: [g] God knoweth;) such an one [h] caught up to the [i] third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth,)

4 How that he was caught up into [k] paradise, and heard unspeakable words, which it is not [†] lawful for a man to utter.

k Ez. xxxi. 9. Luke xxiii. 43. Rev. ii. 7.
† Or, *possible.*

5 Of [l] such an one will I glory: [l] 2—4.
[m] yet of myself I will not glory, but in mine infirmities.

m 9, 10. xi. 30.

6 For though [n] I would desire to glory, I shall not be a fool: for [o] I will say the truth: but *now* I forbear, lest

n x. 8. xi. 16. 1 Cor. iii. 5. 9, 10.
o i. 18. xi. 31. Job xxiv. 25. Rom. ix. 1.

"very chiefest apostles." In this glass our utmost diligence and services appear too minute to be noticed, and our difficulties and trials can scarcely be perceived: the prospect may well shame us out of all our boastings and complaints; and lead us to enquire, whether we be really engaged in the spiritual warfare, or are only *called* the soldiers of Christ. Here we may study patience, fortitude, meekness, and perseverance in well-doing; and confidence in God to protect, deliver, and comfort us, in every possible suffering or danger. Here we may learn to think less of our own ease, interest, indulgence, or reputation; and more of the great concerns of godliness; and to sympathize with the lighter sorrows of our brethren, even when more heavily afflicted ourselves. Here we may look, till poverty, reproach, hunger, thirst, watchings, fastings, cold, nakedness, stripes, and imprisonment, appear honourable; and even special *privileges*, when sustained in a good cause, and with a constant mind. Here we may learn to be content with food and raiment, thankful for mean and scanty provisions, indifferent about all worldly things, ardently desirous of doing good to others, and animated with the hope of success in this work, notwithstanding our manifold infirmities. These we should especially look at, if we are ever constrained to glory: we should ever keep in view our obligations to the Lord, from whom all our distinctions are received; we should strictly adhere to truth, as in his presence; and we should refer all to his glory, as "the God and Father of our Lord Jesus Christ, "who is blessed for evermore."

NOTES.

CHAP. XII. V. 1—6. The peculiarity of the apostle's circumstances rendered that conduct necessary, which otherwise would not have been "expedient," or conducive to general profit; and which, it is probable, his opposers would censure, or even deride. (*Marg. Ref.* a, b.) He would, nevertheless, proceed to speak concerning "visions" of the divine glory, and "revelations" of heavenly things.—It may be supposed, that the false teachers at Corinth made high pretensions in these matters: and insinuated that Paul was not distinguished by them as the other apostles were.—In mentioning the extraordinary vision, or revelation, here recorded, he modestly spoke in the third person; but there can be no doubt that he meant himself. He "knew a man in Christ," (*Marg. Ref.* e,) who fourteen years before had most extraordinary visions. Whether he was "in the body, or out of the body," at the time, God alone knew; but his outward senses were entirely closed, and his whole perception was immediately by the powers of his mind: but whether heavenly things were brought down to him, so to speak, as his body lay entranced; (as the case often seems to have been with the ancient prophets;) or whether his soul was dislodged from the body, for the time, and actually taken up into heaven; or whether he was taken up in body and soul together, he knew not. (*Marg. Ref.* f.—*Notes, Ez.* viii. 2—4. xi. 22—25. *Acts* viii. 36—40. *Rev.* iv. 1—3.)—This language evidently proves, that the apostle most firmly believed the soul to be distinct from the body, and capable of perception, activity, and enjoyment, in a state of separation. (*Notes,* 1 *Thes.* v. 23—28, *v.* 23.)—However these things might be, this man was suddenly "caught up into the third," or the highest "heaven;" above the lower region of the air, and the starry heavens, to the place, where the Lord immediately reveals his presence and glory, and receives the adoration of his heavenly hosts. Yea, this man, with whom he was so intimately acquainted, was "taken up into Paradise," the place of felicity, of which Eden was the type; and there heard such words as man could not speak if he might, and as it would be unlawful to speak if he could; it being the purpose of God, that the discoveries made of himself, in that glorious world, should not be more fully declared on earth than they had been.—Many approved commentators suppose these to have been two distinct visions; that Paradise is a different place from "the third heaven;" that in the latter, he saw Jesus at the right hand of the Father; and in the former he conversed with departed saints. But, as the happiness of the "spirits of just men made perfect," consists in being "present with the Lord," there seems to be no scriptural ground for this distinction. (*Marg. Ref.*—*Notes,* v. 5—8. *Luke* xxiii. 39—43. *Phil.* i. 21—26.) The language is indeed varied, yet only one vision appears to be intended; but in that one vision he doubtless had "abundance of revelations."—"Of this man," who was so highly favoured, at least equally with any of the ancient prophets, "he would glory;" though in himself, as to any thing which was properly his own, "he would not "glory, except in his infirmities." In his present circumstances indeed, he was excited to glory in these things, and to mention other visions, which had been made to him: yet he should not "act foolishly," as he could do it with perfect truth; which probably was not the case with the false teachers. He would, however, forbear speak-

any man should think of me [p] above that which he seeth me *to be*, or *that* he heareth of me.

7 And [q] lest I should be exalted above measure, through [r] the abundance of the revelations, there was given to me [s] a thorn in the flesh, [t] the messenger of Satan [u] to buffet me, lest I should be exalted above measure.

8 For this thing [x] I besought the Lord thrice, that it might depart from me.

9 And he said unto me, [y] My grace is sufficient for thee; [z] for my strength is made perfect in weakness. [a] Most

p 7. x. 9, 10.
q x. 5. xi. 20. Deut. viii. 14. xvii. 20. 2 Chr. xxvi. 16. xxxii. 25, 26, 31. Dan. v. 20. 1 Tim. iii. 6.
r —4.
s Gen. xxxii. 25. 31. Judg. ii. 3. Ez. xxviii. 24. Gal. iv. 13, 14.
t Job ii. 7. Luke xiii. 16. 1 Cor. v. 5.
u Matt. xxvi. 67. 1 Cor. iv. 11.
x Deut. iii. 23—26. 1 Sam. xv. 11. 2 Sam. xii. 16—18. Matt. xv. 21. 22. xxvi. 39—44. Heb. v. 7.
y 10. iii. 5, 6. Ex. iii. 11, 12. iv. 10—15. Deut. xxxiii. 25—27. Josh. i. 9. Is. xliii. 2. Jer. i 6—9. Matt. x. 19, 20. Luke xxi. 15. 1 Cor. x. 13. xv. 10. Col. i. 28, 29. 1 Tim. i. 14. Heb. iv. 16.
z Ps. viii. 2. Is. xxxv. 3, 4. xl. 29—31. xli. 13—16. Dan. x. 16—19. Eph. iii. 16. Phil. iv. 13. Col. i. 11. Heb. xi. 34.
a 10. 15. Matt. v. 11, 12.

ing further on that subject, lest some of his friends should think more highly of him, than his manifest conduct and ministry authorized; and should thus be tempted to honour him too much, and perhaps to undervalue other faithful ministers in the comparison. (*Marg. Ref.* n—p.) Fourteen years had passed, since the apostle had this most extraordinary vision; and he had not, as it appears, before mentioned it: he must therefore be allowed to have been exceedingly reluctant to glory, in the honour conferred on him. The vision seems to have been vouchsafed to him, especially for his own support and encouragement amidst his various labours and sufferings: and, as no revelation of divine truth, needful to be known and believed by Christians, or ministers, was made to him; it was not only *impossible*, but even *unlawful*, if it could have been done, to relate what he had heard and seen.—As two distinct words are used, it is most natural to suppose, that they were intended to convey two distinct ideas.

It is not expedient. (1) Ου συμφερει. See 1 *Cor.* iii. 12. —*Visions.*] Οπτασιας. See on *Luke* i. 22.—*Caught up.* (2) Αρπαγεντα. 4. 1 *Thes.* iv. 17. *Rev.* xii. 5. See on *Matt.* xi. 12.—*Paradise.* (4) Παραδεισον. See on *Luke* xxiii. 43. (*Notes, Gen.* ii. 8, 9. iii. 22—24.) "The tree "of life, which is in the midst of paradise," is represented as being in the same place with "the throne of God and of the "Lamb." (*Notes, Rev.* ii. 6, 7. xxii. 1—5.)—*Unspeakable.*] Αρρητα. Here only. 'Quæ ita explicanda esse arbitror, et 'mente percepi inaudita et ineffabilia.' *Schleusner.*

V. 7—10. The apostle was not left to forget, that he was a feeble sinful man, wholly dependent on mercy and grace, amidst all his honourable distinctions: his extraordinary and multiplied revelations were therefore soon followed by trials of a peculiarly distressing nature, lest they should prove an incentive to spiritual pride. What he saw in the third heavens must have been, in its own nature, of a humbling tendency: (*Notes, Job* xlii. 1—6. *Is.* vi. 1—5:) yet when he came among his brethren, he would be apt to think, however otherwise abased, that none of them had seen or heard what he had seen and heard; or been favoured with such visions of God, as this in the third heaven. Thus the vision might have proved an occasion of self-preference, which would have induced a long train of evil consequences. But his gracious Lord, perceiving the danger, counteracted these effects, by "giving "him a thorn in the flesh, &c." (*Marg. Ref.* q—s.) The expressions, here employed, have occasioned commentators almost as much perplexity, as the trial itself gave the apostle: but had it seemed good to the Holy Spirit, that our curiosity should be fully gratified in this respect, he would have led the writer to be more explicit; and the general statement is more suited for edification, than if the particular trial had been specified. (*Notes, Gen.* xxxii. 25—31. *P. O.* 13—32.)—"A thorn," fixed and rankling in the flesh, would give great and constant pain; and some particular trials of the apostle, which began or were augmented, after this remarkable vision, caused a continual uneasiness to his mind of a similar nature. Probably, these arose from the personal defects, of which he was conscious, which gave his enemies, especially the false apostles, a colour for reviling and deriding him. (*Note*, xi. 13—15.) These things seemed to him likely to obstruct his usefulness, and they continually reminded him of his weakness and inability to do "any thing as of himself." Thus they were exceedingly uneasy and mortifying to him; and doubtless they afforded Satan "and his angels" an opportunity of tempting him to impatience, and discouraging him in his labours; as well as of exciting carnal men to insult and injure him.—Being thus constantly harassed and "buffeted," he thrice besought the Lord Jesus, that this "thorn in the flesh" might be removed from him; (as Jesus had thrice besought his Father, that "the cup might pass from him," *Notes, Matt.* xxvi. 36—46,) and that "the messenger of Satan" might be compelled to depart: probably supposing, that otherwise he should not be able to proceed in his ministry with any encouraging prospect of success. This seems to prove, that he did not mean his persecutions, but those infirmities which emboldened his enemies and the false teachers (*Marg. Ref.* x.—*Notes*, x. 7—11. *Gal.* iv. 12—16.) The Lord, however, did not see good to grant his request: as he knew that this sharp trial was needful to keep him humble, and even to illustrate the power of his own grace. He was therefore pleased to continue his servant under it: but at the same time, he assured him, by immediate revelation, that his grace should certainly be communicated to him, in that measure, which would be sufficient to support and comfort him under the affliction, and to enable him to fulfil his ministry notwithstanding: because his divine power had its most perfect work, and appeared most illustrious, by means of "the weakness" of those, who were thus enabled to bear and perform such things, as in themselves they were, consciously and evidently, unfit for. (*Marg. Ref.* y, z.—*Notes*, iv. 7. 1 *Cor.* i. 20—25. ii. 1—5.) Thus the apostle's mind had been composed: nay, with heart-felt joy he "gloried in his infirmities;" in order that it might the more undeniably appear, that "the "power of Christ" overshadowed, surrounded, and "rested "upon him:" seeing he was evidently made very successful, in his extensive and important work; though he seemed to be disqualified for it, and also placed in such circumstances, as to render it impossible he should proceed. Christ's omnipotence was glorified through Paul's

gladly therefore will I rather [b] glory in my infirmities, that [c] the power of Christ may rest upon me.

10 Therefore [d] I take pleasure [e] in infirmities, in reproaches, in necessities, in persecutions, in distresses [f] for Christ's sake: [g] for when I am weak, then am I strong.

11 I am [h] become a fool in glorying; ye have compelled me: for I ought to have been commended of you; [i] for in nothing am I behind the very chiefest apostles, [k] though I be nothing.

12 Truly [l] the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that [m] I myself was not burdensome to you? [n] forgive me this wrong.

14 Behold, [o] the third time I am ready to come to you; and I will not be burdensome to you; [p] for I seek not your's, but you: [q] for the children ought not to lay up for the parents, but the parents for the children.

15 And I [r] will very gladly spend and be spent for [s] you; [t] though the more abundantly I love you, the less I be loved.

b 5. xi. 30.
c 2 Kings ii. 15. Is. iv. 5, 6. xi. 2. Zeph. iii. 17. Matt. xxviii. 18. 20. 1 Pet. iv. 13, 14.
d i. 4. iv. 8—10. 17. vii. 4. Acts v. 41. Rom. v. 3. viii. 35—39. Phil. i. 29. ii. 17, 18. Col. i. 24. Jam. i. 2. Pet. i. 6, 7. iv. 13, 14.
e *See on* xi. 23—30.
f iv. 5. 11. Matt. v. 11. x. 18. Luke vi. 22. John xv. 21. 1 Cor. iv. 10. Rev. ii. 3.
g *See on* 9.—xiii. 4. 9. Eph. vi. 10.
h i. 6. xi. 1. 16, 17.
i 12. xi. 5. 1 Cor. iii. 4—7. 22. Gal. ii. 6—14.
k 1 Cor. xv. 9, 10. Eph. iii. 8.
l vi. 4—10. xi. 4. Rom. xv. 18, 19. 1 Cor. i. 5—7. ix. 2. xiv. 18.
m 14. xi. 8, 9. 1 Cor. ix. 6. 15—18.
n xi. 7.
o i. 15. xiii. 1. 1 Cor. iv. 19. xi. 34. xvi. 5.
p Prov. xi. 30. Acts xx. 33. Phil. iv. 1. 17. 1 Thes. ii. 5, 6. 19, 20. 1 Pet. v. 2—4.
q Gen. xxiv. 35, 36. xxxi. 14, 15. Prov. xiii. 22. xix. 14. 1 Cor. iv. 14, 15. 1 Thes. ii. 11.
r 9. i. 6. 14. ii. 3. vii. 3. John x. 10, 11. Gal. iv. 10. Phil. ii. 17. Col. i. 24. 1 Thes. ii. 8. 2 Tim. ii. 10.
s Gr. *your souls.* 14. Heb. xiii. 17.
t vi. 12, 13. 2 Sam. xiii. 39. xvii. 1—4. xviii. 33. 1 Cor. iv. 8—18.

weakness; and this made him "well pleased" with his infirmities, the reproaches, necessities, persecutions, and distresses, to which he was exposed for his sake. He even counted them sources of pleasure and enjoyment; (*Note, Rom.* v. 3—5;) especially as he found that, in proportion as he was weak, in his own estimation, and that of other men; he was led more entirely to depend on Christ for strength, and so was actually made strong to bear all the sufferings, to resist all the temptations, and to perform all the services, to which he was called.—This passage contains a most express example of prayer to Christ, and of confiding and glorying in him, as the Source of grace and power. (*Marg. Ref.* a—g.—*Notes, Ps.* cxlvi. 3. *Jer.* xvii. 5—8.)—Had "the thorn in the flesh," consisted of disorders brought on the apostle, by the effect of the visions on his animal frame: he must have "known that he was "in the *body*." (*Note*, 1—6.)—He could hardly have rejoiced in the continuance of those gross temptations, of which many of the fathers groundlessly suppose him to speak. (*Note*, 1 *Cor.* vii. 6—9, *v.* 7.)—The "messenger "also of Satan," is so involved with "the thorn in the "flesh," in the narration, in the prayer, and in our Lord's answer; that it must mean, either the source whence his infirmities arose, (*Note, Job* ii. 6—8,) or the inward temptations which accompanied them.

Lest I should be exalted above measure. (7) Ἱνα μη ὑπεραιρωμαι. 2 *Thes.* ii. 4. Not elsewhere N. T. Ex ὑπερ et αιρω, *tollo.*—*The abundance.*] Τῃ ὑπερβολῃ. See on *Rom.* vii. 13.—*A thorn.*] Σκολοψ. Here only N. T. —*Num.* xxxiii. 55. *Ez.* xxviii. 24. *Sept.*—*A messenger of Satan.*] Αγγελος Σαταν. *Matt.* xxv. 41. *Rev.* xii. 7.—Some think, that the reproaches and insults of the principal false apostle were exclusively intended; (*Note*, xi. 13—15;) but as in the case of Job, so in that of the apostle, the *inward* assault of evil spirits, combined with the outward trials, to harass and distress him.—*Buffet.*] Κολαφιζῃ. See on *Matt.* xxvi. 67.—*Most gladly.* (9) Ἡδιστα. 15. See on xi. 19.—*May rest.*] Επισκηνωσῃ. Here only. Ex επι et σκηνοω, *habito.* See on *John* i. 14.—*I take pleasure.* (10) Ευδοκω. See on v. 8.

V. 11—13. Every topick unavoidably led the apostle to speak of the Lord's special favour towards him, even in his most humiliating trials. But if the Corinthians thought that he was "become a fool in glorying," it followed, that they "had compelled him:" for they ought strenuously to have stood up in defence of his character and ministry, when attacked by false teachers, as he was in no respect inferior to the greatest apostles; (xi. 5;) though he was "nothing" in himself, or compared with his Lord: his credit was of no consequence, apart from the glory of Christ; he was greatly disesteemed; and he was willing to be still more abased, that Christ might be the more glorified. Yet, in fact, all the signs and miracles, which distinguished the other apostles, had been wrought among the Corinthians, connected with great patience and perseverance, amidst difficulties and persecutions; especially in conferring on them also miraculous powers: nor was there any thing, in which they were less favoured, than other churches; except that he had never burdened them by requiring a maintenance. If any of them would censure him, and complain of this, as "a wrong" done them; he must crave forgiveness of this his single offence, though he had fallen into it from a regard to their good.

Ye were inferior. (13) Ἡττηθητε. 2 *Pet.* ii. 19, 20. Ἡττον, 15. 1 *Cor.* xi. 17.—*I ... was not burdensome.*] Ου κατεναρκησα. 14. See on xi. 8.—*Wrong.*] Αδικιαν, *injustice.*

V. 14, 15. The apostle had once been at Corinth; and he had repeatedly purposed to come again, and declared that purpose, but he had been disappointed. (*Marg. Ref.* o.—*Notes*, i. 15, 16. xiii. 1—4. 1 *Cor.* xvi. 5—9.) However, the third time he fully expected, that he should visit them: and he had resolved to put them to no expense on his account when he came; as he sought not to share their property, but to win and save their souls. For children were not expected to lay up money, as a future supply for their parents, but the parents for their children: and thus he had determined to do whatever he could to enrich the Corinthians with spiritual blessings, as their father in Christ, without accepting of any other return, than their grateful affection. (*Marg. Ref.* p, q.—*Note*, 1 *Cor.* iv. 14—17.) Nay, he was even willing "to spend" his time, talents, health, and strength, among them: yea, "to be spent," and worn out, in his labours for the good of their souls; (*Notes*, 1 *Thes.* ii. 9—12. 2 *Tim.* ii. 8—13;) even though, the more abundantly and fervently he loved them, the less they loved him, and the more neglect and contempt they

16 But be it so, [t] I did not burden you: nevertheless, [u] being crafty, I caught you with guile.

17 Did [x] I make a gain of you by any of them whom I sent unto you?

18 I desired [y] Titus, and with *him* I sent a brother: did Titus make a gain of you? [z] walked we not in the same spirit? *walked we* not [a] in the same steps?

19 Again, [b] think ye that we excuse ourselves unto you? [c] we speak before God in Christ: [d] but *we do* all things, [e] dearly beloved, for your edifying.

20 For I fear, lest when I come, [f] I shall not find you such as I would, [g] and *that* I shall be found unto you such as ye would not: lest *there be* [h] debates, envyings, wraths, strifes, backbitings, [i] whisperings, [k] swellings, tumults:

21 *And* lest, when I come again, [l] my God will humble me among you, and [m] *that* I shall bewail many which have [n] sinned already, [o] and have not repented of the [p] uncleanness, and fornication, and lasciviousness which they have committed.

t 13. xi. 9, 10.
u i. 12. iv. 2. vii. 2. x. 2, 3. 1 Thes. ii. 3. 5. 2 Pet. ii. 3.
x 18. 2 Kings v. 16. 20—27. 1 Cor. iv. 17. xvi. 10.
y ii. 12, 13. vii. 6.
z viii. 6. 16—23. Phil. ii. 19—22.
a Num. xvi. 15. 1 Sam. xii. 3. 4. Neh. v. 14. Acts xx. 33—35. Rom. iv. 12. 1 Pet. ii. 21.
b iii. 1. v. 12.
c *See on* xi. 10. 31.
d v. 13. x. 8. xiii. 10. 1 Cor. ix. 12—23. x. 33. xiv. 26.
e 15. vii. 1. Rom. xii. 19. 1 Cor. x. 14. Phil. iv. 1.
f 21. xiii. 9.
g i. 23, 24. ii. 1—3. x. 2. 6. 8. 9. xiii. 2. 10. 1 Cor. iv. 18—21. v. 3—5.
h 1 Cor. i. 11. iii. 3, 4. iv. 6—8. 18. vi. 7, 8. xi. 16—19. xiv. 36. 37. Gal. v. 15. 19—21. 26. Eph. iv. 31, 32. Jam. iii. 14—16. iv. 1—5. 1 Pet. ii. 1.
i Ps. xli. 7. Prov. xvi. 28. Rom. i. 29.
k 2 Pet. ii. 18. Jude 16.
l 7. viii. 24. ix. 3, 4.
m ii. 1—4. Ex. xxxii. 31. Deut. ix. 15. 25. 1 Sam. xv. 35. Ezra ix. 3. x. 1. Ps. cxix. 136. Jer. ix. 1. xliii. 17. Luke xix. 41, 42. Rom. ix. 2. Phil. iii. 18, 19.
n xiii. 2.
o ii. 5—11. vii. 9—11. x. 6. 1 Cor. vi. 9—11. Rev. ii. 20—22.
p Rom. xiii. 13. 1 Cor. v. 1. 9—11. vi. 15—18. Gal. v. 19. Eph. v. 5, 6. Col. iii. 5. 1 Thes. iv. 3—7. Heb. xiii. 4. 1 Pet. iv. 2, 3. 2 Pet. ii. 10—14. 18. Jude 7. 23. Rev. xxi. 8. xxii. 15.

expressed towards him. (*Marg. Ref.* r, s.)—A more excellent frame of mind can scarcely be conceived, than that which is described in these emphatical words. (*Note, Rom.* xii. 17—21.)

Be spent. (15) Εκδαπανηθησομαι. Here only. Comp. of εκ and δαπαναω, *Mark* v. 26. *Luke* xv. 14. *Acts* xxv. 24. —*For you.*] "For your souls." *Marg.* Υπερ των ψυχων υμων. See on *Matt.* xvi. 25.

V. 16. Many preachers and writers, without hesitation, quote this verse, as the words of the apostle, giving an account of his own management: and it is to be feared, that it is often used to excuse or commend duplicity, in a variety of ways, by which men allow themselves to impose on others by false *appearances and pretexts;* in order to promote, what they think the cause of truth and of God. (*Note, Rom.* iii. 5—8.) But nothing can be more foreign to the true meaning of the passage, as it stands in the context: for it is undeniably the objection, which the apostle supposed his opposers at Corinth would make, to the account which he had given of his own disinterested conduct. In this indeed commentators of every kind are almost unanimous.—The false teachers would be ready to answer, that, though the apostle did not openly "burden" the people; yet, being an artful man, he craftily drew them in, by various pretences; and so obtained larger sums of them in an under-hand-manner, than would have sufficed for his maintenance. (*Marg. Ref.*—*Note, 2 Kings* v. 20—25.)

I did not burden.] Εγω ου καλεβαρησα. Here only. Ex καλα, et βαρεω, *gravo.*—*Crafty.*] Πανουργος. Here only. Πανουργια, iv. 2. xi. 3. See on *Luke* xx. 23.

V. 17—21. To this objection the apostle replied, by enquiring, whether they could mention any man whom he had sent among them, by whom he had made a gain of them? (*Note,* viii. 16—24.) Had not Titus, and others, acted in the same disinterested manner that he had done? And would some still pretend, that they only "made an "apology" for themselves from sinister views? To this he would answer that he spake before God, as revealing himself in Christ; (*Note,* i. 23, 24;) and that he did all things in subserviency to their edification, who were dearly beloved by him, notwithstanding all their unkindness. (*Marg. Ref.* x—a.) For he greatly feared, lest when he visited them, after the delays which he had purposely made, he should still find the church far from that pure state which he desired; and that they would not find him so gentle among them, as they would have him to be: (*Note,* xiii. 1—4:) but that he should meet with violent contentions, bitter envyings, mutual wrath and strife, and reciprocal slanders, suspicions, and surmises; while some would swell with pride, ambition, and disdain, or attempt to excite tumults against him, or those in the church who were not of their party. (*Marg. Ref.* b—k.—*Notes, Rom.* i. 28—32. *Gal.* v. 19—21. *2 Tim.* iii. 1—5.) So that he feared lest his visit to Corinth, like "the thorn in his "flesh," would be a trial to him, and a cause of humiliation and dejection, rather than of comfort: and that he should be constrained to bewail the case of many, who had grievously sinned, and had not repented of their enormities. These last verses shew, to what dreadful excesses the self-sufficient teachers had drawn aside their deluded followers: and that the incestuous person, who had been brought to repentance, was only one of a considerable number, who had committed crimes of a similar nature; and who persisted so obstinately in them, that there was a danger lest they should unite against the apostle's authority; and so constrain him to use great severity. (*Marg. Ref.* l—p.)—This surely gives us the idea of gentiles, who professed Christianity, and corrupted it with heathen speculations and licentiousness; rather than of those, who attempted to impose the law of Moses on the gentile converts.

Make a gain. (17) Επλεονεκτησα. 18. See on ii. 11.—*Steps.* (18) Ιχνεσι. See on *Rom.* iv. 12.—*We excuse ourselves.* (19) Απολογουμεθα. See on *Luke* xii. 11.—*Debates.* (20) Εριες. See on *Rom.* i. 29.—*Envyings.*] Ζηλοι. xi. 2.—*Strifes.*] Εριθειαι. *Gal.* v. 20. See on *Rom.* ii. 8.—*Backbitings.*] Καταλαλιαι. *1 Pet.* ii. 1. Καλαλαλος· See on *Rom.* i. 30.—*Whisperings.*] Ψιθυρισμοι. Here only. Ψιθυριστης· See on *Rom.* i. 30.—*Swellings.*] Φυσιωσεις. Here only. Φυσιοω· See on *1 Cor.* iv. 6.—*Tumults.*] Ακαταστασιαι. vi. 5. See on *Luke* xxi. 9.—*Who have sinned already.* (21) Προημαρτηκοτων. xiii. 2.—*Uncleanness.*] Ακαθαρσια. See on *Rom.* i. 24.—*Lasciviousness.*] Ασελγειαι. *Gal.* v. 19. See on *Mark* vii. 22.

PRACTICAL OBSERVATIONS.

V. 1—10.

When we cannot avoid speaking such things concern-

CHAP. XIII.

The apostle declares his expectation and purpose of inflicting miraculous punishments on those who persisted in opposing his authority, 1—4. He exhorts the people to self-examination, 5; and to disarm him of his power to use sharpness, by their previous repentance, 6—10. He concludes with exhortations, salutations, and benedictions, 11—14.

ing ourselves, as seem to imply boasting; we should use every method of rendering our conduct in so doing consistent with modesty and humility.—Those things, which are seen, and heard, "in the heaven of heavens," are so far above our present conceptions, that the most eminent believers could not sustain the view of them; except they were cast into such an extasy, as not to know whether they were "in the body, or out of the body:" nor can human language make the result of such visions intelligible to mortal ears. While this should teach us to enlarge our expectations of the "glory that shall be re-"vealed;" it should also render us contented with our more ordinary method of learning the truth and will of God.—For the heart, even of the best of men, has in it the remains of pride; and even "visions and revelations "of the Lord" might occasion self-exaltation. (*Notes* and *P. O. 2 Chr.* xxxii. 24—33.) When any thing of this kind takes place in those whom he loves, some "thorn in "the flesh" will be surely "given them," and a "mes-"senger of Satan" let loose to "buffet them:" on the contrary, the delusions of enthusiasts tend only to pride, without any counterpoise. It is however very surprising, that the relicks of corrupt *nature* should as it were learn pride in heaven, and that *grace* should be taught humility, even by Satan and his messengers.—However painful the process may be, the wise Christian will be thankful to be kept from being "exalted above measure;" and he will be more ready to speak of his sins and follies, than of his extraordinary discoveries and consolations; for he will not desire, that "any one should think of him above what he "seeth him to be."—Whatever there is in any man's experience, whether of outward trials, or of inward conflicts and temptations, which serves to counterbalance more encouraging circumstances and events, and mortify pride: he may very properly consider it as a "thorn in the flesh," given to him to prevent far worse consequences. And it is especially matter of gratitude, when this prevention is effected; without his being left to commit actual sin, or to dishonour the gospel.—When we are "buffeted" by Satan or his agents, we should apply without delay, and with all earnestness, to our "merciful and faithful High "Priest;" who "suffered being tempted, that he might "be able to succour those that are tempted:" (*Notes*, *Heb.* ii. 16—18. iv. 14—16:) and we should be *frequent*, as well as instant, in beseeching him, that those temptations and trials may depart, which appear to impede our usefulness, or to endanger the credit of our profession. Yet we must not conclude that our prayers are rejected, when the desired deliverance is delayed; as he may see those conflicts salutary, which we deem ruinous. His wisdom must be trusted, as well as his truth and love: and when we strive against sin, bear up under discouragements, and attend to our duty, in dependence on him; we may rest satisfied "that his grace will be sufficient for us, and "that his strength will be made perfect in our weakness." (*Notes*, *Ps.* cxxxviii. 3. *Is.* xl. 27—31. *Eph.* iii. 14—19. *Phil.* iv. 10—13, *v.* 13. *Col.* i. 9—14, *vv.* 11, 12.) He frequently answers prayer by reconciling our minds to humiliating trials, and by increasing our strength for that conflict which we were desirous of declining: and sometimes Christians have such views of his glory, and such confidence in his grace, that they can "most gladly glory "in their infirmities," assured that "his power will rest "upon them," and be honoured in and by them. Thus a man may even "take pleasure in infirmities, in reproaches, "necessities, persecutions, and distresses, for Christ's sake:" and though we have not by far arrived at this vigour of faith and love; yet if we are indeed believers, we have also found, that when we most felt our own weakness, we were peculiarly "strong in the Lord;" and when we began to think ourselves strong, we have been left to discover, and perhaps to expose, our own weakness. Nor let it be forgotten, that whatever religious instruction or principle leads men to think, that they have any *strength* in themselves, proportionably renders them *weak*, in the hour of temptation: while the humbling consciousness, that there is no health, or help, or strength in us, as connected with a constant reliance on the all-sufficient grace of Christ, and fervent prayer for his effectual assistance, conduces proportionably to make us "strong in the "grace of our Lord," for service, suffering, conflict and triumphant victory.

V. 11—21.

They, who do not give proper commendation to such as have faithfully laboured for their good, but prefer every new voice to that of their own pastors, often compel them to glory, and then perhaps censure them for it. But, whatever the Lord may give us, or do by us, "we are nothing" in ourselves, but sin and folly: so that the deepest self-abasement and self-renunciation, not only consist with the consciousness of the Lord's special goodness towards us, but are intimately connected with it.—It is a great thing for ministers to be warranted in saying before God and to the people, "we seek not *your's* but *you;*" not your property, but your souls. Alas! in what numerous or rather numberless instances must the words be transposed, in order to be true; as the preachers seek only the property and not the salvation, of their hearers! But the more *disinterested* our labours are, the more *apostolical* they must be allowed to be: and it is generally desirable to avoid being burdensome to our congregations; for far more will "forgive us this wrong," than the very appearance of being mercenary. Indeed we should, as far as we can, imitate the conduct of affectionate parents, who seek to enrich their children, and not to be enriched by them.—But how very difficult is it, "most gladly to spend and "be spent" for those, who make unkind returns; and who seem to love those least who most love them! We are alas, soon vanquished in contests of this kind; and may hence infer, how far short we are of the apostle's measure of grace, who yet, long after this, confessed that "he had not already attained;" (*Note*, *Phil.* iii. 12—14;)

a See on xii. 14.

THIS *is* [a] the third *time* I am coming to you. [b] In the mouth of two or three witnesses shall every word be established.

2 I [c] told you before, and foretel you, as if I were present, the second time; and, [d] being absent, now I write to them which [e] heretofore have sinned, and to all other, that, if I come again, I will not spare:

b Num. xxxv. 30. Deut. xvii. 6. xix. 15. 1 Kings xxi. 10. 13. Matt. xviii. 16. xxvi. 60, 61. John viii. 17, 18. Heb. x. 28.

c i. 23. x. 1, 2. 8—11. xiii. 2. 10. 1 Cor. iv. 19—21. v. 5.

d 10.

e xii. 21.

3 Since [f] ye seek a proof of [g] Christ speaking in me, [h] which to you-ward is not weak, but is mighty in you.

4 For though [i] he was crucified through weakness, [k] yet he liveth by the power of God. For [l] we also are weak [*] in him, [m] but we shall live with him, by the power of God toward you.

f x. 8—10.

g ii. 10. Matt. x. 20. xviii. 18—20. Luke xxi. 15. 1 Cor. v. 4, 5.

h ii. 6. iii. 1—3. xii. 12. 1 Cor. ix. 1—3.

i Luke xxii. 43, 44. John x. 18. 1 Cor. xv. 43. Phil. ii. 7, 8. Heb. v. 7. 1 Pet. iii. 18.

k Acts ii. 36. iv. 10—12. Rom. vi. 4. 9, 10. xiv. 9. Eph. i. 19—23. Phil. ii. 9—11. 1 Pet. iii. 18. Rev. i. 17, 18. *Alm.* Phil. iii. 10. 2 Tim. ii. 11, 12.

l iv. 7—12. x. 3, 4. 10. 1 Cor. ii. 3.

m Acts iii. 16. Rom. vi. 8—11.

* Or, with

and thus we may be excited to pray for an increase of faith, love, and patience.—No excellency of spirit or conduct can silence calumny: and if we were even as holy as Paul, some would revile us as "crafty men, who took "others by guile." It is well when we can disprove such slanders, and when fellow-labourers "walk in the same "spirit and steps." We should not, however, be too anxious to defend ourselves, and plead our own cause, being satisfied with a clear conscience towards God: yet we ought to "do all things for the edification" of our brethren, and the recovery of such as have been drawn aside.—But how can faithful ministers be expected to prove such as their people desire; when they witness among them those contentions, envies, slanders, whisperings, boastings, and tumults, which not only grieve and humble them, but also disgrace the gospel? (*Note*, 1 *Kings* xxii. 8. *P. O.* 1—9.) Alas! they are often cast down, and sent to "bewail" the crimes of those, whom they fondly hoped would be a comfort to them; and they are frequently distressed on account of their own mistakes or infirmities, which they fear have tended to prevent their usefulness. But how grievous is it, that such evils should prevail among the professors of the gospel; and that we should still have to lament over many, who have grievously "sinned, and have not repented of the uncleanness, "and fornication, and lasciviousness, which they have "committed!" Yet we need not despond on this account; for it was so even in the apostles' days. But while we observe that "the enemy hath done this;" we should not forget to add, that it was by means of *antinomian* and self-conceited teachers; and perhaps through our own unwatchfulness, or carnal and undecided conduct.

NOTES.

CHAP. XIII. V. 1—4. (*Note*, xii. 14, 15.) As the law of God by Moses had prescribed, that no accused person should be condemned, unless two or three witnesses testified against him; so the repeated warnings given by the apostle, of his purpose to come and inflict punishment on the impenitent offenders at Corinth, would, as it were, testify against them, and make way for those judgments. (*Marg. Ref.* b, c.—*Notes*, *Num.* xxxv. 24—30. *Deut.* xvii. 2—7. xix. 15—21.) Or rather, when at length he should come, he would proceed against them according to that law, or to the rule laid down by Christ for his disciples. (*Notes*, *Matt.* xviii. 15—18.)—In the former epistle he had before told them of his purpose: in the preceding part of this epistle he had again warned them, as if present with them; and here again at the conclusion, being yet "absent," and giving them a little longer space to repent, he now wrote, to assure those who had before sinned and continued untractable, and all others who might countenance them, that "when he came again, he would "not spare" the offenders, nor appear so timid and weak as they before had concluded him to be: (*Notes*, x. 1—11. xii. 17—21. 1 *Cor.* iv. 18—21. v. 1—5:) especially, as some of them boldly demanded "proof" of Christ's speaking "in him" as his apostle; though this had already been confirmed by no feeble evidence, but by his mighty power working in and among them, in various ways. 'Christ 'shewed his power among them, by enabling St. Paul to 'preach the gospel to them, "in demonstration of the '"Spirit and of power," so efficaciously, as to convert 'them to the faith; (1 *Cor.* ii. 4;) in that variety of gifts 'conferred on them, together with the gospel, by which '"the testimony of Christ was confirmed:" (1 *Cor.* i. 6.) 'by his power, conspicuous in seconding St. Paul's de-'livery of the incestuous Corinthian up to Satan: (1 *Cor.* 'v. 4, 5:) ... and by the chastisements they suffered for 'communicating in the Lord's supper unworthily.' *Whitby.* (*Notes*, ii. 5—11. 1 *Cor.* xi. 29—34.)—For though Jesus was crucified, as if he had been only a weak, helpless man; and was despised as unable "to save himself;" yet he was raised from the dead and lived in glory, "by the "power of God," to "put all enemies under his feet." In like manner, the apostle and his brethren appeared weak and despicable, as being made like the Saviour; and the *power*, which they spake of, seemed to be *dead*, because they did not exercise it: yet they were assured that it would revive, and that they should be evidently quickened, and endued with the power of God, exerted in their behalf towards the disobedient Corinthians, by inflicting miraculous judgments upon them. (*Note*, iv. 8—12.)—The language here used to the refractory Corinthians contains the strongest proof imaginable, that the apostle was conscious, that he spake and acted by a divine authority; and that he feared no detection, and was certain that his Lord would put all his opposers to confusion.—*In the mouth*, &c. (1) 'This is taken from the Alexandrian copy 'of the LXX., only a little abridged, which is an exact 'translation of the Hebrew.' *Randolph.* (*Deut.* xix. 15.)

I told you before. (2) Προειρηκα. vii. 3. *Matt.* xxiv. 25. *Rom.* ix. 29, *et al.*—*Foretel.*] Προλεγω. *Gal.* v. 21. 1 *Thes.* iii. 4.—*A proof.* (3) Δοκιμην. ii. 9. viii. 2. ix. 13. See on *Rom.* v. 4.—*Is mighty.*] Δυνατει. Here only. Δυνατος, 9. ix. 8. x. 4. xii. 10.

5 [n] Examine yourselves, whether ye be [o] in the faith; prove your ownselves. [p] Know ye not your ownselves, how that [q] Jesus Christ is in you, except ye be [r] reprobates?

6 But [s] I trust that ye shall know that we are not reprobates.

7 Now [t] I pray to God that ye do no evil; not that we should appear [u] approved, but that ye should do that which is [x] honest, though we be [y] as reprobates.

8 For [z] we can do nothing against the truth, but for the truth.

9 For we are glad, [a] when we are weak, and ye are strong: and this also we wish, [b] *even* your perfection.

10 Therefore [c] I write these things, being absent, [d] lest being present I should use sharpness, according to the

n Ps xvii. 3. xxvi. 2. cxix. 59. cxxxix. 23, 24. Lam. iii. 40. Ez. xviii. 28. Hag. i. 5. 7. 1 Cor. xi. 28. 31. Gal. vi. 4. Heb. iv. 1. xii. 15. Rev. ii. 5. iii. 2. 3.
o Col. i. 23. ii. 7. 1 Tim. ii. 15. Tit. i. 13. ii. 2. 1 Pet. v. 9.
p 1 Cor. iii. 16. vi. 2. 15. 19. ix. 24. Jam. iv. 4.
q vi. 16. John vi. 56. xiv. 23. xv. 5. xvii. 23. 26. Gal. ii. 20. iv. 19. Eph. ii. 20—22. iii. 17. Col. i. 27. ii. 19. 1 Pet. ii. 4, 5. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 16.—1 Cor. ix. 27. Heb. vi. 8. *Gr.* s 3, 4. 10. xii. 20. t 9. 1 Chr. iv. 10. Matt. vi. 13. John xvii. 15. Phil. i. 9—11. 1 Thes. v. 23. 2 Tim. iv. 18. u vi. 4. x. 18. Rom. xvi. 10. 1 Cor. xi. 19. 2 Tim. ii. 15.—Jam. i. 12. *Gr.*
x viii. 21. Rom. xii. 17. xiii. 13. Phil. iv. 8 1 Tim. ii. 2. 1 Pet. ii. 12.
y vi. 8, 9. x. 10. 1 Cor. iv. 9—13.
z 10. x. 8. Num xvi. 28—35. 1 Kings xxii. 28. 2 Kings i. 9—13. ii. 23—25. Prov xxvi. 2. Mark ix. 39. xvi. 17—19. Luke ix. 49—56. Acts iv. 28—30. v. 1—11. xiii. 3—12. xix. 11—17. 1 Cor. v. 4, 5. 1 Tim. i. 20. Heb. ii. 3, 4. Phil. iii. 12—15. 1 Pet. v. 10.
a 8. xi. 30. xii. 5—10. 1 Cor. iv. 10. b 7, 11. vii. 1. Eph. iv. 13. Col. i. 28. iv. 12. 1 Thes. iii. 10. 2 Tim. iii. 17. Heb. xii. 23. xiii. 21. 1 Pet. v. 10.
c ii. 3. x. 2. xii. 20, 21. 1 Cor. iv. 21. d *See on* 2. 8.

V. 5, 6. Instead of presumptuously judging the apostle, and demanding his credentials; it behoved the persons concerned, and indeed all the Christians at Corinth, to "examine themselves, whether they" really "were in the "faith;" and whether they had any thing more than a formal profession and a dead faith. Let them then prove their tempers, conduct, and experience, by the standard of God's word, as gold is assayed or tried by the touchstone; for he feared that many of them were self-deceived in this important concern. After all their boasting of knowledge, would they continue ignorant of themselves, of their own state, character, and hearts? or that "Jesus Christ was "in them," by the in-dwelling of his Spirit, by his image renewed on their souls, by his kingdom set up in their hearts, and by possessing their supreme love and affection; unless they were to that day merely nominal Christians, who would at last be disapproved and rejected, as the dross is by the refiner? (*Marg. Ref.* n—r.)—Some expositors render the clause, "Christ is *among* you, ex-"cept, &c." but this conveys no definite idea. The apostle could not mean to intimate, that Christ was not at all present in the church at Corinth; for this would have contradicted all the declarations, which he made concerning them: and the presence of Christ, *among* them, could not prove that those individuals, whom he warned were true believers, and approved by God: yet this was the precise point, which he exhorted them *personally* to examine.—In determining this question, they would also decide another, as far as they were individually concerned: seeing that those, who could clearly ascertain, that "Christ "dwelt in their hearts by faith," must consider themselves as living demonstrations, that Paul was a true apostle; for "the seal of his apostleship were they in the Lord:" (*Notes*, iii. 1—3. 1 *Cor.* ix. 1—3:) and they could not disprove his claim, without acknowledging themselves to be without proof of their own conversion. He trusted, therefore, that in this way many knew that Christ had approved and owned his ministry; and all the rest would soon know it in another manner.—*Reprobates.* (6) 'Thus the apostle 'calls in this place, not those who are not divinely elected 'to eternal life; (for they who still continue in their sins, 'not being yet effectually called, are not directly to be con-'sidered as "vessels of wrath;" nor those who, after '"their calling, fall into grievous sins;) but such as are 'not at present *approved*.' *Beza.*—It does not appear that either the original word, or our English word "repro-"bates," is ever in scripture used as the opposite to "elect," or indeed with direct reference to election; and as to *reprobation*, it is, I apprehend, a scriptural idea, (for those who are not "chosen," must be rejected, or passed by,) but not a scriptural word in any sense. (*Notes*, x. 17, 18. *Jer.* vi. 27—30. 1 *Cor.* ix. 24—27.)

Examine. (5) Πειραζετε. *Matt.* iv. 1. 3. xvi. 1. xix. 3. xxii. 18. *et al.* From πειρα, *Heb.* xi. 29. 36.—*Prove.*] Δοκιμαζετε. viii. 8. 22. See on *Luke* xii. 56.—*Reprobates.*] Αδοκιμοι. 6, 7. See on *Rom.* i. 28.

V. 7—10. The apostle prayed for his brethren at Corinth, that they might "do no evil," but repent of what they had done: not that he and his friends should appear "approved," by the submission of all parties to his authority; but that they might do what was right and becoming them, though it should occasion him to be disapproved and censured; or even thought destitute of apostolical authority, because he had no occasion given him of exercising it by inflicting judgments. (*Marg. Ref.* t—x.) For indeed he and his brethren "could do nothing" in this way "against the truth" of the gospel being vested with miraculous powers only that they might defend the truth: and should they attempt to work a miracle, *in their own spirit*, to advance their own credit, or to punish their opponents, contrary to the will of God, and the interests of true religion; God would not exert his power to sanction their wrong spirit and conduct; and so their attempt would be in vain. (*Marg. Ref.* y, z.—*Notes*, 1 *Kings* xvii. 1. 2 *Kings* i. 10. ii. 23, 24. *Prov.* xxvi. 2. *Luke* ix. 51—56.) But indeed the apostle loved their souls far more than his own reputation: and therefore he should be "glad to be weak," *in this respect*, by their strength of faith and grace removing all occasion of displaying his power: and indeed the great desire of his heart was their perfect re-establishment in the faith and holiness of the gospel; as a man is perfectly recovered from a dangerous malady, or from the breaking or dislocation of his bones. (*Marg. Ref.* a, b.) Therefore he wrote these things before he came to Corinth, that they might have time for this complete recovery: lest, contrary to his inclination, he should be compelled to use severity, according to his apostolical power which the Lord had entrusted to him; that, in the use of it he might promote the edification of believers, and bring sinners to repentance, and so prevent their final destruction. (*Marg. Ref.* c, d.—*Note*, x. 7—11.)

I pray. (7) Ευχομαι. 9. See on *Rom.* ix. 3.—*Approved.*] Δοκιμοι. x. 18. See on *Rom.* xiv. 18.—*That which*

power which the Lord hath given me
to edification, and not to destruction.

11 Finally, brethren, [e] farewell. [f] Be
perfect, [g] be of good comfort, [h] be of
one mind, [i] live in peace; and [k] the
God of love and peace shall be [l] with
you.

12 Greet [m] one another with an holy
kiss.

13 [n] All the saints salute you.

14 [o] The [p] grace of the Lord Jesus
Christ, [q] and the love of God, [r] and the
communion of the Holy Ghost, *be* with
you all. [s] Amen.

[e] Luke ix. 61. Acts xv. 29. xviii. 21. xxiii. 30.—Phil. iv. 4. 1 Thes. v. 16. *Gr.*
[f] 9. Matt. v. 48. John xvii. 23. Jam. i. 4. 1 Pet. v. 10.
[g] i. 4. Mark x. 49. Rom. xv. 13. 1 Thes. iv. 18. 2 Thes. ii. 16, 17.
[h] Rom. xii. 16. xv. 5, 6. 1 Cor. i. 10. Phil. i. 27. ii. 1—3. iii. 16. iv. 2. 1 Pet. iii. 8.
[i] Gen. xxxvii. 4. xlv. 24. Mark ix. 50. Rom. xii. 18. xiv. 19. 1 Thes. v. 13. 2 Tim. ii. 22. Heb. xii. 14. Jam. iii. 17, 18. 1 Pet. iii. 11.
[k] Rom. xv. 33. xvi. 20. Phil. iv. 9. 1 Thes. v. 23. Heb. xiii. 20. 1 John iv. 8—16.
[l] 14. Matt. i. 23. 2 Thes. iii. 16. Rev. xxii. 21.
[m] Rom. xvi. 16. 1 Cor. xvi. 20. 1 Thes. v. 26. 1 Pet. v. 14.
[n] Rom. xvi. 16. 21—23. Phil. iv. 21, 22 Philem. 23, 24. Heb. xiii. 24. 1 Pet. v. 13. 2 John 13. 3 John 14.
[o] Num. vi. 23—27. Matt. xxviii. 19. Rev. i. 4, 5.
[p] John i. 16, 17.—*See on* Rom. i. 7. xvi. 20. 1 Cor. xvi. 23.
[q] Rom. v. b. viii. 39. Eph. vi. 23. 1 John iii. 16. Jude 21.
[r] John iv. 10. 14. vii. 38, 39. xiv. 15—17. Rom. viii. 9. 14—17. 1 Cor. iii. 16. vi. 19. xii. 13. Gal. v. 22, 23. Eph. ii. 18. 22. v. 9. Phil. ii. 1. 1 John i. 3. iii. 24.
[s] *See on* Matt. vi. 13. xxviii. 20. Rom. xvi. 20. 27. 1 Cor. xiv. 16.

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is honest.] Το καλον. viii. 21. *Rom.* vii. 16. 18. 21. xii. 17. *et al.*—*Perfection.* (9) Καταρτισιν. Here only.—Καταρτιζω. 11.—*Lest ... I should use sharpness.* (10) Ἱνα μη αποτομως χρησωμαι. *Tit.* i. 13. Not elsewhere. Αποτομια· See on *Rom.* xi. 22.—*Destruction.*] Καθαιρεσιν. x. 4. 8.

V. 11—14. The apostle at length closed this most instructive epistle, with his friendly salutations, and affectionate desires and prayers for the present and future welfare of the Christians at Corinth: exhorting them to be sincere, entire, established in the faith, and unreservedly the disciples of Christ; exciting them to be "joyful in the "Lord," and "of good comfort" amidst all temptations; and also to exhort and animate one another: calling on them to lay aside contentions, that they might all be of "one heart and judgment;" delighting in and attending to the same things, and "living in peace:" (*Marg. Ref.* e—i.—*Notes, Rom.* xii. 14—16. 1 *Cor.* i. 10—16. *Eph.* iv. 1—6. *Phil.* i. 27—30. ii. 1—4:) and assuring them, that in this way, "the God of love and peace," the Source and Pattern of love and peace, would manifest his presence among them and bless them. (*Marg. Ref.* k, l.—*Note, Phil.* iv. 8, 9.) As a token of their mutual forgiveness and love, let them salute each other with a holy kiss. (*Marg. Ref.* m.) He assured them, that "all the saints," residing where he then was, desired affectionately to salute them. And finally he prayed that the free favour, mercy, and salvation of the Lord Jesus Christ; all which comes to believers, through his mediation, his righteousness, atonement, and intercession; with the "love of God the Father to them, as the objects of his choice, and his adopted children, and as rendering them joyful in loving God with all their heart; and the participation of all the gifts, graces, and consolations of the Holy Ghost, might be with them all. That so, all blessings from the Father, and the Son, and the Holy Ghost, in whose One name they had been baptized, might be conferred on all of them, and constantly enjoyed by all of them, without exception; to the glory of the three Persons in the sacred Trinity, according to the parts and offices which they sustain, in the great work of man's redemption. (*Notes, Num.* vi. 24—27. *Matt.* xxviii. 19, 20.)—This most comprehensive benediction has generally been adopted in the worship of Christians, when about to separate; but alas, it is too evident, that most in our congregations, not to say of the officiating ministers, regard it as a mere form.

Finally. (11) Λοιπον. *Matt.* xxvi. 45. *Acts* xxvii. 20. 1 *Cor.* i. 16. iv. 2. vii. 29. *Eph.* vi. 10, *et al.*—*Farewell.*] Χαιρετε. 'Gaudete, salvete, valete.' Erasmus.—*Be perfect.*] Καταρτιζεσθε. *Gal.* vi. 1. See on *Matt.* xxi. 16.—*Mind the same thing.*] Το αυτο φρονειτε. See on *Rom.* xii. 16.—*Live in peace.*] Ειρηνευετε. *Mark* ix. 50. See on *Rom.* xii. 18.

PRACTICAL OBSERVATIONS.

V. 1—6.

All rigorous measures should be preceded by long patience and many warnings, when the case will admit of them; and with caution and deliberation, upon sure grounds, and with firmness of mind.—Those who will not be convinced by the abundant evidences already afforded, that Christ speaks by his faithful ministers, will at length experience a very awful demonstration of it. These cannot appear more weak and despicable in the eyes of carnal men, than Jesus did to the chief priests, rulers, and people, when he hung upon the cross: (*Note, Matt.* xxvii. 39—44:) yet he now lives, and has "all power in "heaven and earth:" and when he shall come to judgment, every denunciation of vengeance uttered by his servants, according to his word, will be found to be "living" and powerful for the condemnation of despisers. We should therefore, diligently and impartially, "examine "ourselves whether we are in the faith;" (*Note,* 1 *Cor.* xi. 23—28;) and, instead of imagining, that it is always *unbelief to doubt of our acceptance;* we should daily bring the whole of our faith, experience, motives, comforts, affections, words, and works, to be assayed by the touchstone of the scriptures; that we may get well acquainted with ourselves; obtain an assurance that will not shrink from investigation; and possess that "hope, which mak-"eth not ashamed, because the love of God is shed abroad "in our hearts by the Holy Ghost." (*Note, Rom.* v. 3—5.) For except "Jesus Christ be in us," by his Spirit, his image, and the governing power of his love, our faith is dead, and we are as yet disapproved by our Judge. While ministers give these warnings, they should also look well to themselves. For nothing can be imagined equally dreadful, with the case of those, who have instructed, warned, reproved, and expostulated with others on these infinitely important subjects; and have been eventually successful in their endeavours; if they themselves should be found reprobates, and be finally rejected as hypocrites. Then all their own publick instructions and private exhortations addressed to others, and their social prayers, nay the letters and books which they have written, shall rise up in judgment against themselves; and it shall be said to them, "Out of thy own mouth will I judge thee, thou "wicked servant." May God preserve all of us from this awful doom!—In general, however, those who are most presumptuous in judging others, have most reason to look diligently, and even with suspicion, to themselves.

V. 7—14.

We should earnestly pray to God in behalf of those, whom we caution or reprove, that they may "cease to do "evil, and learn to do well;" though their good conduct, "as it becometh the gospel of Christ," should expose us to censure for our doubts concerning them. For it is our duty to rejoice, when others are "strong in the grace of "Christ," though that should be the means of exposing our own weakness; and to long for the perfection of knowledge, holiness, and comfort, in behalf of those, who have imbibed a strong dislike to us; even if this should proportionally confirm and increase men's prejudices against ourselves. In short, all our interests and feelings, except our present holiness, and our future felicity, should be considered as comparatively a small matter, when they come in competition with the honour of Christ, and the prosperity of his church.—The miraculous powers of the apostles could not be used "against the truth," but only in its defence: yet abilities, gifts, authority, and influence, as well as the censures and excommunications of the church, with every power to persecute those branded as hereticks, may be employed *against* the cause of Christ, and the edification of his people; yea, to the destruction of the possessors and of numbers along with them: we should then pray for grace to preserve us from doing mischief, and to enable us and all concerned, to make a proper improvement of our several talents.—If we would have "the God "of love and peace to be with us," for our spiritual advantage and consolation; we should use diligently every means of becoming "stedfast in the faith of Christ," and endeavour to act consistently with it; to be united in heart and soul with all our brethren, and to follow peace with all men. Then we may hope that "the grace of our Lord "Jesus Christ, the love of God the Father, and the com-"munion of the Holy Spirit, will be with us all:" that, through us, glory may be 'to the Father, and to the Son, 'and to the Holy Ghost; as it was in the beginning, is 'now, and ever shall be, world without end, Amen.' And what more can we desire for ourselves, or our brethren, than this frequently repeated apostolical benediction implies? May we then at all times, when these words are on our lips, or spoken in our hearing, so enter into the meaning of them, with fervent affections, and enlarged desires and expectations; that the blessings prayed for by them may be upon us and all our fellow-worshippers, now and for evermore! Amen.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

THE Galatians, or Gallogrecians, were the descendants of Gauls, who migrated from their own country, to seek for new settlements; and who, after a variety of disasters, got possession of a considerable district in Asia Minor, near to Lycaonia, Lystra, and Iconium. (*Notes, Acts* xvi. 6—12. xviii. 18—23.) It is supposed, that they retained their native language and customs, at the time when the gospel was first preached among them. Learned men have shewn it to be *probable*, that this was, during the first progress of Paul and Barnabas through those regions: (*Acts* xiv:) for though Galatia is not mentioned, yet "the regions round about Lycaonia," may be supposed to include Galatia. But some attempts to fix the date of their conversion to an earlier period, are wholly destitute of scriptural proof, and unsupported by any solid argument.—It is plain, that the Galatians were generally idolatrous gentiles, before their conversion. The apostle was not able to spend much time among them, because of his multiplied engagements; yet he asserts, in a way which challenges refutation, that he conferred miraculous gifts on them. (*Note*, iii. 1—5.) But soon after he left them, some professed converts to Christianity, who were zealous for the Mosaick law, intruded among them; drawing them off from the true gospel, to depend on ceremonial observances, and to the vain endeavour of "establishing their own righteousness." The way in which the apostle, with the greatest decision and apparent severity, opposes this false gospel, will appear as we proceed; but certainly it shews, that he considered the very life and soul of Christianity to be at stake. Yet his opposition to this self-righteous perversion of Christianity does not, in the smallest degree, lead him to overlook its holy and practical tendency: and, in this respect, the epistle before us forms a striking contrast to the over zealous and vehement earnestness of numbers, for a part of Christianity; while another part of equal importance is overlooked, if not disparaged.—Learned men maintain different opinions, as to the time when this epistle was written. Most, however, agree, that the apocryphal postscript which dates it from Rome, contains a direct untruth. It is probable, that it was written during the apostle's residence at Corinth; though some fix the date of it to the time, during which the apostle abode at Antioch, after his first progress through Asia Minor with Barnabas, and after the council at Jerusalem; but before he set off the second time, with Silas and Timothy, when the decrees were delivered to the churches. (*Notes, Acts* xv. 30—41. xvi. 1—5.) The former opinion is, however, more generally maintained: indeed it is not *certain*, that the apostle had been in Galatia, before his second progress through Asia Minor: (*Note, Acts* xvi. 6—12:) and the objection to the epistle's being written at a later period, arising from the decrees which had been sent by the apostles to the churches, which might, it is thought, have superseded the necessity of it, seems of little weight. The apostles had indeed decided against the ceremonial law being imposed on the gentile converts; but they had not shewn, that the gentiles, by voluntarily submitting to it, went about to "establish their own righteousness," and virtually renounced the gospel.—Ancyra, Pressinus, Tavium, and Germa, are mentioned by geographers, as cities of Galatia; nay, Iconium is by some numbered among them: and St. Paul is supposed to have founded churches in these and other cities in that district.

CHAP. I.

Paul asserts his divine appointment to the apostolical office, 1. He salutes the churches of Galatia, and praises God, 2—5. He sharply reproves the Galatians for so soon turning aside to a false gospel; and denounces an awful curse on all who preached any other doctrine, than that which they had received from him, 6—10. He declares that he had his authority and instructions from Christ; and shews what his conduct had been before his conversion, and what it was afterwards, 11—24.

PAUL, [a] an apostle, ([b] not of men, [c] neither by man, [d] but by Jesus Christ, [e] and God the Father, who [f] raised him from the dead;)

2 And [g] all the brethren which are with me, unto [h] the churches of Galatia:

3 [i] Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who [k] gave himself for our sins, that he might deliver us [l] from this present evil world, [m] according to the will of God and [n] our Father;

5 To [o] whom *be* glory for ever and ever. [p] Amen.

6 I [q] marvel that ye are [r] so soon removed from him [s] that called you into [t] the grace of Christ, [u] unto another gospel:

7 Which is not another; [x] but there

a See on Rom. i. 1. 1 Cor. i. 1.
b ii. 11, 12. 17.
c Acts i. 16—26. xiii. 2—4.
d Acts ix. 15, 16. xxii. 10. 14—21. xxvi. 16—18. Rom. i. 4, 5. 2 Cor. iii. 1—3. Eph. iii. 8. 1 Tim. i. 11—14. 2 Tim. i. 1. Tit. i. 3.
e Matt. xxviii. 18—20. John v. 19. x. 30. xx. 21.
f Acts ii. 24—32. iii. 15. Rom. iv. 24, 25. x. 9. xiv. 9. Eph. i. 19, 20. Heb. xiii. 20. 1 Pet. i. 21. Rev. i. 5. 18. ii. 8.
g Phil. iv. 21.
h Acts ix. 31. xv. 41. xvi. 5, 6. xviii. 23. 1 Cor. xvi. 1.
i See on Rom. i. 7. 2 Cor. xiii. 14.
k ii. 20. Matt. xx. 28. xxvi. 28. Mark x. 45. Luke xxii. 19. John x. 11. Rom. iv. 25. Eph. v. 2. 1 Tim. ii. 6. Tit. ii. 14. Heb. ix. 14. x. 9, 10. 1 Pet. ii. 24. iii. 18. 1 John ii. 2. iii. 16. Rev. i. 5.
l vi. 14. John xii. 31. xiv. 30. xv. 18, 19. xvii. 14, 15. Rom. xii. 2. 2 Cor. iv. 4. Eph. ii. 2. vi. 12. Heb. vi. 5. Jam. iv. 4. 1 John ii. 15—17. v. 4, 5. 19, 20. Rev. v. 9. vii. 9.
m Ps. xl. 8. Matt. xxvi. 42. Luke xxii. 42. John v. 30. vi. 38. xiv. 30, 31. Rom. viii. 3, 32. Eph. i. 3. 11. Heb. x. 4—10.
n Matt. vi. 9. Rom. i. 7. Eph. i. 2. Phil. iv. 20. 1 Thes. iii. 11. 13. 2 Thes. ii. 16.
o 1 Chr. xxix. 13. Ps. xli. 13. lxxii. 19. Is. xxiv. 15. xlii. 12. Matt. vi. 13. Luke ii. 14. Rom. xi. 36. xvi. 27. Eph. i. 12. Phil. iv. 20. 1 Tim. i. 17. 2 Tim. iv. 18. Heb. xiii. 21. 1 Pet. v. 11. 2 Pet. iii. 18. Jude 25. Rev. iv. 9—11. v. 12. vii. 12. xiv. 7.
p See on Matt. xxviii. 20.
q Mark vi. 6. John ix. 30.
r iii. 1—3. iv. 9—15. v. 7. Ps. cvi. 13. Is. xxix. 13. Jer. ii. 12, 13.
s v. 8. 1 Cor. iv. 15. 2 Thes. ii. 14. 2 Tim. i. 9. 1 Pet. i. 15. 2 Pet. i. 3.
t Acts xv. 11. Rom. v. 2. 1 Tim. i. 14. 2 Tim. ii. 1. Rev. xxii. 21.
u Rom. x. 3. 2 Cor. xi. 4.
x ii. 4. iv. 17. v. 10. 12. vi. 12, 13. 17. Acts xv. 1—5. 24. xx. 30. Rom. xvi. 17, 18.

NOTES.

CHAP. I. V. 1, 2. (*Note, Acts* xiii. 1—3.) It is highly probable, that the Judaizing teachers in Galatia expressly denied Paul to be an apostle; or at least maintained that he was not equal to Peter and the other apostles. (*Notes*, ii. 1—16.) He therefore began his epistle by calling himself an apostle, and declaring that he was not sent forth by human authority, nor yet by the intervention of any man, as even Matthias had been; (*Notes, Acts* i. 15—26;) "but by Jesus Christ, and by God the "Father who raised him from the dead." As Christ received his mediatorial kingdom from the Father; so Paul received his apostleship from Christ, and from "God the "Father" by him: and, though he was not appointed to that office, before the death of Jesus, as most of the other apostles were; yet his authority was equally valid, being personally conferred on him by his "risen" Lord and Saviour. (*Marg. Ref.* d—f.—*Notes, Acts* ix. 15, 16. xxii. 14—21. xxvi. 16—18.) Ananias baptized Paul; but he neither appointed him to the apostleship, nor instructed him for it.—With him, all the brethren (probably the ministers were intended,) who were then with the apostle, joined in this epistle; as testifying the facts, and concurring in the doctrines, contained in it.—'Perhaps 'the apostle meant to distinguish himself from those, who 'were constituted by the apostles ... and sent by them to 'different places; being peculiarly named *evangelists*. Of 'this kind were Timothy, Titus, Luke, and other compa-'nions of Paul, who were celebrated in his epistles, and 'the Acts of the Apostles.' *Beza.*—The epistle was addressed to "the churches of Galatia," or the several congregations of professed Christians, which had been collected in that province: but he did not call them "saints;" perhaps because, as they had departed from the faith in the fundamental article of justification, "he stood in doubt "of them." (*Marg. Ref.* h.—*Note*, iv. 17—20.)

V. 3—5. (*Notes, Rom.* i. 5—7. 1 *Cor.* i. 3.) After the usual salutation, the apostle added, that Jesus "gave "himself" a willing and sufficient sacrifice for the sins of men, "that he might deliver" all who believed in him, from the condemnation, pollution, maxims, fashions, and conduct of "this present evil world, according "to the "will" and appointment "of God our Father;" to whom the whole glory ought to be, and would be, referred for ever, and to whom he thus ascribed it. (*Marg. Ref.* i—p.) This deliverance could not be effected, consistently with the glory of God; except by the redemption of Christ, and the acceptance, reconciliation, and grace, which are through him: if then the Galatians renounced their dependence on Christ, they must continue enslaved to "this "present evil world," and be condemned with it; for no outward forms, or observances, could deliver them from it, or give them the victory over it. (*Notes*, 1 *John* v. 4, 5. 19—21.)—Some indeed interpret the words, which we render "this present evil world," of the Mosaick dispensation; which was then become a mere carnal system, connected with the love and spirit of the world, the fear of men, bondage to sin, and exposedness to condemnation. (*Note*, iv. 21—31.) But the preceding explanation is far more extensive and natural: most of the Galatians were Gentiles before their conversion; and even the ritual law of Moses is never called "*evil*" in scripture, much less the whole Mosaick dispensation: so that the interpretation is wholly inadmissible.

From this present evil world. (4) Εκ του ενεστωτος αιωνος πονηρου. Ενεστως, *Rom.* viii. 38.—Αιων, iv. 4. *Matt.* xiii. 22. *Luke* xvi. 8. *Rom.* xii. 2. 1 *Cor.* ii. 6. *Eph.* ii. 2. vi. 12. 2 *Tim.* iv. 10. *Tit.* ii. 12. Πονηρος, *Matt.* vi. 13. xiii. 19. 38. 49. 1 *John* v. 18, 19.

V. 6—10. It is remarkable, in how different a manner the apostle addressed the Galatians, than he did the Corinthians. It has been shewn, that he used the utmost caution, and the most delicate and consummate management, in undermining the influence, and counteracting the delusions, of the false teachers at Corinth: (*Preface*, 1 *Cor.*:) but he at once and abruptly attacked the error of the Galatians in a direct and open manner, without any circumlocution. The Corinthians had indeed "built "wood, hay, stubble" upon "the good Foundation;"

be some that trouble you, and would [v] pervert the gospel of Christ.

8 But [w] though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, [x] let him be [y] accursed.

9 As we said before, [z] so say I now again: If any *man* preach any other gospel unto you [a] than that ye have received, let him be accursed.

10 For [b] do I now [c] persuade men, or God? or do I seek to please men? [d] for if I yet pleased men, I should not be [e] the servant of Christ.

v Jer. xxiii. 26. Matt. xxiv. 24. Acts xiii. 10. 2 Cor. ii. 17. iv. 2. 1 Tim. iv. 1—3. 2 Tim. ii. 18. iii. 8, 9. iv. 3, 4. Tit. i. 10, 11. 2 Pet. ii. 1—3. 1 John ii. 18, 19. 26. iv. 1. 2 John 7. 10. Jude 4. Rev. ii. 2. 6. 14, 15. 20. xii. 9. xiii. 14. xix. 20. xx. 3.

w 2 Cor. xi. 13, 14. 1 Tim. i. 19, 20. Tit. iii. 10. Rev. xxii. 18, 19.

x Deut. xxvii. 15—26. Josh. ix. 23. 1 Sam. xxvi. 19. Neh. xiii. 25. Matt. xxv. 41. 2 Pet. ii. 14.

y 2 Cor. xi. 4. Gal. i. 7. Heb. xiii. 9. 2 Pet. iii. 16. *Gr.*

z 2 Cor. xi. 4.

a Gen. iii. 10. 13. Deut. xxvii. 15. Josh. vi. 17. 18. 1 Sam. xv. 3. 18. 1 Kings xx. 42. Mal. iii. 9. Mark xiv. 71. Acts xxiii. 14. Rom. ix. 3. 1 Cor. xii. 3. xvi. 22. *Gr.*

b Matt. xxii. 16. *See on* Rom. i. 1.

c 2 Cor. i. 17. xiii. 1, 2. Phil. iii. 1. iv. 4.

d Deut. iv. 2. xii. 32. xiii. 1—11. Prov. xxx. 6. Rev. xxii. 18, 19.

e Acts iv. 19. 20. v. 29. 2 Cor. v. 9—11. 1 Thes. ii. 4.

f Matt. xxviii. 14. Acts xii. 20. Rom. ii. 8. *Gr.*

g Matt. xxii. 16. Rom. xv. 1, 2. 1 Cor. x. 33. Eph. vi. 6. Col. iii. 22. Jam. iv. 4.

h See on Rom. i. 1.

but the Galatians were attempting to lay a wrong foundation. The former "might be saved as by fire," notwithstanding errors and abuses; but the latter must perish, unless recovered from their infatuation. (*Note*, 1 *Cor.* iii. 10—15.) In the former case, the errors had been introduced more plausibly, and had diffused their baleful influence more gradually: the tares were so mingled with the wheat, that they could not be plucked up by a rough hand, without the greatest danger; and much caution was requisite, lest Satan should get still further advantages. (*Notes*, *Matt.* xiii. 36—43. 2 *Cor.* ii. 5—11.) But in Galatia, the error was simple and fundamental; it was a virtual renunciation of the gospel, and destructive in its very nature. The persons, who propagated "another "gospel" in Galatia, were as determined enemies to true Christianity, as "the false apostles" at Corinth, and more evidently so; but they were not equal to them in ingenuity. (*Note*, 2 *Cor.* xi. 13—15.) The detection of their error also, lay within a small compass, their example was of a most dangerous tendency, their progress was likely to be very rapid unless effectually checked; and therefore the apostle opened his subject, in the language of astonishment at the conduct of the Galatians. He had been employed to "call them," by his ministry "into the "grace of Christ;" or a professed dependence for acceptance, on the free mercy of God, through the righteousness and atoning sacrifice of Christ, and by faith in him. He had fully instructed them in these important subjects, and confirmed his instructions by miracles, and the gifts of the Spirit conferred on them; and they had appeared cordially to embrace this salvation: he could not therefore but be exceedingly surprised as well as grieved, that they should so soon be induced to disclaim his ministry, and renounce his doctrine, by turning to "another gos-"pel." (*Marg. Ref.* r—u.) It was more evident, at first sight, that the Galatians had been removed from the ministry and doctrine of Paul, than it was that they had renounced Christianity; and he stood in doubt whether they had been really "called into the grace of Christ:" it is therefore more obvious to understand him, as speaking of the *instrument* of their outward calling, than of the Agent in effectual vocation.—Indeed the new doctrine, introduced in Galatia, was not "another gospel," nor any gospel at all; but a most fatal delusion, shutting up under condemnation all those who adhered to it. (*Note*, v. 1—6.) This the apostle hoped would not be their case; as the immediate blame was to be cast on certain persons, whose aim was to trouble, perplex, and mislead the minds of the Gentile converts; and to "pervert the gospel of Christ," out of a blind, bigotted, and proud zeal for the Mosaick dispensation. (*Marg. Ref.* x—z.) They, no doubt, appeared to the unstable and unwary Galatians, to speak very plausibly, concerning obedience to the law, as joined with faith in Christ, in order to justification: but he must in the strongest and plainest terms declare, that whoever preached any gospel contrary to that which he had preached to them and they had received, or even added any thing to it on the grand question of justification, would be, and ought to be, "accursed;" as one that remained under the curse of the law, and kept others under it; and as acting in direct opposition to Christ, and the glory of God in his salvation. (*Note*, iii. 10—14.) This would be, yea, "let it be," the case, even if Paul himself, or one of the apostles, should depart from their former doctrine, and endeavour to establish any other foundation for a sinner's hope, than that which they had laid. Indeed, were it possible for an angel to come from heaven, and to preach a doctrine contrary to the gratuitous justification of a sinner, by faith in the righteousness of Christ alone; he must at that moment become an apostate spirit, a rebel against God, an enemy to Christ, and "accursed" in himself. So that, abilities, morality, plausibility, or even miracles, were not to be regarded in this case. Nor let this be considered as the language of intemperate zeal: for he would repeat it with the greatest solemnity, and again denounce "accursed," by his apostolical authority, every one who thus attempted to lay any false foundation; that they might learn to dread and abhor those delusions, which they had unwarily encouraged. (*Marg. Ref.* a—d.) For could they suppose, that after so many years of labour and suffering in the cause of Christ, he only meant to persuade men to adopt his own private sentiments, that he might ingratiate himself with them; instead of pleading the cause of God, and approving himself to him? Indeed, if this had been his object, he should never have entered on the service of Christ, or so long continued in it: and if, in so fundamental a doctrine, he accommodated his discourse to the pride and prejudices of men's hearts; he could not act as "the servant of "Christ," who cannot be pleased with those things, which suit the carnal minds and worldly wisdom of men.—The apostle "became all things to all men," that he might "please them for their edification;" and he even tolerated difference of sentiment and conduct, in various instances, respecting the Mosaick law: (*Note*, 1 *Cor.* ix. 19—23:) we must therefore conclude, that this decisive language related only to that fundamental doctrine, of which he was about to treat; or to other doctrines of similar clearness and importance. It does not behove us to use the same authoritative language, or to denounce anathemas on those who differ from us: yet we may properly shew men, how evidently the apostle's words con-

j Gen. xlix. 1.—1 Cor. xi. 9, 10. xi. 23. xv. 1—3. Eph. iii. 3—8.

11 But I certify you, brethren, [j] that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

k Acts xxii. 3—5. xxvi. 4, 5. l Acts viii. 3. ix. 1, 2. 13, 14. 21. 26. xxii. 4, 5. xxvi. 9—11. 1 Cor. xv. 9. Phil. iii. 6. 1 Tim. i. 13.

13 For [k] ye have heard of my conversation in time past in the Jews' religion, [l] *how* that beyond measure I persecuted the church of God, and wasted it:

14 And [m] profited in the Jews' religion above many my [*] equals in mine own nation, [n] being more exceedingly zealous of the [o] traditions of my fathers.

m Is. xxix. 13. lviii. 12. * Gr. *equals in years.* n Acts xxii. 3. xxvi. 5. Phil. iii. 4—6. o Matt. xv. 2, 3. 6. Mark vii. 3—13. Col. ii. 8. 1 Pet. i. 18.

15 But when [p] it pleased God, [q] who separated me from my mother's womb, [r] and called *me* by his grace,

16 To [s] reveal his Son in me, [t] that I

p Deut. vii. 7, 8. 1 Sam. xii. 22. 1 Chr. xxviii. 4, 5. Matt. xi. 26. Luke x. 21. 1 Cor. i. 1. Eph. i. 5. 9. iii. 11. q Is. xlix. 1, 5. Jer. i. 5. Luke i. 15, 16. Acts ix. 15. xxii. 14, 15. Rom. i. 1. ix. 24. 1 Cor. i. 9. 24. xv. 10. 2 Thes. ii. 13, 14. 1 Tim. i. 12—14. 2 Tim. i. 9 10. r Rom. i. 6. viii. 30. s Matt. xvi. 17. 1 Cor. ii. 9—13. 2 Cor. iv. 6. Eph. i. 17, 18. iii. 5—10. t ii. 7—9. Acts xxii. 21. xxvi. 17, 18. Rom. i. 13, 14. xi. 13. xv. 16—19. Eph. iii. 1. 8. Col. i. 25—27. 1 Thes. ii. 16. 1 Tim. ii. 7. 2 Tim. i. 11.

clude those under the curse, who teach sinners to rely for justification, in the least measure or degree, on any thing except the free grace of God, through the righteousness and atonement of Christ. (*Marg. Ref.* e—h.)—*Should not be*, &c. 'This is a cutting reproof to all those ministers, 'who either alter or conceal the doctrines of the gospel, 'for fear of displeasing their hearers, or to gain popu-'larity.' *Macknight.* (*Note*, 1 *Thes.* ii. 1—8.)

Ye are removed. (6) Μετατιθεσθε. *Acts* vii. 16. *Heb.* vii. 12. xi. 5. *Jude* 4.—*Into the grace*, &c.] Εν χαριτι. "By "the grace, &c."—*That trouble.* (7) Οι ταρασσοντες. v. 10. See on *Matt.* xiv. 26.—*Would pervert.*] Θελοντες μεταστρεψαι. "Are willing to pervert." *Acts* ii. 20. *Jam.* iv. 9.—Not elsewhere.—*Than that.* (8) Παρ' ὁ. 9. *Luke* iii. 13. xiii. 2. 4. *Rom.* xiv. 5. *Heb.* i. 4. 9.—*Let him be accursed.*] Αναθεμα εστω. 9. See on *Rom.* ix. 3.—*Do I ... persuade.* (10) Πειθω. *Matt.* xxviii. 14. *Acts* xii. 20. xiv. 19.—1 *Sam.* xxiv. 7. *Sept.*—*To please.*] Αρεσκειν. *Rom.* xv. 1.

V. 11—14. The reason of the awful denunciation, which the apostle had just made, was contained in the assurance which he possessed, that "his gospel was not "after man;" neither of human invention, nor suited to the dispositions and opinions of mankind. For he "had not "received it" from any human teaching, but it was immediately revealed to him by Jesus Christ. (*Marg. Ref.* i.—*Note*, 1, 2.) This might be illustrated by facts: for they had often heard of his character and conduct, in former years when he professed the religion of the Jews; and how his extraordinary zeal had induced him, to exceed the measure of all other opposers, in furiously persecuting the church; which "he wasted," as a wolf does the sheep; or as a victorious army plunders and destroys the city which it has taken. (*Marg. Ref.* k, l.—*Notes*, *Acts* viii. 1. 3. ix. 1, 2. xxii. 1—5. xxvi. 9—11. 1 *Tim.* i. 12—14.) He had also been well instructed in the religion of the Jews, and had made greater proficiency in his studies, than most of those who were his equals in age, rank, and education; as well as far exceeded them in zeal for the traditions of the elders, along with the law of Moses. (*Marg. Ref.* m—o.—*Notes*, *Matt.* xv. 1—20.) It could not therefore be supposed, that he should at once, and contrary to all his interests and opening prospects of advancement, both embrace Christianity and preach it first to his countrymen, and soon after to the Gentiles, without regarding his former tenets and zealous attachments; unless some adequate cause had intervened to produce the extraordinary change.—'For, says he, it is well known, in 'what school I was educated from my youth; namely, 'among the principal enemies of the gospel. ... And also, 'that I even excelled in the religion of a Pharisee: and thus 'from being a Pharisee, I suddenly became the apostle of 'the gentiles: so that no time intervened, in which I 'could be taught by man.' *Beza.*—'A revelation of the 'facts and doctrines of Christianity immediately from 'Christ himself, without the assistance of any human 'teacher, so wonderfully agreeing in all its branches with 'that which Christ had taught on earth, both before and 'after his resurrection, was so extraordinary an event, 'and of so great importance to those whom St. Paul vi-'sited, and to whom he wrote, that one cannot wonder 'he should think proper to assert it in so solemn a manner.' *Doddridge.*—The marked distinction between being "taught by man," and "by the revelation of Jesus "Christ," is a clear proof of our Lord's Deity.—'In this 'respect, Paul seems to have been, in a measure, superior 'to the other apostles, whom Christ instructed on earth 'after the manner of men.' *Beza.*

The gospel which was preached. (11) Το ευαγγελιον το ευαγγελισθεν. 8. This emphatical language cannot well be translated literally; but it shews how much the idea of "glad tidings" possessed the writer's mind and heart.—*After man.*] Κατα ανθρωπον. iii. 15. See on 1 *Cor.* ix. 8.—*Conversation.* (13) Αναστροφην. *Eph.* iv. 22. 1 *Tim.* iv. 12. *Heb.* xiii. 7. *Jam.* iii. 13. 1 *Pet.* i. 15. 18. ii. 12. iii. 1, 2. 16. 2 *Pet.* ii. 7. iii. 11. Αναστρεφω, 2 *Cor.* i. 12. *Eph.* ii. 3.—*The Jews' religion.*] Ιουδαισμῳ. 14. Ιουδαικως· Ιουδαιζειν, ii. 14. 'This does not signify the religion taught by 'Moses; but that which was practised among the Jews at 'this time, and much of it built on the traditions of the 'elders.' *Doddridge.*—*Beyond measure.*] Καθ' υπερβολην. See on *Rom.* vii. 13.—*Wasted.*] Επορθουν. 23. See on *Acts* ix. 21.—*Profited.* (14) Προεκοπτον. See on *Luke* ii. 52.—*My equals.*] "Equals in years." *Marg.* Συνηλικιωτας. Here only. Ηλικια, *Matt.* vi. 27. *Luke* ii. 52. *Heb.* xi. 11.—*Zealous.*] Ζηλωτης. See on *Acts* xxi. 20.—*Of the traditions of my fathers.*] Των πατρικων μου παραδοσεων. Πατρικων. Here only. Πατρια, *Luke* ii. 4. Παραδοσις· See on *Matt.* xv. 2.

V. 15—24. God had chosen Paul even "from his "mother's womb," to be an apostle, and had in his purpose "set him apart" for that service; and, according to this purpose and choice, he was pleased in due time, to call him by his grace unto the knowledge and faith of the gospel, and thus of his abundant mercy to "reconcile "him unto himself by Jesus Christ" Thus, along with

might preach him among the heathen; [u] immediately I conferred not with [x] flesh and blood:

17 Neither [y] went I up to Jerusalem, to them which were apostles before me; but I went into Arabia, and [z] returned again unto Damascus.

18 Then after three years [a] I [*] went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save [b] James [c] the Lord's brother.

20 Now the things which I write unto you, [d] behold, before God, I lie not.

21 Afterwards [e] I came into the regions of Syria and [f] Cilicia;

22 And was unknown by face unto [g] the churches of Judea, which were [h] in Christ:

23 But they had heard only, That [i] he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And [k] they glorified God in me.

u Gal. 2. ii. 1. 6. Deut. xxxiii. 9. Luke ix. 23—25. 59—62. Acts xxvi. 19, 20. 2 Cor. v. 16.
x Matt. xvi. 17. xxvi. 41. 1 Cor. xv. 50. Eph. vi. 12. Heb. ii. 14.
y Ver. 18. Acts ix. 20—25.
z 2 Cor. xi. 32, 33. A. D. 38.
a Acts ix. 26—29. xxii. 17, 18.
* Or, *returned.*
b Matt. x. 3. Mark iii. 18. Luke vi. 15. Acts i. 13. *James the son of Alphæus.* Jam. i. 1. Jude 1.
c Matt. xiii. 55. Mark vi. 3. 1 Cor. ix. 5.
d *See on* 2 Cor. xi. 10, 11. 31.
e Acts ix. 30. xi. 25, 26. xiii. 1. xv. 23. 41. xviii. 18. xxi. 3.
f Acts vi. 9. xxi. 39. xxii 3. xxiii. 34.
g Acts ix. 31. 1 Thes. ii. 14.
h *See on* 1 Cor. i. 30.—Phil. i. 1. 1 Thes. i. 1. 2 Thes. i. 1.
i Acts ix. 13, 14. 20, 21. 27. 1 Cor. xv. 8—10. 1 Tim. i. 13—16.
k Num. xxiii. 23. Luke ii. 14. vii. 16. xv. 10. 32. Acts xi. 18. xxi. 20. 2 Cor. ix. 13. Col. i. 3, 4. 2 Thes. i. 10. 12.

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the outward extraordinary circumstances of his conversion, it had also pleased God to "reveal his Son," in the glory of his Person and salvation, to his mind and heart, and to display his power, love, and grace in the conversion of this prejudiced and violent enemy; that he might make his name more widely known on earth, by sending him as an apostle to preach Christ to the Gentiles: (*Marg. Ref.* p—s.—*Notes, Acts* xxvi. 16—18. *2 Cor.* iv. 7:) when this gracious change had taken place, he immediately prepared for obedience, without consulting with men of any description; or conferring with the dictates of his own carnal mind or worldly wisdom, about the consequences of his conduct to his interest, credit, ease, or life itself. (*Marg. Ref.* s—x.) When he entered on this great work, he did not go up to Jerusalem to receive instructions, or to obtain a commission from those who had been apostles, before his extraordinary conversion and appointment to that service: but he proceeded to exercise his ministry without delay, and very soon went into Arabia, for that purpose. Afterwards he preached at Damascus, till he was driven thence by persecution. At length, "after three years," he went to Jerusalem to visit Peter, as a brother in Christ; to confer with him, and to relate the gracious dealings of God, and what he had wrought by him; but neither he nor James attempted to add any thing to the instructions or authority which he had received from the Lord: and for the entire truth of all that he had stated, he solemnly appealed to God. (*Marg. Ref.* y—b.—*Note, 2 Cor.* i. 23, 24.) After a short time he left Jerusalem: and the other churches in Judea did not so much as know him personally: but the account of this wonderful conversion excited them to adore the power and grace of God toward so terrible a persecutor; and to bless his name for so great a deliverance vouchsafed to his afflicted church, and for raising up so useful a minister of his gospel. (*Marg. Ref.* e—k.—*Notes, Acts* ix. 17—31.)—*Separated,* &c. (15) *Marg. Ref.* q.—*Notes, Jer.* i. 5. *Luke* i. 11—17.—'This 'further includes a purpose from God to call him from 'heaven, in the midst of his madness against Christians; '...and his foresight that he would immediately convert 'at his call; which two being first supposed, (in God's 'eternal purpose,) it must needs follow to be an act of 'his unmerited free-choice from all eternity. ...But this 'was a designation only to the apostolical office.' *Hammond.* This however, shews, that God's eternal purpose and his prescience do not interfere with man's free agency and responsibility. St. Paul would not have ascribed his conversion in any degree to himself, but altogether to the grace of God; and so would the compilers of our articles: 'they being called according to God's purpose, by his Spirit 'working in them in due season; they through grace obey 'the calling.'—*In me.* (16) This may be rendered, "To me." The same preposition is used just after, and translated "among," it might be, "*to* the heathen." The apostle, however, speaks of immediate prophetical revelation, and not of ordinary divine teaching.—'Since we are told, '(*Acts* ix. 19,) that after Saul recovered his sight and 'strength, he was certain days with the disciples at Da-'mascus, during which he preached Christ in the syna-'gogues: ...we must admit, that...he spent a few days in 'preaching at Damascus, and then retired into Arabia, ... 'to receive further revelations.' *Macknight.—James the brother,* &c. (19) Probably, James was the son of Cleopas, or Alpheus, and Mary the sister of our Lord's mother. (*Matt.* xiii. 55. *Mark* vi. 3.)

I conferred not. (16) Ου προσανεθεμην. ii. 6. Not elsewhere.—*With flesh and blood.*] Σαρκι και αιματι. See on *Matt.* xvi. 17.—*To see.* (18) Ἱστορησαι. Here only.—'*Proprie, iter suscipio visendi et inspiciendi causa, obeo 'urbes nobiles et loca celeberrima, ut res visu dignas et maxime 'memorabiles inspiciam, et rerum utilium cognitionem et 'notiones mihi comparem. ...Ab ἱστωρ, sciens,* quod est ab 'ἱστημι, *scio.*' Schleusner. Hence *history.*

PRACTICAL OBSERVATIONS

V. 1—5.

All authority and ability to preach the gospel must come "from Jesus Christ, and from God the Father who hath "raised him from the dead." In all ordinary circumstances, indeed, men are employed as instruments, in qualifying and ordaining ministers; but, without "the grace," teaching, and unction of the Spirit of Christ, which should be sought by constant fervent prayer, all that man can do, however scriptural, must prove ineffectual.—We ought also to pray for "grace and peace from God the Father "and our Lord Jesus Christ," in behalf of those, of whom we doubt whether they be true saints.—The love of Christ in "giving himself for our sins," and the hopes and motives which his redemption inspires, are effectual "to de-"liver" the true believer "from this present world," as well as "from the wrath to come." This was intended by the divine Redeemer; it accords to the will of God.

CHAP. II.

The apostle shews for what purpose he, after many years, again went up to Jerusalem, 1, 2; and that Titus, who attended him was not circumcised; lest the freedom of the Gentile converts from the law should be doubted, 3—5. No additional knowledge or authority was communicated to him by the other apostles; but they acknowledged his divine mission to the Gentiles, 6—10. At Antioch, he openly withstood Peter; who dissembled, as to communion with the Gentile converts, for fear of some from among the Jews, and induced others to dissemble, 11—13; expostulating with him, because he, who himself sought justification by "faith in Christ," led others to seek it by the works of the law, 14—16. The apostle, by the law was "become dead to the law, that he might live "to God;" being "crucified with Christ, yet living, "Christ living in him; and he living by faith in "Christ, and not frustrating the grace of God," 17—21.

and is requisite for the display of his glory: and the consciousness of being rescued and separated from those, who were our companions in sin; made victorious over the fear of men, and the love of the world; enabled to refuse conformity to it, and to live a spiritual and heavenly life on earth, forms the proper evidence of justification in the righteousness of Christ, and through faith in him: yet numbers, who profess evangelical doctrines, seem to have no inclination to this part of God's salvation. But, as they are not "delivered from this present "evil world" by the sanctification of the Spirit; it is presumptuous in them to expect exemption from its condemnation by the blood of Jesus.

V. 6—10.

It is truly astonishing, how soon and how frequently hopeful converts are removed from the ministry of those, by whom they were "first called to the grace of Christ;" and how easily they are induced to embrace "other *gos-* "*pels*," either more flattering to self-righteous pride, or more favourable to self-indulgence. These modifications of divine truth indeed are not "the gospel;" but the devices of Satan, to deceive the unstable, to trouble the injudicious, and to pervert Christianity. While we strenuously maintain, that every kind and degree of Antinomianism eventually and powerfully tends to dishonour Christ, and destroy true religion; we must also declare in the most decided manner, that all dependence on good works, real or supposed, for justification, is still more fatal to the individuals who persist in it, at least after the truth has been fully and repeatedly set before them. No wonder, that the preachers of morality and good works, as the foundation for the sinner's hope of acceptance, or in any degree conducive to his justification, are so evidently unsuccessful in their attempts to make men virtuous: for, if they had apostolical endowments, yea angelick capacities, eloquence, and purity; they, their whole system, and all who cleave to it, lie under the awful and explicit curse of God: and this must blight all their labours, and finally ruin their souls, unless they are previously convinced of their fatal mistake.—While we zealously preach and diligently practise "good works," *for evangelical purposes*; let us be even still more careful, if possible, not to put any thing which we do, in the place of "that righteous- "ness of God which is unto and upon all that believe;" and not to advance any thing, which may betray others into so fatal a delusion. (*Notes, Rom.* iii. 21—26. *Phil.* iii. 8—11.)—Instead of presumptuously applying the apostle's authoritative and most awful words to those who differ from us, or in any other way than by a general declaration of the truth; let us for ourselves keep at the utmost distance from the terrible *anathema*, and caution all men against those who thus "pervert the gospel of Christ." In so important a cause, we must not regard the friendship, or fear the frowns of men; nor seek their favour, by the persuasive words of human wisdom: but be satisfied with desiring and hoping for the acceptance and blessing of God, in our endeavours to vindicate his truth. (*Note*, 2 *Cor.* v. 16.) Indeed, none are "the servants of Christ," who seek "to please men" as their object; and few, who actually "please men" in general, give sufficient evidence that they honestly and faithfully serve Christ: for how can he be pleased with that testimony and conduct, which is acceptable to carnal men, in whom "the god of this "world" dwells and works? Ministers therefore should be careful not to receive or preach a carnalized gospel; and not to rest in human teaching, but to study the written revelation of Jesus Christ, and to pray continually for "the "Spirit of wisdom and revelation" in the knowledge of him; that they may "please men" only for their good, and to their edification, and not desire to please them any further. (*Note*, *Rom.* xv. 1—3.)

V. 11—24.

The "conversation" and habitual conduct of many who are now eminent Christians and ministers, was once most contrary to the truth and grace of the gospel. Zealous Pharisees and furious persecutors have been made monuments of the Redeemer's power and love: and though their apparent profiting in some unscriptural or antiscriptural system of theology, and in the general knowledge connected with such studies, before their conversion, tended only to their own greater condemnation, and to render them more dangerous and zealous opponents of the truth: yet it has afterwards been over-ruled for the glory of God and their more abundant usefulness.—The Lord suffers many, whom he has chosen for his work, to proceed in opposition to him for a course of years: but when "he calls "them by his grace," and reveals the glory and preciousness of Christ to their souls; their enmity is subdued, their lusts dethroned, their hearts changed, and they willingly devote themselves to his service. When his command is concerned, they do not "confer with flesh and "blood," but renounce all worldly prospects, and venture all consequences for his sake. And though, in ordinary cases, it would be presumptuous for new converts, or young ministers, to disregard the counsels of such as have before been employed in the work of Christ; yet that love to Christ and the souls of men, which renders them superior to lucrative considerations, and ready to endure hardships in order to spread the gospel; is a good evidence, that the Lord is preparing them for future usefulness.—In speaking

A. D. 52.

THEN [a] fourteen years after, [b] I went up again to Jerusalem with [c] Barnabas, and took [d] Titus with *me* also.

2 And I went up [e] by revelation, [f] and communicated unto them that gospel which I preach among the Gentiles, but [*] privately to them [g] which were of reputation, lest by any means [h] I should run, or had run, in vain.

3 But [i] neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that [k] because of false brethren [l] unawares brought in, who came in privily to spy out our [m] liberty, which we have in Christ Jesus, that they might [n] bring us into bondage:

5 To whom [o] we gave place by subjection, no, not for an hour; [p] that the truth of the gospel might continue with you.

a i. 18.
b Acts xv. 2—4.
c 13. Acts iv. 36, 37. xi. 25. 30. xii. 25. xiii. 2. 50. xiv. 12. xv. 25. 36—39. 1 Cor. ix. 6. Col. iv. 10.
d 3. 2 Cor. viii. 16. 23. Tit. i. 4.
e Acts xvi. 9. 10. xviii. 9. xxiii. 11.
f 9. *See on* i. 16. Acts xv. 4. 12. 1 Cor. i. 23—ii. 2.
* Or, *severally.*
g 6. 9. Ec. x. 1. Acts v. 34. Phil. ii. 29.
h Matt. x. 16. 1 Cor. ix. 26. Phil. ii. 16. 1 Thes. iii. 5.
i v. 2—6. Acts xv. 24. xvi. 3. 1 Cor. ix. 20, 21.
k Acts xv. 1. 24. xx. 30. 2 Cor. xi. 13. 26. 1 John iv. 1.
l 2 Tim. iii. 6. 2 Pet. ii. 1, 2. Jude 4.
m iii. 23—26. v. 1. 13. Ps. ii. 12. cxix. 45 John viii. 31—36. 2 Cor. iii. 17. 1 Pet. ii. 16. 2 Pet. ii. 19.
n iv. 3. 9, 10. 25. Is. ii. 23. 2 Cor. xi. 20.
o iii. 1, 2. Acts xv. 2. Col. ii. 4—8. Jude 3.
p 14. iv. 16. Eph. i. 13. Col. i. 5. 1 Thes. ii. 13.

of the Lord's dealings with us, and the services for which he has enabled us; we should scrupulously adhere to the truth, as in the sight of God: and when they, who opposed and would have destroyed the faith, are brought to embrace and preach it; we are called upon to "glorify God on their "behalf," though they be unknown by face to us.

NOTES.

CHAP. II. V. 1—5. It appears from the history, that Paul and Barnabas went up from Antioch to carry the alms of the Christians in that city to the elders at Jerusalem. But they had at that time no special business with the apostles, and it is not certain that they saw any of them. (*Note*, *Acts* xi. 27—30.) The journey however here mentioned, most evidently is that recorded by the historian, when they went up on purpose about the very question, which St. Paul was here debating with the Galatians. (*Marg. Ref.* c.—*Notes*, *Acts* xv. 1—11.)—Most expositors date this journey, fourteen years after the apostle's conversion, which scarcely allows sufficient time for all the intervening transactions; and it seems more obvious to compute the years, from the first journey beforementioned. (*Note*, i. 15—24.) There is, however, but little certainty in the computation of times, even by the most learned chronologers, as to the date of the apostle's conversion, subsequent history, and the writing of his epistles; and exactness in this respect is comparatively of little importance.—By the direction of God, who immediately revealed himself to the apostle, or some other prophet, on this occasion, he and Barnabas went to Jerusalem about the question of the Gentile converts being required to obey the ritual law of Moses: and this was the only instance, in which there had been the least *appearance* of inferiority in him to the other apostles. At that time, he fully declared the whole of "that gospel, which "he preached among the Gentiles," to them, and to other eminent persons at Jerusalem: but he did this "privately;" lest, if he had openly avowed it to the whole church, especially respecting the virtual abrogation of the ceremonial law; the strong prejudices of the multitude against him and the Gentiles, and for the Mosaick law, should have excited commotions, and led to such measures, as might have prevented his future usefulness, and even to subvert the churches which he had already planted. It would at length be fully known, both that he admitted the Gentiles into the church without circumcision, and that he did not consider the Mosaick law as binding on the conscience even of the Jewish converts. But, as his object was to obtain the sanction of the church at Jerusalem to his doctrine, in order to silence the Judaizing teachers, it was very prudent to open the business privately to the apostles; that, being proposed and supported by them, it might come before the other elders with more weight than Paul himself could give it in so prejudiced an audience. Yet, while he used this precaution, he would not consent that Titus should be circumcised, contrary to his judgment and inclination: and probably he took that excellent Gentile convert with him on purpose, that in the case of one on whom he could depend, he might shew his stedfastness to his principles, on so critical an occasion. (*Marg. Ref.* c—i.—*Notes*, *Acts* xvi. 1—3. *2 Cor.* ii. 12, 13. vii. 13—16. viii. 16—24. xii. 17—21. *Tit. Preface. Note*, i. 1—4.) For both his journey to Jerusalem and his conduct there, especially in respect of Titus, were intended to counteract the designs of "false brethren," professed Christians and teachers, who had, in an unsuspected manner, got admission into the church at Antioch; and who came as spies to observe the liberty, which the Gentile converts, and even those of the Jews, used in respect of the law, according to the truth and will of Christ; in order that they might bring the Gentiles into bondage to the legal ceremonies, as well as oblige the apostle and his coadjutors, to be more observant of them. (*Marg. Ref.* k—n.) He was indeed always disposed to make allowance for men's prejudices, and to deal gently with weak consciences, in order to promote the gospel: (*Notes*, 1 *Cor.* ix. 19—23:) but he would not give place at all, "by way "of subjection" to the law, or to those, who imposed it on men's consciences, and represented it as necessary to salvation. Nay, he strenuously resisted all such attempts; in order that "the truth of the gospel," which these Jewish teachers were labouring to pervert and corrupt, might remain in the Gentile churches. (*Marg. Ref.* o, p.)

Taking along with me. (1) Συμπαραλαβων. *Acts* xii. 25 xv. 37, 38.—*Communicated.* (2) Ανεθεμην. *Acts* xxv. 14. Not elsewhere.—*Privately.*] "Severally." *Marg.* Κατ' ιδιαν. *Matt.* xiv. 13. 23. xvii. 1. 19. xx. 17. xxiv. 3, *et al.* —*Which were of reputation.*] Τοις δοκουσι. 6. 9.—*False brethren.* (4) Τους ψευδαδελφους. See on *2 Cor.* xi. 26.—*Unawares brought in.*] Παρεισακτους, *subintroductos.* Here only. Παρεισαγω, *2 Pet.* ii. 1. Ex παρα, εις, et αγω, *duco.* (*Notes*, *2 Tim.* iii. 6—9. *2 Pet.* ii. 1—3.)—*Came in privily.*] Παρεισηλθον. See on *Rom.* v. 20.—*To spy out.*] Κατασκοπησαι. Here only N. T.—*Josh.* ii. 2, 3. *2 Sam.* x. 3. *Sept.* Κατασκοπος, *Heb.* xi. 31.—*Might bring us into bondage.*] Καταδουλωσωνται. See on *2 Cor.* xi. 20.—*We gave place by subjection.* (5) Εικαμεν τη υποταγη.—Εικω. Here only. Υποταγη. See on *2 Cor.* ix. 13.

6 But of those [q] who seemed to be somewhat, whatsoever they were, [r] it maketh no matter to me: [s] God accepteth no man's person: for they who seemed *to be somewhat*, [t] in conference added nothing to me:

7 But contrariwise, [u] when they saw that [x] the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For [y] he that wrought effectually in Peter to the apostleship of the circumcision, the same [z] was mighty in me toward the Gentiles:)

9 And when [a] James, Cephas, and John, who seemed to be [b] pillars, perceived [c] the grace that was given unto me, they gave to me and Barnabas the right hands of [d] fellowship, that [e] we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* [f] that we should remember the poor; the same which I also was forward to do.

11 ¶ But when Peter was come [g] to Antioch, [h] I withstood him to the face, [i] because he was to be blamed.

12 For before that [k] certain came from James, [l] he did eat with the Gentiles: but when they were come, [m] he withdrew, and separated himself, [n] fearing them which were of the circumcision.

13 And [o] the other Jews dissembled likewise with him: insomuch that Barnabas also was [p] carried away with their dissimulation.

14 But when I saw that they [q] walked not uprightly, according to [r] the truth of the gospel, [s] I said unto Peter before *them* all, [t] If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews; [u] why compellest thou the Gentiles to live as do the Jews?

q 2. 9 vi. 3. 2 Cor. xi. 5. 21—23. xii. 11. Heb. xiii. 7. 17.
r 11—14. Job xxxii. 6, 7. 17—22. Matt. xxii. 16. Mark vi. 17—20. xii. 14. Luke xx. 21. 2 Cor. v. 16.
s *See on* Job xxxiv. 19. Acts x. 34. 1 Pet. i. 17.
t 10. Acts xv. 6—29.
u 9. Acts xv. 12. 25, 26. 2 Pet. iii. 15.
x *See on* i. 16.—Acts xiii. 46—48. xviii. 6. xxviii. 28. 1 Thes. ii. 4.
y Acts i. 8. ii. 14—41. iii. 12—26. iv. 4. v. 12—16. viii. 17.
z iii. 5. Acts xiii. 2—11. xiv. 3—11. xv. 12. xix. 11, 12. 26. xxi. 19. 1 Cor. i. 5—7. ix. 2. 2 Cor. xi. 4, 5.
a Acts xv. 7. 13. 22—29.
b 2. 6. 12—14. Matt. xvi. 18. Rev. iii. 12. xxi. 14—20.
c Rom. i. 5. xii. 3, 6. xv. 15. 1 Cor. xv. 10. Eph. iii. 8. Col. i. 29. 1 Pet. iv. 10, 11.
d 2 Cor. viii. 4. 1 John i. 3.
e Acts xv. 23—30.
f Acts xi. 29, 30. xxiv. 17. Rom. xv. 25—27. 1 Cor. xvi. 1, 2. 2 Cor. viii. 9. Heb. xiii. 16. Jam. ii. 15, 16. 1 John iii. 17.
g Acts xv. 30—35.
h 5. 2 Cor. v. 16. xi. 5. 21—23. xii. 11. 1 Tim. v. 20. Jude 3.
i Ex. xxxii. 21, 22. Num. xx. 12. Jer. i. 17. Jon. i. 3. iv. 3, 4. 9. Matt. xvi. 17, 18. 23. Acts xv. 37—39. xxiii. 1—5. Jam. iii. 2. 1 John i. 8—10.
k 9. Acts xxi. 17—25.
l Acts x. 28. xi. 3. Eph. ii. 15. 19—22. iii. 6.
m Is. lxv. 5. Luke xv. 2. 1 Thes. v. 22.
n Prov. xxix. 25. Is. lvii. 11. Matt. xxvi. 69—75.
o Gen. xii. 11—13. xxvi. 6, 7. xxvii. 24. Ec. viii. 20. x. 1. 1 Cor. v. 6. viii. 9—11. xv 33.
p Job xv. 12. 1 Cor. xii. 2. Eph. iv. 14. Heb. xiii. 9.
q Ps. xv. 2. lviii. 1. lxxxiv. 11. Prov. ii. 7. x. 9.
r *See on* 5.—Rom. xiv. 14. 1 Tim. iv. 3—5. Heb. ix. 10.
s *See on* h. 11.—Lev. xix. 17. Ps. cxli. 5. Prov. xxvii. 5. 6.
t 12, 13. Acts x. 28. xi. 3—18.
u 3. vi. 12. Acts xv. 10. 19—21. 24. 28. 29.

V. 6—10. The false brethren disparaged Paul, as if little account was to be made of him; but Peter, James, and John "seemed to be somewhat" in their estimation. This marked distinction was made, in order that by using the names of these apostles they might the more successfully oppose the truth: for the opinion of others concerning them, not their own estimate of themselves, is exclusively meant. (*Marg. Ref.* q, r.) But St. Paul declared, that it was "no matter to him," what they or others were, as to their endowments, authority, or reputation: for God did not thus partially accept of men's persons; or determine right and wrong, truth, and falsehood, by the repute in which they who taught them were held. (*Marg. Ref.* s.) However highly therefore he loved and honoured Peter, James, and John, as brethren and faithful eminent servants of their common Lord, he would not put them in Christ's stead, or acknowledge that they had any authority over him: (*Note*, 2 *Cor.* v. 16:) nor indeed, when he conferred with them, had they added, or attempted to add, any thing to his knowledge of the gospel, or authority to preach it, or even to his spiritual gifts and miraculous powers. (*Notes*, *Acts* xv. 12—29.) On the contrary, they were convinced that Christ had immediately appointed him to be his apostle, and principal minister in preaching the gospel among the Gentiles; even as Peter was the leading person in the work carrying on among the Jews; and had qualified him as fully, and wrought by him as mightily, in the one case, as he had Peter in the other. (*Marg. Ref.* x—z.) So that these three apostles, "who seemed" to many persons "to be pillars," on whom every thing depended, saw and acknowledged the grace of God bestowed on Paul; and allowed of him and Barnabas, as fellow-labourers, of equal authority and ability with themselves; being satisfied that they should labour principally among the Gentiles, while themselves would at present continue among the Jews. Only, considering the low condition of the Jewish converts, and the expenses which they had incurred soon after the day of Pentecost; they desired them to remember and raise some contributions for *their* poor, among the Gentile converts; which Paul was very ready to do, and accordingly did without delay, and with great earnestness, notwithstanding their prejudices against him.—The event of this conference in other respects was well known. (*Marg. Ref.* z—f.—*Notes*, 2 *Cor.* xi. 1—6. 21—23. xii. 11—13.)

It maketh no matter. (6) Ουδεν διαφερει. iv. 1. 1 *Cor.* xv. 41.—*Accepteth no man's person.*] Προσωπον ανθρωπε ου λαμβανει. *Luke* xx. 21.—*In conference added nothing.*] Ουδεν προσανεθεντο. See on i. 16.—*Was committed unto me.* (7) Πεπιστευμαι. See on *Rom.* iii. 2.—*That wrought effectually.* (8) Ὁ ενεργησας. *Phil.* ii. 13. See on 1 *Cor.* xii. 11.—*I was forward.* (10) Εσπευδασα. *Eph.* iv. 3. 1 *Thes.* ii. 17. 2 *Tim.* ii. 15. iv. 9. *Heb.* iv. 11. 2 *Pet.* i. 10. 15. iii. 14. Σπουδη, *Rom.* xii. 8.

V. 11—16. The wisdom of God, in permitting the transaction here recorded, is very conspicuous: for it demonstrably proves the pope's pretended infallibility and supremacy, as derived from Peter, (no one can tell in what manner,) to be the most groundless fiction imaginable; and it tends exceedingly to establish the doctrine of justification by faith alone.—After the decree of the council at Jerusalem, Peter on some account went down to Antioch; and, knowing that the Mosaick law was no longer obligatory on the conscience, he did not scruple to eat and converse freely with the Gentiles. (*Notes*, *Acts* x. 9—23. xi. 1—17. xv. 1—29.) Yet, when certain Jewish converts came from James to him, he "separated" from the Gentiles, lest he should incur the censure of the Jews. Thus

x Matt. iii. 7—9. John viii. 39—41. Rom. iv. 16. Eph. ii. 3.
y Mark vii. 26—28. Acts xxii. 21, 22. Rom. iii. 9. Eph. ii. 11, 12. Tit. iii. 3.
z 19. iii. 10—12. v. 4. Job ix. 2, 3. 29. xxv. 4. Ps. cxxx. 3, 4. Luke x. 25—29. Acts xiii. 38, 39. Rom. iii. 19, 20. 27, 28. iv. 2. 13—15. Phil. iii. 9.
a iii. 13, 14. 22—24. iv. 5. Rom. i. 17. iii. 21—26. 30. iv. 5, 6. 24, 25. v. 1, 2. 8, 9. viii. —3. 30—34. 1 Cor. vi. 11. 2 Cor. v. 19—21. Phil. iii. 9. Heb. vii. 18, 19.
b 20. John vi. 68, 69. xx. 31. Acts iv. 12. 1 Pet. i. 2. 8, 9. 18—21. ii. 24. iii. 18. 2 Pet. i. 1. 1 John i. 7. ii. 1, 2. Rev. vii. 9. 14.

15 We *who are* x Jews by nature, and not y sinners of the Gentiles,

16 Knowing z that a man is not justified by the works of the law, a but by the faith of Jesus Christ, even b we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: c for by the works of the law shall no flesh be justified.

17 But if d while we seek to be justified by Christ, we ourselves also e are found sinners, f *is* therefore Christ the minister of sin? g God forbid.

c See on x—Ps. cxliii. 2.
d Rom. ix. 30—33. xi. 7.
e 11. Rom. vi. 1, 2. 1 John iii. 5, 9.
f Matt. i. 21. Rom. xv. 8. 2 Cor. iii. 7—9. Heb. vii. 24—28. viii. 2. 1 John iii. 5.
g See on Rom. iii. 4. 6.

he shewed more fear of man, than regard to the truth of the gospel; (*Notes, Prov.* xxiv. 24, 25. *Is.* lvii. 11, 12. *Matt.* xxvi. 69—75;) he confirmed the prejudices of the Jewish converts, and strengthened the hands of the Judaizing teachers; he weakened the influence of St. Paul and other ministers; he set an example of dissimulation, which was followed by the other Jews; and which even seduced Barnabas himself, who had been St. Paul's coadjutor among the Gentiles; and he threw additional hindrances in the way of their conversion. This sufficiently proved him to be both *fallible* and *sinful* in himself; though he was guided by the Spirit of God to deliver the gospel to mankind, free from error or corrupt mixture. (*Notes, Matt.* xvi. 18, 19.) As, however, he was so evidently blameable, Paul, though probably a much younger man, and called to the apostleship long after Peter, deemed himself bound openly to withstand him. (*Marg. Ref.* h, i.) A private remonstrance would not suffice, on so publick and important an occasion; and he would not speak against him behind his back. (*Notes, Matt.* xviii. 15—17.) But he took an opportunity, in the presence of the whole church, to expostulate with him concerning his disingenuous conduct; demanding of him, how it was that he, being a Jew, should in many respects and on many occasions live like the Gentiles, without observing the Mosaick law; and yet should inconsistently employ the influence of his example and authority, to induce, and even to "compel," the Gentile converts to submit to circumcision and obey that law. (*Marg. Ref.* l—u.) For they, who were *naturally* of the stock of Israel, and thus had been born and educated Jews; and who had formerly been strictly observant of the Mosaick law, and not idolatrous sinners like the Gentiles; being at length fully convinced, that a man could not be justified before God by his own obedience, in any sense; (*Notes, Rom.* iii. 19—31;) but that this blessing must be obtained by the faith of Jesus Christ; even they had renounced all dependence on the law, and fled to Christ by faith, that they might be justified in him alone, without the works of the law. Why then should Peter, and other Jewish converts, draw the attention of the Gentiles to the legal ceremonies; and intimate to them, that they were not fully brought into the church of Christ, because they did not submit to them? Did not this sanction those teachers, who instructed them to depend on them, in part at least for justification? Whereas, they well know, that "by the works of the law no flesh could "be justified before God." (*Marg. Ref.* x—e.)—The *occasion* of this declaration was doubtless taken from the ceremonial law: but the argument, as it respects justification, is equally conclusive against all dependence on the works of the *moral* law, as absolutely inconsistent with the method of justification according to the gospel.—This certainly took place some years before the apostle's last journey to Jerusalem as recorded by St. Luke; and it is an additional argument, in support of the view before given of St. Paul's conduct at that juncture. (*Notes, Acts* xxi. 17—26.)—The conduct of Peter, on this trying occasion, seems to have been peculiarly excellent.—*Sinners of the Gentiles.* (15) As distinguished from "sinners," who were not "Gentiles." (*Notes, Luke* xv. 1, 2.) 'The 'word in the scripture phrase signifies a great and habitual 'sinner: and because the Gentiles were by the Jewish 'nation still esteemed such, and generally were so; there-'fore the word is used for the Gentiles who knew not God.' *Whitby.*

I withstood. (11) Ἀντέστην. See on *Luke* xxi. 15.—*To be blamed.*] Κατεγνωσμένος. 1 *John* iii. 20, 21. Ex κατὰ, et γινωσκω, *cognosco.*—*He withdrew.* (12) Ὑπέστελλε. See on *Acts* xx. 20.—*Separated.*] Ἀφώριζεν. i. 15. See on *Matt.* xxv. 32.—*Dissembled ... with him.* (13) Συνυπεκρίθησαν. Here only. Ex συν et ὑποκρινομαι. See on *Luke* xx. 20.—*Was carried away.*] Συναπηχθη. 2 *Pet.* iii. 17. See on *Rom.* xii. 16.—*Dissimulation.*] Ὑποκρισει, *hypocrisy. Matt.* xxiii. 28. *Mark* xii. 15. *Luke* xii. 1. 1 *Tim.* iv. 2. 1 *Pet.* ii. 1.—*They walked not uprightly.* (14) Οὐκ ορθοποδουσι. Here only.—*After the manner of the Gentiles.*] Ἐθνικως. Here only. *Gentiliter:* without any regard to the Mosaick ceremonies—*As do the Jews.*] Ἰουδαϊκως ... Ἰουδαΐζειν. See on i. 13.—*By nature.* (15) Φυσει. *Eph.* ii. 3. See on *Rom.* i. 26.—*Is justified.* (16) Δικαιουται. 17. iii. 8. 11. 24. v. 4.—See on *Rom.* iii. 20.

V. 17—21. It is not agreed among expositors, whether the apostle's address to Peter continues to the end of the chapter, or where it terminates if it does not: but the doctrine is the same, however this may be decided.—If then, while the apostles and their converts from among the Jews renounced their legal confidence, and sought to be justified by Christ; it should at length be found, that they were yet sinners, unpardoned, unjustified, through the insufficiency of his righteousness and atonement to justify them, or of faith to give them an interest in it; except they returned back to the law, and taught the Gentile converts to Judaise: it would follow, that Christ was "the minister of sin," and the gospel "the "ministration of condemnation," instead of "the "ministration of the Spirit," and "of righteousness." (*Marg. Ref.* d—f.—*Notes,* 1 *Cor.* xv. 12—18. 2 *Cor.* iii. 7—11.)—But "God forbid," that such things should be spoken of Christ and his gospel! This appears to be the meaning of the verse, as it stands connected in the apostle's argument. At first sight indeed it may seem rather to relate to the sins, which are found in those who profess to be justified by Christ. These should not be charged on the doctrine, or on the insufficiency of his grace to sanctify

18 For [h] if I build again the things which I destroyed, I make myself a transgressor.

19 For I [i] through the law am [k] dead to the law, [l] that I might live unto God.

20 I am [m] crucified with Christ: [n] nevertheless I live; yet not I, [o] but Christ liveth in me: and [p] the life which I now live in the flesh, [q] I live by the faith of [r] the Son of God, [s] who loved me, and gave himself for me.

21 I [t] do not frustrate the grace of God: for if [u] righteousness *come* by the law, then [x] Christ is dead in vain.

h 4. 5. 2—6. 21. iv. 9—12. v. 11. Rom. xiv. 15. 1 Cor. viii. 11, 12.
i iii. 10. 24. Rom. iii. 19, 20. iv. 15. v. 20. vii. 7—11. 14. 22, 23. x. 4, 5.
k Rom. vi. 2. 11. vii. 4. 6. 9. Col. ii. 20. iii. 3. 1 Pet. ii. 24.
l 20. Rom. xiv. 7, 8. 1 Cor. x. 31. 2 Cor. v. 15. 1 Thes. v. 10. Tit. ii. 14. Heb. ix. 14. 1 Pet. iv. 1, 2. 6.
m v. 24. vi. 14. Rom. vi. 4—6. viii. 3, 4. Col. ii. 11—14.
n Rom. vi. 8. 13. viii. 2. Eph. ii. 4, 5. Col. ii. 13. iii. 3, 4.
o John xiv. 19, 20. xvii. 21. 2 Cor. iv. 10, 11. xiii. 3. 5. Eph. iii. 17. Col. i. 27. Rev. iii. 20.
p 2 Cor. iv. 11. x. 3. 1 Pet. iv. 1, 2.
q 16. iii. 11. John vi. 57. Rom. i. 17. v. 2. 2 Cor. i. 24. v. 7. 15. Phil. iv. 13. 1 Pet. i. 8.
r John i. 49. iii. 16. 35. vi. 69. ix. 35—38. Acts viii. 37. ix. 20. 1 Thes. i. 10. 1 John i. 7. iv. 9, 10. 14. v. 10—13. 20.
s i. 4. Matt. xx. 28. John xv. 13. Rom. viii. 37. Eph. v. 2. 25. Tit. ii. 14. Rev. i. 5.
t 18. Ps. xxxiii. 10. Mark vii. 9. *marg.* Rom. viii. 31.
u *See on* 16. iii. 21. v. 2—4. Rom. x. 3. xi. 6.
x Is. xlix. 4. Jer. viii. 8. 1 Cor. xv. 2. 14. 17.

them; as if he were "the minister of sin," and allowed men to continue in it; or as if there was any need to go back to the law on that account. The former interpretation, however, is most approved, and indeed justly. 'Christ is then "the Minister of sin," and not of justifi-'cation.'—'Must it not follow that he is so if he hath introduced an imperfect dispensation, which will not suf-'ficiently ensure the happiness of those that follow it. 'Yea, doth he not indeed teach sin, if justification indeed 'cannot be obtained without the law, in teaching men to 'renounce all dependence on it, as it is certain by his 'gospel he doth?' *Doddridge.*—If then Paul, or the other apostles, should, either by doctrine or example, countenance the opinion, that the law must be obeyed, *in order to justification;* thus "building again what they had de-"stroyed," they would become transgressors, and liable to condemnation. And if Christians from among the Jews should return back to a dependence on the law; they would vainly attempt to erect again that old building which they had destroyed, in order to make Christ their Foundation; (*Marg. Ref.* h.—*Notes, Rom.* x. 1—4;) which would again bring them under condemnation, and leave their sins both unpardoned and unsubdued. (*Note,* v. 1—6.)—This was indeed very different from the apostle's own experience in this matter: for, through his knowledge of the strictness, extent, spirituality, excellency, and sanction of the *moral* law, as well as of the typical import of the *ceremonies,* he was become "dead to the "law;" he expected no help from it in the matter of justification; and he was divorced from it as a legal covenant, that he might welcome Christ and his salvation. The union between him and the law, in *this sense,* was finally dissolved, as the marriage-relation is by death. (*Notes, Rom.* iii. 19, 20. vii. 1—4.) He hoped and feared nothing from it; any more than a dead man did, from his friends or his enemies. (*Note, Rom.* vi. 1—4.) But the effect of this was not a careless lawless life: on the contrary, this "dying to the law" was necessary, in order "that he might live to God," and be devoted to him, through the motives, encouragements, and grace of the gospel. (*Marg. Ref.* i—l.) Indeed, he was even "cru-"cified with Christ:" the demands of the law on him had been answered by his Surety, in his obedience unto the death upon the cross; and his union with Christ had made him die to all legal dependences, as well as to the love and friendship of the world, the delights and interest of sin, and all those carnal principles from which his former activity arose. (*Marg. Ref.* m, n.—*Notes,* v. 22—26. vi. 11—14. *Rom.* vi. 5—7. 8—11. *Col.* ii. 20—23.) "Ne-"vertheless he lived," in a new and evangelical hope, by the communication of a divine life to his soul, by new capacities of enjoyment, and new motives and principles, and as it were main springs of activity. Yet, it was not so much he that lived, as "Christ who lived in him," by his Spirit, and his power and grace, regulating his judgment and affections, transforming him into his own image, and employing him as the instrument of his glory. (*Marg. Ref.* o.—*Notes, John* vi. 52—58, *v.* 56. xiv. 21—24, *v.* 23. xvii. 22, 23. *2 Cor.* xiii. 5, 6. *Eph.* ii. 19—22. iii. 14—19, *v.* 17. *Col.* i. 25—27, *v.* 27. 1 *John* iv. 9—17, *vv.* 12—16. *Rev.* iii. 20—22, *v.* 20.) So that the life, which he then "lived in the flesh," surrounded with worldly objects and temptations, was not conducted upon carnal principles, or by a regard to external things, but "by the "faith of the Son of God;" as he depended on him for all things, and aimed to do all according to his will, and in subserviency to his glory. (*Marg. Ref.* p—s.—*Notes, 2 Cor.* v. 13—15. x. 1—6. *Col.* iii. 16, 17.) And to this he was influenced by the consideration, that this glorious Saviour had loved him, when a bitter persecutor, and had given himself to the death upon the cross, as a sacrifice for his sins. So that, while he neglected no acceptable obedience, and declined no self-denying service, yet he attended to all his duties, from such principles and for such purposes, that "he did not frustrate" or set aside "the grace of God," by attempting in any measure to justify himself by his works; being fully assured, that if righteousness could have been obtained by any obedience of man "to law" of whatever kind, consistently with the glory of God, then Christ had died without any necessity, and to no purpose. (*Marg. Ref.* t—x.) As therefore no Christian could suppose, that so stupendous a plan as that of redemption was formed and executed, without any occasion; it must also be concluded, that righteousness could in no degree be obtained by a sinner, on account of his obedience to any law. This holds equally true of the moral, as of the ceremonial law, and indeed of every rule which can be prescribed for the conduct of men in any age or nation. It was of small moment whether men observed the ritual law or not, except as they depended on it: and the concluding part of the apostle's argument related to the moral law, at least equally with the ceremonial.—"I through the law have died by law; "so that I must live by God." (19)—'We all, through 'breaking law, have died by the curse of law; so that, if 'we live, we must live by the free gift of God, and not 'by law.' *Macknight.* If this learned and laborious writer had made it intelligible what he meant by '*have died* by 'the curse of the law,' his novel interpretation would have required further notice. But the author owns himself

CHAP. III.

The apostle sharply reproves the Galatians, for departing from that gospel which had been fully preached to them, and confirmed by the gift of the Holy Spirit, 1—5. He proves the doctrine of justification by faith alone, from the example of Abraham, and the testimony of scripture, 6—9; from the curse of the law, and the redemption of Christ, 10—14: and from the Abrahamick covenant, which the law could not disannul, 15—18. He states the use of the law, in connexion with the covenant of grace; shews that all men are by the law shut up under sin, till Christ releases them; and describes the law as a schoolmaster to bring men to him, that they may be justified by faith, 19—24; and that all believers are delivered from the law, and made the spiritual seed of Abraham by faith in Christ, 25—29.

unable to affix any precise meaning to the words used, in this and in several places of his translation and paraphrase. "I have died to the law" is explained by "I have been "crucified with Christ."

The minister. (17) Διακονος. *Matt.* xx. 26. *Rom.* xv. 8.—*I destroyed.* (18) Καθελυσα. *Matt.* v. 17. xxiv. 2. xxvi. 61. *Rom.* xiv. 20. *2 Cor.* v. 1, *et al.*—*I through the law am dead to the law.* (19) Εγω δια νομυ νομῳ απεθανον. "I by law have died to law." See on *Rom.* iv. 15. vi. 2.—*I am crucified with.* (20) Συνεσταυρωμαι.—See on *Rom.* vi. 6.—*I do not frustrate.* (21) Ουκ αθετω. iii. 15. See on *Luke* x. 16.—*In vain.*] Δωρεαν, *immerito, sine causa, gratis.* See on *Matt.* x. 8.

PRACTICAL OBSERVATIONS.

V. 1—10.

While we simply depend on God to prosper our labours, we should use every prudent method of obviating misapprehensions, and counteracting the designs of opposers, "lest by any means, we should run in vain:" and this may commonly be connected with decided firmness in important cases.—False brethren and teachers are generally "brought in *unawares.*" We must expect spies in our congregations, who come on purpose to find something to cavil at, or object to; in order to deprive us of our Christian liberty, by bringing us into bondage to human impositions, or groundless fears; or through extravagant notions of liberty, to keep men in slavery to sin and Satan. We must not "give place," in such matters, "by way of "subjection," in any measure; lest "the truth of the "gospel" should be obscured or disgraced.—"False bre-"thren" often profess an undue regard to ministers of established reputation; in order to disparage others perhaps of equal ability and faithfulness, whose line of duty requires them to proceed in a somewhat different manner. But they should be shewn, "that God accepteth no man's "person:" and that all the servants are as nothing, in comparison of their common Lord; who will never approve of those, who "call man master upon earth," that they may more effectually counteract the zealous endeavours of others who are "fellow labourers of God." (*Note*, 1 *Cor.* iii. 4—9.) The question is not, Who said or who did such and such things? but merely, What was said and done? and, did it accord to the word of God, or not? Frequently those ministers, whom captious or injudicious persons magnify against others, "in conference "add nothing to them:" nor indeed do they materially differ from them; except as the different descriptions of men, among whom they labour, induce them to conduct their work with some circumstantial variations. And they generally see that God hath called them to their different spheres of usefulness, and become mutually desirous, by love and good offices, to strengthen each other's hands; while many ignorantly suppose, or maliciously declare, that they are opposing one other. But, whether our differences of sentiment be real, or imaginary; we should all be "forward to remember the poor," especially such as have impoverished themselves for the sake of the gospel; even should they have imbibed strong prejudices against us and "our work and labour of love."

V. 11—16.

"The fear of man bringeth a snare," to an extent of which few are fully aware: and we need not wonder to see pious persons ashamed, or afraid, openly to countenance those whom they inwardly favour; or boldly to avow themselves on controverted points, when their opinions are unpopular: for Peter himself even at an advanced period of his most zealous, bold, and useful ministry was induced thus to prevaricate! But even a man equal to an apostle, or "the chiefest of the apostles," who "walks not uprightly according to the gospel," is to be blamed and condemned, in this respect, and "withstood "to his face," when the matter is evident and important: for the more eminent he is, the greater mischief will follow from the example; so that other distinguished persons also will "be carried away" with such a sanctioned "dis-"simulation."—Publick offences must be publickly reproved, that the evil may be effectually counteracted. (*Note*, 1 *Tim.* v. 19, 20.)—We must "cease from man," and "know no one after the flesh," if we would follow the Lord fully; for "verily every man in his best estate "is altogether vanity." Christ is the only infallible Head of his church: all pretenders to this title on earth are antichrists; and they, who cannot endure to be blamed, or to acknowledge themselves mistaken, are of a very unchristian temper.—Men are seldom aware of the magnitude or fatal consequences of their errors or carnal compliances: yet they should be fairly pointed out to them, that they may be put upon their guard. Whatever be our nation, religious profession, education, or outward character; if real and established Christians, we know that "by the works of the law shall no flesh be justified:" This conviction has led us to believe in Christ, and rely on him, that we "might be justified by faith" in him: and, while we adhere to this principle, all our most spiritual worship and devoted zealous obedience will be entirely disregarded by us in the grand concern of *justification*, and be wholly performed from other motives and to other purposes; namely, to shew the sincerity of our grateful adoring love, to "adorn the gospel of God our Saviour," to glorify God, and to do what good we can to our brethren and to all men.

V. 17—21.

We make "Christ the Minister of sin," if we suppose that his righteousness and atonement are insufficient to

a 3. Deut. xxxii. 6. 1 Sam. xiii. 13. Luke xxiv. 25. Eph. v. 15. 1 Tim. vi. 4. *marg.*
b i. 6. iv. 9. v. 7, 8. Matt. xxiv. 24. Acts viii. 9—11. 2 Cor. xi. 3. 13—15. Eph. iv. 14. 2 Thes. ii. 9—12. 2 Pet. ii. 18. Rev. ii. 20. xiii. 13, 14. xviii. 3.
c Acts vi. 7. Rom. ii. 8. vi. 17. x. 16. 2 Cor. x. 5. 2 Thes. i. 8. Heb. v. 9. xi. 8. 1 Pet. i. 22. iv. 17.
d 1 Cor. i. 23, 24. ii 2. xi. 26. Eph. iii. 8.
e 5. 14. Acts ii. 38. viii. 15. x. 44—47. xi. 15—18. xv. 8. xix. 2—6. 1 Cor. xii. 7—13. 2 Cor. xi. 4. Eph. i. 13, 14. Heb. ii. 4. 1 Pet. i. 12.

O [a] FOOLISH Galatians, who hath [b] bewitched you, that [c] ye should not obey the truth, before whose eyes [d] Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you; [e] Received ye the Spirit by the works of the law, or [f] by the hearing of faith?

3 Are ye so foolish? [g] having begun in the Spirit, are ye now made perfect by the flesh?

4 Have [h] ye suffered [*] so many things in vain? if *it be* yet in vain.

5 He therefore [i] that ministereth to you the Spirit, and [k] worketh miracles

f Rom. i. 17. x. 16, 17.
g iv. 7—10. v. 4—8. vi. 12—14. Heb. vii. 16—19. ix. 2. 9, 10.
h Ez. xviii. 24. Heb. vi. 4—6. x. 32—39. 2 Pet. ii. 20—22. 2 John 8.
* Or, *so great.*
i *See on* 2.—2 Cor. iii. 8.
k Acts xiv. 3. 9, 10. xix. 11, 12. Rom. xv. 19. 1 Cor. i. 4, 5. 2 Cor. x. 4. xii. 12. xiii. 3.

justify the believer: even as others make him the "Minister of sin," by allowing themselves in disobedience, from a presumptuous confidence of being justified by his righteousness, and saved without being sanctified.—The believer, "through the law, is become dead to the law," not that he may continue in sin, but that "he may live unto God:" and the more simply he relies on Christ for every thing, the more devotedly does he walk before him, in all his ordinances and commandments. He is "crucified with "Christ," to the world and sin, as well as to all legal dependences and proud confidence. His ambition, avarice, and desire of sensual or dissipated pleasure, and of pomp or power, with every angry or malignant passion, the great and efficacious springs of human activity, are mortified, and as it were broken and deprived of energy: so that, if other principles equally operative were not implanted, he would be almost without stimulus to any kind or degree of activity. But he is united with Christ and conformed to him; he, as it were, rises, lives, and ascends with Christ; yea, Christ lives and reigns in him, and speaks and acts by him: and, as far as he is brought under this sacred influence, his words and works resemble those of his Lord, and all his powers are employed in his service. He lives here on earth, "by faith in the Son of God," which "worketh by love," love of God and of man; this induces zealous active obedience, and effects a progressive transformation into his holy image: and this proportionably enables him to use the language of full assurance, and to say, "He loved me, and gave himself for me." Thus he neither perverts nor "frustrates the grace of God:" for this proposition, "that if righteousness come by the "law, then Christ is dead in vain," is the bane of all self-justifying schemes, however refined or ingenious they be: and all who cleave to them would certainly have deemed this language to be enthusiasm, if the apostle had not used it concerning his own experience; and if it had first been spoken by some zealous modern defender of the doctrine of grace against the objections of Pharisees, and the perversions of Antinomians.

NOTES.

CHAP. III. V. 1—5. Having authenticated his ministry and doctrine, by a statement of facts, the apostle proceeded more directly to argue the point with the Galatians; whom he sharply reproved, as destitute of wisdom and understanding, in thus unaccountably turning away from the truth of Christ. He demanded therefore, "who "had bewitched them," by the sorcery of their insidious insinuations, "that they should not obey the truth," which required them to seek justification by faith in Christ alone. For it certainly could be owing to nothing less than *fascination*, for *them* to seek it "by the works of "the law:" seeing the gospel had been so fully explained, and earnestly enforced upon them; and all things relating to the sufferings of Christ, and the need, motive, intenseness, and benefit of them, had been set before them, in so distinct, pathetick, affecting, and lively a manner, by the preaching of the gospel, and the administration of the Lord's supper; that "Jesus Christ had," as it were, been "evidently set forth, as crucified before their eyes," and in the midst of them. And could it have been previously imagined, that the impressions, which seemed to be thus made upon their minds, would so soon be erased? (*Marg. Ref.* a—d.)—The argument, however, might be reduced to a very compendious decision: the apostle only desired to know from them, whether they had received the miraculous gifts of the Holy Spirit, by the laying on of the hands of those preachers, who proselyted them to the Jewish law; or from him, who brought them the joyful report of free salvation by faith in Christ? (*Marg. Ref.* e, f.—*Notes*, *Rom.* x. 5—17.) As they must know, that they received these gifts by him, and not by their legal teachers; could they be so absurd, as to suppose, that they had indeed begun to worship and serve God, in a spiritual and acceptable manner, by the preaching of a doctrine warranted and evidently attested by the Holy Spirit; but that the work had been left imperfect, and was now to be completed by teachers, who possessed no miraculous powers, at least could impart none to others; and who only instructed them in external ordinances, a bodily exercise, of which carnal men were as capable as the most spiritual man on earth! (*Marg. Ref.* g.—*Note*, *Phil.* iii. 1—7, *v.* 3.) They had, indeed, endured many persecutions, especially from the Jews: and would they at length prove their profession of Christianity to be "vain," and lose all the benefit of their sufferings, by renouncing the grace of the gospel, to rely, in part at least, on legal observances? The apostle hoped that it would not yet be thus "in vain:" but it certainly must be so, unless they could be recovered from the fatal mistake. (*Marg. Ref.* h.—*Note*, v. 1—6.) He must therefore again demand of them, whether the supply of the Spirit, and miraculous powers, had been given them from the Lord, by means of the preachers of legal observances, or by the ministers of the gospel.—This open appeal to the Galatians, who were under the influence of those, who opposed the apostle's authority, is a full demonstration, that these gifts were actually communicated to them by his ministry. The abruptness and repetitions of his questions also prove, that his mind was greatly agitated by their misconduct, and shew how important he deemed their mistake; and we cannot doubt that he regarded all their profession,

among you, *doeth he it* [1] by the works of the law, or by the hearing of faith?

6 Even [m] as Abraham believed God, and it was [n] accounted to him for righteousness.

7 [n] Know ye therefore, that [o] they which are of faith, the same are the children of Abraham.

8 And [p] the scripture, [q] foreseeing that [r] God would justify the heathen through faith, [s] preached before the gospel unto Abraham, *saying*, [t] In thee shall all nations be blessed.

9 So then [u] they which be of faith are blessed with faithful Abraham.

10 For [x] as many as are of the works of the law are [y] under the curse: for it is written, [z] Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But [a] that no man is justified by the law in the sight of God, *it is* evident: for, [b] The just shall live by faith.

12 And [c] the law is not of faith: but

1 2. m 9. Gen. xv. 6. Rom. iv. 3—6. 9, 10. ix. 32, 33. Jam. ii. 23. n Or, *imputed*. Rom. iv. 6. 11. 22. 24. 2 Cor. v. 19—21. n Ps. c. 3. Luke xxi. 31. Heb. xiii. 23. o 26—29. John viii. 39. Rom. iv. 11—16. 24. ix. 7, 8. p 22. iv. 30. John xx. 38. 42. xix. 37. Rom. ix. 17. 2 Tim. iii. 15—17. q Acts xv. 15—18. r Rom. iii. 28—30. ix. 30. s Heb. iv. 2. t 16. Gen. xii. 3. xviii. 18. xxii. 18. xxvi. 4. xxviii. 14. xlix. 10. Ps. lxxii. 7. Is. vi. 13. lxv. 9. Acts iii. 25, 26. Rev. xi. 15. u 7, 8, 14, 29. Rom. iv. 11. 16. 24. x 11.—*See on* ii. 16.—Luke xviii. 9—13. Rom. iv. 15. vii. 9—13. viii. 7. y Deut. xi. 26—28. xxix. 20. Is. xliii. 28. Matt. xxv. 41. z Deut. xxvii. 26. Jer. xi. 3. Ez. xviii. 4. Rom. iii. 19, 20. vi. 23. Jam. ii. 9—11. a 1 Kings viii. 46. Job ix. 3. xi. 4. xlii. 6. Ps. xix. 12. cxxx. 3, 4. cxliii. 2. Ec. vii. 20. Is. vi. 5. liii. 6. lxiv. 6. Jam. iii. 2. 1 John i. 8—10. Rev. v. 9. vii. 14, 15. b Hab. ii. 4. Rom. i. 17. Heb. x. 38. c Rom. iv. 4, 5. 14. 16. ix. 30—32. xi. 6.

and sufferings in consequence of it, to be altogether in vain, in case they persisted in it.—This is of the greatest importance in the argument: for submission to the ceremonial law, though burthensome, would not have been a renunciation of the gospel, if it had not implied a dependence on their own works, instead of the righteousness and propitiatory sacrifice of Christ; and this dependence must be equally incompatible with the grace of the gospel, even when the obedience itself is necessary from other motives, and for other purposes.—*Obey the truth.* (1) The truth is obeyed when its directions are observed; but disobeyed, when these are neglected, in order to render obedience to other directors or injunctions. (*Notes, Matt.* vii. 24—27. xviii. 5—9. *Heb.* v. 7—10, v. 10.)

Foolish. (1) Ανοητοι. 3. See on *Luke* xxiv. 25.—*Bewitched.*] Εβασκανε. Here only—*Obey.*] Πειθεσθαι. i. 10. *Acts* v. 36.—*Hath been evidently set forth.*] Προεγραφη. *Rom.* xv. 4. *Eph.* iii. 3. *Jude* 4.—'Quibus Jesum Christum vestrum causa cruci affixus; tanquam in tabula quadam propositus est....Quibus Jesus Christus crucifixus a me vivis coloribus ob oculos fuit depictus. *Schleusner.*—*The hearing of faith.* (2) Εξ ακοης πιστεως. 5. *Rom.* x. 17.—*Having begun.* (3) Εναρξαμενοι. *Phil.* i. 6. Not elsewhere. Ex εν et αρχομαι, *incipio.*—*In vain.* (4) Εικη. See on 1 *Cor.* xv. 2.—*Ministereth.* (5) Επιχορηγων. See on 2 *Cor.* ix. 10.

V. 6—9. "Abraham believed God," &c. (*Notes, Gen.* xv. 5, 6. *Rom.* iv. 1—5.) The example of Abraham was sufficient to determine, that those who sought justification by faith only, were his children, and interested in the blessings promised to him: and the Holy Spirit, who inspired the writers of the scriptures, foreseeing the calling of the Gentiles, and their "justification by faith in Christ," preached "before the gospel unto Abraham" in few words, when God said, "In thee shall all nations be blessed:" that is, 'By virtue of their relation to the promised Seed, which shall descend from thee, sinners of all nations shall, through faith, be made completely happy in the favour of God, and the enjoyment of everlasting life.' (*Marg. Ref.* p—t.—*Notes, Gen.* xii. 1—3. xviii. 18, 19. xxii. 16—18.) So then they, who sought acceptance in this way of simply believing, were blessed after the example of "*believing* Abraham." (*Notes*, 26—29. *Rom.* iv. 14—17.)—*The scripture foreseeing*, &c. (8) What can this mean, unless "the scripture" is considered as "the "Word of God," who foresaw, and thus revealed his determinate purpose and foreknowledge in this particular? (*Notes, Acts* ii. 22—35.)—*In thee*, &c.] Not exactly from either the LXX, or the Hebrew. (*Gen.* xii. 3.)

It was accounted. (6) "It was imputed." *Marg.* Ελογισθη. See on *Rom.* iv. 3.—*They which are of faith.* (7) Οι εκ πιστεως. 8, 9. 12. *Rom.* iii. 30. iv. 16.—*Foreseeing.* (8) Προϊδουσα. *Acts* ii. 31.—Not elsewhere N. T.—*Gen.* xxxvii. 18. *Ps.* cxxxix. 3. *Sept.*—*Preached before the gospel.*] Προευηγγελισατο. Here only. *Faithful.* (9) Πιστῳ. See on *John* xx. 27.

V. 10—14. Instead of the blessedness of Abraham, all they, even of his posterity, who sought to be justified by their own obedience "to the works of the law," with all those who in any way remained under the covenant of works, abode under the curse, according to the testimony of the law itself. (*Marg. Ref.* x—z.—*Note, Deut.* xxvii. 26.) The passage here quoted follows a variety of curses denounced against transgressors of the *moral* law; which shews that this was principally referred to. Indeed, the legal dispensation, considered as a covenant of works, was intended: believers were always under the covenant of grace, by faith in the Saviour as promised from the beginning, and prefigured especially by the sacrificing of innocent animals: unbelievers always made the whole law a complex covenant of works; and the nation of Israel was under the Sinai-covenant, in respect of the land of Canaan, and their peculiar privileges. (*Notes, Ex.* xix. 5. xx. 1.) But after the promulgation of the gospel, the whole became entirely a covenant of works, even as much as that of Adam. (*Note*, iv. 21—31.) Under a covenant of this kind, in one form or other, all men continue, as the rational and accountable creatures of God; and, being transgressors of his law, even according to their own obscure notions of it, they are exposed to the curse and wrath of God, and remain under it, unless they believe in Christ. (*Note, Rom.* ii. 12—16.) But as the apostle was arguing with *Judaizers*, he led their attention to the written law itself; which could not confer the blessing, but must denounce the curse upon them: for they had not "confirmed it," or "continued" from the beginning of their lives to that day; and would not to the end of life continue, "in all things written in the law," so as to perform a perfect obedience to them.—It was therefore evident, at the first glance, that no man could be justified by a law, which peremptorily demanded an obedience so absolute and perfect, as no mere man ever yet rendered to

d Lev. xviii. 5. Neh. ix. 29. Ez. xx. 11. 13. Matt. xix. 17. Luke x. 25—28. Rom. x. 5, 6.
e See on 10.—iv. 5. Is. liii. 5—7. 10—12. Dan. ix. 24. 26. Zech. xiii. 7. Matt. xxvi. 28. Rom. iii. 24—26. iv. 25. viii. 3, 4. 2 Cor. v. 21. Eph. v. 2. Tit. ii. 14. Heb. vii. 26, 27. ix. 12. 15. 26. 28. x. 4—10. 1 Pet. i. 18—21. ii. 24. iii. 18. 1 John ii. 1, 2. iv. 10. Rev. i. 5. v. 9. xiii. 8.
f 2 Kings xxii. 19. Jer. xliv. 22. xlix. 13. Rom. ix. 3.
g Deut. xxi. 23. 2 Sam. xvii. 23. xviii. 10. 14, 15. xxi. 3, 9. Esth. vii. 10. ix. 14. Matt. xxvii. 5. 1 Pet. ii. 24.
h Josh. x. 26, 27.

[d] the man that doeth them shall live in them.

13 Christ hath [e] redeemed us from the curse of the law, [f] being made a curse for us: [g] for it is written, [h] Cursed *is* every one that hangeth on a tree:

14 That [i] the blessing of Abraham might come on the Gentiles, [k] through Jesus Christ; that we [l] might receive the promise of the Spirit through faith.

i See on 6—9. 29. Gen. xii. 2, 3. Is. xli. 8. li. 2, 3. Rom. iv. 3—17.
k 16. Gen. xxii. 18. Is. xlix. 6. lii. 10. Luke ii. 10, 11. Acts ii. 39. iii. 25, 26. iv. 12. Rom. x. 9—15. 1 Tim. ii. 4—6. 1 2. 5. iv. 6. Is. xxxii. 15. xliv. 3, 4. lix. 19—21. Jer. xxxi. 33. xxxii. 40. Ez. xi. 19. xxxvi. 26, 27. xxxix. 29. Joel ii. 28, 29. Zech. xii. 10. Luke xi. 13. xxiv. 49. John vii. 39. Acts i. 4, 5. ii. 33. 38. v. 32. x. 45—47. xi. 15, 16. Rom. viii. 9—16. 26, 27. 1 Cor. xii. 13. 2 Cor. i. 22. Eph. i. 13, 14. ii. 18. 22. iii. 16. iv. 30. 1 Pet. i. 22. Jude 19, 20.

it. But it was further evident, as God had declared another way of justification and eternal life. (*Marg. Ref.* x—z.—*Notes*, *Hab.* ii. 4. *Rom.* i. 17. *Heb.* x. 35—39.) Now "the way of faith," by which alone the most righteous of our fallen race can live before God, is perfectly distinct from, yea opposite to that of the law, which never proposes life, but upon the terms of perfect obedience. (*Marg. Ref.* a—d.—*Notes*, *Lev.* xviii. 5. *Matt.* xix. 16—22. *Mark* xii. 28—34. *Luke* x. 25—29. *Rom.* x. 5—11.) Every one, therefore, who has not performed this condition, is "under the curse;" but "Christ hath redeemed us from the curse of the law," or bought us off by a price paid, having been willingly "made a curse" in our stead. For, as it was the purpose of God thus to deliver men from wrath, by the ignominious and agonizing sufferings of his beloved Son upon the cross, and all the punishment which he then endured: so he declared that kind of punishment to be "accursed," and an emblem of his most dreadful vengeance, when it was written, "Cursed is every one that hangeth on a tree." (*Marg. Ref.* e—h.—*Note*, *Deut.* xxi. 22, 23.) Thus, when the holy and divine Saviour was suspended on the cross, it appeared that he endured "the curse of "the law" in our stead. In this most wonderful and gracious manner the way was opened for "the blessing of "Abraham," even the "righteousness of faith," and friendship with God, to be conferred, not only on the Jews, but on the Gentiles also, through Christ and "by faith in him;" and that they too might receive the promised gifts of the Spirit, by faith, to seal to them the truth of the gospel; and his sanctifying grace, to seal to them their own free justification. (*Marg. Ref.* i—l.—*Notes*, 1—5. *Acts* ii. 14—21. 2 *Cor.* i. 23, 24. *Jam.* ii. 21—24.)—It is evident, that the apostle supposed the Gentiles to be "under the curse of the law," as well as the Jews, but in another form; else they would not have needed this redemption and justification.—*The just*, &c. (11) Or, "The just by faith shall live." This is the more exact translation: and as "the righteousness of "faith" does not secure men from temporal death, in any form, or at any time; so deliverance from eternal condemnation, and to eternal life in heaven, must be intended.—*Curse of*, &c. (13) As Christ died, not to deliver us from temporal death, but from "the wrath to "come;" it is manifest, that "the curse of the law," whether the law of Moses, or any law under which men are supposed to be, is *eternal damnation*, and not temporal or temporary punishment. Christ indeed did not suffer eternal damnation; for, being God as well as man, his *temporary* sufferings constituted an infinite satisfaction to divine justice, and the fullest display of the evil of sin, and the honour of the divine law which can be conceived. —Many expositors, who contend against the imputation of Christ's righteousness to believers, in disputing against Socinians, argue for the *vicarious* sufferings of Christ in our stead. Now what is this but *imputation*? He, though perfectly holy, paid the debt which we sinners had contracted. "It was exacted, and he became answerable." We sinners, on believing, are "made the righteousness of "God in him," and receive the inheritance which he merited. Thus there is a reciprocal imputation. (*Notes*, *Is.* liii. 4—12. 2 *Cor.* v. 18—21. *v.* 21. 1 *Pet.* ii. 18—25. *v.* 24. iii. 17, 18.) Yet, as the imputation of sin did not render the Saviour either criminal or polluted, but had its effect merely in his receiving the punishment which we deserved, so the imputation of his righteousness does not render us free either from criminality or pollution; but merely entitles us to the reward of his righteousness. We have still the same need of humiliation and repentance, of sanctification, and personal obedience and holiness, without which we have no evidence that we are made the righteousness of God in him.—'I wonder that 'Jerome and Erasmus should labour, and seek for I know 'not what figure of speech, to shew that Christ was not 'called "accursed." Truly in this is placed all our hope: 'in this the infinite love of God is manifested; in this 'is placed our salvation, that our God, properly and with-'out any figure, poured out all his wrath on his own Son; '...caused him,...to be accursed, that he might receive us 'into favour. Finally, without any figure, "Christ was '"made a curse for us," in such a manner, that unless he 'had been truly God, he must have remained under the 'curse for ever, from which for our sakes he emerged. 'For indeed, if the obedience of the Son of God be figu-'rative and imaginary, so must our hope of glory be. *Beza.—The Spirit.* (14) The departure of the Spirit of life and holiness, when Adam sinned, left him spiritually dead, and proved him a condemned criminal; the gift of the Spirit of life and holiness, in Christ Jesus, is the source of spiritual life, and the seal of his justification.—The miraculous or extraordinary gifts of the Spirit cannot, therefore, be *exclusively* meant; yet they are specially referred to. (*Note* 1—5.)—*Cursed is every one*, &c. (10) Nearly from the LXX., which adds πασι to what is found in the Hebrew, which does not at all alter the meaning. (*Note*, *Deut.* xxvi. 26.)—*The just*, &c. (11) Nearly from LXX. (*Hab.* ii. 4.)—*Cursed is every one*, &c. (13). This varies considerably from the LXX.: but it conveys the exact meaning of the passage. (*Deut.* xxi. 23.)

Under the curse. (10) Υπο καλαραν. 13. *Heb.* vi. 8. *Jam.* iii. 10. 2 *Pet.* ii. 14.—*Cursed.*] Επικαλαρατος. 13. See on *John* vii. 49.—*Gen.* iii. 14. 17. *Deut.* xxvii. 15—26, each verse, *Sept.*—*Hath redeemed.* (13) Εξηγορασεν. iv. 5. *Eph.* v. 16. *Col.* iv. 5.—*Dan.* ii. 8. *Sept.* See on 1 *Cor.* vi. 20.—*That hangeth on a tree.*] Ὁ κρημαμενος επ ξυλυ. *Acts* v. 30. xiii. 29.—*Gen.* xl. 19. 22. xli. 13. *Deut.*

15 Brethren, [m] I speak after the manner of men; Though [n] *it be* but a man's [o] covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now [p] to Abraham, and his seed, were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, [p] which is Christ.

17 And [q] this I say, *That* [r] the covenant, that was confirmed before of God in Christ, the law, [s] which was four hundred and thirty years after, [t] cannot disannul, [u] that it should make the promise of [x] none effect.

18 For [y] if the inheritance *be* of the law, *it is* no more of promise: [z] but God gave *it* to Abraham by promise.

19 ¶ Wherefore [a] then *serveth* the law? [b] It was added because of transgressions, [c] till the Seed should come to whom the promise was made: *and it was* ordained [d] by angels [e] in the hand of a mediator.

20 Now [f] a mediator is not *a mediator* of one, [g] but God is one.

21 *Is* [h] the law then against the promises of God? [i] God forbid: [k] for if there had been a law given which could have given life, verily [l] righteousness should have been by the law.

22 But the scripture hath [m] concluded all under sin, [n] that the promise by faith of Jesus Christ might be given [o] to them that believe.

m Rom. vi. 19. 1 Cor. xv. 32. n Heb. ix. 17. o Or, *testament.* p 8. Gen. xii. 7 xiii. 15, 16. xv. 5. xvii. 7, 8. xxi. 12. xxii. 17, 18. xxvi. 3, 4. xxviii. 13, 14. xlix. 10. p 27—29. Rom. xii. 5. 1 Cor. xii. 12. 27. Eph. iv. 15, 16. v. 29, 30. 32. Col. ii. 19. iii. 11. q v. 16. 1 Cor. i. 12. vii. 29. x. 19. 2 Cor. ix. 6. Eph. iv. 17. Col. ii. 4. r Gen. xv. 18. xvii. 7, 8. 19. Luke i. 68—79. John i. 17. viii. 56—58. Rom. iii. 25. 2 Cor. i. 20. Heb. xi. 13. 17—19. 39. 40. 1 Pet. i. 11, 12. 20. s Gen. xv. 13. Ex. xii. 40, 41. Acts vii. 6. t 15. Job xl. 8. Is. xiv. 27. xxviii. 18. Heb. vii. 18. u 21. Num. xxiii. 19. Heb. vi. 13—18. x v. 4. Num. xxx. 8. Ps. xxxiii. 10. Rom. iii. 3. 1 Cor. i. 17. y 10. 12. 26. 29. ii. 21 Rom. iv. 13—16. viii. 17. z *See on* 16.—Ps. cv. 6—12. 42. Mic. vii. 18—20. Luke i. 54, 55. 72, 73. Heb. vi. 12—15.

a Rom. iii. 1, 2 vii. 7—13. b 21—24. Deut. iv. 8, 9. Ps. cxlvii. 19, 20. Luke xvi. 31. John v. 45—47. xv. 22. Rom. ii. 13. iii. 19, 20. iv. 15. v. 20, 21. vii. 7—13. 1 Tim. i. 8, 9. c 16. 25. iv. 1—4. d Deut. xxxiii. 2. Acts vii. 53. Heb. ii. 2. 5. e Ex. xx. 19—21. xxiv. 1—12. xxxiv. 27—35. Lev. i. 1. Deut. v. 23—31. ix. 13—20. 25—29. xviii. 15—19. Ps. cvi. 23. John i. 17. Acts vii. 38. f Job ix. 33. Acts xii. 20. 1 Tim. ii. 5. g 17. Gen. xv. 18. xvii. 1, 2. Rom. iii. 29. 30. h Matt. v. 17—20. Rom. iii. 31. vii. 7—13. i ii. 17.—*See on* Rom. iii. 4. 6. k ii. 19. 21.—*See on* Rom. iii. 20. l Rom. iii. 21, 22. ix. 31. x. 3—6. Phil. iii. 6—9. Heb. xi. 7. m 8—10. 23. Ps. cxliii. 2. Rom. iii. 9—20. 23. v. 12. 20 xi. 32. n 14—17. 29. Rom. iv. 11—16. v. 20, 21. 2 Tim. i. 1. Heb. vi. 13—17. ix. 15. 2 Pet. i. 4. iii. 13. 1 John ii. 25. v. 11—13. o Mark xvi. 16. John iii. 15—18. 36. v. 24 vi. 40. xi. 25, 26. xii. 46. xx. 31. Acts xvi. 31. Rom. x. 9. 1 John iii. 23, 24. v. 13.

xxi. 23. *Josh.* viii. 29. Κρεμαω, *Matt.* xviii. 6. xxii. 40. *Luke* xxiii. 39. *Acts* xxviii. 4.

V. 15—18. The apostle proceeded to ground another argument upon the case of Abraham. Speaking of the high concerns of God's dealings with his creatures, after "the manner of men" when dealing with each other; he reminded the Galatians, that even a covenant between men, when fully ratified, could not be "disannulled," or have any new conditions added to it, without the explicit consent of all parties. Now the formal ratification of the covenant with Abraham, and its express promises to him and his Seed, took place *long before* the Mosaick law; and could not therefore be altered or disannulled by it. Neither did the Lord include all the descendants of Abraham in these promises, as so many distinct kinds of seed: but they were limited to him, and "his Seed," in the singular number, which implied that Christ was principally meant, and others only as related to him, and regarded as one with him. (*Marg. Ref* o, p.—*Notes, Gen.* xvii. 4—8. *Rom.* ix. 6—14. 1 *Cor.* xii. 12—26.) The unbelieving descendants of Jacob were no more interested in the most valuable promises, than the posterity of Ishmael and Esau were: while all believers, though of Gentile extraction, being one with Christ, were included in the Abrahamick covenant, without any concern in the Mosaick law, or the Sinai-covenant. (*Notes,* 26—29. *Rom.* iv. 9—17. *Heb.* vi. 12—20.) Now this covenant confirmed with Abraham, in respect of Christ and his salvation; the law, which was not given till four hundred and thirty years after the calling of Abraham, could not disannul, that the promise should be rendered of none effect. (*Marg. Ref.* q—x.—*Notes, Gen.* xv. 11—16. *Ex.* xii. 40.) For if the inheritance of heaven (which was typified by that of Canaan,) had depended on the law, and men's personal obedience to it: it could not have been secured to believers by the promise given to Abraham; and the new conditions, added to his covenant, would virtually have disannulled it.

After the manner of men. (15) Κατα ανθρωπον. See on 1 *Cor.* xv. 32.—*Confirmed.*] Κεκυρωμενον. See on 2 *Cor.* ii. 8.—*Disannulleth.*] Αθετει. See on ii. 21.—*Addeth thereto.*] Επιδιατασσεται. Here only. Διατασσω, 19. *Luke* iii. 13.—*That was confirmed before.* (17) Προκεκυρωμενην. Here only.—*Disannul.*] Ακυροι. See on *Matt.* xv. 6.—*Make ... of none effect.*] Καταργησαι. v. 4. See on *Rom.* iii. 3.—*Gave* it. (18) Κεχαρισται. See on *Luke* vii. 21. This word always implies a free gift.

V. 19—22. If then the promises were "spoken to "Abraham and his Seed," and to all believers in him without any dependence on the law; what purpose did the law answer? and why was it promulgated? To this enquiry the apostle answered, that "it was added" to the covenant with Abraham, and rendered subservient to the accomplishment of it, in various particulars previously to the coming of Christ; though it made no alteration, as to the manner of a sinner's acceptance. The whole system served, "because of transgressions," to restrain the nation of Israel from universal idolatry and wickedness, and to preserve the worship of God among them, till the coming of Christ: the moral law was useful to convince men of sin, to shew them their need of repentance, of mercy, and of a Saviour; the ceremonial law shadowed forth the way of acceptance and holiness; and believers were, in the worship thus instituted, enabled to maintain communion with God, by faith in the promised Messiah. (*Marg. Ref.* a, b.—*Note, Rom.* v. 20, 21.) Thus it pleased God, that things should remain, till the coming of that "Seed "of Abraham," to whom especially the promises had respect: and the law was promulgated, and formed into a national covenant, at mount Sinai, by the ministration of angels, and by the intervention of Moses as a typical Mediator. (*Marg. Ref.* c—e.—*Notes, Ex.* xix. xx. 18—20. xxiv. *Deut.* v. 22—29. *Acts* vii. 34—36. *Heb.* ii. 1—4.) —It was, however, well known, that "a Mediator" was not appointed to act merely in behalf of one party in any covenant, but of two at least: yet only one party in the Abrahamick covenant, was present when the law was given; even God himself. For the nation of Israel was not the other contracting party in that covenant; unbe-

23 But before [p] faith came, we were kept [q] under the law, shut up unto [r] the faith which should afterwards be revealed.

24 Wherefore [s] the law was our school-master *to bring us* unto Christ, that we might be [t] justified by faith.

25 But after that [u] faith is come, [x] we are no longer under a school-master.

p 19. 24, 25. iv. 1—4. Heb. xii. 2.
q iv. 4, 5. 21. v. 18. Rom. iii. 19. vi. 14, 15. 1 Cor. ix. 20, 21. Luke x. 23, 24. Heb. xi. 13. 39, 40. 1 Pet. i. 11, 12.
r 25. ii. 19. iv. 2, 3. Matt. v. 17, 18. Acts xiii. 38, 39. Rom. iii. 20—22. vii. 7—9. 24, 25. x. 4. Col. ii. 17. Heb. vii. 18, 19. ix. 8—16. x. 1—14.
s Matt. v. 17, 18. Acts xiii. 38, 39. Rom. iii. 20—22. vii. 7—9. 24, 25. x. 4. Col. ii. 17. Heb. vii. 18, 19. ix. 8—16. x. 1—14.
t *See* on ii. 16.
u 23. iv. 1—6. Rom. vi. 14. vii. 4. Heb. vii. 11—19. viii. 8—13. x. 15—18.
x iv. 1—6. Rom. vi. 14. vii. 4. Heb. vii. 11—19. viii. 8—13. x. 15—18.

lievers among them had no share in the principal blessings of it; and all believers in every age and nation were concerned in it, by virtue of their union with "the Seed," to whom the promise was made. (*Marg. Ref.* f, g.—*Note*, 26—29.) Moses might indeed mediate a covenant between God and Israel: but he was not authorized to alter or disannul the Abrahamick covenant; which therefore continued in force with all believers, after the giving of the law, exactly as before. (*Notes, Ex.* xix. 5. xx. 1.)—This does not imply, that Christ was not present, as JEHOVAH, and the great Agent in the giving of the law: but only that he acted in his *legislative*, and not in his *mediatorial*; character, or as representing the whole body of believers.—If this then were the case, it might further be enquired, whether "the law was contrary to the promises of God," and the accomplishment of them, to those who lived under that dispensation. To this the apostle answered, "God forbid!" 'Let that thought be rejected with abhorrence.' The Sinai-covenant was *distinct* from the Abrahamick: the moral law, as the standard of duty was distinct from the gospel, the foundation of a sinner's hope; and the shadows of the ceremonies, from Christ the Substance: but they were not *contrary* to each other. Nay, the law in every sense was subservient to the promises, and the performance of them to believers: it was good in itself and for the ends purposed by it; but it was never intended to "give life" to men; because all have broken it, and are prone to break it. For "if such "a law had been given, as could have given life, verily "righteousness," or justification unto life, "would have "been by the law;" and the whole plan of redemption by Christ would have been superfluous. But whether the Mosaick dispensation, as unconnected with the gospel; or the moral precepts and sanctions; or the ceremonies; or any other part of the Old Testament, was duly attended to; its uniform tenour "concluded," or *shut up*, all men, of every nation or character, "under sin;" under the guilt of their actual transgressions, and the power of their evil propensities, as in a strong prison, from which no law could give them deliverance. Yet even this was intended to recommend the gospel, that the promise of pardon, righteousness, liberty, grace, and eternal life, by faith in the promised Saviour, being proposed to men, when "shut up," as condemned criminals in prison, without hope or possibility of escape, might be freely performed to all who by faith acceded to the proposal; while all others must be left under the condemnation, and the power of sin, without remedy. (*Marg. Ref.* h—o.—*Notes*, *Rom.* iii.)

To whom the promise was made. (19) Ὡ επηγγελται. *Acts* vii. 5. *Rom.* iv. 21, *et al.*—*It was ordained.*] Διαταγεις. See on *Luke* iii. 13.—Διαταγη. See on *Acts* vii. 53.—*Of a mediator.*] Μεσιτης. 1 *Tim.* ii. 5. *Heb.* viii. 6. ix. 15.—*Job* ix. 33. *Sept.*—*Given life.* (21) Ζωοποιησαι. See on *John* v. 21.—'There is no place in the New Testament, 'in which it doth not signify, *Vitam accipere quam quis 'non habebat.*' (*To receive life which any one had not.*) *Leigh.* Μεσιτευω, *Heb.* vi. 17: a μεσος, *medius*, et ειμι *eo*. The use of this word in this connexion implies, that no law can either rescue the condemned criminal from that death to which he is doomed, or raise "the dead in sin" to "new-"ness of life."—*Concluded.* (22) Συνεκλεισε. 23. *Rom.* xi. 32. See on *Luke* v. 6.—'Shut up as close prisoners, 'locked up in a dungeon.' *Leigh.*—*Josh.* vi. 1. *Sept.* Ex συν et κλειω, *claudo*; quod a κλεις, *clavis*. (*Note, Matt.* xvi. 19.)—*All under sin.*] Τα παντα ὑπο ἁμαρτιαν. 'All men, 'and whatever can proceed from man, so that it is more 'emphatical than if it had been masculine.' *Beza.*

V. 23—25. Before the great Object and Author of "faith" was come, and the doctrine of "faith" fully declared, the nation of Israel, the visible church, was kept under the legal dispensation: and, not only were unbelievers shut up under the curse of the law, as at other times; but even believers were held in a state of comparative darkness and discipline. Through the promises and ceremonies, they received a measure of light and encouragement; and thus they looked forward to that brighter day which was predicted: while the nation at large was "shut up," by the institutions and sanctions of the law, and so, restrained from total apostacy, till the coming of Christ and the full revelation of the doctrine of faith. (*Marg. Ref.* p—r.—*Notes, Heb.* xi. 39, 40. 1 *John* ii. 7—11.) So that the church, considered as a complex body, was in a state of pupilage and minority under the old dispensation; and the law served as a "schoolmaster," or tutor, to instruct it in the introductory lessons of religious knowledge, by many hard tasks and burdensome restraints, imposed with much salutary severity. This was so ordered, that Christ and his salvation might be the more welcome; and that the very yoke of the law might bring men to him, "that they might be justified by faith." But when the great Object and doctrine of faith were publickly introduced, the church was no longer to continue under a school-master; but was to be admitted to a nobler liberty, and instructed in a more open and enlarged manner. (*Marg. Ref.* s—u.—*Notes*, iv. 1—7. *Matt.* xi. 28—30. *Acts* xv. 7—11, *v.* 10.) As therefore, children are glad to be released from the confinement and discipline of a school; so believers should welcome the liberty and privileges of the gospel: and it was peculiarly absurd for Christians to be attached to the state of confinement, under which the ancient church had been held; and under the yoke of the legal dispensation.—This admits of an obvious accommodation to the believer's experience, and the first use of the moral law in bringing men to Christ: but the above is the evident scope of the apostle's argument. —'God also fully pardoned the sins of the upright Jews, 'and freed them from the punishments of the other life;

26 For [y] ye are all the children of God by faith in Christ Jesus.

27 For [z] as many of you as have been baptized into Christ have [a] put on Christ.

28 There is [b] neither Jew nor Greek, there is neither [c] male nor female: [d] for ye are all one in Christ Jesus.

29 And if ye *be* [c] Christ's, then are ye [f] Abraham's seed, [g] and heirs according to the promise.

y iv. 5, 6. John i. 12, 13. xx. 17. Rom. viii. 14—17. 2 Cor. vi. 18. Eph. i. 5. v. 1. Phil. ii. 15. Heb. ii. 10—15. 1 John iii. 1, 2. Rev. xxi. 7.

z Matt. xxviii. 19, 20. Mark xvi. 15, 16. Acts ii. 38. viii. 36—38. ix. 18. xvi. 15. 31—33. Rom. vi. 3, 4. 1 Cor. xii. 13. Col. ii. 10—12. 1 Pet. iii. 21.

a Job xxix. 14. Is. lxi. 10. Luke xv. 22. Rom. iii. 22. xiii. 14. Eph. iv. 24. Col. iii. 10.

b Rom. i. 16. ii. 9, 10. iii. 29, 30. iv. 11, 12. ix. 24. x. 12—15. 1 Cor. vii. 19. Eph. iii. 5—10. Col. iii. 11.

c 1 Cor. vii. 14

d John x. 16. xi. 52. xvii. 20, 21. 1 Cor. xii. 12. Eph. ii. 13—22. iv. 4. 15, 16.

e v. 24. 1 Cor. iii. 23. xv. 23. 2 Cor. x. 7.

f 16. 28. iv. 22—31. Gen. xxi. 10—12. Rom. iv. 12. 16—21. ix. 7, 8. Heb. xi. 18.

g iv. 7. 28. Rom. iv. 13, 14. viii. 17. 1 Cor. iii. 22. Eph. iii. 6. Tit. iii. 7. Heb. i. 14. vi. 17. xi. 7. Jam. ii. 5. Rev. xxi. 7.

'but not by virtue of the blood of bulls and goats, ... but 'by virtue of their faith in the Messiah, owned by them to 'be the Messiah their Righteousness.' *Whitby.*

Kept under the law. (23) Ὑπο νομον εφρουρουμεθα. See on 2 *Cor.* xi. 32.—*Shut up.*] Συγκεκλεισμενοι. See on 22. —*Our schoolmaster.* (24) Παιδαγωγος ἡμων. 25. See on 1 *Cor.* iv. 15.

V. 26—29. Even the Gentile converts were made at once "the children of God, by faith in Jesus Christ," and admitted to the full privilege of that high relation, by union with him, and an interest in his atonement and righteousness. For "as many of them as had been bap-"tized" according to Christ's appointment, and thus admitted into his church, if indeed they were what that profession implied, had "put on Christ," as their robe of righteousness. (*Marg. Ref.* y—a.) It is generally supposed, that the apostle alludes to the custom of baptized persons putting off their old garments; and putting on new, clean, or white raiment, after they had been baptized: but it is by no means certain, that this custom prevailed at so early a period; at least the sacred writers do not mention it. Indeed, the connexion of the twenty-seventh verse, with that which precedes, shews, that "the faith in Christ," which was publickly professed in baptism, and not the mere outward administration, (whether the baptized person had faith or not,) was especially intended.—'God now looking on them, there ap-'pears nothing but Christ; they are, as it were, covered 'all over with him, as a man is with the clothes that 'he hath put on; and hence in the next verse it is 'said, they are all one in Christ Jesus, as if there 'were but that one person.' *Locke.* The learned writer indeed connects this high privilege with the *profession* of the gospel; but certainly it cannot belong to a hypocritical profession.—'The false apostles might urge, that cir-'cumcision was used even from Abraham: but the apostle 'answers, that baptism has succeeded to circumcision.' *Beza.*—'Baptism under the gospel, as the rite of initiation, 'is as effectual for making us the sons of God, as circum-'cision was under the law.' *Macknight.* We may also add, 'And no more effectual.' (*Notes, Rom.* ii. 25—29. vi. 3, 4. 1 *Cor.* xii. 12—14. *Col.* ii. 11, 12. *Tit.* iii. 4—7. 1 *Pet.* iii. 21, 22.) From the time, when any persons "believe in their hearts unto righteousness, and with their "mouths make confession to salvation," all other distinctions vanish: they are all members of the mystical body of Christ, and entitled to all its blessings, without any need of the Mosaick law. If then the Galatians did indeed belong to Christ, by faith, and the participation of his Spirit; they were become the spiritual seed of Abraham, and heirs of all the blessings covenanted to him; and had therefore no need of being proselyted to the Jewish law, or concerned in the abrogated Sinai-covenant.—The question, concerning the baptism of infants, is not at all affected by the apostle's language in this passage: for the same way of arguing, by which some have attempted to prove, that they ought not to be baptized, because incapable of believing, would also prove them incapable of salvation; (*Note, Mark* xvi. 14—16;) and also prove, that the male infants of Israel ought not to have been circumcised.—The mention of "male and female," in this connexion, and here alone, evidently refers to the difference between *circumcision*, as restricted to the males, and *baptism* which is administered to females also. (*Marg. Ref.* b—g.—*Notes*, 1 *Cor.* vii. 10—14. *Col.* iii. 7—11.)—'Slaves are now the Lord's free men, and free men the 'Lord's servants: and this consideration makes the free 'humble, and the slave cheerful.' *Doddridge.* (*Note*, 1 *Cor.* vii. 17—24.)

Into Christ. (27) Εις Χριστον. *Matt.* xxviii. 19. *Acts* xix. 3—5. *Rom.* vi. 3. 1 *Cor.* i. 13. 15. x. 2. xii. 13.—*Have put on.*] Ενεδυσασθε. See on *Rom.* xiii. 12.—*There is neither.* (28) Ουκ ενι. *Col.* iii. 11. *Jam.* i. 17.—'Pro ενεστι 'ab ενειμι, *insum.*' Schleusner.—*All one.*] Παντες εἱς, *masc.* "one man." Comp. *John* x. 30. xvii. 21. (*Notes, Eph.* ii. 14—18. iv. 14—16.)

PRACTICAL OBSERVATIONS.

V. 1—5.

The faithful preaching of the gospel so exhibits "Christ "crucified," as the great Object of the Christian's faith, hope, and admiring love and gratitude; and so shews the nature, glory, and efficacy of his sufferings, from love to our souls; that he is, as it were, "evidently set forth be-"fore men's eyes," as dying upon the cross for their sins. But how very small a portion of the preaching in Christendom answers this description; or tends thus to excite men's affections towards the gracious Redeemer, needs not be told. Alas! who has infatuated and bewitched men's minds, that they should so generally turn away from this fundamental doctrine, to listen to metaphysical subtilties, fabulous and absurd legends, moral harangues, superstitious observances and forms, or enthusiastical reveries? It is plain, that "the god of this world," by various instruments who reciprocally despise each other, has "blinded men's eyes, lest the gospel of the glory of "Christ should shine into them," and lest they should learn to trust in a crucified Saviour, "God manifested in "the flesh." (*Notes*, 2 *Cor.* iv. 3—6. 1 *Tim.* iii. 16.) But we must observe, with equal grief and astonishment, the folly of numbers, who have often heard the gospel, most faithfully and pathetically preached; and yet have at length been fascinated by plausible deceivers, to refuse obedience to the truth. We cannot indeed appeal to miracles, and extraordinary gifts of the Holy Spirit: but we may boldly demand, Where are "the fruits of the Spirit" most

CHAP. IV.

The ancient church had been under the law, as a young heir under a guardian, 1—3. Christ came to "redeem those that were under the law," and to give believers both Jews and Gentiles "the adoption of "sons," 4—7. The apostle shews how absurd the conduct of the Galatians was; in that, after having been delivered from idolatry by the gospel, they willingly subjected themselves to the bondage of the law; and he expresses his doubts concerning them, 8—11. He tenderly expostulates with them, for becoming alienated from him, to whom they had expressed the most fervent love; ascribes this to the influence of false teachers; and shews the ardour of his soul in longing for their salvation, 12—20. He illustrates the subject of the two covenants, by shewing, that the history of Sarah and Isaac with Hagar and Ishmael was an allegorical representation of them, 21—31.

evidently brought forth? among those, who preach justification by the works of the law, or those who preach the doctrine of faith in a crucified Saviour?—They who have begun to fear God, to seek mercy, to pray, and to renounce sin, under the preaching of the gospel; must be foolish indeed, if they think to make further proficiency by returning to legal dependences, or resting on external observances. It is most grievous to see those who have gone through sharp convictions, and even endured persecutions, for attending on the gospel, afterwards turning aside, and giving cause to fear that they have "suffered "so many things in vain." Indeed any affliction endured, without profit derived from it, should be considered as a cause for sorrow and humiliation; and if the Lord loveth us, we may be assured, that further and sharper chastisements will follow.

V. 6—14.

We should aim in every good thing to be "followers "of those, who through faith and patience inherit the "promises," and have "obtained a good report:" and for this end, we ought to study the Object, nature, and effects, of Abraham's faith. (*Notes, Gen.* xxii. 1—10. *P. O.* 1—12. *Notes, Rom.* iv. *Heb.* vi. 13—15. xi. 8—19. *Jam.* ii. 21—24.) Those who partake of his faith shall surely inherit his blessing; and if we can ascertain that this is our case, we may be sure of sharing all his privileges. But who can, in any other way, escape the curse of the holy law? Who has "continued in all things "written in the book of the law to do them? Who will venture to demand life on this ground? Let us learn to distinguish accurately in this matter. "The law is not of "faith:" every law of God, and every legal covenant, must be perfectly distinct from "the covenant of promise," through faith in Jesus Christ: and if we confound these things, we shall find a curse instead of a blessing. The redemption of all, who ever were or shall be saved, was paid by the great Surety of the new covenant, when he was "made a curse for us," and "bare our sins in his "own body on the tree:" but the sufferings of this "holy "One of God" more loudly warn sinners to "flee from "the wrath to come," than all the terrors of Sinai, or the curses of the law itself: for how can it be expected, that "God will spare" any man to whom sin is imputed, seeing "he spared not his own Son," when our sins were imputed to him? (*Notes, Ps.* xxxii. 1, 2. *Rom.* iv. 6—8. viii. 32—34, *v.* 32. 2 *Cor.* v. 18—21.) Yet at the same time Christ, as from the cross, and from the throne of glory, most graciously beseeches sinners to take refuge in him; and with accents of the tenderest love invites even the Gentiles, to accept of the blessing of Abraham, and to seek for the promise of the sanctifying and comforting Spirit, the earnest of our inheritance, by faith in him!

V. 15—22.

No subsequent transactions, or external alterations, can "disannul or add to that covenant," which engages eternal life to every believer: that "promise cannot be made of "none effect." Yet let us not think, that the law was given in vain. The Sinai covenant and the ceremonies of the law have answered their end, and, being fulfilled in Christ, are no more in force: yet are they still replete with instruction to believers; though a better covenant is made with them through that great Mediator, whom "all the "angels of God worship." But, as the law of Moses was never contrary to the promises of God, to Abraham and his Seed; but served as "a school-master," to bring the church to Christ for justification by faith: so it would be most absurd to suppose, that the holy, just, and good law of God, the universal standard of duty, is contrary to the gospel of Christ; as it is in every way subservient to it, when properly understood and used. If a law was ever given to fallen man which could give eternal life, this must be it; and "then righteousness is by the law, and "Christ died in vain:" but instead of this, the law brings in the whole world "guilty before God," and shuts up every man under sin, without hope or remedy from any other quarter than the gospel; while the excellency of its precepts demonstrates the justice of the sinner's condemnation. In this wretched condition Christ finds us all as transgressors; and the promise of eternal life is freely given by him to all that believe, but to them exclusively. (*Notes, Rom.* iii. 19—26.)

V. 23—29.

Men in general, even under the gospel, continue shut up as in a dungeon, as loving their chains; being blinded, intoxicated, and lulled asleep by Satan, through worldly pleasures, interests and pursuits. But the awakened sinner discovers his dreadful condition. The more he examines, or labours to escape, the fuller conviction he receives that he cannot effect his own deliverance: then he learns, that the mercy and grace of God form his only hope; and, though his doctrinal knowledge may be scanty, he is "shut up to the faith, that will shortly be revealed" to him. (*Note, Eph.* v. 8—14, *v.* 14.) The precepts and sanction of the law urge him on to duty, and restrain him from sin; even while they discourage him and fill him with terrors: and thus, by a kind and beneficial severity, the law is made use of by the convincing Spirit, to shew him his need of Christ, and to bring him to rely on his righteousness, propitiation, and mediation, "that he may

NOW I say, *That* [a] the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, [b] when we were children, were [*] in bondage under the [*] elements of the world:

4 But when [d] the fulness of the time was come, [e] God sent forth his Son, [f] made [g] of a woman, [h] made under the law;

5 To [i] redeem them that were under the law, [k] that we might receive the adoption of sons.

6 And because ye are sons, [l] God

a iii. 23. 29. Gen. xxiv. 2, 3. 2 Kings x. 1, 2. xi. 12. xii. 2.
b iii. 19. 24, 25.
c 25. 31. ii. 4. v. 1. Matt. xi. 25. John viii. 31—36. Acts xv. 10. Rom. viii. 15.
* Or, *rudiments*. 9. *marg.* Col. ii. 8. 20. Heb. vii. 16.
d Gen. xlix. 10. Dan. ix. 24—26. Mal. iii. 1. Mark i. 15. Acts i. 7. Eph. i. 10. Heb. ix. 10.
e Is. xlviii. 16, 17. Zech. ii. 8—11. John iii. 16, 17. vi. 38, 39. viii. 42 x. 36. 1 John iv. 9, 10. 14.
f Is. ix. 6, 7. Mic. v. 2. Zech. vi. 12. Luke ii. 10, 11. John i. 14. Rom. i. 3. ix. 5. Phil. ii. 6—8. 1 Tim. iii. 16. Heb. ii. 14. x. 5—7. 1 John iv. 2.
g Gen. iii. 15. Is. vii. 14. Jer. xxxi. 22. Mic. v. 3. Matt. i. 23. Luke i. 31. 35. ii. 7.
h Matt. iii. 15. v. 17. Luke ii. 21—27. Rom. xv. 8. Col. ii. 14. 1 21. iii. 13. Matt. xx. 28. Acts xx. 28. Eph. i. 7. v. 2. Col. i. 13—20. Tit. ii 14. Heb. i. 3. ix. 12. 15. 1 Pet. i. 18—20. iii. 18. Rev. v. 9. xiv. 3.
i 7. iii. 26. John i. 12. Rom. viii. 19. 23. ix. 4, 5. Eph. i. 5.
k Luke xi. 13. John vii. 39. xiv. 16—18. Rom. v. 5. viii. 15, 16. 2 Cor. i. 22. Eph. i. 13. iv. 30.

"be justified by faith." Then he ceases to be under the tuition of the law, as "a school-master," and to be alarmed by its terrors, except as he lives beneath his privileges: yet the precept becomes, by the teaching of the Spirit of Christ, his guide in the delightful path of evangelical obedience, his beloved rule of duty, and his standard of daily self-examination. In this use of it he learns continually to depend more simply on the Saviour; and it puts energy into his prayers, and endears the promises to his soul. Thus sinners "become the children of God by "faith in Christ," and, being "baptized into him," by the converting grace of the Holy Spirit, they put on Christ and stand accepted in him; and all, who thus belong to him and are one with him, are "the children of Abraham, "and heirs according to the promise." (*Notes*, *Rom.* iv. 9—17. xi. 16—21.) But no outward forms or profession can ensure these blessings; for "if any man have not the "Spirit of Christ, he is none of his." (*Note*, *Rom.* viii. 5—9.)

NOTES.

CHAP. IV. V. 1—3. The argument and illustration, of the preceding chapter are here continued. (*Note*, iii. 26—29.) The heir of an estate, during his minority, is excluded from the possession of it; and even kept in subjection to guardians and tutors, who lay restraints upon him as if he was a servant; though in fact he is the proprietor of the whole inheritance. And this continues till the time "appointed by his father," in his will or otherwise, for his coming of age, and being put in possession of the estate. (*Marg. Ref.* a.) Thus the church was held in a degree of bondage under the Mosaick law, till the coming of Christ; as being in its childhood, and under tuition. These observances are called "the ele-"ments of this world." They taught the simplest rudiments of religious knowledge, as the alphabet contains the first principles of science; (*Notes*, *Heb.* v. 11—14. vi. 1—3.) and the external ceremonies of that dispensation were suited to the ideas of worldly men, and in many things similar to the rites of other nations; rather than the most suitable means of spiritual worship, or adapted to those, who were matured in spiritual judgment and affections. The splendid temple, the priests in their sacred vestments, the multiplied sacrifices and religious festivals, and other things of the same kind, when their typical meaning and use were undiscerned or neglected, were coincident with the gross apprehensions of carnal men concerning God and his worship. (*Marg.* and *Marg. Ref.* c.—*Notes*, 8—11. *John* iv. 21—24. *Col.* ii. 8, 9. 16—23. *Heb.* vii. 11—17.) Unbelievers had always thus perverted them; and even believers were held in comparative darkness and bondage, by so many external observances.

A child. (1) Νηπιος. *Matt.* xi. 25. xxi. 16. *Rom.* ii. 20. 1 *Cor.* iii. 1. xiii. 11. *Eph.* iv. 14. *Heb.* v. 13.—*Tutors.* (2) Επιτροπους. See on *Matt.* xx. 8.—*Governors.*] Οικονομους. See on *Luke* xii. 42.—*The time appointed.*] Της προθεσμιας. Here only—'*Tempus præfinitum ac constitutum*, '*vel a legibus, vel propria auctoritate.*' Schleusner. *The elements.* (3) "Rudiments." *Marg.* Τα στοιχεια. *Col.* ii. 8. 20. *Heb.* v. 12. 2 *Pet.* iii. 10.

V. 4—7. "When the fulness of the time" was arrived for the coming of the Messiah, which God had purposed in himself, and made known by prophecy; and which the state of the Jewish nation, and of mankind in general, shewed to be peculiarly suitable for the introduction of a new and more enlarged dispensation: then God "sent forth his own Son," One with him in the divine nature, to become "manifest in the flesh;" assuming human nature into personal unity with the Deity, by his miraculous conception in the womb of the virgin, that he might be made, or born, (as some copies read it,) of a woman, and be emphatically *her* seed, by receiving his human flesh of her substance. (*Marg. Ref.* d—g.—*Notes*, *Gen.* iii. 14, 15. *Is.* vii. 14. *Jer.* xxxi. 21, 22. *John* i. 18. iii. 16.) 'He was therefore the son of God, *even*, 'yea, *properly*, in respect of his Deity.' *Beza.* Thus he was also "made under the law," being born of a Jewess, and the reputed Son of a Jew, and circumcised: that so, being "under the law," as a covenant of works, he might, as the Surety of the church, in every way answer its full demand. (*Marg. Ref.* y.) This was done voluntarily, without any previous obligation. As "the Son of God," he was not subject to any law; as a perfectly holy man, he was not bound to submit to the ceremonial law, which in every thing implied man's sinfulness. But he was pleased, for between thirty and forty years, to tabernacle here on earth, in perfect obedience to the whole law: and at length to give himself, a spotless sacrifice of infinite value, "to redeem those, who were under the law," and its righteous curse or condemnation, from that awful curse; (*Note*, iii. 10—14;) and likewise to redeem the church from the ceremonial law; which was a kind of bond given for future payment by the Surety, of the debt due to divine justice for the sins of those, who had obtained forgiveness by faith in the promised Saviour. (*Marg. Ref.* i.—*Notes*, *Rom.* iii. 21—26. *Eph.* ii. 14—18. *Col.* ii. 13—15.) Thus instead of the yoke of ceremonial obedience, and that slavish spirit which in many cases it inspired; believers received and possessed "the adoption of children;" and had the liberty and privileges of adults, instead of the

hath sent forth [m] the Spirit of his Son into your hearts, [n] crying, Abba, Father.

7 Wherefore [o] thou art no more a servant, [p] but a son; and [q] if a son, then an [r] heir of God, through Christ.

8 Howbeit, then [s] when ye knew not God, [t] ye did service unto them which by nature are no gods.

9 But now, after that [u] ye have known God, or rather [x] are known of God, [y] how turn ye [†] again to the weak and beggarly [†] elements, whereunto ye desire again to be in bondage?

m John iii. 34. xv. 26. xvi. 7. Rom. viii. 9. 1 Cor. xv. 45. Phil. i. 19. 1 Pet. i. 11. Rev. xix. 10.
n Is. xliv. 3—5. Jer. iii. 4. 19. Matt vi. 6—9. Luke xi. 2. Rom. viii. 26, 27. Eph. ii. 18. vi. 18. Heb. iv. 14—16. Jude 20.
o 1, 2. 5, 6. 31. v. 1.
p *See on* iii. 26.
q *See on* iii. 29.
r Gen. xv. 1. xvii. 7, 8. Ps. xvi. 5. lxxiii. 26. Jer. x. 16. xxxi. 33. xxxii. 38—41. Lam. iii. 24. 1 Cor. iii. 21—23. 2 Cor. vi. 16—18. Rev. xxi. 7.
s Ex. v. 2. Jer. x. 25. John i. 10. Acts xvii. 23. 30. Rom. i. 28. 1 Cor. i. 21. Eph. ii. 11, 12. iv. 18. 1 Thes. iv. 5. 2 Thes. i. 8. 1 John iii. 1.
t Josh. xxiv. 2. 15 Ps. cxv. 4—8. cxxxv. 15—18. Is. xliv. 9—20. Jer. x. 3—16. Acts xiv. 12—15. xvii. 29. Rom. i. 23. 25. 1 Cor. viii. 4. x. 19, 20. xii. 2. 1 Thes. i. 9. 1 Pet. iv. 3.
u 1 Kings viii. 43. 1 Chr. xxviii. 9. Ps. ix. 10. Prov. ii. 5. Jer. xxxi. 34. Hab. ii. 14. Matt. xi. 27. John xvii. 3. 1 Cor. xv. 34. 2 Cor. iv. 6. Eph. i. 17. 2 Pet. ii. 20. 1 John ii. 3, 4. v. 20.
x Ex. xxxiii. 17. Ps. i. 6. John x. 14. 27. Rom. viii. 29. 1 Cor. viii 3. xiii. 12. 2 Tim. ii. 19.
y Col. ii. 20—23. Heb. vii. 18.
* Or, *back*. Heb. x. 38, 39.
† Or, *rudiments*. 3. *marg*.

restraints and rigorous subjection of minors. And, because this was the state of the Gentile as well as the Jewish converts, "God had sent forth" the Holy Spirit, given through his Son, to quicken, seal, and comfort them, as his beloved children; enabling and encouraging them, with filial love and confidence, to call upon him as their Father, to whatever nation they belonged. Seeing therefore the apostle hoped that this was the case of the Galatians in general, though there might be exceptions, (for he addressed them individually,) every person of this character, of whatever country or language, was no longer "a servant," to worship and obey God from slavish fear or mercenary hope; "but a son," and an heir of heaven through Christ, to walk with him in love, filial reverence, and confidence. (*Notes, Rom.* viii. 14—17.)

The fulness of the time. (4) Το πληρωμα του χρονου. *Rom.* xi. 25. *Eph.* i. 10.—'*Elapsum tempus aliquod certum et* '*destinatum.*' Schleusner. *Sent forth.*] Εξαπεστειλεν. 6. *Luke* i. 53. *Acts* vii. 12. xi. 22, *et al.*—*Made.*] Γενομενον. *John* i. 14.—*To redeem.* (5) Ινα εξαγορασῃ. See on iii. 13.—*The adoption of sons.*] Την υιοθεσιαν. See on *Rom.* viii. 15.—*Abba, Father.* (6) Αββα, ὁ Πατηρ. See on *Mark* xiv. 36. *Notes, Gen.* xlix. 10. *Dan.* ix. 24—27. *Hag.* ii. 6—9.

V. 8—11. The preceding argument fully proved, that even Jewish converts were redeemed from the yoke of the ceremonial law, as well as from the curse of the covenant of works. How absurd then would it be, for Gentiles to adopt that abrogated system! The Galatians had formerly been ignorant of "the one living and true God," and had then performed religious service to mere creatures, or imaginary beings, "which by *nature* are not gods;" and mere external observances might well accord to such objects of worship. But, having at length been brought to the knowledge of God, by their conversion to Christianity; or rather having been thus "known" and owned by him, by their admission into the Christian church, and the spiritual gifts bestowed on them; could they think of turning again to carnal services, similar to those which they had forsaken, as if desirous of being in bondage to them? (*Marg. Ref.* s—z.—*Notes*, 1 *Cor.* viii. 4—6. xii. 1—3). The ceremonies of the Mosaick law were mere "rudiments" of religious knowledge, suited to the childhood of the church: they were, in themselves, weak and inefficacious, low and "poor;" and thus incapable of communicating spiritual riches to mankind: and after the coming of the Messiah, having lost all their use and obligation, they became as worthless even as the superstitions of Paganism; so that when put in the place of Christ, they were equally inconsistent with true religion. (*Note*, 1—3.) In this sense alone could the Galatians be said "to turn again to the weak and beggarly elements;" for they had not before been under the ceremonial law: but, when delivered from idolatry, they were about to substitute the abrogated ceremonial law in the place of the heathen superstitions; and to bring themselves into bondage to Judaizing teachers and pharisaical traditions, after having been emancipated from the Pagan priests. Their observation of the sabbaths, new moons, festivals, and sabbatical years, as prescribed in the law, had the appearance of apostasy to Judaism; so that the apostle was afraid that they would totally depart from the faith, and that his labours for their eternal salvation would be in vain.—*Ye knew not God.* (8) *Notes*, 1 *Chr.* xxii. 6—10, *v.* 9. *John* viii. 54—59. xvii. 1—3. *Acts* xvii. 22—25. *Rom.* i. 18—32. 1 *Cor.* i. 20—24. *Eph.* ii. 11—13. *Beggarly*, &c. (9) 'Thus he calls these rites in themselves, and consi-'dered apart from Christ.' *Beza.* 'St. Paul calls them '"weak and beggarly elements," whereby it should seem, 'they were empty of all spiritual meaning. I answer, such 'they were become indeed, when Christ was once come; ... 'when the grace signified in them was brought out into 'the light, when the inwrapped promises were unfolded 'and revealed; they were then as empty shells, and like 'carcases whose soul was gone. So long as a shell con-'tains a kernel unseen, so long it is full; when it comes 'forth to outward view, then the shell is empty. Even 'so it is with the elements of the law.' *Mede.*—The best illustration of the absurd conduct, which the apostle ascribes to the Galatians, may be found in the church of Rome, in which the worship of saints and angels succeeded to that of the inferior deities; the superstitious and often licentious festivals multiplied among them, to those which had been used in Pagan Rome. In short, almost every part of the idolatrous worship of Pagan Rome has its counterpart in that of Antichristian Rome: this may be clearly perceived by any man, who will take the pains to compare many passages in Virgil, and other Latin and Greek poets, with the rituals of the church of Rome.

Ye did service. (8) Εδουλευσατε. 3. 25.—"Ye were en-"slaved."—*By nature.*] Φυσει. ii. 15. See on *Rom.* i. 26.—*Turn ye again.* (9) "Turn ye back." *Marg.* Επιστρεφετε. *Luke* xxii. 32. *Acts* iii. 19. xxvi. 18. 1 *Pet.* ii. 25, *et al.*—*Beggarly elements.*] Πτωχα στοιχεια.—Πτωχος, *Matt.* xix. 21. xxvi. 9. 11. 2 *Cor.* vi. 10. *Jam.* ii. 2. Στοιχεια· See on 3.—*Again to be in bondage.*] Ανωθεν, δουλευειν.—Ανωθεν· See on *John* iii. 3.—*Ye observe.* (10) Παρατηρεισθε. *Luke* vi. 7. xiv. 1. xx. 20. Παρατηρησις· *Luke* xvii. 20.—*In vain.* (11) Εικη, iii. 4. See on 1 *Cor.* xv. 2.

10 Ye [z] observe days and months, and times, and years.

11 I [a] am afraid of you, [b] lest I have bestowed upon you labour in vain.

12 ¶ Brethren, I beseech you, [c] be as I *am*; for I *am* as ye *are*: [d] ye have not injured me at all.

13 Ye know how, [e] through infirmity of the flesh, I preached the gospel unto you [f] at the first.

14 And my temptation which was in my flesh [g] ye despised not, nor rejected; but received me as [h] an angel of God, *even* [i] as Christ Jesus.

15 [k] Where is then [l] the blessedness ye spake of? [l] for I bear you record, that, [m] if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore [n] become your enemy, [o] because I tell you the truth?

17 They [p] zealously affect you, *but* not well; yea, they would exclude [†] you, that ye might affect them.

18 But [q] *it is* good to be zealously affected always in *a* good *thing*, and not only [r] when I am present with you.

z Lev. xxiii. xxv. 1—13. Num. xxviii, xxix. Rom. xiv. 5. Col. ii. 16, 17.
a 20. 2 Cor. xi. 2, 3. xii. 20, 21.
b ii. 2. v. 2—4. Is. xlix. 4. Acts xvi. 6. 1 Cor. xv. 58. Phil. ii. 16. 1 Thes. iii. 5. 2 John 8.
c ii. 14. vi. 14. Gen. xxxiv. 15. 1 Kings xxii. 4. Acts xxi. 21. 1 Cor. ix. 20—23. Phil. iii. 7, 8.
d 2 Cor. ii. 5.
e 1 Cor. ii. 3. 2 Cor. x. 10. xi. 6. 30. xii. 7—10. xiii. 4.
f i. 6. Acts xvi. 6.
g *See on* 13.—Job xii. 5. Ps. cxix. 141. Ec. ix. 16. Is. liii. 2, 3. 1 Cor. i. 28, iv. 10. 1 Thes. iv. 8. *Heb.* Heb. xiii. 2.
h 2 Sam. xiv. 17. xix. 27. Zech. xii. 8. Mal. ii. 7. i Matt. x. 40. xviii. 5 xxv. 40. Luke x. 16. John xiii. 20. 2 Cor. v. 20. 1 Thes. ii. 13.
* Or, *What was then*, &c.
k iii. 14. v. 22. vi. 4. Luke viii. 13. Rom. iv. 6—9. v. 2. xv. 13.
l Rom. x. 2. 2 Cor. viii. 3. Col. iv. 13
m 19. Rom. ix. 3. 1 Thes. ii. 8. v. 13. 1 John iii. 16—18.
n iii. 1—4. 1 King xviii. 17, 18 xxi. 20. xxii. 8. 27. 2 Chr. xxiv. 20—22. xxv. 16. Ps. cxli 5. Prov. ix. 8. John vii. 7. viii. 45.
o ii. 5. 14. v. 7.
p vi. 12, 13. Matt. xxiii. 15. Rom. x. 2. xvi. 18. 2 Cor. xi. 3. 13—15. Phil. ii. 21. 2 Pet. ii. 3. 18.
† Or, us. 1 Cor. iv. 8. 18. ii. 17. Tit. ii. 14. Rev. iii. 19.
q Num. xxv. 11—13. Ps. lxix. 9. cxix. 139. Is. lix. 17. John r 20. Phil. i. 27. ii. 12.

V. 12—16. 'The apostle tempers whatever he might 'seem to have said more sharply than usual, by an admi- 'rable, and therefore no doubt a divine management: so 'declaring his good will to the Galatians; that when they 'read it, unless they were wholly desperate, they could not 'but acknowledge his lenity with tears.' *Beza.*—Being desirous of considering the Galatians as his brethren in Christ, he affectionately intreated them to "be as he was;" as cordial in their love to him, as he was in his love to them; or rather, of one mind with him, respecting justification and the Mosaick law: for "he was as they were;" though he had been "zealous for the law;" (as they were now become!) yet he now trusted only in Christ; and put no more confidence in the law, than if he had been a Gentile: and he intreated them in this to imitate him. (*Marg. Ref.* c.—*Notes*, ii. 11—16. 1 *Cor.* ix. 19—23.) He did not charge them with having at all "injured him," or speak any thing out of resentment; though they had wronged themselves in departing from his doctrine. They remembered his first coming among them; when his bodily infirmities seemed to unfit him for preaching the gospel, or likely to render his ministry unacceptable: yet he was enabled to proceed, though greatly tried and tempted and discouraged. (*Marg. Ref.* d—f.—*Note*, 1 *Cor.* ii. 3—5.) They had not, however, despised him on that account, or rejected his testimony: but, seeing that his doctrine was confirmed by undeniable proofs, and feeling its energy on their hearts and consciences, they received him, though thus infirm and tempted, even as if he had been an angel sent from God, or as if Christ himself had come in person to preach to them. Doubtless the apostle here spake of "his thorn in the flesh;" which must therefore have been some perceivable infirmity, that exposed him to inward temptations, and to the contempt of his enemies: and indeed it is absurd to explain this of his persecutions, which were no plausible reason why he should be despised, but the contrary. (*Marg. Ref.* g—i. —*Note*, 2 *Cor.* xii. 7—10.)—"Where was then the felicity" of which they spake, as communicated by the hope and comforts of the gospel? What was the nature of it? What must now have become of that "blessedness," that they should after all have recourse to the legal covenant, which could only enslave and condemn them? Their inward satisfaction and consolation in Christ had formerly so inspired them with love to his minister, that the apostle bare them testimony, that they were "willing even to "pluck out their eyes, and to give them to him;" if "this could possibly have removed his infirmities, or conduced to his benefit. (*Marg. Ref.* l—m.) And was he so soon become their enemy? the object of their aversion and resentment? If so, it must be because he had persisted in telling them the truth, both in respect of the way of salvation, and of their perilous deviation from it.

My temptation which was in my flesh. (14) Τον πειρασμον μυ τον εν τη σαρκι μυ. Comp. 2 *Cor.* xii. 7. Πειρασμος. See on *Matt.* vi. 13.—*Rejected.*] Εξεπτυσατε. Here only. *Exspuo, respuo, contumeliose rejicio.* Ex εκ et πτυω *spuo.*—*Where is then the blessedness?* (15) "What was then the "blessedness ye spake of?" *Marg.* Τις ουν ην ὁ μακαρισμος ὑμων. See on *Rom.* iv. 6.—*Ye would have plucked out.*] Εξορυξαντες. See on *Mark* ii. 4.—*Because I tell you the truth.* (16) Αληθευων ὑμιν. *Eph.* iv. 15.—*Gen.* xlii. 16. *Sept.*

V. 17—20. The Judaizing teachers paid very great attention to the Galatians, and professed the most zealous affection for them: but this did not arise from proper principles, nor was it expressed in a proper manner. (*Notes*, v. 19—21. *Rom.* x. 1—4. *Jam.* iii. 13—16.) Yea, they would even "exclude *them*," from the liberty and salvation of Christ, in order to confirm them in a blind attachment to their own doctrine and party. Some *copies* read, "they would exclude us;" they wanted to alienate the Christians in Galatia from the apostle, that they might possess an undivided authority over them from carnal motives. But instead of shewing so zealous an attachment to these deceivers, who had supplanted the apostle in their affections; it would be good for the Galatians to be *constantly* "zealous in a good thing," even for the truth and cause of pure Christianity; and not only while he continued among them, as had been the case with many of them. (*Marg. Ref.* p—r.—*Note*, *Phil.* ii. 12, 13.)—He must, however, consider them as "his dear children," though in a state of infantine weakness: (*Note*, 1 *Cor.* iv. 14—17:) and as he had laboured and suffered greatly in earnestly seeking their conversion from idolatry; so he

19 My [s] little children, [t] of whom I travail in birth again until [u] Christ be formed in you;

20 I desire [x] to be present with you now, and to change my voice; for I [*] stand in doubt of you.

21 ¶ Tell me, [y] ye that desire to be under the law, [z] do ye not hear [a] the law?

22 For it is written, [b] that Abraham had two sons, the one by a bond-maid, the other by a free-woman.

23 But he *who was* of the bond-woman was [c] born after the flesh; [d] but he of the free-woman *was* by promise.

24 Which things are [e] an allegory: [f] for these are [g] the two [†] covenants; the one from the mount [‡] Sinai, [h] which gendereth to bondage, which is [i] Agar.

25 For this Agar [k] is mount [l] Sinai in [m] Arabia, and [l] answereth to Jerusalem which now is, and is in bondage with [n] her children.

26 But [o] Jerusalem which is above,

s 1 Cor. iv. 14, 15. 1 Tim. i. 2. Tit. i. 4. Philem. 10. 19. Jam. i. 18. 1 John ii. 1. 12, 13. v. 21.
t Num. xi. 11, 12. Is. liii. 11. Luke xxii. 44. Phil. i. 8. ii. 17. Col. ii. 1. iv. 12. Heb. v. 7. Rev. xii. 1, 2.
u Rom. viii. 29. xiii. 14. Eph. iv. 24. Phil. ii. 5. Col. i. 27. iii. 10.
x 1 Cor. iv. 19—21. 1 Thes. ii. 17, 18. iii. 9.
* Or, *am perplexed for you.*
y 9. iii. 10. 23, 24. Rom. vi. 14. vii. 5, 6. ix. 30—32. x. 3—10.
z Matt. xxi. 42—44. xxii. 29—32. John v. 46, 47.
a John x. 34. xii. 34. xv. 25. Rom. iii. 19.
b Gen. xvi. 2—4. 15. xxi. 1, 2. 10.
c Rom. ix. 7, 8.
d Gen. xvii. 15—19. xviii. 10—14. xxi. 2. Rom. iv. 18—21. x. 8, 9 Heb. xi. 11, 12.
e Ez. xx. 49. Hos. xi. 10 Matt. xiii. 35.—1 Cor. x. 11. *Gr.* —Heb. xi. 19.
f 25, Luke xxii. 19, 20. 1 Cor. x. 4.
g iii. 15—21. Heb vii. 22. viii. 6—13. ix. 15—24. x. 15—18. xii. 24. xiii. 20.
† Or, *testaments.*
‡ Gr, *Sina.*
h v. 1. Rom. viii. 15.
i Gen. xvi. 3, 4. 8. 15, 16. xxi. 9—13. xxv. 12. *Hagar.* k 24.
2. Judg. v. 5. Ps. lxviii. 8. 17. Heb. xii. 18. m i. 17. Acts i. 11.
the same rank with. Rom. xi. 7—11. Rev. xi. 8. n Matt. xxiii. 37. Luke xiii. 34
xix. 44. o Ps. lxxxvii. 3—6. Is. ii. 2, 3. liii. 9. lxii. 1, 2. lxv. 18. lxvi. 10. Joel iii. 17.
Mic. iv, 1, 2. Phil. iii. 20. Heb. xii. 22. Rev. iii. 12. xxi. 2. 10—27.
§ Or, *is in*

might be said "a second time to travail in birth" for them. (*Note, Is.* liii. 11, 12.) He was as earnest for their recovery from their present delusion, as he had been for their conversion from idolatry. His heart was even filled with anguish from his anxiety about them; and he suffered pangs, like those of a travailing woman, which seemed as if they must continue, till "Christ was formed "in them," in proof that they had "put on Christ" as their robe of righteousness: for their legal observances were no more like the genuine holiness and obedience of true believers, than their legal dependence resembled "the faith of God's elect." (*Marg. Ref.* s—u.) He therefore longed to be with them, that he might witness this happy change; and that he might alter his words of reproof, for those of encouragement and commendation; or change his voice, as different circumstances and characters should require, which could not so well be done in an epistle. For he stood in "doubt of them," or *hesitated*, as to what he ought to think of them, whether they had been truly converted, or not; and he was anxious to know what the event of their present delusions would be. (*Marg. Ref.* x.)

They zealously affect. (17) Ζηλουσιν. 18. See on 1 *Cor.* xii. 31.—*They would exclude.*] Εκκλεισαι θελουσιν. 21. 22. Εκκλειω· See on *Rom.* iii. 27.—*My little children.* (19) Τεκνια μου. See on *John* xiii. 33.—*I travail in birth.*] Ωδινω. 27. *Rev.* xii. 2.—*Cant.* viii. 5. *Is.* xxvi. 7. xlv. 10. liv. 1. *Sept.* Ωδιν· *Matt.* xxiv. 8. 1 *Thes.* v. 3.—*Be formed.*] Μορφωθη. Here only N. T. Μορφη, *Phil.* ii. 6, 7. Μεταμορφουμαι· See on *Matt.* xvii. 2. *Rom.* xii. 2. —*I stand in doubt of you.* (20) 'I am perplexed for 'you.' *Marg.* Απορουμαι εν υμιν. *John* xiii. 22. *Acts* xxv. 20.

V. 21—31. Many of the Galatians absurdly desiring "to be under the law" of Moses, from a mistaken interpretation of the Old Testament; the apostle demanded, whether they did not observe what was "written in the "law," or in the books of Moses. (*Marg. Ref.* y—a.—*Notes, John* x. 32—39. xii. 34—36. xv. 22—25. *Rom.* iii. 19, 20.) For the history of Abraham contained an apt emblem of the two covenants. (*Notes, Ex.* xix. 5. *Jer.* xxxi. 31—34. *Heb.* viii. 7—13.) Ishmael was born of Hagar, in the ordinary course of nature, and in consequence of a carnal project: (*Notes, Gen.* xvi:) but Isaac was born of Sarah, a free-woman, the wife of Abraham, by the miraculous performance of God's promise, when she was naturally past child-bearing. (*Marg. Ref.* b—d. —*Notes, Gen.* xvii. 15—21. xviii. 9—15. xxi. 1—7. *Rom.* iv. 15—22.) These things were an allegory of the Sinai-covenant; and of that made with Abraham in Christ for the benefit of all believers. (*Marg. Ref.* e.—*Notes*, iii. 15—22.) All those Israelites, who were not by faith interested in the covenant made with Abraham, were indeed outwardly a part of Abraham's family, and of the visible church: but, like Ishmael, they were born in servitude, all their obedience was of a slavish nature, and their privileges were external and temporal: nor could the Sinai-covenant deliver them from this state. For "Hagar, the "bond-woman," was the emblem of mount Sinai, in the deserts bordering on Arabia, which country was afterwards peopled by her descendants, being without the boundaries of the promised land. From that mountain the law was given, and there the legal covenant was ratified. It therefore corresponded to Jerusalem and its inhabitants, as the outward worshippers of God, in the ordinances performed at the temple. For as far as they continued under the Sinai-covenant, especially when they had rejected Christ and the gospel, they were mere slaves, influenced by the "spirit of bondage," and not the children of God. (*Marg. Ref.* f—n.—*Notes*, 8—11. *Rom.* viii. 14—17.) But "the "heavenly Jerusalem," the true church as coming from above, espoused to Christ, and represented by Sarah, is in a state of freedom; and this church is the mother of all true believers, who are "born of the Spirit." (*Marg. Ref.* o—q.—*Notes, Heb.* xii. 22—25. *Rev.* xxi. 1—4. 9—27.) That this church should mainly consist of Gentile converts, had long before been figuratively predicted. (*Marg. Ref.* r—t.—*Note, Is.* liv. 1.)—Believers therefore, whether Jews or Gentiles, like Isaac, were "the children "of promise:" (*Note, Rom.* ix. 6—9:) they were not only brought into the church, as descended from Abraham, or proselyted to an external profession: but they were by regeneration, and through faith, made a part of the true seed of Abraham, in virtue of the promise made to him, that "in his Seed should all the nations of the earth be "blessed." (*Marg. Ref.* u.—*Notes*, iii. 26—29. *Rom.* iv. 9—17.) But, as Ishmael, a slave on his mother's side by birth, and in no wise entitled to the inheritance, had mocked and persecuted Isaac, who was miraculously born of Sarah according to the promise, to be Abraham's heir; so the Jews, who continued voluntarily in bondage under the legal covenant, at that time persecuted the Christians,

p 22. v. L. John viii. 36. Rom. vi. 14. 18. 1 Pet. ii. 16.
q Cant. viii. 1, 2. Is. l. 1. Hos. ii. 2. 5. iv. 5. Rev. xvii. 5.
r Is. liv. 1—3.
s 1 Sam. ii. 5. Ps. cxiii. 9.
t Ruth i. 11—13. iv. 14—16. 2 Sam. xiii. 20. Is. xlix. 21. 1 Tim. v. 5.
u 23. iii. 29. Acts iii. 25. Rom. iv. 13—18. ix. 8, 9.
x Gen. xxi. 9.

is [p] free, which is the [q] mother of us all.
27 For it is written, [r] Rejoice *thou* barren that bearest not; break forth and cry, thou that travailest not: for the [s] desolate hath many more children, than she which hath an husband.
28 Now [u] we, brethren, as Isaac was, are the children of promise.
29 But as then [x] he that was born after the flesh persecuted him *that was born* [y] after the Spirit, [z] even so *it is* now.

y John iii. 5. Rom. viii. 1. 5. 13.
z v. 11. vi. 12—14. Matt. xxiii. 34—37. 1 Thes. ii. 14, 15. Heb. x. 33, 34.

30 Nevertheless, [a] what saith the scripture? [b] Cast out the bond-woman and her son: for [c] the son of the bond-woman shall not be heir with the son of the free-woman.
31 So then, brethren, [d] we are not children of the bond-woman, but of the free.

a iii. 8. 22. Rom. iv. 3. xi. 2. Jam. iv. 5.
b Gen. xxi. 10—12. Rom. xi. 7—11.
c John viii. 35. Rom. viii. 15—17.
d v. 1. 13. John i. 12. 13. viii. 36. Heb. ii. 14. 15. 1 John iii. 1, 2.

who were "born after the Spirit," as Abraham's seed, according to the true meaning of the sacred oracles, and to whom alone true liberty and the heavenly inheritance belonged. But, as the Galatians might read in the scripture, that God himself had commanded Hagar and Ishmael to be sent away from Abraham's family, that "the son of "the bond-woman" might not share the inheritance with Isaac; even so the Jewish nation would soon be cast out of the church, and all who continued under the legal covenant would be excluded from heaven. (*Marg. Ref.* a —d.—*Notes, Gen.* xxi. 8—13.) If then the exclusive privileges of all believers were immensely superior, according to the new covenant; what an absurdity was it for the Gentile converts to "desire to be under the law," which could not deliver the unbelieving Jews either from bondage or condemnation!—We should not perhaps have discovered this allegory, in the history of Sarah and Hagar, if the apostle had not shewn it to us; and much sobriety and discretion ought to be used in thus applying scriptural narrations: yet this transaction was so remarkable, the coincidence so exact, and the illustration so instructive, that we cannot doubt it originally was intended by the Holy Spirit, as an allegory and type of those things, to which the inspired apostle referred it: and it should be observed, that it was adduced, as an *illustration* of the subject under consideration, and not as a direct *argument*, or proof of it.—*Rejoice* thou *barren*, &c. (27) From the LXX, which accord to the Hebrew. (*Is.* liv. 1.)—*Cast out*, &c. (30) This varies in things not material to the sense, both from the LXX, and from the Hebrew. (*Gen.* xxi. 10.)

A bond-maid. (22) Παιδισκης. 23. 30. 31. *Matt.* xxvi. 69. *Luke* xii. 45, *et al.*—*Gen.* xii. 16. xvi. 1—3. 8. xxi. 10. 12. 13. *Sept.*—*A free-woman.*] Της ελευθερας. 23. 26. 30, 31. See on *John* viii. 36.—*Are an allegory.* (24) Εστιν αλληγορουμενα. Here only. Αλλα αγορευω, 'aliud verbis, aliud 'sensu ostendo.' Schleusner. An allegory is, when one thing is spoken in *words*, but another is intended in *meaning*.—*Gendereth.*] Γεννωσα. 23. 29. *Matt.* i. 2. *John* i. 13, *et al.*—*Answereth to.* (25) "Is in the same rank with." *Marg.* Συστοιχει. Here only. Στοιχεω, v. 25. *Acts* xxi. 24. *Rom.* iv. 12.—*Rejoice.* (27) Ευφρανθητι. See on *Luke* xii. 19.

PRACTICAL OBSERVATIONS.

V. 1—11.

While we are or ought to be thankful for deliverance from "the elements of this world," by the light, liberty, and privileges of the gospel; we should cheerfully submit to the restraints and corrections of our heavenly Father, in this our state of education for perfect felicity; and patiently wait the time appointed by him for our admission to it: and we ought to delight in the "easy yoke" of our Redeemer, whose 'service is perfect freedom.' (*Note, Matt.* xi. 28—30.) For who can enough admire the condescending compassion of the Son of God, in "being "born of a woman, and made under the law," that, by obedience unto the death upon the cross, he might redeem us wretched rebels from every fatal curse, galling yoke, and slavish terror: that so we might "receive the adop- "tion of children;" and "the Spirit of adoption," emboldening us to worship God as our Father, to walk with him in holy communion, and to rejoice in the hope of his everlasting felicity? May we, by this filial temper and conduct, at all times evince our adoption; and may "the "Holy Spirit thus witness with our Spirit, that we are the "children and heirs of God!"—Once "we knew not "God:" and though outward circumstances kept most of us from gross idolatry; yet we idolized the world, and sought our happiness from it. If then we now so "know "God" in Christ, as to reverence, love, trust, and obey him; it is the effect of his *knowledge* of us, as the objects of his choice, and *owning* us as ransomed by the blood of his Son. (*Notes, Rom.* viii. 28—31. 2 *Tim.* ii. 19.) What then have we to do any more with worldly idols? What occasion for superstitious and human inventions, as if we desired to be still in bondage? Surely all those things must be "weak and beggarly elements," which God has no where required of us! (*Notes, Col.* ii. 8—23.) And though Christians may "observe a day "to the Lord;" yet an evident and zealous attachment to things of this nature, may well induce a fear concerning men's spiritual state: (*Note, Rom.* xiv. 5, 6:) and it should always be remembered, that if ministers lose their faithful labours, their hearers lose their precious souls.—Idolatry consists in "worshipping what by nature is no God:" surely then the worship of saints and angels is turning again to *heathenism*; and every scriptural example of worship rendered to Christ, demonstrates that he is, "by "nature," "God over all blessed for evermore."

V. 12—20.

Ministers ought, as much as possible, to wave their personal complaints against their people; and to shew more fear lest they should *injure* themselves, than lest they should behave amiss to them. It behoves us, when we think ourselves unkindly treated, to recollect the instances, in which we experienced the candour and affection of our

CHAP. V.

The apostle exhorts the Galatians, to stand fast in their Christian liberty; and shews that, by being circumcised they would in fact renounce Christ; as in him "nothing availeth but faith which worketh by "love," 1—6. He disclaims the preaching of circumcision himself, and condemns it in others, 7—12. He cautions them not to abuse their liberty, but "by "love to serve one another;" for "love is the ful- "filling of the law," 13—15. Exhorting them "to "walk in the Spirit," he states the conflict between the flesh and the spirit, 16—18. He enumerates the works of the flesh, and the fruits of the Spirit, 19—23. He shews that true Christians have "crucified "the flesh;" again calls on the Galatians to walk in the Spirit; and warns them against vain glory and envy, 24—26.

[a] STAND fast therefore in [b] the liberty wherewith Christ hath made us free, and be not [c] entangled again with the yoke of bondage.

a Prov. xxiii. 23. 1 Cor. xv. 58. xvi. 13. Phil. i. 27. 1 Thes. iii. 8. 2 Thes. ii. 15. Heb. iii. 6. 14. iv. 14. x. 23. 35—39. Jude 3. 20, 21. Rev. ii. 25. iii. 3.

b 13. ii. 4. iii. 25. iv. 26. 31. Ps. li. 12. Is. lxi. 1. Matt. xi. 28—30. John viii. 32—36. Rom. vi. 14. 18. vii. 3. 6. viii. 2. 1 Cor. vii. 22. 2 Cor. iii. 17. 1 Pet. ii 16. 2 Pet. ii. 19.

c ii. 4. iv. 9. Matt. xxiii. 4. Acts xv. 10. Col. ii. 16—22. Heb. ix. 8—11.

hearers; and when they overlooked those infirmities and defects, if not instances of misconduct, which we feared would have occasioned the rejection of our message. We may also remind them, when they seem about to turn aside, of those tender and sweet seasons, when they welcomed the gospel as preached by such poor worms, as if an angel, or "even Christ himself," had spoken to them; and when their hearts were so full of "blessedness," that they scarcely knew how sufficiently to express their gratitude, even to the instruments of their hopes and consolations. Contrasting these happy seasons with that coldness and disaffection, which too frequently follow without any apparent reason; we may with efficacy enquire, "what is "become of their blessedness;" and whether we be looked on as enemies, because we tell them the truth. Alas! this is often the case, not only with false professors of the gospel, but even with misguided believers; when for a time they are seduced by those who "zealously affect "them, but not well;" who would alienate them from their faithful pastors, to attach them to themselves; or who would even disregard their souls and their eternal salvation, to promote their own credit, or that of their party. At such times, the most affectionate warnings and scriptural arguments, generally give offence, and increase alienation. This is a most trying situation to the faithful minister. He cannot cease to feel for his deluded children, and to long after them. Though he could bear to lose their *affections*, he cannot be willing that they should lose their *souls:* he must remind them that their zealous affections should be towards more substantial good, than new notions and new teachers; as in the sight of God, and not merely in the presence of their ministers. Thus many know experimentally something of the apostle's meaning when he said, "that he travailed in birth again," of his spiritual children, till "Christ was formed in them;" as the anguish on account of those who they had hoped were converted, is greater than their earnestness for their conversion; and their prayers and endeavours are more fervent, as fearing "lest their last state should be worse than the first." (*Notes, Matt.* xii. 43—45. 2 *Pet.* ii. 20—22.)—Nothing is so sure a proof of a sinner's justification, as "Christ "formed in him" by the renewal of the Holy Spirit: but this cannot be hoped for, while men depend on the law for acceptance with God. (*Notes, Rom.* vi. 14, 15. vii. 1—6. 2 *Cor.* xiii. 5, 6.) The faithful minister "desires to change "his voice" of reproof, for that of commendation; and not only to instruct, but to speak confidently of those, concerning whom he stands in doubt; and who, therefore, certainly ought to stand in doubt of themselves

V. 21—31.

Those "who desire to be under the law," should hear what the law says to them: and this would in every case teach them to flee from it, to the grace of the gospel. For not only do allegories and types instruct us; but the plainest language imaginable declares the two covenants, that from Sinai and that of Christ, to be perfectly distinct, and even of opposite tendency, to those who *now* are under them. They who are "born of the flesh," whether of Jewish or Christian parents, but not "of the "Spirit;" (*Notes, John* iii. 3—11;) and who in any degree depend for justification on circumcision, baptism, or any personal obedience whatsoever; or even on creeds, however scriptural; or on being members of this or the other church however excellent, are under the covenant of works, mere Ishmaelites, bond-slaves, citizens of the earthly Jerusalem, but under condemnation. But those who "are born of the Spirit," and so believe in Christ, trusting only in his merits and grace, are the "children of "the promise," and of the heavenly Jerusalem; they possess true liberty, and are the heirs of everlasting felicity. Millions have already been thus "born of God," in the Gentile world, which once lay desolate: and we should pray, and do what we can in every way, that such places as still continue barren, (alas, how numerous and extensive!) may speedily produce far more converts, than have yet been made in the most flourishing churches: and especially, that Israel may speedily be gathered from his abject state which shall be "as life from the dead" to the nations of the earth.—If indeed we are "the children of "promise" and heirs of the inheritance; we need not wonder that carnal Ishmaels mock and persecute us: so it has been, and so it will be. But let us rest our souls on the scripture, and, by an evangelical hope and a cheerful obedience, let us shew that we are the children of God, that we walk at liberty, and that our conversation and our treasure are indeed in heaven.

NOTES.

CHAP. V. V. 1—6. Christ had called the churches in Galatia, by his gospel, to partake of liberty from condemnation and from the ceremonial law, as well as from their former idolatries and slavery to sin and Satan: (*Marg. Ref.* a, b:) the apostle therefore exhorted them to "stand "fast in that liberty," whatever efforts were used to deprive them of it; and not to suffer the judaizing teachers to entangle them in a yoke of bondage under the ceremonial law; which would reduce them again into as abject a

d 1 Cor. xvi. 21. 2 Cor. x. 1. 1 Thes. ii. 18. Philem. 9.
e 4. 6. ii. 3—5. Acts xv. 1. 24. xvi. 3, 4. Rom. ix. 31, 32. x. 3, 4. Heb. iv. 2.
f Deut. viii. 19. xxxi. 21. Neh. ix. 29, 30. 34. Luke xvi. 28. Acts ii. 40. xx. 21. Eph. iv. 17. 1 Thes. iv. 6. 1 John iv. 14.
g iii. 10. Deut. xxvii. 26. Matt. xxiii. 16. 18. Gr. Jam. ii. 10, 11.
h 2. ii. 21. Rom. ix. 31, 32. x. 3—5.
i Rom. iii. 20. iv. 4, 5.

2 Behold, d I Paul say unto you, e that if ye be circumcised, Christ shall profit you nothing.

3 For I f testify again to every man that is circumcised, that he is g a debtor to do the whole law.

4 Christ h is become of no effect unto you, whosoever of you are i justified by the law: k ye are fallen from grace.

5 For we l through the Spirit m wait for n the hope of righteousness by faith.

6 For o in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but p faith which worketh by love.

k i. 6—9. Rom. xi. 6. Heb. vi. 4—6. x. 38, 39. xii. 15. 2 Pet. ii. 20—22. iii. 17, 18. Rev. ii. 5.
l John xvi. 8—15. Eph. ii. 18.
m Gen. xlix. 18. Ps. xxv. 3. 5. lxii. 5. cxxx. 5. Lam. iii. 25, 26. Hos. xii. 6. Rom. viii. 24, 25. 1 Thes. i. 10. 2 Thes. iii. 5.
n Rom. v. 2.
o 2, 3. iii. 28. vi. 15. Rom. ii. 25—29. iii. 29—31. 1 Cor. vii. 19. Col. iii. 11.
p Matt. xxv. 31—40. 2 Cor. v. 14. 1 Thes. i. 3. Heb. xi. 8. 17—19. Jam. ii. 14—26. 1 Pet. i. 8. 1 John iii. 14—20. iv. 18—21.

slavery, as that of their Gentile state. (*Note*, iv. 8—11. 21—31.) For he, Paul, though opposed to many confident teachers who maintained the contrary, most decidedly and solemnly assured them, that if they submitted to circumcision, as necessary to justification, they would derive no benefit from Christ and his covenant; or from his righteousness, atonement, and mediation: and he again testified to every individual among them, who should be circumcised from such motives, that "he was become" a debtor to "keep the whole law," and liable to condemnation for every failure in his obedience to it. (*Notes*, i. 6—10. iii. 6—14.)—Perhaps some taught them, that the most burdensome parts of the law were not obligatory on proselytes, who lived at a distance from Jerusalem.—It was however most certain, that Christ would not benefit that man, who brought himself under this obligation, by seeking to be justified on account of his own obedience to the law: as that attempt was in fact a renunciation of the doctrine of grace, a forfeiture of every hope of benefit from the mercy and free favour of God, and a kind of voluntary divorcing himself from Christ, and laying hold of the legal covenant. (*Marg Ref.* c—k.) For circumcision, in such circumstances, would be a deliberate renunciation of the covenant of grace: whereas all true Christians, whether Jews or Gentiles, being taught by the Holy Spirit, "waited for eternal life," the proper reward of righteousness, and the object of their hope, as the gift of God by faith in Christ; and not for the sake of their own works in any degree. They not only sought to be, and hoped that they were pardoned and justified in respect of the past and present: but they had the same expectation of the future, and waited for the day of judgment, expecting to be accounted righteous, in Christ, *by faith alone*, by which they were not only brought into a justified state, but continued in it to the end; and thus entitled to the heavenly inheritance. (*Marg. Ref.* l—n.—*Notes, Rom.* v. 1, 2. 2 *Cor.* v. 5—8, *v.* 7. *Jude* 20, 21.) For, according to the new covenant, and in respect of those who were members of the Christian church, "neither circumcision nor uncircumcision were of any avail:" the Jewish convert might observe the legal ceremonies, or he might assert his liberty from them; the Gentile might utterly disregard them, or from motives of expediency he might be circumcised as Timothy had been, and pay some attention to them; provided he did not count them obligatory on his conscience, or place any dependance on them. But these things were of no avail "in Christ "Jesus." They could not profit an unbeliever: nor prevent the salvation of a believer; whatever purpose might in other respects be answered by either the one or the other. True faith alone received the Saviour, and interested the believer as one with Christ in his whole salvation: and this living and justifying faith was distinguished from a dead faith, by being an operative active principle; and especially as it always shewed its energy in the heart, by love to Christ, his cause, and his people; by love to God, and to man for his sake: and this never failed to produce its correspondent effects on a person's conduct. (*Marg. Ref.* o, p.—*Notes*, vi. 15, 16. 1 *Cor.* vii. 17—24, *v.* 19. *Jam.* ii. 14—26. 1 *John* v. 1—5.) By this view of the subject, a simple dependence on the righteousness and atonement of Christ, and an evangelical obedience to his commandments are at once secured: and the fruits of that love, by which "faith worketh," will be adduced at the day of judgment, as evidences to prove believers entitled to the heavenly inheritance. (*Notes, Matt.* xxv. 34—46.)—After what the apostle had before said, (2—4,) this conclusion fully proves, that he did not oppose the observance of the ceremonial law, as evil in itself: but as their dependence on it was wholly incompatible with the method of justification revealed in the gospel.—'It is to be noted, 'that circumcision is here to be considered, partly from 'the circumstances of the times, (when it had ceased to 'be "the seal of the righteousness of faith," as by baptism it was abolished,) and partly from the sentiments of 'these adversaries, who were desirous to connect it with 'Christ, as if some part of salvation resided in it.' *Beza.* 'If the whole confidence of the soul do not rest on him 'for salvation; he will reject those divided regards which 'are offered to him, and interpret them as an affront, 'rather than an acceptable homage.' *Doddridge.*—'It is 'not easy to perceive, how they should have justification 'and salvation from him, from whom, after the revelation 'made of him, they did not expect it: nor have faith in 'him for justification, by whom they thought not that 'they should be justified.' *Whitby.*

Be not entangled. (1) Μη ενεχεσθε. See on *Mark* vi. 19.—*The yoke of bondage.*] Ζυγῳ δουλειας. *Acts* xv. 10. Ζυγος, *Matt.* xi. 29. Δουλεια, iv. 24. See on *Rom.* viii. 15.—*Christ is become of no effect unto you.* (4) Κατηργηθητε απο τυ Χριστυ. 11. See on *Rom.* iii. 3.—*From grace.*] Της χαριτος. "From the grace" of Christ, the covenant of grace.—*Through the Spirit.* (5) Πνευματι. 16. 25. *John* iii. 6. *Rom.* viii. 9. 10. 13.—*We ... wait.*] Απεκδεχομεθα.—See on *Rom.* viii. 19.—*Worketh.* (6) Ενεργουμενη. ii. 8. iii. 5. *Eph.* iii. 20. *Phil.* ii. 13. *Col.* i. 29. *Jam.* v. 16.—See on *Rom.* vii. 5. (*Notes*, 1 *Cor.* xii. 4—11. *Jam.* v. 15, 16.)

7 Ye did [q] run well; who did [*] hinder you that ye should not [r] obey the truth?

8 This persuasion *cometh* not of [s] him that calleth you.

9 A [t] little leaven leaveneth the whole lump.

10 I have [u] confidence in you through the Lord, that ye will be none otherwise minded: [x] but he that troubleth you shall [y] bear *his* judgment, [z] whosoever he be.

11 And I, brethren, [a] if I yet preach circumcision, [b] why do I yet suffer persecution? then is [c] the offence of the cross ceased.

12 I would they were even [d] cut off which trouble you.

13 ¶ For, brethren, [e] ye have been called unto liberty; [f] only *use* not li-

q Matt. xiii. 21. 1 Cor. ix. 24. Heb. xii. 1.
* Or, *drive you back?* iii. 1.
r Acts vi. 7. Rom. ii. 8. vi. 17. x. 16. xv. 18. xvi. 26. 2 Cor. x. 5. 2 Thes. i. 8. Heb. v. 9. xi. 8. 1 Pet. i. 22.
s *See on* i. 6.
t Matt. xxiii. 33. xvi. 6—12. Mark viii. 15. Luke xii. 1. xiii. 21. 1 Cor. v. 6, 7. xv. 33. 2 Tim. ii. 17.
u iv. 11. 20. 2 Cor. i. 15. ii. 3. vii. 16. viii. 22. 2 Thes. iii. 4. Philem. 21.
x i. 7. ii. 4. iii. 1. iv. 17. vi. 12, 13. 17. Acts xv. 1 2. 24. 1 John ii. 18—26.
y 12. 1 Cor. v. 5 2 Cor. ii. 6. x. 2. 6. xiii. 10. 1 Tim. i. 20.
z ii. 6. 2 Cor. v. 16.
a ii. 3. Acts xvi. 3.
b iv. 29. vi. 12. 17. Acts xxi. 21. 28. xxii. 21, 22 xxiii. 13, 14. 1 Cor. xv. 30. 2 Cor. xi. 23—26.
c Is. viii. 14. Rom. ix. 32, 33. 1 Cor. i. 18. 23. 1 Pet. ii. 8, 9.
d 10. i. 8, 9. Gen. xvii. 14. Ex. xii. 15. xxx, 33. Lev. xxii. 3. Josh. vii. 12. 25. John ix. 34. Acts v. 5. 9. 1 Cor. v. 13. Tit. iii. 10. e 1. iv. 5—7. 22—31. Is. lxi. 1. Luke iv. 18. John viii. 32—36. Rom. vi. 18—22. viii. 9. 1 Pet. ii. 16. 2 Pet. ii, 19. Jude 4. 10—12. f 1 Cor.

V. 7—12. When the gospel had first been received by the Galatians, they seemed in a very promising manner to "run the race set before them;" professing, and apparently exercising that "faith which worketh by love," and obeying Christ from evangelical principles. (*Marg. Ref.* q, r.—*Notes*, 1 *Cor.* ix. 24—27. 2 *Tim.* iv. 6—8. *Heb.* xii. 1.) But they were now evidently "hindered," and turned aside from this obedience of faith and love, to ceremonial observances and dependence on the law. But who had thus "*driven them back*" from the way of Christ, into these new and unauthorized paths? or, come across them in the course, and turned them out of it? "This "persuasion" of the necessity of circumcision, certainly did not come from the apostle, who had "called them to "the grace of Christ;" nor was it from the Holy Spirit, the Agent in the sinner's conversion. (*Note*, i. 6—10. iii. 1—5.) In fact, a few *Judaizers* had crept in among them, who, being infected with pride, bigotry, and enmity against the pure gospel of Christ, had "leavened" them also with a similar spirit; its baleful influence was rapidly diffusing itself through all their churches, and would have most fatal effects, unless most decidedly counteracted. (*Marg. Ref.* s, t.—*Notes, Matt.* xvi. 5—12. 1 *Cor.* v. 6—8. xv. 31—34.) The apostle however, reflecting on the manner in which they had received his doctrine, and trusting in the Lord Jesus, still had a confidence in them, that they would recover from the temporary fascination, and become entirely of his judgment on the subject. Then the ringleader of the defection, or any other person who had perverted them, (of whatever importance he had seemed to be,) would be justly censured by them, and bear that condemnation from them which he deserved; as assuredly he would from God, unless he were brought to repentance. (*Marg. Ref.* u—z.) Indeed, it had been craftily and maliciously insinuated, that the apostle himself, after his journey to Jerusalem, and his conference with the other apostles, on some occasions preached the necessity of circumcision, when it conduced to increase his influence; and for this, his candid allowance to men's prejudices when it could be safely done, and the circumcision of Timothy, might give the handle: but if this had been his practice, why did he every where meet with such furious persecution from the Jews? For in that case, the offence of the cross of Christ would have in a great measure ceased. (*Marg. Ref.* a, b.) Had he proselyted the Gentiles to the Mosaick law, and taught justification by it; the Jews, the grand point in contest being thus conceded, would have connived at his regard to Jesus of Nazareth, being gratified in their self-preference, and in the increasing number of those who observed the law; but his preaching Christ as the whole salvation of sinners; his disregard to the ritual law; his doctrine of justification, which left all unbelievers under condemnation without distinction, and his success among the Gentiles, whom he would not allow to be circumcised, every where exasperated the Jews against him. As then this insinuation was notoriously false; so he ardently desired that the persons who thus troubled them, and employed such manifest deceits for that purpose, were cut off by excommunications from their society; and so kept from doing them any further mischief. But why did he not command the Galatians to excommunicate them, as he had required the Corinthians to deliver the incestuous person to Satan. (*Notes*, 1 *Cor.* v. 1—5. 9—13. 2 *Cor.* ii. 5—11.) It is probable, because the infection had spread so wide in the churches of Galatia, the persons to be censured possessed so great influence, and so very many were concerned in some degree, that there was little prospect, except by the intervention of miracles, that such a command would be obeyed. Their crime, likewise, however ruinous to themselves and others, was of a more plausible nature, than the scandalous conduct of the incestuous Corinthian. —It is also to be noted, that the apostle did not command the Corinthians to excommunicate the false teachers, though he most decidedly testified against them. (*Note*, 2 *Cor.* xi. 13—15.) In both cases, having intimated their duty, he waited a more favourable opportunity of interposing his own authority.

Who did hinder you? (7) "Drive you back." *Marg.* Τις ὑμας ανεκοψε. Here only. Comp. of ανα and κοπτω, *Matt.* xxi. 8. Αποκοπτω, 12.—*Persuasion.* (8) Πεισμονη. Here only. *Troubleth.* (10) Ταρασσων. See on i. 7. *I would.* (12) Οφελον. See on 2 *Cor.* xi. 1.—*Cut off.*] Αποκοψονται. *Mark* ix. 43. 45. *John* xviii. 10. 26. *Acts* xxvii. 32. Cutting off by excommunication is evidently meant; as a mortified limb is separated from the body, to stop the fatal progress of a gangrene. (*Note*, 2 *Tim.* ii. 14—18.) This did not in itself imply any degree of persecution, or further punishment; though sometimes accompanied by miraculous judgments. (*Notes*, 1 *Cor.* iv. 18—21. 2 *Cor.* x. 1—6. xiii. 1—4.)—*Which trouble you.*] Οι ανασατουντες. See on *Acts* xvii. 6.

V. 13—15. The Galatians had been "called unto "liberty," and ought not to endure those who attempted to bring them into bondage: only let them be careful not to run into licentiousness, or to take "occasion from their "liberty" to indulge the inclinations of corrupt nature. (*Marg. Ref.* e, f.—*Note*, 1 *Pet.* ii. 13—17.) "Faith

berty for an occasion to the flesh, [g] but by love serve one another.

14 For [h] all the law is fulfilled in one word, *even* in this; [i] Thou shalt love thy neighbour as thyself.

15 But [k] if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* [l] I say then, [m] Walk in the Spirit, [n] and [o] ye shall not fulfil the lust of the flesh.

17 For [p] the flesh lusteth against the spirit, and the spirit against the flesh: [p] and these are contrary the one to the other: [q] so that ye cannot do the things that ye would.

18 But [r] if ye be led by the Spirit, [s] ye are not under the law.

g 1 Cor. xvi. 1, 2. Mark x. 42—45. John xiii. 14, 15. Acts xx. 35. Rom. xv. 1, 2. 1 Cor. ix. 19. xiii. 4—7. 2 Cor. iv. 5. xii. 15. 1 Thes. v. 15. Jam. ii. 15—17. 1 John iii. 16—19.

h Matt. vii. 12. xix. 18, 19. xxii. 39, 40. Rom. xiii. 8—10. Jam. ii. 8—11.

i Lev. xix. 18. 34. Mark xii. 31. 33. Luke x. 27—37. 1 Tim. i. 5. k 26. 2 Sam. ii. 26, 27. Is. ix. 20, 21. xi. 5—9. 13. 1 Cor. iii. 3. vi. 6—8. 2 Cor. xi. 20. xii. 20. Jam. iii. 14—18. iv. 1—3. l *See on* iii. 17.—1 Cor. vii. 29. m 25. vi. 8. Rom. viii. 1. 4, 5. 13, 14. 1 Pet. i. 22. iv. 6. Jude 19—21.

n 16—21. Rom. vi. 12. xiii. 13, 14. 2 Cor. vii. 1 Eph. ii. 3. Col. iii. 11. 5—10 1 Pet. i. 14. ii. 11. iv. 1—4. 1 John ii. 15, 16.

o Or, *fulfil not.*

p Ps. xix. 12. 13. li. 1—5. 10—12. lxv. 3. cxix. 5. 20. 24, 25. 32. 35. 40. 133. 159. 176. Ec. vii. 20. Is. vi. 5. Matt. xvi. 17. 23. xxvi. 41 John iii. 6. Rom. vii. 18. 23—25. viii. 5. 13. Jam. iv. 5, 6. p iii. 21. Matt. xii. 30. Rom. vii. 7, 8. 10—14. viii. 5—8. q Ps. cxix. 4—6. cxxx. 3. Matt. v. 6. Luke xxi. 33. 46. 54—61. Rom. vii. 15—23. Phil. iii. 12—16. Jam. iii. 2. 1 John i. 8—10. r 16. 25. iv. 6. Ps. xxv. 4, 5, 8, 9. cxliii. 8—10. Prov. viii. 20. Is. xlviii. 16—18. Ez. xxxvi. 27. John xvi. 13. Rom. viii. 14. 2 Tim. i. 7. 1 John ii. 20—27. s iv. 5. Rom. vi. 14, 15.

"working by love" would indeed, as far as it prevailed, lead them to serve and worship God as his children: and love to their brethren and to all men, for Christ's sake and after his example, ought to make them willing "servants to each other," and induce them to give up their own inclinations and indulgence, to promote the welfare of their brethren, as far as in their power; without doing any one harm, in his person, connexions, property, reputation, or peace of mind. (*Notes, Ex.* xx. 13—17. *Matt.* xx. 24—28. 1 *Cor.* ix. 19—23.) For the whole moral law contained no more, in all it's requirements, than was implied in "love," especially the whole of men's duty to one another was summed up in the single precept of "loving their neighbours as themselves:" (*Marg. Ref.* g—i.—*Notes, Lev.* xix. 18. *Rom.* xiii. 8—10:) and this still continued to be their rule of duty, though they were delivered from the law as a covenant. But if, on the contrary, they indulged selfishness, pride, and anger, by dividing into parties and quarrelling with each other, as if like wild beasts, they would "bite and devour one another;" they might expect to be left by the God of peace and love, to be the instruments of each other's present misery or future destruction. (*Marg. Ref.* k.—*Note, Jam.* iii. 13—16. iv. 1—3.)—'The zeal of the Jews would 'not suffer an uncircumcised person to live among them; 'so might it be also with these zealous Judaisers.'—*Whitby.*

An occasion. (13) Αφορμην. See on *Rom.* vii. 11.—*Serve one another.*] Δουλευετε αλληλοις. iv. 9. 25.—*Bite.* (15) Δακνετε. Here only. 'Mordete, detrectationibus 'scilicet, calumniis et convitiis.' *Schleusner.*—*Be consumed.*] Αναλωθητε. *Luke* ix. 54. *2 Thes.* ii. 8.

V. 16—18. To prevent the ruinous consequences of contentions to themselves and others, and the disgrace which they brought on the gospel; the apostle called on the Galatians "to walk in the Spirit;" according to his holy guidance, in dependence on his influences, and with constant prayer for them. This would effectually prevent them from "*fulfilling* the lusts," or desires, of the flesh, or that evil nature with which they were born, as descended from fallen Adam. (*Marg. Ref.* i—n.)—'According to his manner, the apostle calls that part of a 'man "the spirit," which is newly quickened by the 'Holy Spirit, which is "dead unto sin, and alive unto '"God;"...and "the flesh," whatever in man is not 'renewed by grace, through Christ, as apprehended by 'faith. He here justly adds, that in the same regenerate 'man is both "flesh and spirit;" the conflict between 'which is copiously shewn in the seventh chapter of the 'Romans.' *Beza.* "For the flesh," "the old man," "lusteth" in direct opposition to the desires of the new nature in the regenerate, as well as to the dictates of the Holy Spirit: and "the spirit," in both senses, opposes the corrupt desires of the flesh, by holy affections and inclinations. These are therefore placed in direct opposition to each other: so that believers "*do not* the things "which they would," according to the most literal meaning of the words. They are not so holy as they long to be; nor yet, though at liberty from the covenant of works, do they indulge those corrupt inclinations, which still rise up in their hearts, and cause them much trouble, distress, and perplexity. Thus they are engaged in a perpetual conflict, in which they earnestly desire that grace may obtain a complete and speedy victory. And those who thus give themselves up "to be led by the Spirit," "are "not under the law," nor exposed to its awful curse for every failure in obedience; while their hatred of sin and desires after holiness, according to the perfect rule of God's commandments, is the evidence that they are interested in the salvation of the gospel. (*Marg. Ref.* o—s.—*Notes, Rom.* vii. 7—25. viii. 1—17.)—The apostle, in his epistle to the Romans, says, "As many as are "led by the Spirit of God, they are the Sons of God." Here he says, "If ye be led by the Spirit, ye are not "under the law." Hence it follows, that they, who are "not under the law" are "the sons of God."—'Ye will 'not gratify the lusts of your *animal* nature; particularly 'ye will not gratify the sinful passions, of envy, malice, 'anger, revenge.' *Macknight.*—Do 'envy, malice, anger, 'revenge,' belong to the *animal* nature? Is the devil then, in this sense, an *animal?* In fact all sin has its source and seat in *the soul*, and the body, even in gross sensual indulgences, is only "the instrument of "unrighteousness to sin." (*Notes, Matt.* xv. 15—20. *Rom.* vi. 12, 13. 16—19.)

Walk in the Spirit. (16) Πνευματι περιπατειτε. 5. 25.—As πνευματι is without the article, it properly signifies, as Beza explains it, that which "is born of the Spirit, and is "spirit:" yet this does not alter the meaning of the exhortation, as when we are influenced by this new principle, we walk in dependence on the Holy Spirit, who both communicated it, preserves it, and works in and by it. —*Are contrary.* (17) Αντικειται. See on *Luke* xxi. 15.—*Ye cannot do the things that ye would.*] Μη ἁ αν θελητε, ταυτα ποιητε.—Ου γαρ ὁ θελω ποιω αγαθον, *Rom.* vii. 19.

19 Now [t] the works of the flesh are manifest, which are *these;* [u] adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, [x] witchcraft, hatred, variance, emulations, wrath, strife, seditions, [y] heresies,

21 Envyings, murders, [z] drunkenness, [a] revellings, and such like: of the which I tell you before, as I have also told *you* in time past, [b] that they which do such things shall not [c] inherit the kingdom of God.

22 But [d] the fruit of the Spirit is [e] love, joy, peace, long-suffering, gentleness, goodness, [f] faith,

t 13. 17. vi. 8. Ps. xvii. 4. John iii. 6. Rom. vii. 5. 18. 25 viii. 3. 5. 9. 13. 1 Cor. iii. 3 1 Pet. iv. 2.
u Ez. xxii. 6—13. Matt. xv. 18, 19. Mark vii. 21—23. Rom. i. 21—32. 1 Cor. vi. 9, 10. 2 Cor. xii. 20, 21. Eph. iv. 17—19. v. 3, 4. Col. iii. 5—8. 1 Tim. i. 9, 10. Tit. iii. 3. Jam. iii. 14, 15. 1 Pet. iv. 3, 4. Rev. xxi. 8. xxii. 15.
x Ex. xxii. 18. Deut. xviii. 10. 1 Sam. xv. 23. 1 Chr. x. 13, 14. 2 Chr. xxxiii. 6. Acts viii. 9—11. xvi. 16—19.
y 1 Cor. xi. 19. Tit. iii. 10. 2 Pet. ii. 1.
z Deut. xxi. 20. Luke xxi. 34. Rom. xiii. 13. 1 Cor. v. 11. vi. 10. Eph. v. 18. 1 Thes. v. 7.
a 1 Pet. iv. 3.
b Is. iii. 11. Rom. ii. 8, 9. viii. 13. 1 Cor. vi. 9, 10. Eph. v. 5, 6. Col. iii. 6. Rev. xxi. 27.
c Matt. xxv. 34. 1 Cor. vi. 10. xv. 50. Eph. v. 5.
d 16—18. Ps. i. 3. xcii. 14. Hos. xiv. 8. Matt. xii. 33. Luke viii 14, 15. xiii. 9. John xv. 2, 5.
e 13. Rom. v. 2—5. xii. 9—18. xv. 13. 1 Cor. xiii. 4—7. Eph. iv. 23—32. v. 1, 2. Phil. iv. 4—9. Col. iii. 12—17. 1 Thes. i. 3—10. v. 16—22. Tit. ii. 2—12. Jam. iii. 17, 18. 1 Pet. i. 8. 22. 2 Pet. i. 5—8. 1 John iv. 7—16.
f 1 Cor. xiii. 7. 13. 2 Thes. iii. 2. 1 Tim. iii. 11. iv. 12. 1 Pet. v. 12.

V. 19—21. The difference between "the flesh and "the spirit" might be known by their contrary effects. (*Notes*, 16—18. *John* iii. 6.) "The works of the flesh" must be "manifest" to every one, who considered the conduct of unconverted men, and the state of the world in general. Several of the sins here specified, as "the works of the flesh," have no connexion with the bodily appetites: which proves, that we are not to understand, by "flesh and spirit," the animal part of man, as distinguished from the intellectual; but the whole of our fallen nature, as opposed to the new nature communicated by regeneration, and the gracious influence of the Holy Spirit acting upon it and by it. (*Note*, *Rom.* viii. 5—9.) There can be no doubt about "adultery, fornication, &c." being in every sense "works of the flesh." (*Marg. Ref.* t, u.—*Notes*, 1 *Cor.* vi. 18—20.)—Idolatry also is "a work "of the flesh;" as it springs from man's carnal enmity to the holy character, worship, and service of God; in the stead of whom he deifies imaginary beings more congenial to himself, and worships them in a manner more suited to his pride and lusts. (*Notes*, *Ex.* xx. 3. *Rom.* i. 21—27.) "Witchcraft" (implying all kinds of sorcery, charms, divinations, incantations, fortune-telling, and attempted intercourse with evil spirits, real or pretended,) is "a work "of the flesh," as it results from man's carnal dislike of submission to God, and dependence on him, and a desire of seeking help and information from other quarters: by both these, men virtually worship the devil. (*Marg. Ref.* x.—*Note*, *Ex.* xxii. 18.) "Hatred and variance" are also "works of the flesh;" and "emulations" seem in this connexion to signify that ambition of pre-eminence and thirst for glory, which excite men to vie with one another, and eagerly to aspire after distinction, according to the nature of their objects and pursuits. Poets, orators, historians, philosophers, moralists, and all men, who do not attend to the Bible, deem this the noblest principle of human activity: yet it springs from unmingled pride and selfishness, and is nearly allied to envy. When the object of emulation is evil, its effects are dreadful: when the object is good, the glory of man is sacrilegiously substituted, in the place of the glory of God; and this thirst for human applause has caused more horrible violations of the law of love, and done more to desolate the earth, than even the grossest sensuality ever did. (ζηλοι. *Note*, *Jam.* iii. 13—16.) Along with "strife, and seditions," by which schisms in the church and factions in the state may be meant, "heresies" are called "works of the "flesh." Pride, ambition, avarice, or other carnal affections induce men to pervert the truth of God's words; and, espousing some pernicious error, to seek distinction by propagating it. Hence arise contentions, separations, and the most fatal effects to individuals and to the church. (*Notes*, 1 *Cor.* xi. 17—22. 2 *Pet.* ii. 1—3.) These were therefore joined by the apostle along with adulteries, and unnatural lusts, drunkenness, envy, revellings, seditions, and even murders, as equally the result of a carnal heart, and marks of unregeneracy. Many more he might have mentioned: for covetousness, and the sins connected with it, are elsewhere mentioned; (*Note*, 1 *Cor.* vi. 9—11:) but these "and such like" would, without repentance and its fruits, certainly exclude men from "inheriting the "kingdom of God;" as the apostle had formerly declared to them, and now again forewarned them. (*Marg. Ref.* z —c.)—The word translated "witchcrafts," is by some rendered *poisonings;* as if the apostle in this compendium would pause to distinguish one kind of murder from another; when the difference did not at all alter the nature or degree of the crime! "Witchcrafts" had the name used in the original, from the magical compositions of certain ingredients, which attended these diabolical practices.—"Revellings" were such feasts, as were accompanied with musick and dancing, and whatever could promote hilarity and sensual gratification. The Greeks and Romans had an imaginary god, called Comus, (from the Greek word here used,) who was supposed to preside over these feasts, and was in that character worshipped by hymns, oblations, and libations. (*Notes*, *Rom.* xiii. 11—14. *Eph.* v. 3—7. 1 *Pet.* iv. 3—5.)—The word rendered "lasciviousness" (19), is used by Demosthenes, in describing the enormous ambition and rapacity of Philip king of Macedon. It seems to denote the exorbitancy of any passion, which is left without restraint; though in scripture it is generally used of unbridled sensual indulgence.

Uncleanness. (19) Ακαθαρσια. See on *Rom.* i. 24.—*Lasciviousness.*] Ασελγεια. See on *Mark* vii. 22.—*Witchcraft.* (20) Φαρμακεια. *Rev.* ix. 21. xviii. 23.—*Ex.* vii. 11. 22. viii. 7. 18. *Is.* xlvii. 9. 12. *Sept.*—Φαρμακευς, *Rev.* xxi. 8. A φαρμακον, *medicamentum, venenum.*—*Emulations.*] Ζηλοι. 1 *Cor.* iii. 3. 2 *Cor.* xii. 20. *Jam.* iii. 14. 16.—*Seditions.*] Διχοστασιαι. See on *Rom.* xvi. 17.—*Heresies.*] Αιρεσεις. See on *Acts* v. 17.—*Revellings.* (21) Κωμοι. *Rom.* xiii. 13.—*I tell you before, as I have also told* you *in times past.*] Προλεγω ὑμιν, καθως και προειπον. See on 2 *Cor.* xiii. 2.

V. 22—26. The holy affections, and the conduct resulting from them, as here enumerated, are not called 'the works of a believer,' but "the fruit of the Spirit," dwelling in the new nature and working by it, which he has produced by regeneration. (*Marg. Ref.* d.—*Note*,

g Acts xxiv. 25. 1 Cor. ix. 25. Tit. i. 8. ii. 2.
h 1 Tim. i. 9.
i iii. 29. Rom. viii. 9. 1 Cor. iii. 23. xv. 23. 2 Cor. x. 7.
k 16—18. ii. 20. vi. 14. Rom. vi. 6. viii. 13. xiii. 14. 1 Pet. ii. 11.

23 Meekness, [g] temperance: [h] against such there is no law.

24 And [i] they that are Christ's, have [k] crucified the flesh with the * affections and lusts.

* Or, *passions.*

l John vi. 63. Rom. viii. 2. 10. 1 Cor. xv. 45. 2 Cor. iii. 6. 1 Pet. iv. 6. Rev. xi. 11.
m *See on* 16.—Rom. viii. 4, 5.
n Luke xiv. 10. 1 Cor. iii. 7.
o *See on* 15.—Jam. iii. 14—16. 1 Pet. v. 5.

25 If [l] we live in the Spirit, [m] let us also walk in the Spirit.

26 Let us not be [n] desirous of vain glory, [o] provoking one another, envying one another.

Phil. ii. 1—3. Jam. iv. 16.

Eph. v. 8—14, v. 9.) "Love" of God and man, of the Saviour, his people, and all men, for his sake and according to his command and example; a joyful frame of mind in the salvation and service of God; a peaceful conscience, and a submissive will, leading to a peaceable conduct towards man; a disposition to bear injuries and affronts, without seeking revenge or expressing resentment; a mild, unassuming, inoffensive deportment, united with beneficence and philanthropy; truth, sincerity, fidelity, and integrity to man, springing from faith in God and faithfulness to him; a humble, teachable, unambitious temper and demeanour; and an evident moderation about earthly objects, and in respect of every animal indulgence: these, and such like, are "the fruits of the Spirit;" and "against these there is no law," for they are what the moral law requires. (*Marg. Ref.* e—h.—*Notes*, 1 *Cor.* xiii. 4—7. *Jam.* iii. 17, 18. 2 *Pet.* i. 5—7.) So that obedience to the law as *a rule*, and as "written in the heart" by the Holy Spirit, with delight and satisfaction, and earnest desires after more exact conformity to it, is the apostolical evidence of deliverance from the law, as a covenant of works; and those who really belong to Christ, as justified believers, have actually "crucified the flesh," with all its corrupt affections and rebellious inclinations. (*Marg. Ref.* k.) The carnal nature, "the old man," is dethroned, confined, condemned, hated, opposed, weakened, and wounded: his death is determined, though the execution be lingering and to be effected only by a continued course of self-denial; and though he still struggles for life, liberty, and even victory; which perpetuates the believer's conflict, and prevents his complete holiness. But, says the apostle, "if we live in," or *by*, "the Spirit," as regenerate persons; "let us also walk in the Spirit," and order our daily conversation according to that holy influence, and in dependence on the guidance and powerful assistance of the Holy Spirit: especially in mortifying the desire of "vain glory" and human applause, and refraining from whatever may tend to exasperate the minds of other men; or manifest envy of their gifts, reputation, or prosperity. The "*body*," as meaning the animal nature, must be "kept under and brought into "subjection," by proper discipline as a child: but "the "flesh" must be crucified, as an enemy and malefactor, which is doomed to inevitable destruction. (*Notes, Rom.* vi. 5—7. viii. 3, 4. 12, 13. 1 *Cor.* ix. 24—27.)

Long-suffering. (22) Μακροθυμια. See on *Rom.* ii. 4.—*Gentleness.*] Χρηστης. See on *Rom.* ii. 4.—*Goodness.*] Αγαθωσυνη. See on *Rom.* xv. 14.—*Faith.*] Πιστις. 5, 6. See on *Rom.* i. 17.—*Temperance.*] Εγκρατεια. See on *Acts* xxiv. 25.—*They that are Christ's.* (24) Οι τα Χριστ. iii. 29. 1 *Cor.* iii. 23. xv. 23. 2 *Cor.* x. 7.—*Affections.*] "Passions." *Marg.* Τοις παθημασι. See on *Rom.* vii. 5.—*Let us walk.* (25) Στοιχωμεν. vi. 16. See on *Rom.* iv. 12.—'To march as soldiers do, step by step, in their 'ranks, by rule, and by the word of command.'—*Destrous of vain glory.* (26) Κενοδοξοι. Here only. Κενοδοξια, *Phil.* ii. 3.—*Provoking one another.*] Αλληλους προκαλεμενοι. Here only. 'Proprie, *provoco aliquem ad pugnam et certamen.*' Schleusner.—*Envying.*] Φθονουντες. Here only. Φθονος, 21. See on *Rom.* i. 29.

PRACTICAL OBSERVATIONS

V. 1—12.

While so many are struggling for personal and political liberty, or disputing about it, as the greatest of earthly blessings; let us aspire after and "stand fast in the liberty, wherewith Christ has made his people free:" that walking before God with the humble and obedient confidence of children, we may stedfastly reject every "yoke "of bondage," with which Satan or his ministers may attempt to entangle us. Especially we should regard the apostle's warnings, to keep clear of all dependence on our own works for justification; as in that case "Christ will "profit us nothing." It is to be feared, that very large numbers impose on themselves in this matter: they imagine that the merits of Christ will make up for their deficiencies; while their real dependence is placed on their own morality, alms, devotions, or superstitions. But the divine Saviour will teach us to give him the whole honour of our justification, or he will leave us wholly to stand or fall by our own righteousness; and every man, who trusts to his own works, "becomes a debtor to do the whole "law:" "Christ becomes of none effect to him;" he virtually renounces the covenant of grace, and will be dealt with according to the rigour of the covenant of works. May we then keep at a distance from this fatal rock, and be of that number, who "through the Spirit "wait for the hope of righteousness by faith!" For the danger of old did not lie in circumcision; circumcision and uncircumcision were immaterial in themselves, even as many external forms and observances now are: but "faith "that worketh by love" forms the essence of the religion of Christ. Without this all else is worthless; and compared with it other things are of small value. Yet many, who "seemed to run well" in this evangelical race, have been hindered from obeying the truth, by those who perplexed them with refined notions, or laboured to proselyte them to some new sect or form: so that, instead of "the work of faith, and labour of love, and patience of "hope," they have turned aside to vain jangling, and zeal for trifling distinctions, and the "shibboleths" of a party. "The persuasion," that religion consists in things of this kind, does by no means accord with the doctrine of the apostles, nor is it from the converting grace of the Spirit. Yet when a little of this leaven gets into even flourishing congregations, it is apt to diffuse itself through "the "whole lump." Its first beginnings should therefore be strenuously opposed: and those who would thus unsettle and pervert others, should be censured by their brethren, or even cut off from [illegible] and certainly they

CHAP. VI.

The apostle exhorts the Christians in Galatia, to restore the fallen with meekness, and to bear each other's burdens, according to "the law of Christ," 1, 2; to beware of self-deception, 3—5; to provide for their teachers; and to persevere without wearying in every good work; being assured that every one will reap as he has sowed, 6—10. He shews the carnal motives and glorying of the Judaizing teachers, 11—13; and determines to "glory in the cross of Christ" alone, by which he is "crucified to the world, and the "world to him," 14. Nothing in Christ avails, but a new creation, 15. He prays for peace on "the "Israel of God;" desires that none of them would further trouble him, who, as an old soldier, bare the scars of his warfare; and he commends them to the grace of Christ, 16—18.

BRETHREN, *if a man be [a] overtaken in a fault, ye which are [b] spiritual [c] restore such an one [d] in the spirit of meekness; [e] considering thyself, lest thou also be tempted.

* Or, *although.*
a ii. 11—13. Gen. ix. 20—24. xii. 11—13. Num. xx. 10—13. 2 Sam. xi. 2, &c. Matt. xxvi. 69—75.
b Rom. viii. 6. xv. 1. 1 Cor. ii. 15. iii. 1. xiv. 37.
c 2 Sam. xii. 1, &c. Job iv. 3, 4. Is. xxxv. 3, 4. Ez. xxxiv. 16. Matt. ix. 13 xviii. 12—15. Luke xv. 4—7. xxii. 32. Heb. xii. 13. Jam. v. 19, 20. 1 John v. 16. Jude 22, 23.
d v. 23. Matt. xi. 29. 1 Cor. iv. 21. 2 Cor. x. 1. 2 Thes. iii. 15. 2 Tim. ii. 25. Jam. iii. 13. 1 Pet. iii. 15.
e 1 Cor. x. 12. Heb. xiii 3. Jam. iii. 2.

who persist in disturbing and dividing the church of Christ, must at last "bear their judgment, whosoever they be."

V. 13—18.

It becomes us most stedfastly to maintain the pure gospel of a crucified Saviour, whatever offence may be taken, or persecution endured by means of it; but we should be equally watchful against those who "use their "liberty for an occasion to the flesh," and of indulging their sensual or selfish passions. "By love" we should become the willing servants of one another and of all men; and in "loving our neighbour as ourselves," according to the requirement of the holy commandment, we shall most effectually promote our own comfort, and the happiness of families, of the church, and the community. But "a "house divided against itself cannot stand;" and when professed Christians, instead of the gentleness of lambs and doves, become like savage beasts of prey, in "biting "and devouring one another;" we need not wonder, that they are "consumed one of another." Alas, how has Satan prevailed in this way against the church of Christ! What cruel persecutions and fierce controversies have arisen among Christians, so called! How many hopeful prospects have thus been clouded, and flourishing churches ruined! so that the nominal kingdom of "the Prince of "Peace" has become a scene of contention and discord! But all this would have been prevented, if men had "walked in the Spirit;" for they would not then have thus "fulfilled the lusts of the flesh."—The most eminent Christians indeed do not attain to all that they desire and aim at; yet those "who are led by the Spirit," habitually oppose, subdue, and mortify those sinful workings, which they cannot wholly extirpate.

V. 19—26.

It should always be kept in mind that "hatred, vari-"ance, emulations, wrath, strife, seditions, heresies, and "envyings," are as much the works of the flesh, as "adul-"teries, fornications, murders, drunkenness, revellings," or any sensual excess; and that they will as certainly exclude men from heaven, whatever profession of religion they may make; nay, even if religion, in its purest form, is the pretence, subject, or occasion of their malignant passions. The apostle has indeed repeatedly and plainly forewarned us, that they "who do such things," as are here mentioned, or others of a similar nature, "shall not "inherit the kingdom of God;" yet what numbers of professed Christians live habitually in the grossest of them; and, notwithstanding their adultery, fornication, shameful uncleanness, or secret lasciviousness, still hope for heaven, in neglect of evangelical repentance and faith! Nor can the most idolatrous covetousness, the most exorbitant pride, ambition, and emulation; the most notorious malice, wrath, hatred, envy; or even the murders, committed in revengeful duels, deprive them of their presumptuous confidence. For "he that believeth not, hath made God "a liar." Nay, some even attempt to revive the worship of Satan, by various divinations and prognostications, who would nevertheless be offended to be denied the name of Christians! Many also, who are zealous for the apostle's doctrine of justification, and suppose themselves "not to "be under the law;" are so far from being "led by the "Spirit," that they are evidently and habitually "fulfilling "the lusts of the flesh;" though the feeble remonstrances of a conscience, not totally callous, deceives them into an imagination that they are engaged in the conflict of the flesh and spirit! But let us never forget, that those "who "are not under the law" for condemnation, are "led by "the Spirit" into the love of its precepts, and an earnest desire to obey them. If we bring forth "the fruits of the "Spirit," as here described, in our habitual temper and conduct; we can have no objection to the daily examination of ourselves by that perfect standard of sin and holiness; that our love may be exercised "in knowledge, and "in all judgment:" for "against such things there is no "law."—Those who "are Christ's" (and all others, however distinguished, belong to Satan's kingdom,) "have "crucified the flesh with its affections and lusts." Yet the imperfection of our attainments leaves much room both for personal humiliation and mutual exhortations. If then "we live in the spirit," let us also "walk in the spirit;" watching against spiritual pride and vain-glory; not provoking or envying one another, but following after love, and seeking to bring forth more abundantly those "fruits "of righteousness, which are through Jesus Christ to "the praise and glory of God."

NOTES.

CHAP. VI. V. 1—5. The apostle, having concluded the argumentative part of the epistle, added some particular admonitions before he closed it. If any brother had been or should be surprised into the commission of sin, through unwatchfulness and temptation, and contrary to the habitual tenour of his conduct; "those who were spiritual," or most matured in judgment and experience, ought to bestow pains to bring him to repentance, and to give him

2 [f] Bear ye one another's burdens, and so fulfil [g] the law of Christ.

3 For [h] if a man think himself to be something, [i] when he is nothing, [k] he deceiveth himself.

4 But let every man [l] prove his own work, and then shall he have [m] rejoicing in himself alone, [n] and not in another.

5 For [o] every man shall bear his own burden.

6 Let [p] him that is taught in the word, communicate unto him that teacheth, in all good things.

7 Be [q] not deceived; [r] God is not

[f] 5. v. 13, 14. Ex. xxiii. 5. Num. xi. 11, 12. Deut. i. 12. Is. lviii. 6. Matt. viii. 17. xi. 29, 30. Luke xi. 46. Rom. xv. 1. 1 Pet. ii. 24.
[g] John xiii. 14, 15. 34, 35. xv. 12. 1 Cor. ix. 21. 1 John ii. 8—11. iv. 21.
[h] ii. 6. Prov. xxv. 14. xxvi. 12. Luke xviii. 11. Rom. xii. 3. 16. 1 Cor. iii. 18. viii. 2. 3. 2 Cor. iii. 5. xii. 11.
[i] 1 Cor. xiii. 2.
[k] 1 Cor. iii. 18. 2 Tim. iii. 13. Jam. i. 22. 26. 1 John i. 8. 1 Job xiii. 15. marg. Ps. xxvi. 2. 1 Cor. xi. 28. 2 Cor. xiii. 5. 1 Cor. iv. 3, 4. 2 Cor. i. 12. 1 John iii. 19—22.
[l] vi. 13. 1 Cor. i. 12, 13. iii. 21—23. iv. 6, 7. 2 Cor. xi. 12, 13.
[m] Prov xiv. 14.
[n] Is. iii. 10, 11. Jer. xvii. 10. xxxii. 19. Ez. xviii. 4. Matt. xvi. 27. Rom. ii. 6—9. xiv. 10—12. 1 Cor. iii. 8. iv. 5. 2 Cor. v. 10, 11. Rev. ii. 23. xx. 12—15. xxii. 12.
[o] Deut. xii. 19. Matt. x. 10. 1 Cor. ix. 7—14. 1 Tim. v. 17, 18. Ob. 3. Luke xxi. 8. 1 Cor. iii. 18. vi. 9. xv. 33. 1 John i. 8. iii. 7.
[p] q 3. Job xv. 31. Jer. xxxvii. 9. Eph. v. 6. 2 Thes. ii. 3. Jam. i. 22. 26.
[r] Job xiii. 8, 9. Jude 18.

proper counsel and encouragement, in a meek and compassionate spirit, that he might be restored, like a dislocated limb to its place; and not to treat him with harsh rebukes or disdainful neglect. For each of them severally ought to "consider himself," and his own weakness and frailty; as he too might be tempted and overcome; and then he would need that meekness and sympathy, which he had been backward to exercise towards his offending brother. (*Marg.* and *Marg. Ref.* a—e.) Thus they ought not only to "bear with one another's infirmities;" (*Note, Rom.* xv. 1—3;) but, as fellow-travellers, to carry each other's burdens: while the stronger brother denied himself, in order to support, comfort, and assist the weak, the tempted, and afflicted; (*Marg. Ref.* f.—*Note, Num.* xi. 11—15, v. 12;) that so, they might fulfil the commandment, which Christ repeatedly gave his disciples, "to love one another, as he had loved them;" and which indeed was the substance of "his law," for their conduct towards their brethren. (*Marg. Ref.* g.—*Notes, John* xiii. 31—35. xv. 12—16. 1 *John* ii. 7—11.)—But if, on the contrary, any of them thought himself more wise, strong, or eminent than the rest, on account of his gifts or reputation, and so trusted in himself and despised others; when in fact he was nothing in the school of Christ, having not learned the first lesson of his religion; he was under a grievous and most perilous delusion, his heart imposed on him, and in fact he was his own deceiver. To prevent this fatal mistake, it behoved every individual to "prove his own work" by the touch-stone of the sacred oracles, that he might discover whether his habitual conduct, and the motives of it, accorded to the principles, experience, and character of the true believer: that so, instead of arrogantly condemning others, or glorying in others, and their attachment to him or opinion of him; he might find cause of rejoicing and humble glorying in himself, and in the attestation of the sanctifying Spirit to his faith in Christ. (*Marg. Ref.* h—n.—*Notes, 2 Cor.* i. 12—14, v. 12.) For every man must at last stand or fall, not according to the party to which he belonged, or the judgment of men respecting him; but according to his real character in the sight of God. Indeed "every man "shall bear his own burden;" so that, if any were deluded into fatal errors by false teachers, he must bear the punishment of his own guilt: nor would the condemnation of the deceiver exculpate the person, who allowed himself to be deceived by him. (*Marg. Ref.* o.—*Notes, Ez.* xiv. 9—11. 2 *Thes.* ii. 8—12. *Rev.* xxii. 14, 15.)—The word rendered "spiritual," when applied to *persons*, seems to denote the *spirituality*, or heavenly mind and judgment, of those who are thus distinguished. (*Notes, 1 Cor.* ii. 12—16. iii. 1—3. xii. 1—3:) and is never used, as I recollect, of men endued with miraculous gifts. All rulers, teachers, and workers of miracles, were not "spiritual," spiritually minded, "led by the Spirit," and filled with "the fruits of the Spirit;" and many private Christians were. The duty of restoring the fallen might belong to the teachers and rulers *primarily*, but not *exclusively*.—Some indeed suppose, that persons endued with spiritual gifts superintended the churches for some time, without any regular appointment; and that there were no other bishops or elders in Galatia at this time, as little mention is made of them (6): but this by no means agrees with the history, which mentions the ordaining of elders by the apostles "in every city," either personally, if they had leisure, or by apostolical men, or evangelists, (as Timothy, Titus, and others,) if compelled previously to leave the new converts. It is, however, probable, that these elders, and the deacons also, were generally chosen from among those who had been endued with miraculous powers by the laying on of the hands of the apostles. (*Notes, Acts* viii. 14—17. xiv. 21—23. xix. 1 *Tim.* v. 21, 22. 24, 25. *Tit.* i. 5—9.)

Be overtaken. (1) Προληφθῇ. See on *Mark* xiv. 8.—*In a fault.*] Εν τινι παραπτωματι. See on *Matt.* vi. 14, 15.—*Spiritual.*] Πνευματικοι. See on 1 *Cor.* ii. 15.—*Restore.*] Καταρτιζετε. See on *Matt.* xxi. 16.—*Considering.*] Σκοπων. See on *Rom.* xvi. 17.—*Bear ye.* (2) Βασταζετε. 5. 17. v. 10. *Rom.* xi. 18, *et al.*—*Burdens.*] Βαρη. *Matt.* xx. 12. *Acts* xv. 28. 2 *Cor.* iv. 17. 1 *Thes.* ii. 6. *Rev.* ii. 24.—*He deceiveth himself.* (3) Εαυτον φρεναπαλα. Here only. Φρεναπατης, *Tit.* i. 10.—*In himself.* (4) Εις εαυτον. "As to "himself," in respect of himself.—*Burden.* (5) Φορτιον. *Matt.* xxiii. 4. *Luke* xi. 46. *Acts* xxvii. 10. See on *Matt.* xi. 28.

V. 6—10. The Lord had appointed the office of the ministry, for the conversion of sinners and the edification of believers: and accordingly the apostle exhorted the Galatians to contribute to the comfortable maintenance of their teachers, who instructed them from the word of God; communicating to them a proportion of their temporal good things, according to their ability. (*Marg. Ref.* p.—*Notes,* 1 *Cor.* ix. 4—18.) In this and all things of this kind, they must be careful "not to be deceived" by their own hearts, by Satan, or by false teachers: for, however they might excuse themselves or impose upon men, and then deride their simplicity and credulity; God was not to be thus deceived or mocked: as men often impose on others with false pretences, and then ridicule their folly and credulity. (*Marg. Ref.* q, r.) But it was most certain, that every man would at length "reap" a harvest correspondent to what he sowed. "He that sowed to the "flesh," by continuing to fulfil its lusts, and to indulge

mocked: [s] for whatsoever a man sow-
eth, that shall he also reap.

8 For he that [t] soweth to his flesh,
shall of the flesh [u] reap corruption;
but he that [x] soweth to the Spirit,
shall [y] of the Spirit reap life everlasting.

9 And let [z] us not be weary in [a] well
doing: [b] for in due season we shall
reap, [c] if we faint not.

10 As we have therefore [d] opportu-
nity, let us [e] do good unto all *men*, [f] es-
pecially unto them who are of the [e] household of faith.

11 ¶ Ye see how large a letter I
have [f] written unto you with mine own
hand.

12 As many [h] as desire to make a
fair shew in the flesh, [i] they constrain
you to be circumcised; only [k] lest

s Job iv. 8. Prov. i. 31. vi. 14. 19. xi. 18. Hos. viii. 7. x. 12. Luke xvi. 25. Rom. ii. 6—10. 2 Cor. ix. 6.

t Rom. vi. 13. viii. 13. xiii. 14.

u Prov. xxii. 8. Jer. xii. 13. Hos. x. 13. 2 Pet. ii. 12. 19. Rev. xxii. 11.

x *See on* 7.—Ps. cxxvi. 5, 6. Ec. xi. 6. Is. xxxii. 20. Jam. iii. 18.

y Matt. xix. 29. Luke xviii. 30. John iv. 14. 36. vi. 27. Rom. vi. 22. 1 Tim. i. 16. Tit. iii. 7. Jude 21.

z Mal. i. 13. 1 Cor. xv. 58. 2 Thes. iii. 13. Heb. xii. 3.

a Rom. ii. 7. 1 Pet. ii. 15. iii. 17. iv. 19.

b Lev. xxvi. 4. Deut. xi. 14. Ps. civ. 27. cxlv. 15. Jam. v. 7, 8.

c Is. xl. 30, 31. Zeph. iii. 16. *marg.* Matt. xxiv. 13. Luke xviii. 1. 2 Cor. iv. 1. 16. Eph. iii. 13. Heb. iii. 6. 14. x. 35—39. Rev. ii. 3. 7. 11. 17. 26—29. iii. 5. 6. 12, 13. 21, 22.

d Ec. ix. 10. John ix. 4. xii. 35. Eph. v. 16. Phil. iv. 10. Col. iv. 5. *Gr.* Tit. ii. 14.

e Ps. xxxvii. 3. 27. Ec. iii. 12. Mark iii. 4. Luke vi. 35. 1 Thes. v. 15. 1 Tim. vi. 17, 18. Tit. iii. 8. Heb. xiii. 16. 3 John 11.

f Matt. x. 25. xii. 50. xxv. 40. Eph. ii. 19. iii. 15. Heb. iii. 6. vi. 10. 1 John iii. 13—19. v. 1. 3 John 5—8.

g Rom. xvi. 22. 1 Cor. xvi. 21—23.

h 13. Matt. vi. 2. 5. 16. xxiii. 5. 28. Luke xvi. 15. xx. 47. John vii. 18. 2 Cor. x. 12. xi. 13. Phil. i. 15. ii. 4. Col. ii. 23.

i ii. 3. 14. Acts xv. 1. 5.

k *See on* v. 11.—Phil. iii. 18.

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his selfish and sensual desires even under the profession of the gospel, would reap only the *corruptible* things of this world; his body, which he indulged and pampered, would soon turn to *corruption* in the grave; and he himself would perish, as unregenerate and having no inheritance in heaven. But the man who "sowed to the spirit," and under the influences of the Holy Spirit exercised daily repentance, faith in Christ, love to him and his brethren, and other Christian graces; would not only here reap the earnest and first-fruits of inward consolations; but at length inherit everlasting life, as trained up for it by the sanctification of the Holy Spirit; and as receiving for Christ's sake a proportionable gracious recompence of all his disinterested and faithful services. (*Marg. Ref.* s—y.—*Notes*, *Prov.* xi. 18. 24, 25. *Ec.* xi. 1—6. *Matt.* xxv. 34—40. *2 Cor.* ix. 6, 7. *Heb.* vi. 9, 10.) Let then none "grow weary of doing well," in dependence on Christ and for the honour of his gospel, whatever conflicts, disappointments, persecutions, or temptations they met with: for "in due season," in the time of harvest, they would surely reap an abundant increase of all their labours, self-denial, and expense; if they shewed the sincerity of their faith and love, by continuing to the end, "without fainting," in "the work of the Lord." (*Marg. Ref.* z—c.—*Notes*, *2 Cor.* iv. 1, 2. *2 Thes.* iii. 13. *Heb.* xii. 2, 3. *Jam.* v. 7, 8.) While therefore their lives were continued, and opportunities afforded; they ought to make it their great business, and deem it their chief pleasure, honour, and advantage, to be "doing good," according to their ability, to men of every description; but especially to those who were their brethren in the family of God, by faith in Christ; or all professed Christians, who shewed their sincerity in professing the gospel, by their temper and conduct: for surely, those learned men, who would substitute the word *profession*, instead of "faith in Christ," do not mean to include such as evidently make a hypocritical profession. (*Marg. Ref.* d—f.)

Taught. (6) Κατηχεμενος. See on *Luke* i. 4.—*Communicate.*] Κοινωνειτω. *Rom.* xii. 13. xv. 27. *Phil.* iv. 15. *1 Tim.* v. 22. *Heb.* ii. 14. *1 Pet.* iv. 13. *2 John* 11. Κοινωνια, *Acts* ii. 42.—*Mocked.* (7) Μυκτηριζεται. See on *Luke* xvi. 14.—*Let us not be weary.* (9) Μη εκκακωμεν. See on *Luke* xviii. 1. *2 Cor.* iv. 1.—*If we faint not.*] Μη εκλυομενοι. *Matt.* ix. 36. xv. 32. *Heb.* xii. 3. 5.—*Prov.* iii. 11. *Sept.*—*Them who are of the household of faith.* (10) Τους οικειους της πιστεως. *Eph.* ii. 19. *1 Tim.* v. 8.

V. 11—14. The words here rendered, "how large a "letter," are supposed by many persons to signify *with what kind of letters*, referring to the apostle's want of skill and readiness in writing the Greek language. He had, however, bestowed great pains to write the epistle "with "his own hand;" either because he had not an amanuensis with him, or rather because he did not choose to employ one: but he wrote the whole himself, that he might convince the Galatians of his love to them, and anxiety about them. (*Marg. Ref.* g.) There were indeed professed teachers of Christianity, who aimed to "make a "fair shew in the flesh," or in respect of external matters, by forming a coalition between the Jewish religion and that of Jesus. (*Note*, *Phil.* iii. 1—7.) These were so very earnest in urging the Gentiles to be circumcised, that they might be said even to "compel" them; as they would take no denial, and exhausted all their eloquence and ingenuity to overcome their reluctance. But, notwithstanding their attachment to the ritual law, they would not have been so earnest in this matter, if they could otherwise have possessed their influence in the Christian church, without exposing themselves to persecution for professing faith in Christ and his cross. (*Marg. Ref.* h—k.) For not only did the Jews hate and persecute those, who preached the gospel to the Gentiles without regarding the Mosaick law; but the heathen rulers also, who tolerated the Jews and such Christians as observed the law, were inveterate against the Gentile Christians, and deemed them an upstart sect, dangerous to the civil government. (*Notes*, iv. 17—20. v. 7—12.) This crafty and selfish aim of the judaizing teachers, of advancing themselves to consideration in the Christian church, without exposing themselves to persecution, induced them to be very zealous in proselyting the Gentiles to the Mosaick law; but they were not equally strict in their own observance of it. Not only were they negligent of the moral precepts; but probably, on one pretence or other, they dispensed with themselves and one another, in respect of the more burdensome and expensive of the ceremonial institutions, many of which could not be observed in countries distant from Jerusalem. (*Note*, *Matt.* xxiii. 1—4.) It was therefore evident that they desired the Gentiles to be circumcised, only that they might glory in having induced such numbers, to bear in their flesh this mark of their being proselyted by their means. (*Marg. Ref.* l, m.—*Note*, *Matt.* xxiii. 15.) This both placed them at the head of a Christian sect, and also tended to procure them favour and reputation with the Jewish rulers and others. But the apostle added, with a noble disdain of such base motives, "God forbid that I should "glory, &c." he would not value himself on any thing which

they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised [l] keep the law; but desire to have you circumcised, [m] that they may glory in your flesh.

14 But [n] God forbid [o] that I should glory, [p] save in the cross of our Lord Jesus Christ, by [*] whom [q] the world is crucified unto me, and I unto the world.

15 For [r] in Christ Jesus [s] neither circumcision availeth any thing, nor uncircumcision, [t] but a new creature.

16 And as many as [u] walk according to this rule, [x] peace *be* on them, and mercy, and upon [y] the Israel of God.

17 From henceforth [z] let no man trouble me: for [a] I bear in my body the marks of the Lord Jesus.

18 Brethren, [b] the grace of our Lord Jesus Christ *be* with your spirit. Amen.

l Matt. xxiii. 3. 15. 23 Rom ii. 17—24. iii. 9—19. 2 Pet. ii. 19.
m 1 Cor. iii. 21. v. 6. 2 Cor. xi. 18
n *See on* Rom. iii. 4. 6.
o 2 Kings xiv. 9—11. Job xxxi. 24, 25. Ps. xlix. 6. lii. 1. Jer. ix. 23, 24. Ez. xxviii. 2. Dan. iv. 30, 31. v. 20, 21. 1 Cor. i. 29—31. iii. 21. 2 Cor. xi. 12. xii. 10, 11.
p Is. xiv. 24, 25. Rom. i. 16. 1 Cor. i. 23. ii. 2. Phil. iii. 8. *Gr.* 7—11.
* Or, which.
q i. 4. ii. 20. v. 24. Acts xx. 28, 24. 1 John ii. 15—17.
r *See on* v. 6. Rom. viii. 1. 2 Cor. v. 17.
s 1 Cor. vii. 19. Rom. vi. 6. 2 Cor. v. 14—16. Phil. i. 20, 21. iii. 8, 9. Col. iii. 1—3 iv. 22. Philem. 25. Rev. xxii. 21.
t 2 Cor. v. 17. Eph. ii. 10. iv. 24 Col. iii. 10. Rev. xxi. 5.
u v. 16. 25. Ps. cxxv. 4, 5. Phil. iii. 16.
x i. 3. Num. vi. 23—27. 1 Chr. xii. 18. John xiv. 27. xvi. 33. —*See on* Rom. i. 7.—Phil. iv. 7.
y iii. 7—9. 29. Ps. lxxiii. 1. Is. xlv. 25. Hos. i. 10. John i. 47. Rom. ii. 28, 29. iv. 12. ix. 6—8. Phil. iii. 3. 1 Pet. ii. 5—9.
z i. 7. v. 12. Josh. vii. 25. Acts xv. 24. Heb. xii. 15.
a v. 11. 2 Cor. i. 5. iv. 10. xi 23—25. Col. i. 24.
b *See on* Rom. xvi. 20. 24. 2 Cor. xiii. 14. 2 Tim. iv. 22. Philem. 25.

he had received, attained to, or performed, either before or since his conversion; except in his dependence on the sufferings and death of Christ upon the cross, as a sacrifice for sin; and in the hopes, comforts, and blessings, which he had thence derived. (*Marg. Ref.* n—p.—*Notes*, 1 *Cor.* i. 20—24. ii. 1, 2.) In this indeed he greatly gloried; and his view of the cross of Christ, and of the obligations, motives, and instructions connected with it, had crucified the world to him and him to the world. 'So 'that he viewed the world, as little impressed by all its 'charms, as a spectator would be, by any thing that had 'been graceful in the countenance of a crucified person, 'when he beholds it blackened in the agonies of death; 'and was no more affected by the objects around him, 'than one that is expiring would be struck with any of 'those prospects, which his dying eyes might view from 'the cross, on which he was suspended.' *Doddridge.* He disdained the friendship, riches, honours, and pleasures of the world, and disregarded its reproach and hatred, as he would have done those of a crucified malefactor; seeing in the cross of Christ the condemnation of all unbelievers without distinction: and the love of all things, of a worldly nature, being crucified by his view of the awful justice and holiness of God even in shewing mercy, the evil of sin, the wickedness of man, and the importance of eternity, which the cross of Christ exhibited, and by that grace which he died to procure for him. To shew forth the love of his crucified Lord, to point him out to sinners, to honour him in his own conduct, and to teach others to love and glorify him, was the great business of his life: all else was comparatively beneath his notice. (*Marg. Ref.* q.—*Notes*, *Phil.* i. 19—26.)

How large a letter. (11) Πηλικοις γραμμασιν.—Πηλικος, *Heb.* vii. 4. Not elsewhere. From ἡλικος, *Col.* ii. 1. *Jam.* iii. 5.—*To make a fair shew.* (12) Ευπροσωπησαι. Here only.—*God forbid that I.* (14) Εμοι μη γενοιτο. See on *Rom.* iii. 4.

V. 15, 16. The views above stated raised the apostle far above all regard to circumcision or uncircumcision, (*Notes*, v. 1—6, *v.* 6. *Rom.* xiv. 13—18. 1 *Cor.* vii. 17—24,) and all things in which true Christians might think or act differently; assured that regeneration, or a new creation to the image of Christ, as evidential of faith in him, was the great distinction between one man and another: (*Marg. Ref.* t.—*Note*, 2 *Cor.* v. 17—21:) and to all men, Jewish or Gentile converts, who walked with God, as in Christ, new creatures, glorying in his cross only, and crucified by it to the world, he desired that mercy and peace might abound; even to the true "Israel of God," as distinguished from the unbelieving nation of Israel. (*Marg. Ref.* u—y.)

A new creature. (15) Καινη κτισις. 2 *Cor.* v. 17.—Κτισις· See on *Rom.* viii. 19. "A new creation."—*Walk.* (16) Στοιχησουσιν. See on v. 25.—*Rule.*] Κανονι. See on 2 *Cor.* x. 13.

V. 17, 18. As what had been written was abundantly sufficient to satisfy all humble enquirers; the apostle desired that he might not thenceforth be troubled, and disquieted by such disputations. None ought thus to add to his sufferings; for he already bare in his body the marks and scars of the wounds which he had received in the cause of Christ; and which he deemed far more honourable, than the external badge of circumcision.—Some think, that the marks which slaves and soldiers received, shewing to what master or commander they belonged, are alluded to. But the scars of the stripes and wounds which he had received for Christ's sake, are indisputably meant. (*Marg. Ref.* z, a.) These ought to have endeared him to them, as he exposed himself to persecution for their good. He therefore desired, that the grace and free favour of Christ might be with their souls, to comfort, establish, and sanctify them; and then he knew, that they would be more affectionate to him, and less attached to abolished externals. (*Marg. Ref.* b.)

The marks. (17) Τα στιγματα. Here only N. T.—*Cant.* i. 11. *Sept.*—*With your spirit.* (18) Μετα του πνευματος ὑμων. 2 *Tim.* iv. 22. *Philem.* 25.

PRACTICAL OBSERVATIONS.

V. 1—10.

There is a great difference between those who habitually live in known sin, and such as are "overtaken "with a fault," to which the best of men are liable.—The reality and degree of our spirituality should be evinced, by tender and compassionate endeavours to restore the fallen, and confirm the weak, "in the spirit of meekness;" conscious that we too are liable to be tempted, and have need of humble watchfulness, and constant dependence upon God.—Our Christian liberty is enjoyed, in proportion as we "fulfil the law of Christ," in loving the brethren, and "bearing one another's burdens," with compassion and self-denial.—But alas! many "think themselves to be "something when they are nothing, and so deceive them-

" selves." Let us then " prove our own work;" and seek rejoicing and " glorying in the Lord," from the assurance of our own conversion, and not in the opinion of others concerning us, or from being attached to the party of any leader; seeing that " every man must bear his own " burden." (*Notes*, *Rom.* xiv. 10—12. 2 *Cor.* v. 9—12.) —Those who love the gospel, and are taught according to the word of God, will not grudge the faithful minister a proportion of their " good things:" men may, in this and in other matters, impose on others, as well as deceive themselves; but God will not be trifled with.—As the present is our seed time for eternity, let us diligently and impartially examine what we are now sowing; and what our harvest is likely to prove, beseeching also the Lord himself, to search and prove us. (*Note*, *Ps.* cxxxix. 23, 24.) If hitherto any man have " sown to the flesh," and is afraid that " of the flesh he shall reap corruption;" let him begin, by repentance, faith, and prayer, to " sow " to the spirit," that he may at length reap everlasting life. (*Note*, *Ps.* cxxvi. 5, 6. *P. O.*) And let none, who have begun thus to " sow to the spirit," " grow weary in well " doing; assured that in due season we shall reap, if we " faint not."—For not only do those, who " have no root " in themselves," lose all their labour about religion, by drawing back in the time of temptation; but even believers often lose much of the comfort and usefulness, which they were likely to obtain, by fainting in part, through disappointment, and for want of stronger faith, more fervent zeal, and more patient, persevering hope. Let us then watch against this; remembering that we are the servants of Christ, and that it is our duty, " as we have oppor- " tunity, to do good to all men, but especially to the " household of faith."

V. 11—18.

There have always been professors and teachers of religion, who " desired to make a fair shew in the flesh," to render religion subvervient to worldly interests or distinctions, and to escape the cross. Such men will commonly be more zealous to make proselytes to a party, than converts to Christ; that they may glory in the numbers who are attached to them, and added to their society. But the consistent Christian is nobly disdainful of these low aims: he glories in the cross of Christ alone, as the Foundation of all his hopes; and this faith in a crucified Saviour " crucifies the world to him, and him unto the world;" as he desires to " live no longer to himself, but to him " who died for him, and rose again." (*Notes*, 1 *Cor.* i. 26—31. *vv.* 30, 31. iii. 18—23. 2 *Cor.* v. 13—16. x. 17, 18.) Thus he overcomes the love of worldly objects, and is reconciled to hardships, poverty, reproach, and hatred for his Lord's sake. If we then are " in Christ new crea- " tures," we have the kernel and the substance of religion, and may leave others to contend about the shell or the shadow of it. Yet we should desire " that mercy and " peace may be upon all, who walk according to this rule, " and upon the whole Israel of God."—They are peculiarly blameable, who trouble and grieve those soldiers of Christ, that " bear in their bodies" the scars of the wounds, which they have received in " fighting the good fight of faith:" but we should not wonder or be disconcerted, should our most disinterested and self-denying labours meet with this recompence alone, from those whom we have most loved. And we must still pray, that " the grace of our Lord Jesus " Christ may be with their spirit;" as well as expostulate with them concerning their misconduct, and warn them of their danger.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

'ALTHOUGH it does not appear to have ever been disputed, that the epistle before us was written by St. Paul; yet 'it is well known, that a doubt has long been entertained concerning the persons to whom it was addressed. The 'question is founded on some ambiguity in the external evidence. Marcion, a heretick of the second century, as 'quoted by Tertullian, ... calls it the Epistle to the Laodiceans.—The name, *Ephesus*, in the first verse, upon which 'word singly depends the proof that the epistle was written to the Ephesians, is not read in all the manuscripts now 'extant. I admit, however, that the external evidence preponderates, with a manifest excess, on the side of the 'received reading.' *Paley*. The same learned writer proceeds to argue, from *internal* evidence, that the epistle could hardly be written to a people, with whom the apostle had resided three years: (*Notes*, *Acts* xix. 8—12. xx. 29—31:) and it must be acknowledged, that in this respect it more resembles the epistle to the Romans, and that to the Colossians, than those epistles which the apostle wrote to the Corinthians, Galatians, Philippians, and Thessalonians; in which there are constant allusions and appeals to what had past when he resided among them. As, however, the 'external evidence preponderates, with a manifest excess, in favour of the received reading;' and as Dr. Paley seems to be mistaken in supposing, that the word *Ephesus* was wanting in any manuscript extant,* it is in this exposition adhered to: though it may be observed, that the change of the word *Ephesus* for *Laodicea*, or the total omission of it, would in no respect deduct from the abundant instruction, contained in the epistle itself.—'It has been said, that 'if this epistle was directed to the Ephesians, it is difficult to understand how the apostle contented himself with 'giving them a general salutation, without mentioning any of his numerous friends and acquaintance, with whom he 'had been intimate during his long residence at Ephesus. But the answer is, ... there are no particular salutations, 'in the epistles to the Galatians, the Philippians, the Thessalonians, and to Titus, because to have sent particular 'salutations to individuals, in churches, where the apostle was so generally and intimately acquainted, ... might have 'offended those who were neglected. ... And to have mentioned every person of note in those churches, would have 'taken up too much room. In writing to the Romans, the case was different. The apostle was personally unknown 'to most of them: ... and therefore he could, ... without offence to the rest, take particular notice of all his acquaint-'ance.' *Macknight*. The successful ministry of the apostle in the renowned but licentious city of Ephesus, and his solemn charge to the elders of the church there founded, when they came to him at Miletus, have before been considered. (*Notes*, *Acts* xix. xx. 17—35.) Some years after, he wrote this epistle, during his imprisonment at Rome, and probably near the close of it; (vi. 20;) to establish them in the great doctrines of the gospel, to guard them against errors, to excite them to a holy conversation, and to animate them in their Christian warfare.—This epistle, and the two that follow it, which were also written during his imprisonment, and probably about the same time, are remarkable for a peculiar pathos and ardour, or *rapture* as some have called it; and this is generally ascribed to the extraordinary consolations enjoyed by the apostle, during his sufferings for Christ's sake. But his mind was doubtless enlarged to a remarkable degree in writing to those, whom he had no occasion to rebuke, and with whom he was not under the necessity of engaging in controversy: so that entire confidence of affection took place of the caution, reserve, or sharpness, which were requisite in the three preceding epistles.—Learned men, according to their different hypotheses, suppose, that the apostle continually refers, in this epistle, to the mysteries of Diana, to the Gnosticks, or to the Judaizing teachers; but it may fairly be questioned, whether, writing with an inexpressible flow of holy affections, on the great subjects which rejoiced his heart; he had express reference to any of those things, of which expositors, more coldly speculating on his words, have imagined.—Perhaps, he had some general regard, to the Judaizing corrupters of the gospel: but, as the epistle to the Colossians, which was written about the same time, and in other respects greatly resembles this, is far more explicit on that subject; it may supposed that the Ephesians were less in danger from that quarter.

* See Bp. Middleton on the Greek article, p. 510.

CHAP. I.

The apostle salutes the Ephesians, 1, 2. He blesses God for the spiritual blessings, which he had conferred on them and him, as "chosen in Christ," and "predestinated to the adoption of children," 3—5; as "accepted in the Beloved," "through the redemption of his blood," and "his grace abounding towards them, in all wisdom," 6—8; as gathered, and made heirs with his people, "to the praise of his glory, by first trusting in Christ," 9—12; and as "sealed by the Spirit of adoption, the Earnest of their "inheritance," 13, 14. He thanks God for them, and prays that God would more completely illuminate them, and give them deeper experience of the grace and comforts of the gospel, 15—18; "according to "the mighty power, by which Christ had been raised "from the dead," and exalted as "Head over all "things to his church," 19—23.

PAUL, [a] an apostle of Jesus Christ by the will of God, [b] to the saints which are at Ephesus, and to the [c] faithful in Christ Jesus:

2 Grace [d] *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [e] Blessed *be* the [f] God and Father of our Lord Jesus Christ, [g] who hath blessed us with all spiritual blessings [h] in heavenly * *places* [i] in Christ:

4 According [k] as he hath chosen us in him [l] before the foundation of the world, [m] that we should be holy, and [n] without blame before him [o] in love:

5 Having [p] predestinated us [q] unto the adoption of children [r] by Jesus Christ to himself, [s] according to the good pleasure of his will,

6 To the [t] praise of the glory of his grace, wherein [u] he hath made us accepted in [x] the Beloved:

7 In [y] whom we have redemption through his blood, [z] the forgiveness of sins, according [a] to the riches of his grace;

a *See* on Rom. i. 5. 1 Cor. i. 1. Gal. i. 1.
b *See on* y. Rom. i. 7. 1 Cor. i. 2. 2 Cor. i. 1.
c vi. 21. Num. xii. 7. Luke xvi. 10. Acts xvi. 15. 1 Cor. iv. 2. 17. Gal. iii. 9. Col. i. 2. Rev. ii. 10. 13. xvii. 14.
d *See on* z, a, b. Rom. i. 7.—2 Cor. i. 2.
e Gen. xiv. 20. 1 Chr. xxix. 20. Neh. ix. 5. Ps. lxxii. 19. Dan. iv. 34. Luke ii. 28. 1 Pet. i. 3. Rev. iv. 9—11. v. 9—14.
f 17. John x. 29, 30. xx. 17. Rom. xv. 6. 2 Cor. i. 3. xi. 31. Phil. ii. 11.
g Gen. xli. 2, 3. xxii. 18. 1 Chr. iv. 10. Ps. lxxii. 17. cxxxiv. 3. Is. lxi. 9. Gal. iii. 9.
h 20. ii. 6. iii. 10 vi. 12. *marg.* Heb. viii. 5. ix. 23.
* Or, things.
i 10. John xiv. 20. xv. 2—5. xvii. 21. Rom. xii. 5. 1 Cor. i 30. xii. 12 2 Cor. v. 17. 21.
k Deut. vii. 6, 7. Ps. cxxxv. 4. Is. xli. 8, 9. xliii. 1. lxv. 8—10. Matt. xi. 25, 26. xxiv. 22. 24. 31. John x. 16. Acts xiii. 48. xviii. 10. Rom. viii. 30. 33. ix. 23, 24. xi. 5, 6. 2 Thes. ii. 13, 14. 2 Tim. ii. 10. Tit. i. 1, 2. Jam. ii. 5. 1 Pet. i. 2. ii. 9.
l Matt. xxv. 34. John xvii. 24. Acts xv. 18. 1 Pet. i. 20. Rev. xiii. 8. xvii. 8.
m ii. 10. Luke i. 74, 75. John xv. 16. Rom. viii. 28, 29. Col. iii. 12. 1 Thes. iv. 7. 2 Tim. i. 9. ii. 19. Tit. ii. 11, 12. 2 Pet. i. 3—10.
n v. 27. 1 Cor. i. 8. Phil. ii. 15. Col. i. 22. 2 Pet. iii. 14
o iii. 17. iv. 2. 15, 16. v. 2. Gal. v. 6. 13. 22. Col. ii. 2. 1 Thes. iii. 12. 1 John iv. 16.
p 11. Rom. viii. 29, 30.
q Jer. iii. 4. 19. Hos. i. 10. John i. 12. xi. 52.
R m. viii. 14—17. 23. 2 Cor. vi. 18. Gal. iv. 5, 6. Heb. xii. 5—9. 1 John iii. 1. Rev. xxi. 7.
r John xx 17. Gal. iii. 26. Heb. ii. 10—15.
s 9. 11. Dan. iv. 35. Matt. xi. 26. Luke x 21. xii. 32. Rom. ix. 11—16. 1 Cor. i. 1. Phil. ii. 13. 2 Thes. i. 11.
t 7, 8. 12. 14 18. ii. 7. iii. 10, 11. Prov. xvi. 4. Is. xliii. 21. lxi. 3. 11. Jer. xxxiii. 9. Luke ii. 14. Rom. ix. 23, 24. 2 Cor. iv. 15. Phil. i. 11. iv. 19. 2 Thes. i. 8—10. 1 Tim. i. 14—16. 1 Pet. iv. 11.
u Is. xlv. 24, 25. Jer. xxiii. 6. Rom. iii. 22—26. v. 15—19. viii. 1. 2 Cor. v. 21. Phil. iii. 9.
x Ps. xxii. 20. lx. 5. Prov. viii. 30, 31. Is. xlii. 1. xlix. 1—3. Zech. xiii. 7. Matt. iii. 17. xvii. 5. John iii. 35. x. 17. Col. i. 13.
y Job xxxiii. 24. Ps. cxxx. 7. Dan. ix. 24—26. Zech. ix. 11. xiii. 1. 7. Matt. xx. 28. xxvi 28. Mark xiv. 24. Acts xx. 28. Rom. iii. 24. 1 Cor. i. 30. Col. i. 14. 1 Tim. ii. 6. Tit. ii. 14. Heb. ix. 12—15. 22. x. 4—12. 1 Pet. i. 18, 19. ii. 24. iii. 18. 1 John ii. 2. iv. 10. Rev. v. 9. xiv. 4.
z Ex. xxxiv. 7. Ps. xxxii. 1, 2. lxxxvi. 5. cxxx. 4. Is. xliii. 25. lv. 6, 7. Jer. xxxi. 34. Dan. ix. 9. 19. Jon. iv. 2. Mic. vii, 18. Luke i. 77. vii. 40—42. 47—50. xxiv 47. John xx. 23. Acts ii. 38. iii. 19. x. 43. xiii. 38, 39. Rom. iv. 6—9. Col. ii. 13. Heb. x. 17, 18. 1 John i. 7—9. ii. 12.
a *See on* 6.—ii. 4. 7. iii. 8. 16. Rom. ii. 4. ix. 23. 2 Cor. viii. 9. Phil. iv. 19. Col. i. 27. ii. 2. Tit. iii. 6. *marg.*

NOTES.

CHAP. I. V. 1, 2. (*Notes, Rom.* i. 1—7, *v.* 7. 1 *Cor.* i. 1, 2.) By "the faithful in Christ Jesus," the apostle might mean either believers in Christ, or such as approved themselves to be his "faithful" soldiers, servants, and stewards. (*Marg. Ref.* c.—*Luke* xii. 42. xvi. 10—12. 1 *Cor.* iv. 2. 1 *Thes.* v. 24. 2 *Thes.* iii. 3. *Heb.* iii. 2. 5. xi. 11. 1 *John* i. 9.) *Faithful.* (1) Πιστοις. *John* xx. 27. *Acts* x. 45. 2 *Cor.* vi. 15. 1 *Tim.* iv. 3. 10. 12. v. 16. vi. 2.—*Note, Col.* i. 1, 2.—Some have supposed, that the expression was intended to include other believers, as well as "the saints at Ephesus:" but it may be rendered, "*even* the faithful in Christ Jesus." (*Marg. Ref.* a, b. d.) —*Grace.* (2) 'This grace is given by the communica-'tion of the Holy Ghost, from the Father and the Son, to 'the church; (*John* xiv. 23;) which is the reason, that the 'Holy Ghost is not mentioned in these salutations.' *Whitby.*

V. 3—8. The twelve verses, from the third to the fourteenth inclusive, properly speaking, form one sentence. The apostle's mind was so full of his subject, that he was not very exact about his style; and this renders a double degree of attention requisite in those readers, who would fully enter into his meaning. We shall, however, better understand his argument and doctrine, by considering the passage in a more detached manner.—Reflecting on the great things, which God had done for him, and by him, especially among the Gentiles, the apostle broke out into the most rapturous praises and thanksgivings unto God on that account. (*Note, 2 Cor.* i. 1—7, *v.* 3.) He could do no other, than "bless the God and Father of the "Lord Jesus," and celebrate the praises of his name, who had dealt so graciously with his believing people; and had conferred on them all spiritual blessings, which could be desired or enjoyed in respect of "heavenly *things*," and as the earnest of heavenly felicity; by giving his Son Jesus Christ for them, and by calling them to believe in him: or, by exalting Christ, as their Surety, Advocate, and Forerunner, into "the heavenly places," God had at once, as it were, conferred all spiritual blessings on every believer, as united unto him, and one with him. (*Marg. Ref.* e—i.) This resulted from his choice of them, "in "Christ," and "as given to him," (*Note, John* vi. 36—40,) even "before the foundation of the world;" not because he foresaw they would, of themselves, be more holy than others of their fallen race; but that they "might be holy," by separation from sin, consecration unto God, and the sanctification of the Spirit, in consequence of their election in Christ. (*Notes, 2 Thes.* ii. 13, 14. 1 *Pet.* i. 1, 2.) Thus he purposed to render them "blameless before him "in love;" not only in respect of their complete justification in Christ; but by their present integrity and sincerity in the professed love of Christ, of each other, and of all men; by their "blameless" walk "before God, in all his "commandments and ordinances;" and at length by making them perfect in holy love and heavenly felicity. (*Marg. Ref.* k—n.) For he had "predestinated," or fore-ordained them, to be adopted as his children by faith in Jesus Christ; and to be openly admitted to the privileges of that high relation to himself, notwithstanding

8 Wherein [b] he hath abounded toward us [c] in all wisdom and prudence;

9 Having [d] made known unto us the mystery of his will, [e] according to his good pleasure, which he hath [f] purposed in himself:

10 That [g] in the dispensation of the fulness of times [h] he might gather together in one all things in Christ, both which are in [*] heaven, and which are on earth, *even* in him:

11 In whom also [i] we have obtained an inheritance, [k] being predestinated according to the purpose of Him, who worketh all things after [m] the counsel of his own will:

12 That we should be [n] to the praise of his glory, [o] who first [†] trusted in Christ.

b Rom. v. 15. 20, 21.
c 11. iii. 10. Ps. civ. 24. Prov. viii. 12. Is. iii. 13. Dan. ii. 20, 21. Matt. xi. 19. Rom. xi. 33. 1 Cor. i. 19—24. ii. 7. Col. ii. 3. Jude 25. Rev. v. 12.
d 17, 18. iii. 3—9. Matt. xiii. 11. 35. Rom. xvi. 25—27. 1 Cor. ii. 10—12. Gal. i. 12. 16. Col. i. 26—28. 1 Tim. iii. 16.
e *See on* 5.
f 11. iii. 11. Job xxiii. 13, 14. Ps. xxxiii. 11. Is. xiv. 24—27. xlvi. 10, 11. Jer. xlix. 20. Lam. iii. 37, 38. Acts ii. 23. iv. 28. xiii. 48. Rom. viii. 28. 2 Tim. i. 9.
g Is. ii. 2—4. Dan. ii. 44. ix. 24—27. Am. ix. 11. Mic. iv. 1, 2. Mal. iii. 1. 1 Cor. x. 11. Gal. iv. 4. Heb. i. 2. ix. 26. xi. 40. 1 Pet. i. 20.
h 22. ii. 15. iii. 15. Gen. xlix. 10. Matt. xxv. 32. Phil. ii. 9, 10. Col. i. 20. iii. 11. Heb. xii. 22—24. Rev. v. 9. vii. 4—12. xix. 4—6.
* Gr. *the heavens*
i 14. Ps. xxxvii. 18. Acts xx. 32. xxvi. 18. Rom. viii. 17. Gal. iii. 18. Col. i. 12. iii. 24. Tit. iii. 7. Jam. ii. 5. 1 Pet. i. 4. iii. 9.
k *See on* 5.
† *See on* f. 9.
m *See on* c. 8—Job xii. 13. Prov. viii. 14. Is. v. 19. xxviii. 29. xl. 13, 14. Jer. xxiii. 18. xxxii. 19. Zech. vi. 13. Acts ii. 23. iv. 28. xx. 27. Rom. xi. 34. Heb. vi. 17.
n *See on* t. 6. 14. ii. 7. iii. 21. 2 Thes. ii. 13. Ps. ii. 12. cxlvi. 3—5. Is. xi. 10. xii. 2. xxxii. 1, 2. xlii. 1—4. xlv. 23—25. Jer. xvii. 5—7. xxiii. 6. Matt. xii. 18—21. John xiv. 1. Rom. xv. 12, 13. 2 Tim. i. 12. *marg.* 1 Pet. i. 21.
o 13.
† Or, *hoped.*

their original and actual sinfulness. (*Note*, *Rom* viii. 28—31.) In doing this, according to his sovereign will and pleasure, he intended to exhibit the glory of his rich, free, and distinguishing grace, in the most illustrious manner; that they, and innumerable multitudes of redeemed men and holy angels, might celebrate the praises of it for ever: as by that glorious grace, he had made them (lost sinners, both of the Jews and Gentiles,) "accepted in his beloved" Son, being made the "righteousness of God in him:" so that, as the Father was well pleased in his beloved Son, he was also well pleased with them for his sake.—Or has "highly favoured us in him;" (*Luke* i. 28;) seeing all other blessings flow without fail from justification in Christ. (*Marg. Ref.* p—x.)—For though in themselves they had been condemned criminals, enslaved, and imprisoned, under the curse of the law, and the power of sin and Satan, without any possibility of delivering themselves; (*Notes*, *Gal.* iii. 10—22;) yet Christ had paid a complete ransom for their souls, when he shed his blood on the cross: and, having been brought into a state of union with him, by regeneration and faith, they had obtained a complete redemption; their sins having been fully pardoned, and their souls set at liberty, from the fetters and dungeon of their former wretched condition. (*Marg. Ref.* y—a.—*Notes*, *Rom.* iii. 19—31. *Tit.* ii. 14. 1 *Pet.* i. 17—21. *Rev.* v. 8—10.) This deliverance accorded to the unspeakable abundance of the free mercy and grace of God: his love appointed this method of redemption, provided the Redeemer, "spared not his own "Son," brought them to hear and embrace this salvation, freely pardoned all their sins, gave liberty to their captive souls, supplied all their wants, and invested them with the richest variety of privileges and blessings.—In exercising such astonishing grace, after so abundant a manner, the Lord had also acted "with all wisdom and prudent" counsel: for whereas mercy to criminals often gives encouragement to crimes, and disgraces or weakens the hands of government; his method of grace was so wisely ordered, that it shewed sin in all its odiousness and desert of vengeance; exhibited the divine justice and holiness in the most tremendous glory, even in shewing most abundant mercy; manifested all the attributes of God in glorious harmony; furnished the most effectual motives to the believer's future obedience; and tended directly to subvert Satan's empire of ungodliness and iniquity. So that the wisdom of God never shone so bright in the view of all holy intelligences, as in this display of the riches of his glorious grace. (*Marg. Ref.* b, c.—*Notes*, iii. 9—12.)

Exalted and mysterious wisdom had also been displayed, in all the steps by which the way was prepared for the revelation of this plan, and in the time and manner in which it was revealed.—*Blessed*, &c. (3) When we bless God, we *speak well of him;* when he blesses us, he powerfully confers blessings on us.—*Chosen*, &c. (4) 'He 'speaks of whole societies in general, as consisting of 'saints,... because this was the prominent character. ... 'Nor did he always judge it necessary to make exceptions, 'in reference to a few hypocrites who had crept in among 'them; any more than Christ judged it so, to speak of 'Judas as excluded, when he mentions the twelve thrones 'on which the apostles should sit. (*Matt.* xix. 28.)—'In this view he says of them in general, that they were 'chosen,... not to those present privileges, which they as 'all professed Christians enjoy, but to real holiness and 'everlasting glory.' *Doddridge.*—*Predestinated*, &c. (5) "Predestination to the adoption of children," should be carefully distinguished from actual adoption; which is subsequent to regeneration and actual believing, and makes way for the Spirit of adoption. (*Notes*, *John* i. 10—13. *Rom.* viii. 14—17.)

Blessed. (3) Ευλογητος. 1 *Pet.* i. 3. See on *Mark* xiv. 61.—*Hath blessed.*] Ευλογησε. *Matt.* xxv. 34. *Acts* iii. 26. *Gal.* iii. 8, 9. 1 *Pet.* iii. 9. See on *Luke* i. 42.—*With all spiritual blessings.*] Εν παση ευλογια πνευματικη.—Ευλογια. *Rom.* xv. 29.—Πνευματικος. See on *Rom.* vii. 14. 1 *Cor.* xii. 1.—*In heavenly places.*] Εν τοις επουρανιοις. 20. ii. 6. iii. 10. vi. 12. See on *John* iii. 12. 1 *Cor.* xv. 40.—*Before the foundation of the world.* (4) Προ καταβολης κοσμου. See on *Matt.* xxv. 34.—*Blameless.*] Αμωμους. v. 27. *Col.* i. 22. *Heb.* ix. 14. 1 *Pet.* i. 19. *Jude* 24. *Rev.* xiv. 5.—Ex α priv. et μωμος, 2 *Pet.* ii. 13.—*Having predestinated.* (5) Προορισας. 11. See on *Acts* iv. 28.—*Unto the adoption of children.*] Εις υιοθεσιαν. See on *Rom.* viii. 15.—*The good pleasure of his will.*] Την ευδοκιαν του θεληματος αυτου. 9. 11. Ευδοκια. See on *Matt.* xi. 25.—*He hath made us accepted.* (6) Εχαριτωσεν. See on *Luke* i. 28.—*In the Beloved.*] Εν τω Ηγαπημενω. *Rom.* ix. 25. Αγαπητος. *Matt.* iii. 17. xvii. 5, *et al.*—*Prudence.* (8) Φρονησει. *Luke* i. 17. Α φρονεω, *sapio.*

V. 9—12. The blessings before-mentioned were communicated to believers, by the Lord's "making known to "them the mystery of his will," respecting the method of redemption and salvation; and the admission of sinners into his family by faith in Christ, whether Jews or Gentiles. All these arrangements had been made "according "to his good pleasure, which he had purposed in himself;"

13 In whom [p] ye also *trusted*, [q] after that ye heard [r] the word of truth, [s] the gospel of your salvation; in whom also after that ye believed, [t] ye were sealed with that [u] Holy Spirit of promise,

14 Which is [x] the earnest of our inheritance, until [y] the redemption of the purchased possession, [z] unto the praise of his glory.

p ii. 11, 12. Col. i. 21—23. 1 Pet. ii. 10. q iv. 21. John i. 17. Rom. vi. 17. x. 14—17. Col. i. 4—6. 23. 1 Thes. ii. 13. r Ps. cxix. 43. 2 Cor. vi. 7. 2 Tim. ii. 15. Jam. i. 18. s Mark xvi. 15, 16. Acts xiii. 26. Rom. i. 16. 2 Tim. iii. 15. Tit. ii. 11. Heb. ii. 3. t iv. 30. John vi. 27. Rom. iv. 11. 2 Cor. i. 22. 2 Tim. ii. 19. Rev. vii. 2, 3.

u Joel ii. 28. Luke xi. 13. xxiv. 49. John xiv. 16, 17. 26. xv. 26. xvi. 7—15. Acts i. 4. ii. 16—22. 33. Gal. iii. 14. x Rom. viii. 15—17. 23. 2 Cor. i. 22. v. 5. Gal. iv. 6. y iv. 30. Lev. xxv. 24. &c. Ps. lxxiv. 2. lxxviii. 54. Jer. xxxii. 7, 8. Luke xxi. 28. Acts xx. 28. Rom. viii. 23. 1 Pet. ii. 9. *marg.* z *See on* 6. 12.

for, as he advised with no counsellor, so he gave no account of his holy, wise, and righteous appointments. (*Marg. Ref.* d—f.—*Notes, Job.* xxxiii. 12, 13. *Rom.* xi. 33—36.) Having revealed these things to the apostles, and by them to the church; his divine teaching had led those whom "he had chosen," to see the glory of those truths, which others were left to blaspheme. Thus were they made to "know the mystery of his will;" and to understand, that "in the dispensation of the fulness of "times," which at length had been introduced, the Lord purposed to "gather together," as into one kingdom or family, in his beloved Son and under his government, "all "things in heaven and earth." So that not only Jews and Gentiles would become one church; not only were the saints, who had before gone to heaven, to be considered as one body under one head, with believers on earth; but even holy angels, and all the inhabitants of heaven, as confirmed in Christ, and his worshippers and subjects, would form one kingdom with redeemed sinners, and join with them in adoration, love, and obedience. (*Marg.* and *Marg. Ref.* g, h.) By virtue of their relation to Christ and union with him, the apostle and the Jewish converts in the first instance had obtained this glorious "inheritance;" "having been predestinated, ac-"cording to the purpose" of that glorious God, who carried on his work of creation, providence, and redemption, according to the wise counsels and that perfect plan, which he has seen good to form. (*Marg. Ref.* i—m.) And while most of their countrymen had been left under judicial blindness and unbelief, to be monuments of God's awful justice; they had been selected "for the praise of "his glory," being brought "to trust in Christ" for salvation, by the power of divine grace, as the first-fruits of the Christian church; though in themselves deserving of wrath, no less than their unbelieving Jewish brethren. —*Gather*, &c. (10) 'As when orators form a brief re-'capitulation of their arguments, or the heads of their 'discourse; so believers are said to be collected together 'in Christ. ...For Christ is He, in whom all the elect, from 'the creation of the world, otherwise wandering from God, 'are gathered together; of whom were some in the hea-'vens, when he came on earth; (who indeed had been 'gathered together, by faith in him who was to come:) 'others being found on earth, were gathered together, and 'are daily gathered to him.' *Beza.*—The union of angels with redeemed sinners, in one company of worshippers, seems also intended. (*Notes, Heb.* xii. 18—21. *Rev.* v. 8—14.)

He hath purposed. (9) Προεθετο. See on *Rom.* i. 13. —*The dispensation.* (10) Οικονομιαν. iii. 2. See on *Luke* xvi. 2.—*Of the fulness of times.*] Τω πληρωματος των καιρων. See on *Gal.* iv. 4.—*He might gather together in one.*] Ανακεφαλαιωσασθαι. See on *Rom.* xiii. 9.—*We have obtained an inheritance.* (11) Εκληρωθημεν. Here only. A κληρος, *Acts* i. 17. xxvi. 18.—*Purpose.*] Προθεσιν. iii. 11. See on *Rom.* viii. 28. (*Note, 2 Tim.* i. 9.)—*Who worketh all things.*] Τω τα παντα ενεργουντος. See on 1 *Cor.* xii. 6. (*Note,* 1 *Cor.* xii. 4—11.)—*The counsel of his own will.*] Την βουλην του θεληματος αυτου. See on 5. Βουλη, *Heb.* vi. 17. See on *Acts* ii. 23.—*Who first trusted.* (12) "Hoped." *Marg.* Τους προηλπικοτας. Here only. (*Notes, Ps.* cxlvi. 3, 4. *Jer.* xvii. 5—8.)

V. 13, 14. Not only the Jews, who had embraced the gospel; but the Gentile converts also, especially those at Ephesus, had, "to the praise of the glory" of God, been led to believe and hope in Christ; (*Marg. Ref.* p—s.—*Notes,* ii. 11—13. *Acts* xix. 8—12. 23—31;) when "the "word of truth," the glad tidings which proposed salvation to sinners, had been preached among them: for having believed that word, and so believed in Christ, they had been sealed by the Holy Spirit, who had been promised by the ancient prophets, and by Christ himself, before his ascension into heaven. (*Marg. Ref.* t—x.—*Notes, Is.* xliv. 3—5. lix. 20, 21. *John* xiv. 15—17. *Acts* i. 4—8.) This cannot, with any propriety, be explained of miraculous powers. These were not the "earnest," pledge, and foretaste of heaven, as this "seal" is declared to have been: for many unsanctified persons exercised miraculous powers. But the sanctifying and comforting influences of the Holy Spirit seal believers, as the children of God and heirs of heaven; they are the first-fruits of that holy felicity, and they impress the holy image of God upon their souls. (*Notes,* iv. 30—32. 2 *Cor.* i. 21, 22.) —Thus the Ephesian converts were preserved, supported, and comforted, and would be, during their time of trial and suffering in life and death; till they should at last be put in full possession of that complete redemption, which Christ had ensured to his "purchased people:" or till the inheritance, which sin had forfeited, but which Christ had "purchased" for them, should be, so to speak, fully rescued from the hands of their enemies, and they put in complete possession of it, at the resurrection of the dead; to be for ever monuments erected "to the praise of the "glory of God." (*Marg. Ref.* y, z.—*Note, Rom.* viii. 18 —23.)—All these things are so evidently distinguishing of true Christians, and so inapplicable to collective bodies of professors of Christianity; that we must conclude the apostle spoke of election, as *gratuitous*, as *personal*, and not *national;* and of effectual vocation as inseparably connected with eternal life: and learned men need far more ingenuity, than has yet been employed in the argument, to make the apostle's words speak any other language, consistently with the rules of grammar and of common sense. (*Notes, Rom.* viii. 28—31. ix. 1—5. xi. 1—6.)

Were sealed. (13) Εσφραγισθητε· iv. 30. See on 2 *Cor.* i. 22.—*The earnest.* (14) Αρραβων. See on 2 *Cor.* i. 22.—*The redemption.*] Απολυτρωσιν. 7. iv. 30. *Luke* xxi. 28. *Rom.* viii. 23, *et al.*—*The purchased possession.*] Της περιποιησεως, *acquisitionis.* 1 *Thes.* v. 9. 2 *Thes.* ii. 14.

15 Wherefore I also, [a] after I heard of your [b] faith in the Lord Jesus, [c] and love unto all the saints;

16 [d] Cease not to give thanks for you, [e] making mention of you in my prayers;

17 That [f] the God of our Lord Jesus Christ, [g] the Father of glory, may give unto you [h] the Spirit of wisdom and [i] revelation, [*] in the [k] knowledge of him:

18 The [l] eyes of your understanding being enlightened; that ye may know what [m] is the hope of [n] his calling, and what [o] the riches of the glory of his inheritance in the saints;

19 And what *is* [p] the exceeding greatness of his power to us-ward who believe, according to the working of [†] his mighty power,

20 Which [q] he wrought in Christ, [r] when he raised him from the dead, [s] and set *him* at his own right hand in the [t] heavenly *places*,

21 Far [u] above all [x] principality, and power, and might, and dominion, and [y] every name that is named, not only in this world, but also [z] in that which is to come:

22 And hath [a] put all *things* under his feet, and [b] gave him *to be* the Head over all *things* [c] to the church,

23 Which is [d] his body, [e] the fulness of him that filleth all in all.

a Col. i. 3, 4. Philem. 5.
b Gal. v. 6. 1 Thes. i. 3. 2 Thes. i. 3. 1 Tim. i. 5, 14.
c Ps. xvi. 3. Col. i. 4. 1 Thes. iv. 9. Heb. vi. 10. 1 Pet. i. 22. 1 John iii. 17. iv. 21.
d *See on* Rom. i. 8, 9.—1 Sam. vii. 8. xii. 23. 1 Thes. v. 17.
e Gen. xl. 14. Is. lxii. 6. 1 Thes. i. 2.
f *See on* 3.
g 1 Chr. xxix. 11. Ps. xxiv. 7. 10. xxix. 3. Jer. ii. 11. Matt. vi. 13. Luke ii. 14. Acts vii. 2. 1 Cor. ii. 8. Jam. ii. 1. Rev. vii. 12.
h Gen. xli. 38, 39. Is. xi. 2. Dan. v. 11. Luke xii. 12. xxi. 15. John xiv. 17. 26. Acts vi. 10. 1 Cor. xii. 8. xiv. 6. Col. i. 9. ii 3. Jam. iii. 17, 18.
i iii. 5. Dan. ii. 28—30. x. 1. Matt. xi. 25. xvi. 17. 1 Cor. ii. 10. 2 Cor. xii. 1.
* Or, *for the acknowledgment.* Col. ii. 2. 2 Tim. ii. 25. Tit. i. 1.
k iii. 18, 19. Prov. ii. 5. Jer. ix. 24. xxiv. 7. xxxi. 34. Matt. xi. 27. John viii. 54, 55. xvi. 3. xvii. 3. 25, 26. Rom. i. 28. Col. i. 10. 2 Pet. i. 3. iii. 18. 1 John ii. 3, 4.
l v. 8. Ps. cxix. 18. Is. vi. 10. xxix. 10. 18. xxxii. 3. Matt. xiii. 15. Luke xxiv. 45. Acts xvi. 14. xxvi. 18. 2 Cor. iv. 4. 6. Heb. x. 32.
m iv. 4. Rom. v. 4, 5. viii. 24, 25. Gal. v. 5. Col. i. 5. 23. 1 Thes. v. 8. 2 Thes. ii. 16. Tit. ii. 13. iii. 7. 1 Pet. i. 3. 1 John iii. 1—3.
n iv. 1. Rom. viii. 28—30. Phil. iii. 14. Col. iii. 15. 1 Thes. ii. 12. 2 Thes. i. 11. 1 Tim. vi. 12. 1 Pet. iii. 9. v. 10.
o *See on* 7. 11.—iii. 8.
p ii. 10. iii. 7. 20. Ps. cx. 2, 3. Is. liii. 1. John iii. 6. Acts xxvi. 18. Rom. i. 16. 2 Cor. iv. 7. v. 17. Phil. ii. 13. Col. i. 29. ii. 12. 1 Thes. i. 5. 2 Thes. i. 11. Jam. i. 18.
† Gr. *the might of his power.*
q ii. 5, 6. Rom. vi. 5—11. Phil. iii. 10. 1 Pet. i. 3.
r Ps. xvi. 9—11. John x. 18. 30. Acts ii. 24—32. iv. 10. x. 40. xxvi. 8. Rom. i. 4. Heb. xiii. 20.
s iv. 8—10. Ps. cx. 1. Matt. xxii. 43—45 xxvi. 64. xxviii. 18. Mark xiv. 62. xvi. 19. John xvii. 1—5. Acts ii. 34—36. v. 31. vii. 55, 56. Rom. viii. 34. Col. iii. 1. Heb. i. 3. ii. 9. x. 12. Rev. i. 17. v. 11—14.
t *See on* h. 3.
u Col. ii. 10. Heb. i. 4.
x iii. 10. vi. 12. Dan. vii. 27. Rom. viii. 38, 39. Col. i. 15, 16. ii. 15. Heb. iv. 14. 1 Pet. iii. 22.
y Matt. xxviii. 19. Acts iv. 12. Phil. ii. 9—11. Rev. xix. 12, 13.
z Matt. xxv. 31—46. xxviii. 18. John v. 25—29. Heb. ii. 5. Rev. xx. 10—16.
a Gen. iii. 15. Ps. viii. 6—8. xci. 13. 1 Cor. xv. 25—27. Heb. ii. 8.
b iv. 15, 16. 1 Cor. xi. 3. Col. i. 18. ii. 10. 19.
c iii. 21. Matt. xvi. 18. Acts xx. 28. 1 Tim. iii. 15. Heb. xii. 22—24.
d ii. 16. iv. 4. 12. v. 23—32. Rom. xii. 5. 1 Cor. xii. 12—27. Col. i. 24. iii. 15.
e iii. 19. iv. 10. John i. 16. 1 Cor. xii. 6. xv. 28. Col. i. 19. ii. 9, 10. iii. 11.

Heb. x. 39. 1 *Pet.* ii. 9. *Mal.* iii. 17. *Sept.* Περιποιεομαι. 1 *Tim.* iii. 13. See on *Acts* xx. 28.—*Unto the praise of his glory.* Εις επαινον της δοξην αυτυ. 6. 12. (*Notes, Prov.* xvi. 4. *Is.* xliii. 14—21. *Ez.* xx. 7—9.)

V. 15—23. The apostle had, for some time, witnessed the conduct of the Ephesians: but, having been absent from them at least six or seven years, he had again heard of "their faith in Christ, and love to all his saints;" which excited him without ceasing to thank God for his grace and mercy towards them, and animated him in mentioning them expressly by name, in all his secret and social prayers. (*Marg. Ref.* a—d.—*Note, Col.* i. 3—8.) Especially, he intreated the God whom the Lord Jesus Christ, as Man, had worshipped and obeyed, (*Note, John* xx. 11—17, *v.* 17,) even "the Father of glory," the great Author of all that glory which is visible in the whole universe, that he would still more abundantly communicate to them the Holy Spirit, from whose influence all divine wisdom is derived to men; and who discovered to the hearts of believers the certainty, nature, and "glory" of those truths, which by prophets and apostles he had revealed to the church. (*Marg. Ref.* f, g.—*Note, John* xvi. 14, 15.) That so, every veil of prejudice, pride, and sin being removed, they might more completely know God in Christ, and more confidently acknowledge their relation to him. (*Notes, Luke* xxiv. 44—49. *Act.* xvi. 13—15. xxvi. 16—18. 2 *Cor.* iii. 12—18. iv. 3—6.) That, "the eyes of their minds being illuminated," they might understand more clearly, and experience more deeply, the value of that grand Object of "hope," to which God had called them by his gospel; and perceive what riches of grace, consolation, and spiritual blessings were comprised in that "glory," which constituted "the inheritance conferred on his saints;" or the rich abundance and revenue of glory, which the Lord would derive from his saints, as "his chosen inheritance." (*Marg. Ref.* h—o.—*Notes, Deut.* xxxii. 9.) And, that they might perceive what "exceeding greatness of his power" had been exerted in their conversion to the faith; and was still engaged to uphold, strengthen, and defend them, to perfect their new creation, and to complete their redemption from Satan, sin, and death; according to the display of the same mighty power, which was put forth in the resurrection and exaltation of Christ. (*Marg. Ref.* p—r.)—It is remarkable that the apostle seems here studiously to have exhausted the utmost vigour of the Greek language to express, by a beautiful accumulation of energetick words, the omnipotence of God, as effecting the believer's conversion and salvation, continuing, as it were, that exertion of it, by which the Redeemer was raised from the dead. (*Notes*, ii. 4—10. iii. 20, 21. 1 *Pet.* i. 3—5.)—Our Version well renders the passage: yet the emphasis of the original is not preserved, nor perhaps can be in a translation.—In consequence of the resurrection of Christ, he had been exalted, in human nature, to the right hand of the Father, on the mediatorial throne "in heavenly places," far above all creatures, however dignified: not only above the princes of the earth; not only as the conqueror and destroyer of the powers of darkness; but even far above the hierarchies of heaven, however distinguished as "principalities, or powers, &c." yea, above every name, that ever was or will be celebrated, on earth or in heaven; either during the continuance of "this world, or that which is to come." (*Marg. Ref.* s—z.—*Notes, Matt.* xxviii. 18. *John* v. 20—29. *Phil.* ii. 9—11. *Col.* i. 15—20. 1 *Pet.* iii. 21, 22. *Rev.* i. 12—20.) And as all creatures were subjected to his government, so all enemies were virtually put under his feet: seeing he has power and authority to crush them as he pleases; and will continue to do this, in the proper seasons, till the last enemy shall be destroyed. (*Marg Ref.* a.—*Note*, 1 *Cor.* xv. 20—28.) Having thus exalted

CHAP. II.

The apostle shews the Christians at Ephesus their former ruined state, as dead in sin, slaves of Satan and "children of disobedience;" among whom he and all believers once were, being "by nature the children "of wrath, even as others," 1—3 All who do not perish are saved "by grace," "in Christ," "through "faith;" and "created unto good works," 4—10. The gentiles were once "without Christ, without "hope, without God;" but by the special grace of God, through the atonement of Christ, all who believed were brought nigh, and reconciled to God; had access to him; and were formed into one church with Jewish converts, the ritual law being taken away by the death of Christ, 11—18. Thus they became one family and temple, a habitation of God through the Spirit, 19—22.

the risen Saviour, the Father has constituted him absolute and universal Governor of the world, and given him to be "the Head of the church," that he might employ his unbounded authority and almighty power for its benefit: so that the whole is exercised in subserviency to his purposes of grace, and to render effectual his redemption, in the final salvation of his chosen and redeemed people. For the church is his body; he is the Head of life and authority to the whole company of believers, as united to him; and they are dear to him, and are taken care of by him, as the members of his body: so that he, "in whom all fulness dwells," is not complete in his mediatorial character, except in the preservation and full salvation of his whole mystical body. And, while he fills heaven and earth with his glory, he fills his ordinances with his power and gracious presence; and dwells in every believer, by his Spirit of life, purity, and love: he condescends to deem them essential to his own fulness of glory; even as every member of the body is to the completeness of the human nature.

Of revelation. (17) Αποκαλυψεως. *The uncovering of things veiled, or hidden.* See on *Rom.* viii. 19.—*Notes, Matt.* xi. 25, 26. xvi. 17. *Acts* xxvi. 16—18. 1 *Cor.* xii. 1—11.—*In the knowledge of him.*] "For the acknowledgment of "him." *Marg.* Εν τη επιγνωσει αυτε. iv. 13. *Rom.* i. 28. *Col.* i. 9, 10. ii. 2. 2 *Tim.* ii. 25. 2 *Pet.* i. 2, 3. 8. ii. 20.—*The eyes of your understanding being enlightened.* (18) Πεφωτισμενες τες οφθαλμες της διανοιας ὑμων.—Φωτιζω, iii. 9. 2 *Tim.* i. 10. See on *Luke* xi. 36. Διανοια, ii. 3. iv. 18. *Matt.* xxii. 37, *et al.*—*The exceeding greatness.* (19) Το ὑπερβαλλον μεγεθος. ii. 7. iii. 19. 2 *Cor.* iii. 10. ix. 14. Μεγεθος. Here only. *The working of his mighty power.*] Την ενεργειαν τε κρατες της ισχυος αυτε.—Ενεργεια, iii. 7. iv. 16. *Phil.* iii. 21. *Col.* i. 29. ii. 12. 2 *Thes.* ii. 9. 11. Ενεργεω, 11. 20. iii. 20. Κρατος, vi. 10. *Luke* i. 51. Ισχυς, vi. 10. *Mark* xii. 30. 33. 2 *Thes.* i. 9, *et al.*—*Far above.* (21) Υπερανω. iv. 10. *Heb.* ix. 5.—*Dominion.*] Κυριοτητα. *Col.* i. 16. 2 *Pet.* ii 10. *Jude* 8. Κυριευω. See on *Luke* xxii. 25.—*In this world.*] Εν τω αιωνι τετω. See on *Rom.* xii. 2.—*The fulness.* (23) Το πληρωμα. *Col.* i. 19. ii. 9. See on *John* i. 16.—*All in all.*] Παντα εν πασι. 1 *Cor.* xii. 6. xv. 28. *Col.* iii. 11.

PRACTICAL OBSERVATIONS.

V. 1—8.

Faith in Christ, and faithfulness to him, unite in forming the character of his saints: and to the sovereign grace of God we wholly owe it, if we are either true believers, or approved ministers. "God our Father," from whom, "and the Lord Jesus," through whom, grace and peace are given to sinful men, ought to be adored and praised for all those spiritual blessings, with which we are or hope to be blessed, in time and to eternity. The appointment of the eternal Son of the Father, as the Surety for fallen man, in the divine foreknowledge, is the source of all the hopes and comforts of those who "were chosen in him "before the foundation of the world, that they should be "holy, and without blame before him in love." For personal holiness was provided for, in every part of the counsel of God, respecting man's salvation. So that the renewal of our hearts to the divine image, and a blameless walk before God, from love to him and to our brethren, are the proper evidences that we "were predestinated" and have been called by God, to "the adoption of chil-"dren by Jesus Christ unto himself, according to the good "pleasure of his will." For when this purpose of God took effect, by our being "made accepted in his beloved Son, "in whom we have redemption through faith in his blood, "even the forgiveness of our sins, according to the riches "of his grace;" then, as the children of God, who is Love, we began to bear his image and became followers of him. (*Notes*, v. 1, 2. 1 *John* iv. 7, 8.) Thus the change wrought, as well as the mercy shewn, are "to the praise "of the glory of his grace:" the reconciled rebel, the adopted son, gives all the praise of his salvation to his gracious Father; his actions, as well as his lips, declare the praises of the divine mercy; and it appears evident, that most adorable "wisdom and prudence" were conjoined with unspeakable grace, in forming and executing the holy plan of man's salvation.

V. 9—14.

The mysteries of God, in man's redemption, must have been for ever hidden from us, if he had not made them known to us by his gospel, and his Spirit of truth. Thus, in every respect, he dispenses his blessings according to "the good pleasure, which he hath purposed in himself." If, in accomplishing his grand design of "gathering to-"gether in one all things in Christ, both which are in "heaven and in earth," he has brought us to seek and obtain an inheritance among his redeemed people; we shall at length, and ought now, thankfully to acknowledge, that we were "predestinated according to the pur-"pose of him, who worketh all things after the counsel of "his own will." He sent "the word of truth, the gospel "of salvation" to us, while others were left in darkness and without even 'the means of grace;' he "quickened "us," when others were left "dead in sin;" he enabled us to trust in Christ, as well as sealed our pardon by his sanctifying Spirit, as the earnest of our future glorious inheritance.—We need not wonder that self-wise and self-sufficient men deride and dispute against these humbling and spiritual mysteries: nor is it at all desirable, that they should embrace them as a scheme of doctrine, in a proud, carnal mind. But, that humble believers, who allow their own hearts to be as evil (except as renewed by

AND [a] you *hath he quickened*, who were [b] dead in trespasses and sins;
2 Wherein [c] in time past ye walked, [d] according to the course of this world, [e] according to the prince of the power [f] of the air, [g] the spirit that now worketh in [h] the children of disobedience:

a 5. 6. 1 19, 20. John v. 25. x. 10. xi. 25, 26. xiv. 6. Rom. viii. 2. 1 Cor. xv. 45. Col. ii. 13. iii. 1—4.
b v. 14. Matt. viii. 22. Luke xv. 24. 32. John v. 24. 2 Cor. v. 14. 1 Tim. v. 6. 1 John iii. 14. Rev. iii. 1.
c 3. iv. 22. Job xxxi. 7. 1 Cor. vi. 11. Col. i. 21. iii. 7. 1 Pet. iv. 3. d Ps xvii. 14. Jer. xxiii. 10. Luke xvi. 8. John viii. 7. viii. 28. xv. 19. Rom. xii. 2. 1 Cor. v. 10. Gal. i. 4. 2 Tim. iv. 10. Jam. i. 27. iv. 4. 1 John ii. 15—17. v. 4.
e vi. 12. John viii. 44. xii. 31 xiv. 30. xvi. 11. 1 John v. 19. Rev. xii 9. xiii. 8. 14. xx. 2.
f Job i. 7. 16. 19. Rev. xvi. 17.
g Matt. xii. 43—45. Luke xi. 21—26. xxii. 2, 3. 31. John xiii. 2. 27. Acts v. 3. 2 Cor. iv. 4. 1 John iii. 8. iv. 4. h 3. v. 6. Is. xxx. 1 lviii. 4. Hos. x. 9. Matt. xi. 19. xiii. 38. Col. iii. 6. 1 Pet. i. 14. *Gr.* 2 Pet. ii. 14. *Gr.* 1 John iii. 10.

divine grace,) as those of their most irreligious neighbours, should be afraid of tracing back their present experience of that grace, to the sovereign purpose and electing love of God in Christ; that in giving him the whole glory of having "made them to differ," they may also possess a ground of assurance of his perfecting his good work in their souls: this, I say, is matter of surprise to those, who find the sweetest animation and encouragement from the glorious review and prospect; and in every past and present mercy possess a pledge and earnest of future and eternal felicity.

V. 15—23.

If any, who appear to have "faith in the Lord Jesus, "and love to all the saints," are dazzled by the sublime mysteries above stated: their more established brethren should not forget, "who has made them to differ" in this respect also; and, instead of forming rash judgments, and engaging in angry disputations, (which are peculiarly unsuitable on this subject,) they should thank God, for what he has done for them, and pray always for those whom they deem mistaken. (*Notes, Rom.* xiv. 1—6.) Indeed, we all need to pray for ourselves and each other, "to the "God of our Lord Jesus Christ, the Father of glory," (*Note, Matt.* vi. 13,) for a larger communication of "the "Spirit of wisdom and revelation, in the knowledge of "him." We shall do far more, in this way, towards bringing believers to "be of one mind and judgment," than by eager and acrimonious controversies, however ably conducted: "for a man can receive nothing, except it be "given him from above;" and high confidence, on one side of the question, commonly excites the same on the other side, with all its hateful consequences. But, if we disputed with less earnestness, and prayed with greater fervency for each other, "the eyes of our understandings "being enlightened," we should daily see more and more "what is the hope of our calling, and the riches of "God's glory, in the inheritance of his saints."—When most sensible of our own weakness and the power of our enemies, we shall most perceive and experience "the "greatness of that mighty power," which has effected our conversion, and is engaged to perfect our salvation. (*Note, 2 Cor.* xii. 7—10.) For the resurrection and exaltation of Christ, his universal and sovereign authority and almighty power, were all intended for our benefit, if we be indeed the members of his mystical body the church; which is "the fulness of him who filleth all in all." The immensity of this love and condescension, and of our privileges, should excite our enlarged expectations; our unspeakable obligations, if duly apprehended, will constrain us by love to live to our Redeemer's glory; and thus our humble, holy, and cheerful lives will vindicate our doctrine from the calumnies of those, who "speak evil of "such things as they understand not." (*Notes, 2 Cor.* v. 13—15. 1 *Pet.* ii. 9—12.)

NOTES.

CHAP. II. V. 1, 2. The almighty power of God, which "raised Christ from the dead," (i. 20,) had also raised to spiritual life the Ephesians, who had been "dead in sin." For the words, "*hath he quickened*," seem to have been properly, from the fifth verse, supplied by our translators: as, in the original, that verse appears to take up and conclude the sentence here begun, merely by changing *you* into *us*, entirely in the apostle's manner. To be "dead "in trespasses and sins" implies an utter incapacity for *spiritual* employments and satisfactions; the want of all desire after that felicity, which holy creatures enjoy in the favour and service of God; and a moral inability of worshipping and obeying him with love and delight: even as a dead man is utterly incapable of the business and enjoyments of life. The employments and pleasures of *animal* nature, and even those of a *rational* being, are within the capacities of a man who is "dead in sin;" but he cannot relish or desire *spiritual* pleasures. He may be an epicure, or a philosopher; but he cannot find satisfaction in the peculiar employments of a saint. For while "dead in sin," he must be "carnal;" and "the carnal mind is enmity "against God," and opposition to the holy law. (*Marg. Ref.* a, b.—*Notes, John* iii. 3. *Rom.* v. 12—14. viii. 5—9.) Such a man therefore must be an apostate and an idolater, who seeks happiness in the creature, not in the Creator: and he lives only to disobey, to pursue worldly things, to corrupt himself and others, and to aggravate his condemnation as a transgressor of the divine law. Thus "the "saints and faithful brethren at Ephesus," had been "dead in trespasses and sins," and had habitually walked in them, and had lived under an accumulating load of guilt, and the power of their evil propensities, without concern about the consequences. Thus they had proceeded according to the customs, fashions, and maxims "of this present "evil world." They had acted in the same manner as their neighbours, and as other men did all over the earth. Indeed this was "according to the course of this world," and according to the will of the devil: a dreadful advance on the preceding clause, though evidently contained in it. They had copied the example and yielded to the temptations of Satan, "the god" and "prince of this "world," that arch-apostate and rebel, who has the seat of his empire in the air, and there exerts his power and influence. (*Marg. Ref.* c—f.—*Note, 2 Cor.* iv. 3, 4.) This last circumstance at least accorded to the notions then prevalent among the Jews, and even among the Gentiles, concerning their genii and demons; which, whether to be understood literally or figuratively, was sufficient for the apostle's purpose. There, "in the air," Satan and the legions of fallen angels which are subordinate to him continually wait their opportunity of tempting men to sin; by keeping from their minds good thoughts, and serious impressions, or quenching them, and exciting the enmity of

[i] Is. liii. 6. lxiv. 6, 7. Dan. ix. 5—9. Rom. iii. 9—19. 1 Cor. vi. 9—11. Gal. ii. 15, 16. iii. 22. Tit. iii. 3. 1 Pet. iv. 3. 1 John i. 8—10.

3 Among whom also [l] we all had our conversation [k] in times past, [l] in the

[k] iv. 17—19. Acts xiv. 16. xvii. 30, 31. Rom. xi. 30. 1 Pet. ii. 10. 1 John ii. 8. [l] iv. 22. Mark iv. 19. John viii. 44. Rom. i. 24. vi. 12. xiii. 14. Gal. v. 16—24. 1 Tim. vi. 9. Jam. iv. 1—3. 1 Pet. i. 14. ii. 11. iv. 2. 2 Pet. ii. 18. 1 John ii. 16. Jude 16—18.

their hearts against them, and by suggesting others of a contrary tendency. In this way, the devil maintains his dominion; and men in general copy his example of rebellion, enmity, and contemptuous defiance of God; of pride, ambition, envy, malice, deceit, and destruction; or they gratify his malignity, by destroying themselves and each other, through gross sensualities, or by horrid war, and murder committed in various ways, and under many plausible pretences; or his ambition, by idolatry, impiety, and infidelity. Thus the believers at Ephesus had walked, "according to that spirit which still worked in the chil- "dren of disobedience," that is, in those who persisted in unbelief and rebellion against God. Or, as it may be more literally rendered, "according to the prince of the power "of the air, of that spirit which now worketh in the chil- "dren of disobedience." Satan is the author and ruler of that proud, carnal, and impious disposition, which is in ungodly men: his temptations first produced it in human nature; and he works on it by the agency of evil spirits, to instigate it to all wickedness in thought, word, and deed. Thus he rules in man's heart; he *possesses*, as it were, all unbelievers; and he prompts, and as it were inspires with wit and ingenuity, the advocates for vice, impiety, and infidelity, by whom he maintains his empire in the world. (*Notes, Matt.* xii. 29, 30. *Luke* xi. 14—26. 1 *John* iv. 4—6. v. 19.)

Dead, &c. (1) Νεκρους. 5. v. 14. *Matt.* viii. 22. *Luke* xv. 24. *Col.* ii. 12, 13.—*Notes*, v. 8—14. *Matt.* viii. 21, 22. *Luke* xv. 22—24. 2 *Cor.* v. 13—15. *Col.* ii. 13—15. 1 *Tim.* v. 5, 6.—*The course of this world.* (2) Τον αιωνα τ κοσμ τουτ. 'Munditatem hujus mundi, the worldliness of 'this world.' *Leigh.* i. 21.—*Notes, Rom.* xii. 2. *Gal.* i. 3—5. 'According to the life, which men of this world, 'destitute of faith in Christ, do live.' *Whitby.*—*The power of the air.*] Της εξουσιας τ αερος.—'It was the opinion of 'both Jews and heathens, ειναι τον αερα ψυχων εμπλεον, that 'the air was full of spirits called demons.' *Whitby.* (*Marg. Ref.* f.)—*Worketh.*] Ενεργουντος. See on i. 11. 'It expresses 'the influence of Satan over them, as if they were in- 'spired and possessed by him.—It is well known the word 'ενεργουμενοι among the ancients signified the same with 'demoniacks.' *Doddridge.*—*Children of disobedience.*] Τοις υιοις της απειθειας. v. 6. *Col.* iii. 6. Comp. 1 *Pet.* i. 14. Απειθια. See on *Rom.* xi. 30.

V. 3. The apostle before spoke of the gentile converts exclusively, or at least principally: but here (in the same manner, as in the epistle to the Romans, he proved the Jews also to be under sin,) he turns his discourse, and includes both himself, and all the converts from his nation, among those who once were "dead in sin" and slaves to Satan: and he proceeds to use the first person plural to the end of the seventh verse, and then he again addresses the gentile converts.—'He could not mean the Jews,' say many learned men, 'because they had not been idolaters.' But had the apostle at all mentioned idolatry? and is there no way of conforming to the world and serving the devil, except by gross idolatry? To suppose that the apostle spake of himself, as one of the gentiles, or one of the church of Rome, where he then was, as chiefly consisting of gentile converts, is so absurd in itself, so unsuitable to his argument, so needless after what he had said of the gentiles, and so contrary to his language and that of the most eminent saints in other parts of scripture, that nothing, it may fairly be presumed, could have reconciled learned writers to it, but the necessity of adopting it, in order to avoid the doctrine of "original sin," in the full and proper meaning of the terms, as true of all men, Jew, gentile, or Christian, as 'naturally engendered 'of Adam's race;' and so to avoid also the doctrine of 'regeneration,' or a real new creation of the soul, by the power of the Holy Spirit.—The author of these notes was once deeply engaged in this scheme, being strongly attached to Mr. Locke's views; but this very text shook his whole system to the foundation. Much above forty years have elapsed since that time: and he has had abundant time, and has bestowed no little pains, in reconsidering the subject; but is more and more deeply convinced, that the interpretation is wholly unscriptural; and that it tends to evaporate the meaning of the sacred oracles, as if we had little concern in the greatest part of them.—Not only were the idolatrous Ephesians thus "dead in sin," and under the power of Satan; but the apostle, and all other Christians then on earth, had "in times past their con- "versation among them," as alienated from God, and disobedient to him. (*Marg. Ref.* i, k.) They lived "in the "lusts of their flesh," or according to the desires of their carnal hearts; gratifying their animal appetites in sensual wickedness; or the proud, ambitious, covetous, and malignant tempers of their minds, as constitution, custom, or education swayed them; without any proper regard to the authority, will, glory, or favour of God. (*Marg. Ref.* l, m. —*Notes, John* iii. 6. *Rom.* vii. 5, 6. viii. 5—9. *Gal.* v. 16—21.) So that the Jews as well as the Gentiles, and the Christians as well as those who remained unconverted, were "by nature" "dead in sin," "and children of "wrath," one as well as another. For, being born of Adam's fallen race, averse to good and prone to evil, they were alike in the temper of their hearts, and the conduct of their lives, deserving of the wrath of God, and meet objects of it. (*Marg. Ref.* n—p.—*Note, Rom.* ix. 22, 23.) —Great pains, as it has been observed, have been employed to prove, that "nature" may signify *custom*, or *habitual practice*. But the attempt has been evidently baffled in the critical argument. At the same time, stubborn facts prove, that men called Christians are "dead in "sin," as much as the Gentiles were; and that the children of believers are as prone to evil, and averse to good, as those of idolaters. And surely no one can suppose, that "worldly lusts" are more excusable in Christians, than in heathens!—The word rendered "by nature," seems never to have been used for any other customs, than such as resulted from *innate* propensities: and the whole tenour of the scripture, as well as the experience and confessions of the most pious persons who ever lived, confirm the interpretation, and expressly contradict that more flattering one, which some have attempted to substitute in its place.

Had our conversation.] Ανεστραφημεν. See on 2 *Cor.* i. 12.

lusts of our flesh, [m] fulfilling the [*] desires of the flesh and of the mind; and were [n] by nature the [o] children of wrath, [p] even as others.

4 But God, [q] who is rich in mercy, for [r] his great love wherewith he loved us,

5 Even when we were [s] dead in sins, hath [t] quickened us together with Christ, ([u] by [*] grace ye are saved;)

6 And [x] hath raised *us* up together, and made *us* [y] sit together [z] in heavenly *places* in Christ Jesus:

7 That [a] in the ages to come he might [b] shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.

8 For [c] by grace are ye saved, [d] through faith; and [e] that not of yourselves; *it is* the gift of God:

9 Not [f] of works lest any man should boast.

10 For [g] we are his workmanship,

m Rom. viii. 7, 8. 2 Cor. vii. 1. Gal. v. 19—21. * Gr *wills*. John i. 13. n Gen. v. 3. vi. 5. viii. 21. Job xiv. 4. xv. 14—16. xxv. 4. Ps. li. 5. Mark vii. 21, 22. John iii. 1—6. Rom. v. 12—19. vii. 18. Gal. ii. 15, 16. o *See on* h. 2.—Rom. ix. 22. p Rom. iii. 9. 22, 23. 1 Cor. iv. 7. q 7. i. 7. iii. 8. Ex. xxxiii. 19. xxxiv. 6, 7. Neh. ix. 17. Ps. li. 1. lxxxvi. 5, 15. ciii. 8—11. cxiv. 8. Is. lv. 6—8. Dan. ix. 9. Jon. iv. 2. Mic. vii. 18—20. Luke i. 78. Rom. ii. 4. v. 20, 21. ix. 23. x. 12. 1 Tim. i. 14. 1 Pet. i. 3. r Deut. vii. 7, 8. ix. 5, 6. Jer. xxxi. 3. Ez. xvi. 6—8. John iii. 14—17. Rom. v. 8. ix. 15, 16. 2 Thes. ii. 13. 2 Tim. i. 9. Tit. iii. 4—7. 1 John iv. 10—19. s *See on* b. 1. t *See on* a. 1.—v. 14. John v. 21. vi. 63. Rom viii. 2. u 8. Rom. iv. 16. xi. 5, 6. Tit. ii. 11. * Or, whose *grace ye*. Acts xv. 11. Rom. xvi. 20. 2 Cor. xiii. 14. Rev. xxii. 21. x *See on* i. 19, 20.—Rom. vi. 4, 5. Col. i. 18. ii. 13. iii. 1—3.

y Matt. xxvi. 29. Luke xii. 37. xxii. 29, 30. John xii. 26. xiv. 3. xvii. 21—26. Rev. iii. 20, 21. z *See on* h. 1. 3. a iii. 5. 21. Ps. xii. 13. cvi. 48. Is. lx. 15. 1 Tim. i. 17. b *See on* 4.—2 Thes. i. 12. 1 Tim. i. 16. 1 Pet. i. 12. Rev. v. 9—14. c *See on* 5.—Rom. iii. 24. d Mark xvi. 16. Luke vii. 50. John iii. 14—18. 36. v. 24. vi. 27—29. 35. 40. Acts xiii. 39. xv. 7—9. xvi. 31. Rom. iii. 22. 26. iv. 5. 16. x. 9, 10. Gal. iii. 14. 22. 1 John v. 10—12. e 10. i. 19. Matt. xvi. 17. John i. 12, 13. vi. 37. 44. 65. Acts xiv. 27. xvi. 14. Rom. x. 14—17. Phil. i. 29. Col. ii. 12. Jam. i. 16—18. f Rom. iii. 20. 27, 28. iv. 2. ix. 11. 16. xi. 6. 1 Cor. i. 29—31. 2 Tim. i. 9. Tit. iii. 3—5. g Ps. cxxxviii. 8. Is. xix 25. xxix. 23. xliii. 21. lx. 21. lxi. 3. Jer. xxxi. 33. xxxii. 39, 40. John iii. 3—6. 21. 1 Cor. iii. 9 2 Cor. v. 5. Phil. i. 6. ii. 13. Heb. xiii. 21.

—*The desires.*] "The wills." *Marg.* Τα θελημαται. i. 1. 5. 9. 11. *Matt.* xxvi. 42. *John* iv. 34. vi. 38—40, *et al.*—*Of the mind.*] Των διανοιων. i. 18. iv. 18. *Matt.* xxii. 37. *Heb.* viii. 10.—*By nature.*] Φυσει. See on *Rom.* i. 26.—*Children of wrath.*] Τεκνα οργης. Comp. 2.

V. 4—10. Even when the apostle and his fellow-Christians, whether Jews or Gentiles, "were dead in sin," incapable of helping themselves, and meet objects of wrath and abhorrence in the sight of God, he "loved them" with an exceedingly great love; not for any thing which he saw or foresaw in them, but because he was "rich "in mercy," and delighted in the most abundant and illustrious exercise of it. (*Marg. Ref.* q, r.—*Notes*, i. 3—8. *John* iii. 16. *Rom.* v. 6—10. *Tit.* iii. 3—7. 1 *John* iv. 9—12. 19.) Having therefore loved them, and given his own Son to die for their sins, and raised him as their Surety from the dead; the same immensely free mercy influenced him 'to raise them from the death of sin,' by a continued exercise of that almighty power, which had raised the Saviour. Thus he "quickened them," or made them alive, "together with Christ," in virtue of his resurrection, with life communicated from him by the Holy Spirit. (*Note*, i. 15—23.) So that they were saved, or "had been "saved," wholly by unmerited grace; whether their election, redemption, or conversion were considered. Being thus raised to a new life, in conformity to their risen Lord, they in him, their Head, Representative, and Surety, were "made to sit in heavenly places;" their future glory was ensured by his ascension and exaltation, and by their union with him; and their treasures, hearts, and hopes were already in heaven with "Christ their Life." (*Marg.* and *Marg. Ref.* t—z.—*Notes*, *John* xiv. 2, 3. *Rom.* vi. 8—10. *Phil.* iii. 20, 21. *Col.* iii. 1—4. *Heb.* vi. 16—20.)—'For 'by means of that relation between him and us, which 'divine grace has established, we may look upon his re-'surrection and exaltation to the right hand of God, as 'the certain pledge and security of our's, and may be said 'to share in those felicities and dignities, which are con-'ferred on him.' *Doddridge.* (*Note*, *John* xiv. 18—20.) This whole plan had been formed and executed, that "in "the ages to come," in future generations, and *future worlds*, the Lord might display "the exceeding riches of "his grace," by the astonishing kindness shewn to rebels and enemies, and "children of wrath" in Christ Jesus; that so, men and angels, and all created intelligences, to eternity, might behold, admire, and adore his glorious mercy and love in these transactions. (*Marg. Ref.* a, b.) The apostle would therefore repeat and enlarge upon the hint before given; that "they had been saved by grace;" they were brought into a state of salvation, by the mere mercy of God, through faith in Christ: and even this faith, which effected their relation to him, was not of themselves; their proud and carnal minds having been utterly averse to the humbling and spiritual doctrine: but it was the free gift of God to them, the effect of their being quickened or regenerated by his Spirit. Thus their pride and enmity, their love of sin and the world, were subdued; and they were brought to believe the gospel, and to trust in Christ. This salvation therefore was in no degree or way "of works, lest any man" should have a ground of boasting, that he did, of himself, contribute in some degree to his own happiness, or of glorying over his neighbour. (*Marg. Ref.* c—f.—*Notes*, *Rom.* iii. 19—28. 1 *Cor.* i. 26—31.) For, though believers differed greatly from other men, and from their former selves; this was the effect of a divine power exerted upon them: they were "the work-"manship of God," who in Christ had wrought a new creation upon their souls; giving new principles, or propensities, to their several faculties, and a new direction to their affections and desires. (*Marg. Ref.* g, h.—*Note*, 2 *Cor.* v. 17.) Thus their disposition and ability to love God, and to do good works, should be considered as *a part* of their salvation, not as the *cause* of it: for it was the purpose of God, that his redeemed people should habitually walk in good works, from their conversion, till they finished their course; and their holy lives were the effect, evidence, and recommendation of their salvation by grace. —'Both faith and works are God's workmanship; both 'are necessary; but the one the fruit of the other.' *Maclaurin.*—*That not.* (8) If this be understood of the whole of salvation, faith must be included. (*Note*, *John* i. 10—13.)—The term "good works," is never used, in the New Testament, for ritual obedience, or moral virtue as practised by unbelievers, or for any other works than "the "fruits of the Spirit." If any one doubt of this, let him consult a good concordance. The only text, which seems an exception, is *Rom.* xiii. 3: and that means 'works 'good before God,' primarily, though perhaps not exclu-

created in Christ Jesus unto [i] good works, [k] which God hath before [*] ordained that we should [l] walk in them.

11 ¶ Wherefore [m] remember, that ye, *being* in time past [n] Gentiles in the flesh, who are called [o] Uncircumcision, by that which is called the Circumcision in the flesh [p] made by hands;

12 That at that time ye were [q] without Christ, being [r] aliens from the commonwealth of Israel, and strangers from [s] the covenants of promise, [t] having no hope, and [u] without God in the world.

13 But now [x] in Christ Jesus ye, who sometimes [y] were far off, [z] are made nigh by the blood of Christ.

h iv. 24. Ps. li. 10. 2 Cor. v. 17. Gal. vi. 15. Col. iii. 10.
i Matt. v. 16. Acts ix. 36. 2 Cor ix. 8. Col. i. 10. 2 Thes. ii. 17 1 Tim. ii. 10. v. 10. 25. vi. 18. 2 Tim. ii. 21. iii. 17. Tit. ii. 7. 14. iii. 1 8. 14. Heb. x. 24. xiii. 21. 1 Pet. ii. 12.
k i. 4. Rom. viii. 29.
* Or, *prepared.*
l 2. iv. 1. Deut. v. 33. Ps. lxxxi. 13. cxix. 3. Is. ii. 3—5. Acts ix. 31. Rom. viii. 1. 1 John i. 7. ii. 6.
m Deut. v. 15. viii. 2. ix. 7. xv. 15. xvi. 12. Is. ii. 1, 2. Ez. xvi. 61—63. xx. 43. xxxvi. 31. ii. 15. vi. 12. Col. i. 21.
n 1 Cor. vi. 11. xii. 2. Gal. iv. 8, 9. Rom. ii. 28. Gal. ii. 11.
o 1 Sam. xvii. 26. 36. Jer. ix. 25, 26. Phil. iii. 3. Col. iii. 11.
p Col. ii. 11.
q John x. 16. xv 5.
r iv. 18. Ezra iv. 3. Is. lxi. 5. Ez. xiii. 9. Heb. xi. 34.
s Gen. xv. 18. xvii. 7—9. Ex. xxiv. 3—11. Num. xviii. 19. Ps. lxxxix. 3, &c. Jer. xxxi. 31—34. xxxiii. 20—26. Ez. xxxvii. 26. Luke i. 72. Acts iii. 25. Rom. ix. 4,
t Gal. iii. 16, 17. Jer. xiv. 8. xvii. 13. John iv. 22. Acts xxviii. 20. Col. i. 5. 27. 1 Thes. iv. 13. 2 Thes. ii. 16. 1 Tim. i. 1. Heb. vi. 18. 1 Pet. i. 3. 21. iii. 15. 1 John iii. 3.
u 2 Chr. xv. 3. Is. xliv. 6. xlv. 20. Hos. iii. 4. Acts xiv. 15, 16. Rom. i. 28—32. 1 Cor. viii. 4—6. x. 19, 20. Gal. iv. 8.
x *See on* Rom. viii. 1.—1 Cor. i. 30. 2 Cor. v. 17. Gal. iii. 28.
y 12. 17. 19—22. iii. 5—8. Ps. xxii. 27. lxxiii. 27. Is. xi. 10. xxiv. 15, 16. xlii. 6. xlix. 12. lvii. 19. lx. 4. 9. lxvi. 19. Jer. xvi 19. Acts ii. 39. xv. 14. xxii. 21. xxvi. 18. Rom. xv. 8—12.
z 16. i. 7. Rom. iii. 23—30. v. 9, 10. 1 Cor. vi. 11. 2 Cor. v. 20, 21 Col. i. 13, 14. 21, 22. 1 Pet. i. 18, 19. iii. 18. Rev. v. 9.

sively. Without doubt, regeneration and sanctification by the Spirit of Christ, are as much a part of our salvation, as redemption and justification.

Hath quickened us together with. (5) Συνεζωοποιησε. *Col.* ii. 13. Not elsewhere. Ex συν, et ζωοποιεω, *vivifico.* See on *John* v. 21.—*Hath raised* us *up together.* (6) Συνηγειρε. *Col.* ii. 12. iii. 1. Ex συν, et εγειρω, i. 20. *Rom.* vi. 4.—*Made us sit together.*] Συνεκαθισε. *Luke* xxii. 55. Ex συν, et καθιζω, *sedere facio*—*In the ages to come.* (7) Εν τοις αιωσι τοις επερχομενοις. i. 21. *Matt.* xii. 32. *Mark* x. 30.—*He might shew.*] Ενδειξηται. See on *Rom.* ix. 17.—*By grace ye are saved.* (8) Τη χαριτι εστε σεσωσμενοι. "Ye have been "saved." 5.—*That not of yourselves.*] Τουτο ουκ εξ υμων. Τουτο cannot agree either with χαριτι, or πιστεως. "This thing," viz. "being saved by grace, through faith," "is not of "yourselves, it is the gift of God;" the whole, and every part of it.—*Workmanship.* (10) Ποιημα. *Rom.* i. 20. Not elsewhere N. T.—*Ezra* ix. 13. *Neh.* vi. 14. *Ps.* xcii. 4. *Sept.*—*Created.*] Κτισθεντες. 15. iii. 9. iv. 24. *Rom.* i. 25. *Col.* i. 16. iii. 10. 1 *Tim.* iv. 3. *Rev.* iv. 11. x. 6. Κτισις, 2 *Cor.* v. 17. *Gal.* vi. 15.—*Hath before ordained.*] "Pre-"pared." *Marg.* Προητοιμασεν. See on *Rom.* ix. 23. Walking in good works forms an essential part of that plan, which God has formed for man's salvation: and he prepares believers by his grace to fall in with this arrangement. (*Note, Is.* xxxv. 8—10.)

V. 11—13. Having spoken of the general state of fallen man, and the salvation of all believers, by the rich grace and mercy of God; the apostle next proceeded to shew the Gentile converts the peculiarities of *their* case, which had placed them much further out of the way of mercy than the Jews had been. He would have them "remember," that they had been not only "dead in sin," but "Gentiles in the flesh," as to their outward state, their gross idolatries, immoralities, and sensuality; so that they had been called "the Uncircumcision," in contempt and aversion, as polluted ar.d out of covenant with God; even by those Jews, who had only the outward circumcision in the flesh, of man's operation, without the "circum-"cision of the heart." (*Marg. Ref.* m—p.—*Notes, Jer.* ix. 5, 26. *Acts* vii. 51—53. *Rom.* ii. 25—29. iii. 27—31. iv. 9—12. *Gal.* ii. 6—16. *Col.* ii. 11, 12.) At that time, they were, in every sense, "without" or separate from "Christ:" being "aliens from the commonwealth of Israel," and its peculiar advantages as the visible church of God, in which his ordinances were administered, his oracles deposited, and the expectation of a Messiah given and maintained. (*Marg. Ref.* q, r.) They had also been "strangers from "the covenants of promise;" the Abrahamick covenant, that made with Israel at Sinai, the covenant of royalty, and that of the priesthood; in all which the Messiah was the great blessing promised. (*Marg. Ref.* s.—*Notes, Rom.* iii. 1, 2. ix. 4, 5.) So that, whatever notions they might have of a future state, they had nothing on which to ground "a hope" of acceptance and happiness in it: all their expectations of that kind were mere presumption; and, whatever demons, idols, or imaginary beings they worshipped, they were indeed "atheists in the world," as to the only true God, and as to the effect of their fables or speculations upon their conduct; which was nearly as bad, as it would have been, if they all had been avowed atheists: seeing that their abominable idolatry led them perhaps into more immorality, than it restrained them from; besides the impiety inherent in it. (*Marg. Ref.* t, u.) But at length those who had been by *nature, practice, custom,* and external situation, so very far off, from the worship, service, love, favour, and image of God, were "brought "nigh" to him, as in Christ Jesus by faith: thus they were admitted into a state of acceptance, reconciliation, and friendship with God, through the atoning blood of Christ; and were become his peculiar people and spiritual worshippers. (*Marg. Ref.* y, z.)—How rude and affronting would a company of unhumbled impenitent sinners, especially in a superior station of life, consider it, should a friend in a letter, or a minister in a sermon, at present address them in this language! The marked distinction also, of the case of the Gentiles from that before described, confirms the interpretation given of the third verse.—*Remember,* &c. (11) *Notes, Deut.* viii. 2. *Ps.* ciii. 1, 2. *Is.* li. 1—3. *Ez.* xvi. 60—63. xxxvi. 31. 1 *Cor.* xii. 1—3.—*Without God.*] The Gentiles had "gods many, and lords "many;" the Ephesians were zealous worshippers of Diana, yet they were *atheists* "in the world."—If indeed "no man knoweth the Father, but he to whom the Son "reveals him;" all men, who reject the gospel, whether idolaters, unbelieving Jews, Mohammedans, deists, or Socinians, must be "without God," according to the apostle's meaning in that expression. (*Notes, Matt.* xi. 27. *Luke* x. 21, 22. *John* v. 20—23. 2 *Cor.* i. 1—7. 1 *John* ii. 20—25.)—"Separate from Christ;" "having no hope;" "atheists "in the world." What was the apostle's view of the state of the Gentiles, in respect of salvation? What his judgment as to the duty of seeking, by all scriptural means, their conversion to Christianity? (*Notes, Rom.* i. 18—20. ii. 12—16. x. 14—17. 1 *Thes.* ii. 12—16. 1 *Pet.* ii. 9, 10.) 'The Gentiles had no God, to whom they prayed

14 For he is [a] our Peace, who hath made [b] both one, and hath broken down [c] the middle wall of partition *between us*;

15 Having abolished [d] in his flesh the enmity, *even* [e] the law of commandments *contained* in ordinances; for to make in himself of twain [f] one new man, *so* making peace;

16 And that he might [g] reconcile both unto God, in one body, by the cross, [h] having slain the enmity [i] thereby;

17 And came, [j] and preached peace to you which were afar off, and to them [k] that were nigh.

18 For [l] through him we both have an access [m] by one Spirit unto [n] the Father.

a Is. ix. 6, 7. Ez. xxxiv. 24, 25. Mic. v. 5. Zech. vi. 13. Luke i. 79. ii. 14. Rom. v. 1. Col. i. 20. Heb. vii. 2. xiii. 20.
b 15. Iii. 15. iv. 16. Is. xix. 24, 25. Ez. xxxvii. 19, 20. John x. 16. xi. 52. 1 Cor. xii. 2. Gal. iii. 28. Col. iii. 11.
c Exth. iii. 8. Acts x. 28. Col. ii. 10—14.
d Col. i. 22. Heb. x. 19—22.
e Gal. iii. 10. Col. ii. 14. 20. Heb. vii. 16. viii. 13. ix. 9, 10. 23. x. 1—10.
f iv. 16. 24. 2 Cor. v. 17. Col. iii. 10.
g Rom. v. 10. 2 Cor. v. 18—21. Col. i. 20—22.
h 15. Rom. vi. 6. viii. 3. 7. Gal. ii. 20. 1 Pet. iv. 1, 2.
i Or, *in himself.*
j Ps. lxxxv. 10. Is. xxvii. 5. lii. 7. lvii. 19—21. Zech. ix. 10. Matt. x. 13. Luke ii. 14. x. 5. 6. Acts ii. 39.
k x. 36. Rom. v. 1. 2 Cor. v. 20.
l 13, 14. Deut. iv. 7. Ps. lxxv. 1. lxxvi. 1, 2. cxlvii. 19, 20. cxlviii. 14. Luke x. 9—11.
m iii. 12. John x. 7. 9 xiv. 6. Rom. v 2. Heb. iv. 15, 16. vii. 19. x. 19, 20. 1 Pet. i. 21. iii. 18. 1 John ii. 1, 2.
n iv. 4. vi. 18. Zech. xii. 10. Rom. viii. 15 26, 27. 1 Cor. xii. 13. Jude 20.

'for eternal life; as the fathers often remonstrate.' *Doddridge.*

Made by hands. (11) Χειροποιητου. *Mark* xiv. 58. *Acts* vii. 48. xvii. 24. *Heb.* ix. 11. Ex χειρ, *manus*, et ποιεω, *facio*.—*Without Christ.* (12) Χωρις Χριστου. See on *John* xv. 5.—*Being aliens.*] Απηλλοτριωμενοι. iv. 18. *Col.* i. 21. Ex απο, et αλλοτριοω, *alieno*.—*The commonwealth.*] Της πολιτειας. See on *Acts* xxii. 28.—*Having no hope.*] Ελπιδα μη εχοντες. 1 *Thes.* iv. 13. Ελπις. See on *Rom.* viii. 24.—*Without God in the world.*] Αθεοι εν τω κοσμω.—'Men not knowing God, '"they served τοις μη φυσει ουσι θεοις, those which by nature '"are not Gods." *Gal.* iv. 8.' *Whitby.*

V. 14—18. In every sense, Christ was to be considered as "the Peace" of all Christians; the Author, Centre, and Substance of reconciliation to God, and of the union of Gentile converts with Jewish believers in one church. For he had effected a cordial peace between those discordant parties, (who had before exceedingly despised and even detested each other,) by "breaking down that par-"tition-wall," which had so long separated the Jews from the Gentiles; namely, the ceremonial law, to which the Gentiles were extremely averse, even when otherwise favourable to the worship of JEHOVAH; and of which the Jews were tenacious and proud, to a degree of disgusting bigotry. But Christ, by assuming human nature, and fulfilling, in his priestly character, especially by his sacrifice on the cross, these typical institutions, had abolished them; and thus removed the ground of enmity of the Jews and Gentiles against each other, concerning them. So that this law, (the commands of which consisted of external ordinances,) having lost all its use and obligation; the Gentiles were admitted into the Christian church, without submitting to the yoke or the ceremonial law, or being deemed unclean because uncircumcised. (*Marg. Ref.* a—e.—*Notes*, *Acts* x. 9—16. 27—33.) Thus they became "one body" with the believing Jews; that so Christ might create, as it were, "One new man," consisting of regenerate persons, both Jews and Gentiles, united to himself the Head, quickened by his Spirit, "walking in newness "of life," harmonious in worship and obedience, and mutually loving and doing good to one another. (*Marg. Ref.* f.—*Notes*, iv. 11—13. *Is.* xi. 6—9. *Rom.* xii. 3—5. 1 *Cor.* xii. 12—31. *Gal.* iii. 26—29.) In this way, Christ was the Peace-maker between Jews and Gentiles: and at the same time, he "reconciled both, in one body, unto "God." For the ceremonial law implied man's state of condemnation, pollution, and enmity against God; to whom he could not approach, except on an external mercy-seat, and by priests, sacrifices, incense, and purifications; being, after all, kept at a great distance from him: but the death of Christ upon the cross took away the guilt, which was the cause of "the enmity;" that so a holy God might honourably pardon and be reconciled to his rebellious creatures. And it made way for the communication of the Holy Spirit to regenerate sinners, and so to destroy "the enmity" of their hearts against the holy character, worship, and service of God. (*Marg. Ref.* g, h.) Having finished this great design, he came, by his apostles and ministers, to preach the gospel, or glad tidings, even peace, with God and with each other, to the Gentiles who "had been far off," and to the Jews who were outwardly "nigh" to God. (*Marg. Ref.* i, k.—*Notes*, *Is.* lvii. 19. *Acts* x. 36—43. 2 *Cor.* v. 17—21. 2 *Thes.* ii. 13, 14.) For through the Person, sacrifice, and mediation of Christ, believers of all descriptions were allowed access to God, as a Father; and were introduced with acceptance into his presence, with their worship and services, under the immediate teaching and influence of the Holy Spirit, as one with the Father and the Son, in this great work of salvation, as well as in the unity of the Godhead. (*Marg. Ref.* l—n.) It should be noticed, that, in the seventeenth verse, the apostle, distinguishing the Gentile converts from the Jewish, says, "*you* that were far off;" thus evidently ranging himself among the Jewish converts, who were comparatively nigh. This is *natural*, and perfectly destructive of that *unnatural* interpretation, by which he is supposed to include himself among the Gentile converts. (*Note*, 3.)—The wall, which separated the uncircumcised Gentiles, who came to worship the God of Israel at the temple, from the Jews and the circumcised proselytes, is generally supposed to be alluded to, by the "middle wall "of partition." For, under the Christian dispensation, the Jewish and Gentile converts all worship together, as one body, animated by one soul, and speaking by one tongue. (*Notes*, *Col.* ii. 10—23.)

The middle wall of partition. (14) Το μεσοτοιχον της φραγμου.—Μεσοτοιχον. Here only. Ex μεσος, *medius*, et τοιχος, *paries*. Φραγμος, *Matt.* xxi. 33. *Mark* xii. 1. *Luke* xiv. 23. A φραττω, *sepio, munio*.—*The enmity.* (15) Την εχθραν. 16. See on *Rom.* viii. 7.—*Ordinances.*] Δογμασι. *Col.* ii. 14. See on *Luke* ii. 1. *Positive* institutions are meant, as distinguished from the *moral* law. *Note*, *Ex.* xx. 1.—*One new man.*] Ενα καινον ανθρωπον. iv. 24.—Comp. *Rom.* vi. 6. *Col.* iii. 9.—*Preached peace.* (17) Ευηγγελισατο ειρηνην. *Rom.* x. 15.—*Is.* lii. 7. *Sept.*—*To you which were afar off, and to them that were nigh.*] Υμιν τοις μακραν, και τοις εγγυς. 13.—*Is.* lvii. 19. *Sept.*—*An access.* (18) Την προσαγωγην. See on *Rom.* v. 2. 'He alludes to princes' courts: one must

19 Now therefore ye are no more [o] strangers and foreigners, [p] but fellow-citizens with the saints, and of [q] the household of God;

20 And are [r] built upon [s] the foundation of the apostles and prophets, [t] Jesus Christ himself being the chief Corner-*stone*;

21 In whom [u] all the building, [x] fitly framed together, groweth unto [y] an holy temple in the Lord:

22 In whom ye also are builded together, for [z] an habitation of God through the Spirit.

o See on 12.
p iii. 6. Gal. iii. 26—28. iv. 26—31. Phil. iii. 20. Gr. Heb. xii. 22—24. Rev. xxi. 12—26.
q iii. 15. Matt. x. 25. Gal. vi. 10. 1 John iii. 1.
r iv. 12. 1 Pet. ii. 4, 5.
s iv. 11—13. Is. xxviii. 16. Matt. xvi. 18. 1 Cor. iii. 9—11. xii. 28. Gal. ii. 9. Rev. xxi. 14.
t Ps. cxviii. 22. Matt. xxi. 42. Mark xii. 10, 11. Luke xx. 17, 18. Acts iv. 11, 12. 1 Pet. ii. 7, 8.
u iv. 13—16. Ez. xl—xlii. 1 Cor. iii. 9. Heb. iii 3, 4.
x Ex. xxvi. 1 Kings vi. 7.
y Ps. xciii. 5. Ez. xlii. 12. 1 Cor. iii. 17. 2 Cor. vi. 16.
z John xiv. 17—23. xvii. 21—23. Rom. viii. 9—11. 1 Cor. iii. 16. vi. 19. 1 Pet. ii. 5. 1 John iii. 24. iv. 13. 16.

'not press into the presence chamber, but be brought 'in by some courtier.' *Leigh.* (*Notes, Rom.* v. 1, 2. 1 *Pet.* iii. 17, 18.)

V. 19—22. The Gentile believers were no longer "strangers and aliens," excluded from the privileges of God's people, as foreigners are from those of native subjects: or as those, who from other nations came occasionally to worship at Jerusalem, were from the stated or resident worshippers, whether Jews or proselytes. But they were become "fellow-citizens" of the heavenly Jerusalem, with the most eminent "saints" of Israel: they belonged to "the household of God," not only as servants but as children. (*Marg. Ref.* o—q.) Nay, they were made a part of the spiritual temple, which the outward sanctuary had typified; having been "built upon the "foundation," which prophets of old, and apostles of late, had laid in their doctrine and in their writings; of which foundation, and of the whole superstructure, Jesus Christ himself was "the chief Corner-stone," the Centre of union, the Cement, and Support. (*Marg. Ref.* r—t. *Notes, Matt.* xvi. 18. 1 *Cor.* iii. 10—15. 1 *Pet.* ii. 4—6.) Upon him "the whole building, being fitly framed," according to the counsel and plan of the divine Architect, "grew up to a holy temple in the Lord;" being dedicated to his glory, the place of his special presence and power, in which he delighted to be worshipped. (*Marg. Ref.* u—y.)—Thus, by the continual conversion of sinners, and the progressive sanctification of believers; while each individual in his proper place, conduces to the stability and proportion of the whole, and is himself consecrated and preserved by being a part of it; the spiritual temple is erecting from age to age, and will be till its full completion in heaven. So that, the Gentiles, being in Christ by faith, were "builded on this foundation" laid by prophets and apostles, whose predictions and doctrine related to "the chief Corner-stone." Thus they became a part of the temple, together with Jewish believers; for the special in-dwelling of God, who by his Holy Spirit reigned in them, communicated his peculiar blessings to them, and was glorified by them. (*Marg. Ref.* z.—*Notes, Ps.* cxviii. 19—24. *Is.* xxviii. 16. *Zech.* iii. 9, 10. vi. 12—15. *Matt.* xxi. 40—44. *Acts* iv. 5—12. 1 *Cor.* iii. 16, 17. 2 Cor. vi. 14—18. *Rev.* xxi. 9—21.)—This is a most decisive testimony to the divine inspiration of the prophets and apostles.

Foreigners. (19) Παροικοι. *Acts* vii. 6. 29. 1 *Pet.* ii. 11.—*Gen.* xv. 13. *Ex.* ii. 22. xviii. 3. *Sept.* Παροικια, *Acts* xiii. 17.—*Fellow citizens.*] Συμπολιται. Here only.—*Of the household.*] Οικειοι. See on *Gal.* vi. 10. *Domesticks*, including both children and servants.—*Built upon.* (20) Εποικοδομηθεντες. See on 1 *Cor.* iii. 10.—*The chief Corner-stone.*] Ακρογωνιαιου. 1 *Pet.* ii. 6.—*Is.* xxviii. 16. *Sept.* Εκ ακρος, *extremus*, et γωνια, *angulus.*—*Fitly framed together.* (21) Συναρμολογεμενη. iv. 16. Not elsewhere. Εκ συν, et ἁρμολογεω. *concinno.*—*Are builded together.* (22) Συνοικοδομεισθε. Here only.—*An habitation.*] Κατοικητηριον. *Rev.* xviii. 2.—Εκ καλα, et οικητηριον. See on 2 *Cor.* v. 2.

PRACTICAL OBSERVATIONS.

V. 1—3.

We cannot duly value the gospel, unless convinced that we are in ourselves "dead in trespasses and sins;" and that we must have perished, if God had left us, as he most justly might have done. Yet, when we had neither title to happiness, nor capacity for it; when we were *unable* to help ourselves, and *unwilling* to attempt it; when we were utterly insensible of our danger, ready to vindicate our conduct, and perhaps proud of our wisdom, strength, and goodness, the love and mercy of God were extended to us! This indeed is still the case with the immense multitudes, "who walk according to the course of this world," in the broad way of destruction: (*Note, Matt.* vii. 13, 14:) for those who go with the stream, who conform to this world, and "live in pleasure, are dead while they live." They seek liberty in the bondage of Satan: and that "prince of the power of the air" illudes his numerous votaries, with gay phantoms of fancied good; and enables them to build magnificent palaces in his unsubstantial element: that they may neglect "the gift of God, which "is eternal life, through Jesus Christ our Lord." Thus millions copy his example of rebellion, and do as he would have them. He still "works in the hearts of the children of disobedience:" he prompts "his ministers of unrighteous-"ness" and infidelity: (*Note, 2 Cor.* xi. 13—15:) and, while he emboldens them to deride the doctrine of scripture, concerning divine influences, and the agency of good and evil spirits; he must feel a horrid pleasure, mingled with contempt of the folly of those, who are thus deluded by his deceptions. There is no doubt a black inspiration; and Satan and his angels working on pride, enmity, and love of sin, in the hearts of ungodly men, teach them to invent, propagate, and ingeniously defend, impious or infidel notions, and to excuse or palliate their ungodliness and worldly lusts.—But indeed, in one way or another, "we have all had our conversation among" these "children of disobedience," under Satan's influence, and fulfilling the desires of our carnal minds: and, on the broad ground of scripture, we may assert with confidence, that, whether men have been more prone to sensual or to spiritual wickedness, all are alike "by nature the children "of wrath;" that those who oppose this humbling tenet are yet "dead in sin;" and that the state of those, who

CHAP. III.

Paul, the prisoner of Christ for the Gentiles, 1; shews, that the mystery concerning their salvation, which was before concealed, had been made known to him by revelation, 2—7; and to him, "who was "less than the least of all saints, was this grace given, "that he should preach among the Gentiles the un- "searchable riches of Christ," 8, 9; that "the principalities and powers in heavenly places" might, in the church, discover "the manifold wisdom of God;" while, "according to his eternal purpose," Jews and Gentiles had "access with boldness, by Jesus Christ," 10—12. He desires that the Ephesians may not faint, because of his tribulations for them, 13; fervently prays, that they may be abundantly strengthened, enlightened, sanctified, and comforted, 14—20; and concludes with most animated praises, 21.

know little or nothing of this in their own experience, is very doubtful.

V. 4—10.

In proportion as we judge of ourselves as justly condemned sinners, so will be our apprehensions of Christ and his salvation: the more fully we perceive our guilt and pollution, the greater will be our astonishment and adoring gratitude, in contemplating the immensity of the love and the rich mercy of our God: and we shall not only allow the gift of Christ, of pardon, and of eternal life, to be most free, and contrary to our deservings; but we shall ascribe the change, which we have experienced in conversion, to the abundant "love of God to us, even "when we were dead in sin." By his power we were quickened together with "Christ:" (*Note, Rom.* viii. 1, 2:) he taught us to aspire to an inheritance in the heavenly places, with our risen and ascended Redeemer: and the same considerations, which will excite the admiration, and be the delightful theme, of all holy creatures throughout a blessed eternity, now lead us to adore "the exceeding "riches of the grace of God, in his kindness to us" hitherto. When we reflect on the infinite majesty of God, the immensity of the creation, the meanness and wickedness and deep depravity of man, and the stupendous plan of redemption; we shall not be able to account for such favour shewn to us, except we also consider, that "the "exceeding riches of divine grace," will be proportionably displayed and glorified, in the view of the whole creation, on account of each of these circumstances, and of very many others, to eternal ages. "We are then saved by "grace, through faith; and that not of ourselves, it is "the gift of God:" for if it had been at all of works, or man could in any respect have boasted, the glory of God had not been complete. Yet let none infer, that this is an unholy salvation: for all who partake of it are "God's "workmanship, created in Christ Jesus unto good works;" and his purpose and efficacious operation concur in securing the willing and active obedience and holiness of all true believers. So that none can, *on the ground of scripture*, either pervert the doctrine to licentiousness, or accuse it of that tendency; and all who attempt either of these things will be "left without excuse."

V. 11—22.

Besides the general ruined state of all men, every one of us should recollect those *peculiarities* of situation, character, and disposition, which set us at a greater distance from salvation, than others of our fellow-sinners. The immoral and licentious conduct of some; the impiety, infidelity, or dangerous heresies of others; the pharisaical pride of many; an utter disregard to religion, and ignorance of even its forms and first principles, with various other circumstances, had rendered the case of some persons peculiarly perilous; and should increase their humility and gratitude, if at length they have been converted. Many of us were once without the external knowledge of Christ, at a distance from the professors of his gospel, "strangers to the covenants of promise;" having no thought or concern about future happiness, or hope of it, and living as atheists in the world. These things should be brought into the account, in order to increase our love and zealous obedience; if we, who once were so very "far off, are brought nigh by the blood of Christ." Through this great Peace-maker, how near may the chief of sinners approach to a reconciled God! (*Note, Ps.* lxxiii. 23—28.) How harmoniously then should believers live together, as members of one body, and children of one family! May his grace reconcile all, who profess his truth, to God and to each other! May every "partition- "wall" be pulled down, and every enmity slain, which prevents the complete union of Christians, as "one new "Man in Christ!" May he go with his ministers to the ends of the earth, "preaching the glad tidings of peace to "those that are afar off!" May his gospel be more fully and faithfully and successfully dispensed among "those "that are nigh!" May sinners every where seek and find "access to the Father," through the Son, and by the Holy Spirit! If we are experimentally acquainted with this way of access to our reconciled God; we are "no "more strangers and foreigners, whatever once we were; "but fellow citizens of the saints and of the household of "God." We have no "law of commandments contained "in ordinances," to keep us in bondage, to drive us to a distance, or to excite enmity among brethren; except such as are of human invention. The instituted ordinances of worship, appointed by our Saviour, as well as his moral precepts, are suited to aid and encourage our approach to God, and our walk with him; to excite our holy affections, and to conduce to our peace with one another, when properly understood and attended on. Sinners, in these far distant regions, now hear Christ "preaching "peace" to them, and are invited to seek access to God through him; believers "are built upon the foundation of "the prophets and apostles, Jesus Christ being the chief "Corner-stone;" that they may be "an habitation of God "through the Spirit." Let us then enquire, whether we are "builded on this foundation;" whether our hopes are fixed on Christ, according to the doctrine of his word; whether we have devoted ourselves as "a holy temple" to God through him; whether we be "an habitation of God "by the Spirit;" whether we be spiritually minded, and bring forth "the fruits of the Spirit." If this is our experience and privilege; let us take care not to defile the temple of God, nor to grieve our holy Comforter: let us

FOR this cause [a] I Paul, [b] the prisoner of Jesus Christ [c] for you Gentiles;

2 If [d] ye have heard of [e] the dispensation of the grace of God, which is given me to you-ward:

3 How that [f] by revelation he made known unto me [g] the mystery; [h] as I wrote [*] afore in few words;

4 Whereby when ye read [i] ye may understand my knowledge in [k] the mystery of Christ,

5 Which [l] in other ages was not made known unto the sons of men, [m] as it is now revealed unto his holy apostles and prophets [n] by the Spirit;

6 That [o] the Gentiles should be fellow-heirs, and of [p] the same body, and [q] partakers of his promise in Christ by the gospel:

7 Whereof [r] I was made a minister, [s] according to the gift of the grace of God given unto me, [t] by the effectual working of his power.

a Col. iv. 3. Gal. v. 2. iv. 1. vi. 20.
b Luke xxi. 12. Acts xxi. 33. xxvi. 29. xxviii. 17—20. 2 Cor. xi. 23. Phil. i. 7. 13—16. Col. i. 24. iv. 3. 18. 2 Tim. i. 8. 16. ii. 9. Philem. 9. Rev. ii. 10.
c Gal. v. 11. 1 Thes. ii. 15, 16.
d iv. 21. Gal. i. 13. Col. i. 4. 6. 2 Tim. i. 11.
e 8. iv. 7. Acts ix. 15. xiii. 2. 46. xxii. 21. xxvi. 17, 18. Rom. i. 5. xi. 13. xv. 15, 16. 1 Cor. ix. 17—22. Gal. i. 15, 16. ii. 8, 9. Col. i. 25—27. 1 Tim. i. 11. ii. 7. 2 Tim. i. 11. 12. 16—19.
f i. 17. Acts xxii. 9. xxvi. 15—19. 1 Cor. ii. 9, 10. Gal. i. g 9. Rom. xi. 25. xvi. 25. Col. i. 26, 27.
h i 9—11. ii. 11—22.
* Or, *a little before.* 1 Matt. xiii. 11. 1 Cor. ii. 6, 7. xiii. 2. 2 Cor. xi. 6.
k v. 32. vi. 19. Luke ii. 10, 11. viii. 10. 1 Cor. iv. 1. Col. ii. 2. iv. 3. 1 Tim. iii. 9. 16.
l 9. Matt. xiii. 17. Luke x. 24. 2 Tim. i. 10, 11. Tit. i. 1—3. Heb. xi. 39, 40. 1 Pet. i. 11, 12.
m *See on* ii. 20—iv. 11, 12. Matt. xviii. 34. Luke xi. 49. 1 Cor. xii. 28, 29. 2 Pet. iii. 2. Jude 17.
n Luke ii. 26, 27. John xiv. 26. xvi. 13. Acts x. 19, 20. 28. 1 Cor. xii. 8—10.
o ii. 13—22. Rom. viii. 15—17. Gal. iii. 26—29. iv. 5—7.
p iv. 15, 16. v. 30. Rom. xii. 4, 5. 1 Cor. xii. 12.
q Gal. iii. 14. 1 John i. 3. ii. 25.
r *See on* 2.—Rom. xv. 16. 2 Cor. iii. 6. iv. 1. Col. i. 23—25.
s 8. Rom. i. 5. 1 Cor. xv. 10. 1 Tim. i. 14, 15.
t 20. i. 19. iv. 16. Rom. xv. 18, 19. 2 Cor. x. 4, 5. Gal. ii. 8. Col. i. 29. 1 Thes. ii. 13. Heb. xiii. 21.

earnestly, and with fervent constant prayer, desire his gracious presence with us, and his influence on our hearts: let us endeavour to fill up the place assigned us, to the glory of God: and let us study to promote the peace and purity of the holy temple, to which we belong, and to forward that work by which it is continually approaching towards its full perfection. Especially, let us seek, and pray, and improve to the uttermost our influence, be it more or less, for the conversion of the Gentiles, who are still "without Christ, without hope, and without God in "the world," and for the restoration of the poor scattered Jews, and of all Israel, to those privileges and blessings, from which they have been so long excluded through unbelief; "that they, through our mercy, may obtain "mercy:" and that Jew and Gentile, all over the world, may unite in adoring and serving the God of Salvation, Father, Son, and Holy Spirit, to whom be glory for ever and ever. Amen.

NOTES.

CHAP. III. V. 1—7. Some expositors suppose, that all between the first verse, and the beginning of the next chapter, is a kind of parenthesis: but it seems more obvious to render the sentence, "For this cause, I Paul, *am* "the prisoner of Jesus Christ." The apostle's zealous preaching to the Gentiles, and openly admitting them into the Christian church, without circumcision, or observance of the ritual law, which implied the abrogation of the Mosaick dispensation, had so irritated the Jews, that they had apprehended him at Jerusalem; in consequence of which he was at this time a prisoner at Rome, in the cause of Christ, and for the sake of the Gentiles. (*Marg. Ref.* a—c.—*Notes*, *Acts* xxi. 27—30. xxii. 22—30. *Gal.* v. 7—12. vi. 11—14. 1 *Thes.* ii. 13—16.) As he was therefore "the prisoner of Christ for them," they ought to read his epistle with peculiar attention; since they had heard of the manner in which he had been converted, and entrusted with "a dispensation" to "preach the gospel of "the grace of God," as the apostle of the Gentiles; and how Christ, by immediate revelation, had made known to him "the mystery" of his love: as he had briefly written to them in the preceding chapters; on an attentive perusal of which, they would readily perceive his extensive "know-"ledge in the mystery of Christ." (*Marg. Ref.* d—k.—*Notes*, i. 3—14. ii. 1—10.) This had not in former ages been made known to mankind, with that clearness, with which it was at length "revealed to the holy apostles and pro-"phets" of Christ by the Holy Spirit: especially it had not been understood, that the Gentiles, without being proselyted to the Mosaick law, should be admitted to be "fellow-heirs" with the Jews of their covenanted blessings; forming with them one mystical body, on embracing the gospel. (*Marg. Ref.* l—q.—*Notes*, ii. 11—22.) Of this new "dispensation" Paul had been "made a minis-"ter;" having received the gratuitous pardon of his sins, and abundant mercy and favour from God; and having been effectually changed by the powerful operation of his Spirit, and qualified for that important service. (*Marg. Ref.* r—t.—*Notes*, i. 15—23. *Gal.* ii. 6—10. 1 *Tim.* i. 12—14.) —Those who had statedly attended on the ministry of the apostle, during his residence at Ephesus, must often have heard from him concerning "the dispensation of the "grace of God which was given to him" in behalf of the Gentiles (2); but numbers out of the adjacent regions, coming to Ephesus, heard the gospel from him; many of whom, it is highly probable, returning home, both professed and preached it: and these might need more full information on this subject, which was so peculiarly interesting to the Gentiles.—St. Peter was sent to Cornelius, the first Gentile convert: but it does not appear, that the whole design of God, respecting the union of uncircumcised and idolatrous Gentiles, when converted to Christianity, in one church with Jewish believers, was so clearly revealed to him, as it was soon after to St. Paul. At least the latter, with his coadjutors, proclaimed this doctrine, so encouraging to the Gentiles and offensive to the Jews, far more avowedly, and to immensely greater numbers, than any other of the apostles, of whom we read in scripture.—Some indeed imagine, that the apostle meant to shew, that the value of the Christian revelation was vastly greater, than that of the curious books which the Ephesians had burned (*Acts* xix. 19) and than the mysteries of the initiated in the worship of Diana. But if the former were indeed "the oracles" of Satan, and the latter probably no better; we can hardly conceive that the apostle would disgrace "the oracles of God," by such a comparison. The same may fairly be said of several other comparisons or allusions, which learned men suppose the apostle to have intended.—The mystery here spoken of seems very improperly *confined*, by many expositors, to the calling of the Gentiles; whereas, the mysterious salvation, by Emmanuel's righteousness and atonement, through faith, and by the new creation of his Spirit unto holiness,

8 Unto me, [w] who am less than the least of all saints, [x] is this grace given, that [y] I should preach among the Gentiles [z] the unsearchable riches of Christ:

9 And [a] to make all *men* see, what *is* [b] the fellowship of the mystery, which from [c] the beginning of the world hath been [d] hid in God, who [e] created all things by Jesus Christ:

w Prov. xxx. 2, 3. Rom. xii. 10. 1 Cor. xv. 9. Phil. iii. 8. 1 Tim. i. 13. 15. 1 Pet. v. 5, 6.
x 1 Chr. xvii. 16. xxix. 14, 15. Acts v. 41. Rom. xv. 15—17.
y See on 2.—Gal. i. 16. ii. 8.
z 16, 19. i. 7, 8. ii. 7. Ps. xxxi. 19. John i. 16. Rom. xi. 33. 1 Cor. i. 30. ii. 9. Phil. iv. 19. Col. i. 27. ii. 1—3. Rev. iii. 18.
a Matt. x. 27. xxviii. 19. Mark xvi. 15, 16. Luke xxiv. 47. Rom. xvi. 26. Col. i. 23. 2 Tim. iv. 17. Rev. xiv. 6.
b 3. i. 9, 10.
c i. 4. Matt. xiii. 35. xxv. 34. Acts xv. 18. Rom. xvi. 25. 1 Cor. ii. 7. 2 Thes. ii. 13. 2 Tim. i. 9. Tit. i. 2. 1 Pet. i. 20. Rev. xiii. 8. xvii. 8.
d Col. i. 26. iii. 3.
e Ps. xxxiii. 6. Is. xlv. 24. John i. 1—3. v. 17. 19. x. 30. Col. i. 16, 17. Heb. i. 2, 3. iii. 3, 4.

which the Gentiles were called to partake of in common with the Jews, and on which the apostle had before enlarged, and to which he was about to return (9), was also evidently intended. The former, as *exclusive*, is at best but a meagre interpretation; the latter perfectly agrees with the apostle's manner, when speaking on a subject, of which his heart was full.

The prisoner of Jesus Christ. (1) Ὁ δεσμιος τυ Χριςυ Ιησυ. iv. 1. 2 *Tim.* i. 8. *Philem.* i. 9.—Δεσμιος, *Matt.* xxvii. 15, 16.—*Dispensation.* (2) Οικονομια. i. 10. See on *Luke* xvi. 2. Οικονομος, *Luke* xii. 42. xvi. 1. 3. 8.—*Mystery of Christ.* (4) Τῳ μυςηριῳ τυ Χριςυ. 3. 9. v. 32. *Rom.* xvi. 25. *Col.* ii. 2. 1 *Tim.* iii. 16. (*Notes*, v. 32, 33. *Rom.* i. 1—4. *Col.* i. 25—27. ii. 1—4. 1 *Tim.* iii. 16.)—*Fellow-heirs.* (6) Συγκληρονομα. See on *Rom.* viii. 17.—*Of the same body.*] Συσσωμα. Here only. Ex συν et σωμα, *corpus.*—*Partakers.*] Συμμετοχα. v. 7. Not elsewhere. Ex συν, et μετοχος. See on *Luke* v. 7.—*The gift of the grace.* (7) Την δωρεαν της χαριτος. *Rom.* iii. 24. *Gal.* ii. 21.—*Effectual working.*] Ενεργειαν της δυναμεως. 20. See on i. 19.

V. 8. The apostle here formed a new word, to express the deep sense which he had of his own unworthiness: this is very properly rendered, "less than the least of all "the saints." He does not seem to have adverted exclusively or principally to his former conduct, as a persecutor and blasphemer. That indeed made him deem himself "the chief of sinners;" but here he speaks of himself as "a saint," though most mean and unworthy of that title. (*Marg. Ref.* u.—*Notes*, 1 *Cor.* xv. 3—11, *vv.* 8, 9. 1 *Tim.* i. 12—16.) In general, this must be ascribed to his unaffected humility, his self-knowledge, acquaintance with the holy law, near communion with God, and candour towards his brethren: and perhaps those humiliating infirmities, of which he repeatedly spoke, were in some degree taken into the account. But the consideration of his peculiarly aggravated crimes before conversion, and the unparalleled mercy and favour, which had been shewn him, gave him such a sense of his immense obligations, and of the returns of love, gratitude, zeal, and holiness, which *became him;* that he regarded his attainments and experience much more beneath the proper standard, than those of any other true Christian. 'Surely,' thought he, 'no other believer loves the Lord, in a degree so disproportioned to his obligations, as I do!' All his obedience, labours, usefulness, and even sufferings, would be considered as so many additional favours bestowed on him: and that coldness of affection, or rising of evil in the heart, which he could bear with in others, he deemed *inexcusable* in himself. (*Notes*, *Rom.* vii. 18—25.) This did not, however, lead him to doubt of his being a saint; but only to stand more amazed at the love of the Lord toward him: and under this impression, he uttered the feelings of his heart in such energetick language, as very few can use with propriety or sincerity: though many employ the words, rather as expressive of what they ought to mean, than of what they really feel concerning themselves; and some no doubt, as affecting the praise of humility!—On so great a sinner, and so unworthy a believer, was this astonishing grace conferred; that he should be employed as an apostle, to preach among the idolatrous Gentiles, through many nations, "the unsearchable riches of Christ!" The immensity of the divine Redeemer's condescension and mercy; the preciousness of his blood and salvation; the fulness laid up in him, and the freeness with which it was bestowed; the privileges of his people, and their glorious inheritance; those "riches of Christ," which were not provided for himself, or for holy creatures, but purchased for the chief of sinners; for the payment of their debts, the ransom of their souls, and the enriching of them to all eternity; which sufficed for all the multitudes that ever had come, or should come to him for them, how many soever they were; which never could be exhausted or diminished, by the most liberal and profuse communication of them, or leave the glorious and gracious Proprietor less rich than before, to the ages of eternity: these are "the unsearchable riches of Christ;" and they baffle the powers of computation, nay even of imagination; they are incomprehensible and infinite. (*Marg. Ref.* x—z.—*Notes*, *John* i. 16. 2 *Cor.* viii. 6—9, *v.* 9. *Col.* ii. 1—4, *v.* 3.) This was the great subject of the apostle's ministry among the Gentiles, whom he called to come and partake of "these unsearchable riches" by faith in Christ.—It may be very useful to compare the animated language of this chapter, with the cold reasonings of modern theologians, and their extreme caution lest they should speak too highly of Christ and his salvation.—The labours, perils, and sufferings of the apostle, in his preaching to the Gentiles, were so many and great; that nature would have deemed it an intolerably hard and perilous service, and declined it by every possible means: but grace, inspiring him with love of Christ, zeal for his glory, and a longing desire for the salvation of souls, made him think it an unspeakable privilege. (*Notes*, *Acts* xx. 18—21. 2 *Cor.* v. 13—15.) What an example, for modern missionaries! And what a view does it give us of the desirableness, the importance, and the honour of that service.

Less than the least of all saints.] Τῳ ελαχιςοτερῳ παντων των ἁγιων. Here only. 'Comparativus à superlativo ελαχιςος, 'denuo formatus. *Minimo minor.*' Schleusner. Thus μειζοτεραν, from μειζων, 3 *John* 4.—*I should preach.*] Ευαγγελισασθαι.—*The unsearchable riches.*] Τον ανεξιχνιαςον πλυτον.—Ανεξιχνιαστος. See on *Rom.* xi. 33. Πλυτος, 16. i. 7. 18. ii. 7. *Rom.* ii. 4. ix. 23. xi. 12. 33.

V. 9—12. This "preaching of the gospel, concerning "the unsearchable riches of Christ" was appointed, that men of all nations and descriptions might perceive the happy "fellowship," or *partnership*, (so to speak) of Jews

10 To [f] the intent that now unto the [g] principalities and powers [h] in heavenly *places* might be known by the church [i] the manifold wisdom of God,

11 According to [k] the eternal purpose, which he purposed in Christ Jesus our Lord:

12 In [l] whom we have boldness and access with confidence, by the faith of him.

13 Wherefore I desire that [m] ye faint not [n] at my tribulations for you, which is your glory.

14 For this cause [o] I bow my knees unto [p] the Father of our Lord Jesus Christ,

f Ex. xxv. 17—22. Ps. ciii. 20. cxlviii. 1, 2. Is. vi. 2—4. Ez. iii. 12. 1 Pet. i. 12. Rev. v. 9—14.
g *See on* i. 21.
h *See on* i. 3.
i i. 8. Ps. civ. 24. Matt. xi. 25—27. Rom. xi. 33. 1 Cor. i. 24. ii. 7. 1 Tim. iii. 16. Rev. v. 12.
k i. 4. 9. 11. Is. xiv. 24—27. xlvi. 10, 11. Jer. li. 29. Rom. viii. 28—30. ix. 11. 2 Tim. i. 9. 1 ii. 18. John xiv 6. Rom. v. 2. Heb. iv. 14—16. x. 19—22.
m Deut. xx. 3. Is. xl. 30, 31. Zeph. iii. 16. Acts xiv. 22. Gal. vi. 9. 2 Thes. iii. 13. Heb. xii. 3—5.
n *See* 2 Cor. i. 6 Phil. i. 12—14. Col. i. 24. 1 Thes. iii. 2—4.
o i. 16—19. 1 Kings viii. 54. xix. 18. 2 Chr. vi. 13. Ezra ix. 5. Ps. xcv. 6. Is. xlv. 23. Dan. vi. 10.
p *See on* i. 3.

Luke xxii. 41 Acts vii. 60. ix. 40. xx. 36. xxi. 5.

and Gentiles in the blessings of salvation; according to the mysterious plan, which had been formed from the beginning in the counsels of God, but had been hidden from his creatures in general; save as he had given some previous intimation of it "by his prophets," and had at length more fully discovered it by Jesus Christ; by whom, as the eternal Word, he at first created all things, and was now effecting a glorious new creation. (*Marg. Ref.* a—e. —*Notes, John* i. 1—3. *Col.* i. 15—17. *Heb.* i. 1, 2.) To the intent that angels and archangels, even "the princi- "palities and powers," who were around the throne of God "in heavenly places," and had, from the beginning, witnessed and adored the displays of his wisdom, in the works of creation and providence, should now discover still more surprising and most gloriously and beautifully varied displays of it, in his church of redeemed sinners: while they beheld rebels changed into spiritual worshippers; all the Persons and perfections of the Godhead more abundantly glorified, even by means of man's apostasy; Satan's devices turned against him, and the most discordant characters united in one loving family, or as "one "Body in Christ." (*Marg. Ref.* f—i.) All this was effected "according to the purpose of God," which from eternity he had conceived in his infinite mind, of saving sinners by Christ Jesus our Lord. Through faith in him, being made partakers of his salvation, both Jewish and Gentile believers had obtained the privilege of coming before God with a humble boldness, notwithstanding their reverence of his infinite majesty and purity; and with a confidence of being accepted, and receiving abundant blessings, notwithstanding their conscious guilt and pollution.

To make all men see. (9) Φωτισαι παντας. See on i. 18. —*From the beginning of the world.*] Απο των αιωνων. 11. *Col.* i. 26.—Απ' αιωνος, *Luke* i. 70. *Acts* iii. 21. xv. 18. Προ χρονων αιωνιων, 2 *Tim.* i. 9. *Tit.* i. 2.—*Fellowship.*] Κοινωνια. See on *Acts* ii. 42. *Rom.* xv. 26. *Note*, 1 *John* i. 3, 4.—*To the principalities*, &c. (10) Ταις αρχαις και ταις εξουσιαις. i. 21. vi. 12. 1 *Pet.* iii. 22.—*In heavenly* places.] Εν τοις επουρανιοις. See on i. 3. (*Notes*, i. 3—8. 15—23. ii. 4—10. *Luke* ii. 8—14. 1 *Pet.* i. 10—12. *Rev.* v. 11—14.)—*Manifold.*] Πολυποικιλος. Here only. 'Mul- 'tiformis, *multifarius, admodum varius, multimodus: à* πολυς 'multus, et ποικιλος *varius.*' Schleusner.—*Eternal purpose.* (11) Προθεσιν των αιωνων. i. 11. See on *Rom.* viii. 28.

V. 13. As so great honours redounded to God, and blessings so rich and abundant were conferred on men, through the preaching of the gospel to the Gentiles: the apostle was well satisfied with his sufferings on that account: and he entreated his brethren at Ephesus not to be discouraged, or to turn aside from their profession, on account of them; either for fear of being exposed to similar persecutions from the Jews; or through the insinuations of Judaizing teachers, who might attempt to prove, that Paul had done wrong in disregarding the legal ceremonies, and thus had needlessly exposed himself to persecution. Whereas, his constant and patient endurance of sufferings, in defence of the liberty of the Gentile churches, was indeed an honour to them: it manifested the importance of their cause in his judgment, and it shewed the temper of the bigotted Jews: it should therefore animate the Gentile converts to stand fast in the liberty of the Gospel.—The verse may indeed be rendered, "I pray not to faint "at my tribulations for you:" but the sense given in our version, and by most expositors, is far more energetick, and far more in the manner of the apostle. (*Marg. Ref.* —*Notes, Phil.* i. 12—14. ii. 14—18. 1 *Thes.* iii. 1—5.)

That ye faint not.] Μη εκκακειν. See on *Luke* xviii. 1. (*Note*, 2 *Cor.* iv. 1, 2.)

V. 14—19. The apostle could not go from place to place, as formerly, to establish the churches by his personal exhortations; but his affectionate desire of their prosperity was unabated: so that, during his imprisonment, he "bowed his knees" in constant prayer for them, "unto the Father of our Lord Jesus: of whom the "whole family" of believers on earth, and saints and angels in heaven, "are named" and considered as the children of God, being gathered together in one in Christ. (*Marg. Ref.* o—r.—*Note*, i. 9—12.) To "the Father of "the Lord Jesus," and of the whole family, the apostle prayed, that, "according to the riches of his glory," his plenteous mercy which was emphatically "his glory," he would grant them to be powerfully "strengthened by his "Spirit," in all the holy dispositions of their renewed souls, in faith, reverential fear, love, gratitude, hatred of sin, hope, patience; that thus they might be stedfast amidst temptations and persecutions, enjoy comfort, and glorify God in every situation and duty. (*Marg. Ref.* s—u.—*Notes, Ps.* cxxxviii. 3. *Is.* xl. 27—31. 2 *Cor.* xii. 7—10. *Phil.* iv. 10—13, v. 13. *Col.* i. 9—14, v. 11.) That Christ, being welcomed to their hearts by faith, to be their Lord and Saviour, "might dwell" there, as the Sovereign of all their affections and actions, and the source of all their joys: that so they might be "rooted," as a tree in a deep and fertile soil; and grounded as a building on a firm foundation, by their supreme love to Christ, and his salvation, cause, and people; and thus be secured from turning aside or growing negligent, and be rendered stable and fruitful in their profession: and that they might also be enabled to "apprehend" and understand, as all true saints did in some measure, the immensity of the love of Christ to his people. (*Marg. Ref.* x—b.) This had in it a "breadth" commensurate with the boundaries of the earth, as it extended to sinners of every nation and character; a "length" equal to the duration of the world,

15 Of whom [q] the whole family in heaven and earth [r] is named;

16 That he would grant you, [s] according to the riches of his glory, [t] to be strengthened with might, by his Spirit, in [u] the inner man;

17 That [x] Christ may dwell in your hearts by faith; that ye, [y] being rooted and [z] grounded in love,

18 May be [a] able to comprehend [b] with all saints, what *is* the breadth, and length, and depth, and height;

19 And [c] to know the love of Christ, which [d] passeth knowledge, [e] that ye might be filled with all the fulness of God.

20 Now unto him that is [f] able to do [g] exceeding abundantly above all that we ask or think, [h] according to the power that worketh in us;

21 Unto him [i] *be* glory in the church [k] by Christ Jesus, [l] throughout all ages, world without end. Amen.

q i. 10. 21. Phil. ii. 10. Col. i. 20. Rev. v. 8—14. vii. 4—12.
r Is. lxv. 15. Jer. xxxiii. 16. Acts xi. 26. Rev. iii. 12. 17. iii. 12.
s 8 i. 7. 18. ii. 7. Rom. ix. 23. Phil. iv. 19. Col. i. 27.
t vi. 10. Job xxiii. 6. Ps. xxviii. 8. cxxxviii. 3. Is. xl. 29—31. xli 10. Zech. x. 12. Matt. vi. 13. 2 Cor. xii. 9. Phil. iv. 13. Col. i. 11. 2 Tim. iv. 17. Heb. xi. 34.
u Jer. xxxi. 33. Rom. ii. 29. vii. 22. 2 Cor. iv. 16. 1 Pet. iii. 4.
x ii. 21, 22. Is. lvii. 15. John vi. 56. xiv. 17. 23. xvii. 23. Rom. viii. 9—11. 2 Cor. vi. 16. Gal. ii. 20. Col. i. 27. 1 John iv. 4. 16. Rev. iii. 20.
y Matt. xiii. 6. Rom. v. 5. 1 Cor. viii. 1. 2 Cor. v. 14, 15. Gal. v. 6. Col. i. 23. ii. 7.
z Matt. vii. 24—26. Luke vi. 48. *Gr.* a 19. i. 8—23. Job xi. 7—9. Ps. cli. 11, 12. 17. cxxxix. 6. Is. lv. 9. John xv. 13. Gal. ii. 20. iii. 18. Phil. ii. 5—8. iii. 8—10. 1 Tim. i. 14—16. iii. 16. Tit. ii. 13, 14. Rev. iii. 21.
b i. 10. 15. Deut. xxxiii. 2, 3. 2 Chr. vi. 41. Ps. cxvi. 15. cxxxii. 9. cxiv. 10. Zech. xiv. 5. 2 Cor. xiii. 13. Col. i. 4.
c 18. v. 2. 25. John xvii. 3. 2 Cor. v. 14. Gal. ii. 20. Phil. ii. 5—12. Col. i. 10. 2 Pet. iii. 18. 1 John iv. 9—14.
d Phil. iv. 7.
e i. 23. Ps. xvii. 15. xliii. 4. Matt. v. 6. John i. 16. Col. ii. 9. Rev. vii. 15—17. xxi. 22—24. xxii. 3—5.
f Gen. xvii. 1. xviii. 14. 2 Chr. xxv. 9. Jer. xxxii. 17. 27. Dan. iii. 17. vi. 20. Matt. iii. 9. John x. 29, 30. Rom. iv. 21. xvi 25. Heb. vii. 25.
xi. 19. Jam. iv. 12. Jude 24.
g Ex. xxxiv. 6. 2 Sam. vii. 19. 1 Kings iii. 13. Ps. xxxvi. 8, 9. Cant. v. 1. Is. xxxv. 2. lv. 7. John x. 10. 1 Cor. ii. 9. 1 Tim. i. 14. 2 Pet. i. 11.
h 7. i. 19. Col. i. 29. i. 6. 1 Chr. xxix. 11. Ps. xxix. 1, 2. lxxii. 19. cxv. 1. Is. vi. 3. xlii. 12. Matt. vi. 13. Luke ii. 14. Rom. xi. 36. xvi. 27. Gal. i. 5. Phil. ii. 11. iv. 20. 2 Tim. iv. 18. Heb. xiii. 21. 1 Pet. v. 11. Rev. iv. 9—11. v. 9—14. vii. 12, &c.
k Phil. i. 11. Heb. xiii. 15, 16. 1 Pet. ii. 5. 1 ii. 7. 1 Pet. v. 11. 2 Pet. iii. 18. Jude 25.

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yea, extending from eternity to eternity; and a "depth "and height" which might be contemplated in the abject state of deserved wretchedness, in which Christ viewed sinners, from the *height* of his essential glory, the *depth* of suffering and abasement to which he stooped for their salvation, and the *height* of present privilege and future felicity to which he advanced them. In short, the apostle prayed, that they might, spiritually and experimentally, "know the love of Christ, which passed knowledge," even that of all created beings; and could never be fully understood, being in all respects infinite and incomprehensible: that they might be so filled with heavenly knowledge, holy affections, and consolations, as to leave no room in their souls for error, ignorance, sin, or infelicity; but that the fulness of the divine power, grace, light, love, and joy, might wholly occupy their hearts; and that their powers might be so enlarged, as to receive more and more of these, till they should be "filled with," or "unto," "all the fulness of God," as his temple was with his glorious presence. (*Marg. Ref.* c—e.—*Note*, 1 *Kings* viii. 10—14.)—"The whole family in heaven and earth" (15), may include all holy creatures; but certainly none of the obstinate enemies of God. Perhaps the redeemed from among men are exclusively meant; and Christ, as the immediate antecedent, is He, from whom this family is named Christians.—"The height, &c." is here explained, as connected with "the love of Christ," mentioned in the following verse. But the glorious plan of redemption in general may be meant: this, however, does not materially alter the sense.

I bow. (14) Καμπτω. *Rom.* xi. 4. xiv. 11. *Phil.* ii. 10. (*Notes*, *Acts* xx. 36—38. xxi. 1—6, *v.* 5.)—*The whole family.* (15) Πασα πατρια. *Luke* ii. 4.—*To be strengthened.* (16) Κραταιωθηναι. 1 *Cor.* xvi. 13. See on *Luke* i. 80.—*In the inner man.*] Εις τον εσω ανθρωπον. See on 2 *Cor.* iv. 16.—*May dwell.* (17) Κατοικησαι. *Col.* i. 19. ii. 9. *Jam.* iv. 5, *et al.* (*Notes*, *Is.* lvii. 15, 16. *John* vi. 52—58, *v.* 56. xiv. 21—24. xv. 3—5. xvii. 22, 23. 2 *Cor.* vi. 14—18. *Col.* i. 25—27. *Rev.* iii. 20—22.)—*Rooted.*] Ερριζωμενοι. *Col.* ii. 7. Not elsewhere. Α ῥιζα, *radix plantæ* aut *arboris.*—*Grounded.*] Τεθεμελιωμενοι. *Matt.* vii. 25. *Luke* vi. 48. *Col.* i. 23. 1 *Pet.* v. 10. Θεμελιον, *Luke* vi. 48, 49. (*Notes*, *Ps.* i. 1—4. xcii. 7—15. *Matt.* vii. 24—27.)—*Comprehend.* (18) Καταλαβεσθαι. *Phil.* iii. 12, 13. See on *John* i. 5.—*The breadth.*] Το πλατος. *Rev.* xx. 9. xxi. 16.—*Length.*] Μηκος. *Rev.* xxi. 16. Not elsewhere.—*Depth.*] Βαθος. *Rom.* viii. 39.—*Height.*] Υψος. iv. 8. *Luke* i. 78. xxiv. 49, *et al.* (*Notes*, *Job* xi. 7—12. *Rom.* xi. 33—36.)—*Which passeth knowledge.* (19) Την υπερβαλλουσαν της γνωσεως. See on i. 19.—*With all the fulness.*] Εις παν το πληρωμα. See on i. 23.

V. 20, 21. The apostle added, to his most enlarged petitions, an act of adoration suited still more to exalt the expectations of the readers. He ascribed glory to God, as "able," not only to do all that he had asked, but "above "all," "abundantly above all," "exceeding abundantly "above all," not only which he or the Ephesians had asked, but even all which they had thought, desired, or imagined! So that they might stretch their thoughts, enlarge their desires, and multiply their most comprehensive petitions to the utmost; yet they never could reach the whole of what God was "able" to bestow upon them, or what he honourably could do for them in Christ Jesus. (*Marg. Ref.* f, g.) Nay, all which yet remained to be done, in order to complete their felicity and glory in soul and in body, was "according to that power," which had effected their redemption from the dominion of Satan, and their new creation to holiness; and which still upheld, preserved, and renewed them, amidst all their temptations and trials. (*Marg. Ref.* h.—*Notes*, i. 15—23. ii. 4—10. *Rom.* v. 6—10. viii. 32—34.) To this God of power and grace unspeakable, the apostle most earnestly desired, that glory, adoration, and praise, should continually be rendered, in every part of the church, by Christ Jesus, throughout all the ages of time, and to all eternity: and he closed this most rapturous act of devotion, by affixing his Amen to these his prayers and praises. (*Notes*, 1 *Chr.* xxix. 10—20. *Ps.* lxxii. 17—19.) In attempting to explain such portions of scripture, it is almost impossible to avoid comparative flatness and insipidity: an inspired writer alone could do justice to them.

Exceeding abundantly above all. (20) Υπερ παντα ... υπερ εκ περισσου. *John* x. 10. 1 *Thes.* v. 13.—*Which worketh.*] Ενεργουμενην. i. 11. 20. ii. 2. *Phil.* ii. 13. *Jam.* v. 16.—*World without end.* (21) Τους αιωνας των αιωνων. *Matt.* vi. 13. *Luke* i. 33. *Rom.* i. 25. ix. 5. xi. 36. *Gal.* i. 5. 2 *Pet.* iii. 18. *Rev.* i. 6. xix. 3.

CHAP. IV.

The apostle exhorts his brethren to a consistent walk in humility and love, as united by manifold most endearing bonds, 1—6: to a peaceful improvement of gifts and endearments, and performance of duties, for the good of the church; from regard to the ascended Saviour, and the nature of his communications and appointments, for the edification of his saints, 7—16: to a conduct peculiarly distinguished from that of the Gentiles around them; being taught by Christ, dead to sin, and continually more and more renewed to the divine image, 17—24: to avoid deceit and anger, 25—27; to labour in what was good; and so to shun dishonesty, and to practise charity, 28; to use their tongues in holy discourse, and not in unholy, 29; to beware of grieving the holy Spirit, 30; and to meekness and kindness, after the example of the love of God in Christ, 31, 32.

PRACTICAL OBSERVATIONS.

V. 1—12.

Should we be called to suffer, even unto bonds, in the cause of truth, and "as the prisoners of Christ;" we may hope to endure the cross with that cheerfulness and satisfaction which holy Paul expressed: but our feelings would be very different, if we should "suffer as evil-"doers, or busy-bodies in other men's matters." This should teach Christians in general, and ministers especially, not to leave their proper employment, to which the dispensations of Providence and of divine grace have called them; and to seek continual instructions from the Lord, both as to "the mysteries" of the gospel, and the path of duty: that so their profiting in the knowledge of Christ, and their competency for the office assigned them, may be evident to all men.—We enjoy very great advantages for these studies; as the mysteries of redeeming love were not made known even to ancient prophets, so clearly as they now are to those believers in general, who are well acquainted with the word of God: (*Note*, 1 *Pet.* i. 10—12:) and our encouragement is proportionably great, as we "sinners of the Gentiles" are "fellow-heirs" with the ancient people of God in all the promised blessings, if we indeed are "in Christ" by faith in him, and by the participation of his holy Spirit. "The gift of the grace of "God," and "the effectual working of his power," are necessary to form a guilty, depraved sinner into a faithful minister: and deep humility, united with exalted thoughts of Christ and his "unsearchable riches," are invariable characteristicks of those, who are appointed and prepared in this manner to the sacred service. Indeed, when we consider our own sinfulness by nature and practice; and contrast the poverty of our attainments, the coldness of our affections, and the manifold defilements of our conduct, with our obligations and opportunities, and the glorious theme on which we ought to insist continually: we may well tremble at the thoughts of preaching, in the name of so holy and exalted a Saviour, even to the meanest of our fellow-rebels. But those "unsearchable riches of "Christ," which we would recommend to others, may give ample encouragement to our own hearts: and our deepest humiliation will not abate our confidence of hope, if we duly advert to the power and love of our Redeemer. His "riches are as unsearchable" as ever: we should therefore invite "the chief of sinners" to leave their gilded toys and glittering indigence, to come and be enriched by Christ. We should earnestly desire and pray, that all men might know the blessedness of the communion of the saints, with God and with each other, through the mystery of the Person and mediation of Emmanuel, by whom all worlds were created, and our souls were redeemed; and by the communion of the Holy Spirit. While angels adore "the manifold wisdom of God," in his church of ransomed sinners, the ignorance of self-wise and carnal men pronounces the whole design to be foolishness! But they, who by faith are admitted to share those blessings, "according to the eternal purpose of God" in Christ, behold some glimpses of this glory, and are prepared for the adorations of heaven. With humble boldness, and reverential confidence, they are taught to approach "the throne of grace" by the faith of Christ: and thus they receive such supports and consolations, as keep them from fainting on account of those tribulations, which Satan and wicked men employ to discourage them; or which in any way are allotted to them.

V. 13—21.

Men of generous minds often consider more the *effects* which their sufferings may have on others, than their own *feelings* under them: and they who know human nature will fear, lest others "should faint" on account of those trials endured by themselves for their sake, which are indeed their glory.—The instructions and admonitions of ministers or others should always be watered, as it were, with fervent prayers: and we may serve our brethren or relatives in this way, when precluded from all other methods. While therefore we "bow our knees before the "Father of our Lord Jesus Christ;" as the Father of "the whole family in heaven and earth;" we should not fail to supplicate him in behalf of others in every part of the world; remembering "the riches of his glory," and intreating him to deal with us and with them according to them. Nor can we do better, than often to enlarge on the petitions before us; whether we are praying for ourselves, or our fellow-Christians. We should desire and ardently long, that "the Lord would grant unto us, to be strength-"ened with might by his Spirit" in all the graces of "the "inner man;" (*Note*, *Rom.* vii. 22—25;) that our hearts may be made the throne and temple of the Lord Jesus; that, in the daily exercise of faith, we may realize his gracious presence, experience his sanctifying consolations, and become more entirely devoted to his service; that, being "rooted and grounded in love" to him, his people, and his cause, we may be made "fruitful in every good "work," and bold in professing our faith in him; that thus we may understand, experience, and enjoy more of his boundless love which passeth all comprehension, and will be more and more discovered and adored to all eternity; and that so at length "we may be filled unto all "the fulness of God," being perfected for ever in knowledge, holiness, and felicity. In asking for such enlarged blessings, for ourselves and for all our brethren, we should

I THERE-
FORE, [a] the prisoner [*] of
the Lord, [b] beseech you, that ye [c] walk
worthy of the [d] vocation wherewith ye
are called;

2 With all [e] lowliness and meek-
ness, with long-suffering, [f] forbearing
one another in love;

3 Endeavouring [g] to keep the unity
of the Spirit in the bond of peace.

4 *There is* [h] one Body, and one
Spirit, even [k] as ye are called in one
hope of your calling;

5 [l] One Lord, [m] one faith, [n] one bap-
tism,

6 One [o] God and Father of all, [p] who
is above all, and through all, [q] and in
you all.

a *See on* iii. 1.
* Or, *in the Lord.*
b Jer. xxxviii. 20. Rom. xii. 1. 1 Cor. iv. 16. 2 Cor. v. 20. vi. 1. x. 1. Gal. iv. 12. Philem. 9, 10. 1 Pet. ii. 11. 2 John 5.
c 17. v. 2. Gen. v. 24. xvii. 1. Acts ix. 31. Phil. i. 27. iii. 17, 18. Col. i. 10. iv. 12. 1 Thes. ii. 12. iv. 1, 2. Tit. ii. 10. Heb. xiii. 21.
d 4. Rom. viii. 28—30. Phil. iii. 14. 2 Thes. i. 11. 2 Tim. i. 9. Heb. iii. 1. 1 Pet. iii. 9. v. 10. 2 Pet. i. 3.
e Num. xii. 3. Ps. xiv. 4. cxxxviii. 6. Prov. iii. 34. xvi. 19. Is. lvii. 15. lxi. 1—3. Zeph. ii. 3. Zech. ix. 9. Matt. v. 3—5. xi. 29. Acts xx. 19. 1 Cor. xiii. 4, 5. Gal. v. 23. Col. iii. 12, 13. 1 Tim. vi. 11. 2 Tim. ii. 25. Jam. i. 21. iii. 15—18. 1 Pet. iii. 15.
f Mark ix. 19. Rom. xv. 1. 1 Cor. xiii. 7. Gal. vi. 2.
g 4. John xiii. 34. xvii. 21—23. Rom. xiv. 17—19. 1 Cor. i. 10. xii. 12, 13. 2 Cor. xiii. 11. Col. iii. 13—15. 1 Thes. v. 13. Heb. xii. 14. Jam. iii. 17, 18.
h ii. 16. v. 30. Rom. xii. 4, 5. 1 Cor. x. 17. xii. 12, 13. 20. Col. iii. 15.
i ii. 18. 22. Matt. xxviii. 19. 1 Cor. xii. 4—11. 2 Cor. xi. 4.
k *See on* d. 1.—i. 18. Jer. xiv. 8. xvii. 7. Acts xv. 11. Col. i. 5. 2 Thes. ii. 16. 1 Tim. i. 1. Tit. i. 2. ii. 13. iii. 7. Heb. vi. 18, 19. 1 Pet. i. 3. 4. 21. 1 John iii. 3.
l 1 Acts ii. 36. x. 36. Rom. xiv. 8, 9. 1 Cor. i. 2. 13. viii. 6. xii. 5. Phil. ii. 11. iii. 8.
m 13. Rom. iii. 30. 2 Cor. xi. 4. Gal. i. 6, 7. v. 6. Tit. i. 1, 4. Heb. xiii. 7. Jam. ii. 18. 2 Pet. i. 1. Jude 3, 20.
n Matt. xxviii. 19. Rom. vi. 3, 4. 1 Cor. xii. 13. Gal. iii. 26, 27. 1 Pet. iii. 21.
o vi. 23. Num. xvi. 22. Is. lxiii. 16. Mal. ii. 10. Matt. vi. 9. John xx. 17. 1 Cor. viii. 6. Gal. iii. 26—28. iv. 3—7. 1 John iii. 1—3.
p i. 21. Gen. xiv. 19. 1 Chr. xxix. 11, 12. Ps. xcv. 3. Is. xl. 11—17. 21—23. Jer. x. 10—13. Dan. iv. 34, 35. v. 18—23. Matt. vi. 13. Rom. xi. 36. Rev. iv. 8—11.
q ii. 22. iii. 17. John xiv. 23. xvii. 26. 2 Cor. vi. 16. 1 John iii. 24. iv. 12—15.

not be straitened in our own minds; as we are not in our gracious God. He "is able to do exceeding abundantly "above all that we" ever yet asked or thought, or ever shall be able to ask or think as long as we live in this world. Let us then enlarge our expectations and multiply our supplications; encouraged by what he has already done for his church, and by his regenerating and upholding our souls: being assured that the conversion of sinners, and the increasing light, holiness, and comfort of believers, will redound, in more abundant adorations and thanksgivings, to his "glory by Christ Jesus," in his whole church, and to all the ages of eternity. Amen, so be it. Let thy name, O Lord, be thus hallowed on earth, as it is, and ever shall be, in thy holy habitation above! (*Notes, Matt.* vi. 9, 10. 13. *Rev.* v. 8—14. xix. 1—6.)

NOTES.

CHAP. IV. V. 1—6. (*Note*, iii. 1—7. *v.* 1.) The apostle, as "a prisoner of the Lord," for preaching the gospel to the gentiles, exhorted and intreated his Ephesian brethren, whose best interests lay near his heart, to take peculiar care, that their habitual conduct, in the world and among themselves, might be worthy of their high "vocation." The privileges and prospects, to which the grace of God had called them, from a state of abject idolatry, ignorance, and vice; (*Notes*, ii. 11—22;) the obligations conferred on them; the plain and full instructions; the motives and encouragements afforded them; and every thing in the doctrine and love of Christ, as well as the nature of their future inheritance, required of them a peculiar temper and conduct; which he was about to point out to them in various particulars. (*Marg. Ref.* a, b. d.—*Notes, Phil.* i. 27—30. 1 *Thes.* ii. 9—12.) Especially, he must exhort them to behave with "humility" and self-abasement, without self-preference, boasting, emulation, or contempt of others; and with "meekness," gentleness, and "long-suffering," even amidst great insults and injuries; as well as with a disposition to "forbear one "another in love," as to those light occasions of offence or displeasure, which could not be wholly avoided even among believers, in their present imperfect state. (*Marg. Ref.* e, f.—*Notes*, 30—32. *Matt.* xviii. 15—17. *John* xiii. 31—35. *Gal.* v. 13—15. *Phil.* ii. 1—4. *Col.* iii. 12—15.) Thus they ought studiously and diligently to follow after peace and harmony with each other, according to the teaching and influences of the Holy Spirit; whose dwelling in all their hearts united them as Christians, and should induce them to live together, as bound in the closest amity and the nearest of all relations; notwithstanding difference of sentiment in some respects, and the manifold defects which they discerned in one another; and would be conscious of in themselves, if they carefully watched their own hearts. (*Marg. Ref.* g.) For, in truth, the whole church was "one Body," of which every believer was a member, and "Christ the Head:" this body was animated, as it were, by one life or soul, even the omnipresent Spirit of Christ: (*Notes, Rom.* xii. 3—5. 1 *Cor.* xii. 15—26:) all believers were called to "one "hope" of the same eternal happiness, on the same ground of the word of God, warranted by the same experience of his converting and sanctifying grace. (*Marg. Ref.* h—k.—*Notes, Rom.* v. 3—5. *Col.* i. 25—27. 2 *Thes.* ii. 16, 17. 1 *Pet.* i. 3—5. iii. 13—16. 1 *John*, iii. 1—3.) They had all "one Lord," Mediator, Protector, and Judge, under whom they had their several employments allotted to them. (*Note*, 1 *Cor.* viii. 4—6.) They had all "one "faith," both as to its Object, Author, nature, and efficacy; and they all believed the same doctrines in the great essentials of religion. (*Marg. Ref.* l, m.) They had all been admitted into the church, by "one baptism" with water, "into the name of the Father, and of the Son, and "of the Holy Spirit," as the sign of regeneration and the outward seal of the new covenant. (*Marg. Ref.* n.—*Note, Matt.* xxviii. 19, 20.) Thus they were all, whether Jews or Gentiles, become the worshippers of "one God," even "the Father" of all; who was infinitely above, and absolute Ruler over, all creatures; who pervaded and sustained all, and acted by all as his instruments; and who was indeed in them all, through Christ, and by his Spirit, being personally distinct from the Son, and the Holy Ghost, yet mysteriously one with them. (*Marg. Ref.* o—q.—*Notes, John* xiv. 21—24. xvii. 22, 23. *Rom.* xi. 33—36. *v.* 36. *Col.* iii. 7—11.) They had therefore every possible motive to live in love and peace, as being united in so many important and endearing particulars. All divisions and discords, in these circumstances, must be peculiarly incongruous: yet the remains of in-dwelling sin, of pride, self-wisdom, self-will, ambition, resentment, with the devices of false brethren, and the stratagems of Satan, would tend to disunion: and it would require their most prudent and strenuous endeavours, to "keep the unity of the Spirit in the bond of peace." (*Notes*, 1 *Cor.* i. 10—16. xiii. 4—7.)—'It must be owned,

7 ¶ But [r] unto every one of us is given [s] grace, according to [t] the measure of the gift of Christ.

8 Wherefore he saith, [u] When he ascended up on high, [x] he led [*] captivity captive, [y] and gave gifts unto men.

9 (Now that [z] he ascended, what is it but that [a] he also descended first into [b] the lower parts of the earth?

10 He that descended is the same also that [c] ascended up far above all heavens, [d] that he might [†] fill all things.)

11 And [e] he gave some, apostles; and some, prophets; and some, [f] evangelists; and some, [g] pastors and teachers;

12 For [h] the perfecting of the saints, [i] for the work of the ministry, [k] for the edifying of [l] the body of Christ:

13 Till [m] we all come, [‡] in the unity of the faith, and of [n] the knowledge of the Son of God, [o] unto a perfect man, unto the measure of the [§] stature of the [p] fulness of Christ:

r 8—14. Matt. xxv. 15. Rom. xii. 6—8. 1 Cor. xii. 8—11. 26—30.
s iii. 8. 2 Cor. vi. 1. 1 Pet. iv. 10.
t John iii. 34. Rom. xii. 3. 2 Cor. x. 13—15.
u *See on* Ps. lxviii. 18.
x Judg. v. 12. Col. ii. 15.
* Or, *a multitude of captives.*
y 1 Sam. xxx. 26. Esth. ii. 18.
z Prov. xxx. 4. John iii. 13. vi. 62. xx. 17. Acts ii. 34—36.
a Gen. xi. 5. Ex. xix. 20. John vi. 33. 38. 41. 51. 58. viii. 14. xvi. 27, 28. xii. 40. Heb. ii. 7. 9.
b Ps. viii. 5. lxiii. 9. cxxxix. 15. Matt. c *See on* i. 20—23.—Acts i. 9. 11. 1 Tim iii. 16. Heb. iv. 14. vii. 26. viii. 1. ix. 23, 24.
d iii. 19. John i. 16. Acts ii. 33. Col. i. 19. ii. 9.
† Or, *fulfil.* Matt. xxiv 34. Luke xxiv. 44. John xix. 24. 28. 36. *Gr.* Acts iii. 18. xiii. 32, 33. Rom. ix. 25—30. xv. 9—13. xvi. 25, 26.
e 8. ii. 20. iii. 5. Rom. x. 14, 15. 1 Cor. xii. 28. Jude 17. Rev. xviii. 20. xxi. 14.
f Acts xxi. 8. 2 Tim. iv. 5.
g 2 Chr. xv. 3. Jer. iii. 15. Matt. xxviii. 20. Acts xiii. 1. Rom. xii. 7. 1 Cor. xii. 29. Heb. v. 12. 1 Pet. v. 1—3.
h Luke xxii. 32. John xxi. 15—17. Acts ix. 31. xi. 23. xiv. 22, 23. xx. 28. Rom. xv. 14. 29. 2 Cor. vii. 1. Phil. i. 25, 26. iii. 12—16. Col. i. 28. 1 Thes. v. 11—14. Heb. vi. 1. xiii. 17. i Acts i. 17. 25. xx. 24. Rom. xii. 7. 1 Cor. iv. 1, 2. 2 Cor. iii. 8. iv. 1. v. 18. vi. 3. Col. iv. 17. 1 Tim. i. 12. 2 Tim. iv. 5. 11. k 16. 29. Rom. xiv. 19. xv. 2. 1 Cor. xiv. 4, 5. 12. 26. 2 Cor. xii. 19. 1 Thes. v. 11. l *See on* 4.—i. 23. Col. i. 24. m *See on* 3. 5.—Jer. xxxii. 38, 39. Ez. xxxvii. 21, 22. Zeph. iii. 9. Zech. xiv. 9. John xvii. 21. Acts iv. 32. 1 Cor. i. 10. Phil. ii. 1—3. ‡ Or, *into.* n Is. liii. 11. Matt. xi. 27. John xvi. 3. xvii. 3. 25, 26. 2 Cor. iv. 6. Phil. iii. 8. Col. ii. 2. 2 Pet. i. 1—3. iii. 18. 1 John v. 20. o 12. ii. 15. Col. i. 28 § Or, *age.* p *See on* i. 23.

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[r] as a certain truth, that nothing can unite us to that [s] church, and Body, of which Christ is the Head, but the [t] participation of the Spirit.' *Whitby.*

Ye walk worthy. (1) Αξιως περιπατησαι. *Phil.* i. 27. *Col.* i. 10. 1 *Thes.* ii. 12. 3 *John*, 6.—*The vocation.*] Της κλησεως. 4. i. 18. *Rom.* xi. 29. 1 *Cor.* i. 26. vii. 20. *Phil.* iii. 14. 2 *Thes.* i. 11. 2 *Tim.* i. 9. *Heb.* iii. 1. 2 *Pet.* i. 10.—*Lowliness.* (2) Ταπεινοφροσυνης. See on *Acts* xx. 19.—*Forbearing.*] Ανεχομενοι. See on *Matt.* xvii. 17.—*Endeavouring.* (3) Σπευδαζοντες. See on *Gal.* ii. 10.—*The unity.*] Την ενοτητα. 13. Not elsewhere. Ab εις, ενος, *unus.*—*In the bond.*] Εν τω συνδεσμω. *Col.* ii. 19. iii. 14. See on *Acts* viii. 23.

V. 7—10. The common Head and Lord of the "one "Body" before described, had freely conferred on every individual member gifts and grace, endowments, stations, and spiritual gifts, according to that "measure," by which, in his sovereign wisdom, he proportioned his bountiful communications to the wants and circumstances of his saints. This, therefore, every one ought thankfully to receive, and quietly to employ for the benefit of the whole, without envying, coveting, or disputing. (*Marg. Ref.* r—t.—*Notes, Matt.* xxv. 14—18. *Rom.* xii. 6—8. 1 *Cor.* xii. 4—11. 1 *Pet.* iv. 9—11.) With relation to this subject, the Lord had spoken, by the Psalmist, concerning the victories and exaltation of the Messiah; that when he "ascended up on high, and led captivity captive," even those enemies who had enslaved the human race, he "received gifts for men," "even for the rebellious;" that through the imparting of these gifts, the LORD God might dwell among them. (*Marg. Ref.* u—y.—*Note, Ps.* lxviii. 18.) Now if JEHOVAH (who was there evidently spoken of,) "ascended," what does this imply, but that he previously "descended into these lower parts of "the earth?" So that the incarnation, abasement, death, and burial of Emmanuel, previous to his resurrection and ascension, were most clearly pointed out by the prophet. (*Notes, John* iii. 12—15. xvi. 25—30.) He, who thus descended and abased himself, was the very same Person who also "ascended up far above all heavens," as placed over all the inhabitants of them; that he might fulfil all things relative to his mediatorial undertaking; that from his fulness he might fill his church, his ministers, and all believers, with his abundant gifts and graces; and that he might fill heaven and earth with his glory. (*Note*, i. 15—23, v. 23.) *When he ascended*, &c. (8) Not from the LXX; yet it varies from the Hebrew. (*Ps.* lxviii. 18.) The Psalmist says, "He hath received gifts for men:" the apostle, "He gave gifts to men."—He *received* that he might *give*.—But of whom could he "receive gifts for "men?" He, whose name is Emmanuel, received at his ascension, from the Father, those gifts which he conferred on men, his brethren. The death and burial of Christ, as well as his incarnation, seem to be intended.

He led captivity captive. (8) "He led a multitude of "captives." *Marg.* Ηχμαλωτευσεν αιχμαλωσιαν. *Ps.* lxviii. 18. *Sept.* Αιχμαλωτευω, 2 *Tim.* iii. 6. Not elsewhere. Αιχμαλωσια, *Rev.* xiii. 10. Not elsewhere. Αιχμαλωτιζω, See on *Luke* xxi. 24.—*The lower parts.* (9) Τα κατωτερα μερη. Κατωτερα. Here only N. T. *Ps.* lxiii. 9. *Sept.*

V. 11—13. Christ, having been exalted to his glory in heaven, first plenteously poured out the Holy Spirit on his chosen "apostles," as his invaluable "gifts to men;" that, through their ministry, and by the laying on of their hands, sinful men might be made partakers of his salvation, and of abundant spiritual gifts and miraculous powers: and that, from them, as the grand repository, the church, in all future ages, might receive all divine truth; especially by those sacred oracles which were written by them, and under their inspection, to be the standard of Christianity. He next qualified and raised up "prophets," or extraordinary teachers endued with the gift of prophecy, and acting in subordination to the apostles, in making known his gospel in the world; others he qualified to be "evangelists," to preach from city to city, as assistants to the apostles, and observing their directions. He also qualified and appointed stated "pastors and "teachers" in the different churches, to carry on the work begun by the apostles and evangelists. (*Marg. Ref.* e—g.—*Notes, Matt.* xvi. 19. *Mark* xvi. 14—18. *John* xx. 19—23. 1 *Cor.* xii. 27—31.) Thus the ascended Saviour, by sending forth able and faithful ministers, "gave gifts "unto men," as through their labours he communicated "the Spirit of life and holiness" to mankind. This appointment was intended for "the perfecting of the saints" in knowledge and holiness, and for increasing their numbers; or, for "the perfecting of holy persons, to perform "the work of the ministry" from age to age, for edifying, or building up, the spiritual temple, by bringing sinners,

14 That we *henceforth* be [q] no more children, [r] tossed to and fro, and [s] carried about with every wind of doctrine, [t] by the sleight of men, *and* cunning craftiness, whereby they [u] lie in wait to deceive;

15 [x] But [*] speaking the truth in love, [y] may grow up into him in all things, [z] which is the Head, *even* Christ:

16 From [a] whom the whole Body, [b] fitly joined together, and compacted by that which every joint supplieth, according to [c] the effectual working in the measure of every part, maketh increase of the Body, unto the [d] edifying of itself in love.

[q] Is. xxviii. 9. Matt. xviii. 3, 4. [r] Cor. iii. 1, 2. xiv. 20. Heb. v. 12—14. [s] Acts xx. 30, 31. Rom. xvi. 17, 18. 2 Cor. xi. 3, 4. Gal. i. 6, 7. iii. 1. Col. ii. 4—8. 2 Thes. ii. 2—5. 1 Tim. iii. 6. iv. 6, 7. 2 Tim. i. 15. ii. 17, 18. iii. 6—9. [t] 13. iv. 3. Heb. xiii. 9. 2 Pet. ii. 1—3. 1 John ii. 19. 26. iv. 1. [u] Matt. xi. 7. 1 Cor. xii. 2. Jam. iii. 4. [x] Matt. xxiv. 11. 24. 2 Cor. ii. 17. iv. 2. xi. 13—15. 2 Thes. ii. 9, 10. 2 Pet. ii. 18. Rev. xiii. 11—14. xix. 20. [y] Ps. x. 9. lix. 3. Mic. vii. 2. Acts xxiii. 21. [z] 25. Zech. viii. 16. 2 Cor. iv. 2. viii. 8. [*] Or, *being sincere.* Judg. xvi. 16. [a] Ps. xxxii. 2. John i. 47. Rom. xii. 9. Jam. ii. 15, 16. 1 Pet. i. 22. 1 John iii. 18. [b] ii. 21. Hos. xiv 5—7. Mal. iv. 2 1 Pet. i. 2. 2 Pet. iii. 18. [z] See on i. 22.—v. 23. Col. i. 18. [a] See on 12. [b] Job x. 10, 11 Ps. cxxxix. 15, 16. 1 Cor. xii. 12—28. Col. ii. 19. [c] iii. 7. 1 Thes. ii. 13. [d] 15. i. 4. iii. 17 1 Cor. viii. 1 xiii. 4—9. 13. xiv. 1. Gal. v. 6. 13, 14. 22. Phil. i. 9. Col. ii. 2. 1 Thes. i. 3. iii. 12. iv. 9, 10. 2 Thes. i. 3. 1 Tim. i. 5. 1 Pet. i. 22. 1 John iv. 16.

through faith, to be built on the true Foundation; (*Note*, ii. 19—22;) and by increasing the fitness of believers for their several stations in the church; in order to the beauty, harmony, and proportion of the whole. (*Marg. Ref.* h—k.) The same grand design might also be illustrated, by considering the church as "the Body of Christ:" (*Marg. Ref.* l.—*Note*, 1 *Cor.* xii. 15—26:) for it was intended by these gifts to nourish and mature that Body, till all believers were brought to that unity of faith, and agreement in doctrine, and that spiritual and experimental knowledge of the Son of God, in his Person, glory, and salvation, producing love, confidence, obedience, and conformity; which would render the whole "a perfect man," complete in every member, sense, and organ, and all grown up to maturity; according to that measure of capacity, gifts, and grace, which Christ allotted to every individual, in order to the proportion of the stature of his mystical body, "the fulness of him who filleth all in all:" that so the church on earth might, in each successive generation, bear some resemblance to the whole company, when being perfected in number, knowledge, holiness, union, and felicity, they shall meet together in heaven. (*Marg. Ref.* m—p.)—*Evangelists.* (11) 'Under this name they 'are to be understood, whom the apostles used as their 'attendants, in performing their office; because they were 'not sufficient for every thing. ...Of this kind were Ti-'mothy, Titus, Silvanus, Apollos, whom Paul joined with 'himself in the inscription of the epistles, yet so as to call 'himself alone an apostle. This office therefore was only 'temporary.' *Beza.* The opinion of this venerable Reformer, *in the last clause*, seems not well founded. The office of "Evangelists," in the primitive times, was in most respects, similar to that of missionaries, in subsequent times. They were preachers of the gospel, without full apostolical authority, and without any stated charge; going among the heathen to found churches; while the apostles lived, under their personal direction; and afterwards according to their doctrine and methods of proceeding: or, visiting the churches already planted, "to set in order such things as were wanting," to supply the deficiencies, or aid the labours, of stated pastors; and to stimulate them to greater earnestness in discharging their duty. When zeal for propagating the gospel subsided, this office sunk into disuse; and thus for ages, the heathen have been in a great measure neglected: and it seems to have been one grand defect at the Reformation, that no part of the funds, which had been appropriated to religious purposes, was reserved for the special object of supporting evangelists to the heathen world: but in one form or other, the office of "evangelist," or something of the same nature, must revive, along with the spirit of evangelizing the nations.—'These, when they' (the persons above-mentioned,) 'were employed in preach-'ing the gospel to those who had not yet received it, the 'scripture calls Evangelists.' *Hammond.* (*Notes, Acts* xxi. 7—14. 2 *Tim.* iv. 1—5.)—It might have previously been expected in the present lamentably divided state of the church, that the zealots of each division would find out their own plan of church-government, and their own orders of ministers, exclusively, in this passage: but it is probable, that none of them would be satisfied with so general a statement, were they called to write their sentiments on the subject.—It appears to me, that "bishops," however the word may be understood, are included under the general terms, "pastors and teachers," as the principal resident rulers and teachers of the church. (*Notes, Acts* xx. 17. 1 *Tim.* iii. 1. *Rev.* ii. 1.)—Were diocesan bishops more constantly resident, and more "instant in "preaching the word," as well as in ruling the flock as "shepherds," their authority would be more reverenced, and their usefulness allowed. (*Note, John* xxi. 15—17.)

Pastors. (11) Ποιμενας. 1 *Pet.* ii. 25.—*The perfecting.* (12) Τον καταρτισμον. Here only.—Καταρτιζω· See on *Matt.* xxi. 16.—*We ... come.* (13) Καταντησωμεν. See on *Acts* xvi. 1.—*Unto a perfect man.*] Εις ανδρα τελειον. 1 *Cor.* xiv. 20. *Phil.* iii. 15. *Col.* i. 28. *Heb.* v. 14. *Jam.* iii. 2.—*Stature.*] Ηλικιας. See on *Matt.* vi. 27.—*The fulness of Christ.*] Τε πληρωματος τε Χριστε. See on i. 23.

V. 14—16. The whole plan before-mentioned was formed, in order that believers should no longer be (as many had been and were,) "like children" in knowledge and experience; (*Notes*, 1 *Cor.* iii. 1—3. xiv. 20—25. *Heb.* v. 11—14;) and so, through instability, want of judgment, and weakness of faith, liable to "be tossed to "and fro," as ships without ballast, by the waves of the sea: or "carried about" like clouds with the wind, by the false and pernicious doctrines, which subtle and ingenious men devised; and by the plausible reasonings and pretences, with which they propagated them: as, in this manner, Satan's ministers waited by the way for the professors of the gospel, to deceive and pervert them, for their own ambitious and selfish purposes. (*Marg. Ref.* q—t.—*Notes, Rom.* xvi. 17—20. 2 *Cor.* xi. 13—15. 2 *Pet.* ii. 17. *Jude* 11—13.) To prevent the divisions, scandals, and delusions, arising from the cunning craftiness of deceivers, and the unsuspecting credulity of weak Christians; the apostles, prophets, evangelists, pastors, and teachers, had been appointed; and every believer had his measure o

17 ¶ This [e] I say therefore, and [f] testify [g] in the Lord, [h] that ye henceforth walk not as other Gentiles walk, [f] in the vanity of their mind,

18 Having [k] the understanding darkened, being [l] alienated from the life of God through the ignorance that is in them, [m] because of the [*] blindness of their heart:

19 Who, being [n] past feeling, have [o] given themselves over unto lasciviousness

e 1 Cor. i. 12. xv. 50. 2 Cor. ix. 6. Gal. iii. 17.
f Neh. ix. 29, 30. xxii. 15. Jer. xlii. 19. Acts ii. 40. xviii. 5. xx. 21. Gal. v. 3. 1 Thes. iv. 6.
g 1 Thes. iv. 1, 2. 1 Tim. v. 21. vi. 13. 2 Tim. iv. 1.
h 1. 22. ii. 1—3. v. 3—8. Rom. i. 23—32. 1 Cor. vi. 9—11. Gal. v. 19—21. Col. iii. 5—8. 1 Pet. iv. 3, 4. 1 Ps. xciv. 8—11. Acts xiv. 15.
k Ps. lxxiv. 20. cxv. 4—8. Is. xliv. 18—20. xlvi. 5—8. Acts xvii. 30. xxvi. 17, 18. Rom. i. 21—23. 28. 1 Cor. i. 21. 2 Cor. iv. 4. Gal. iv. 8. 1 Thes. iv. 5.
l Rom. viii. 7, 8. Col. i. 21. Jam. iv. 4.
m Rom. ii. 19. 1 John ii. 11.
* Or, *hardness.* Dan. v. 20. Matt. xiii. 15. John xii. 40. Rom. xi. 25 *marg.*
n 1 Tim. iv. 2.
o *See on* 17.—Rom. i. 24—26. 1 Pet. iv. 3.

spiritual gifts and talents bestowed on him, that he might improve it, to promote the purity, peace, and edification of the church. Thus all Christians, as well as ministers, being taught to "hold," or "*maintain*, the truth in love;" uprightly professing and defending the great truths of the gospel, in meekness towards all men and love of each other, "might grow up in all things" to a nearer communion with Christ, and conformity to him, by influence derived from him, and by observing his directions: as members in that Body, of which he is the Head, from whom the whole receives all its life, vigour, and spiritual health. (*Marg. Ref.* x—z.) And, being fitly proportioned, and closely united, through the gifts, grace, and services of each individual, and with the "effectual operation" of Christ by his Spirit, according to his appointed measure in every part; continual increase might be made to it, both by the conversion of sinners, and the sanctification of believers; and the whole be edified, united, adorned, and advanced, in love of Christ, and of every one to the others, with all the happy effects and fruits of love. In this respect the church would resemble the human body, which consists of various members, united by joints and ligaments: each part being proportioned to its place, and fitted for its use; the whole being compacted, by the nerves, arteries, veins, and the circulations continually carrying on, from the head and the heart, through every part of the whole. Thus it grows up from infancy to manhood, and is preserved in vigour and activity; while every part performs its proper function, in union with the head, in perfect harmony with all the rest, and for the common good. (*Marg. Ref.* a—d.)—This shews the intent, tendency, and duties of the several stations of Christians in the church; and if these were more attended to, the resemblance would be more manifest, and the effects unspeakably beneficial. (*Notes, Rom.* xii. 3—5. 1 *Cor.* xii. 12—31. *Col.* ii. 18, 19.)

Children. (14) Νηπιοι. See on 1 *Cor.* iii. 1.—*Tossed to and fro.*] Κλυδωνιζομενοι. Here only N. T.—*Is.* lvii. 20. *Sept.* A κλυδων, *fluctus, Jam.* i. 6.—*Carried about.*] Περιφερομενοι. *Heb.* xiii. 9. *Jude* 12.—*By the sleight.*] Εν τη κυβεια. Here only. A κυβος, *cubus, tessera in ludo aleæ.* The sleight of cheating gamesters, who cog the dice.—*Cunning craftiness.*] Πανουργια. 2 *Cor.* iv. 2. xi. 3. See on *Luke* xx. 23.—*They lie in wait to deceive.*] Προς την μεθοδειαν της πλανης.—Μεθοδεια, vi. 11. Not elsewhere. Ex μετα, et ὁδος, *via.*—Πλανη· See on *Matt.* xxvii. 64.—*Speaking the truth.* (15) "Being sincere." *Marg.* Αληθευοντες. See on *Gal.* iv. 16.—*Fitly joined together.* (16) Συναρμολογουμενον. See on ii. 21.—*Compacted.*] Συμβιβαζομενον. *Col.* ii. 2. 19. See on *Acts* ix. 22.—*By that which every joint supplieth.*] Δια πασης ἁφης της επιχορηγιας.—Ἁφη, *Col.* ii. 19. Not elsewhere. Ab ἡφα, præt. med. verbi ἁπτω, *necto.* Επιχορηγια, *Phil.* i. 19. Not elsewhere. Επιχορηγεω, 2 *Cor.* ix. 10. *Gal.* iii. 5.—*The effectual working.*] Ενεργειαν. See on i. 19.—*Increase.*] Την αυξησιν. *Col.* ii. 19. Not elsewhere. Ab *αυξανω, cresco.*

V. 17—19. In order that the Christians at Ephesus might "by love serve one another," the apostle next called on them, not only as a friendly monitor, but as "testifying" to them and charging them in the name and by the authority of the Lord Jesus; that they should not "henceforth," after having professed the gospel, conduct themselves in the same manner that the rest of the Gentiles did; but should manifest such a distinction of temper and behaviour, as became their vocation. (*Marg. Ref.* e—h.—*Notes,* v. 8—14. *Rom.* i. 18—32. 1 *Cor.* vi. 9—11. 1 *Pet.* iv. 1—5.) For the Gentiles with whom they were surrounded, "walked in the vanity of their mind;" and their vain speculations and carnal affections concurred, in influencing them to choose and pursue worldly vanities, as their chief good; which was the natural effect of their vain idolatry. Their "understanding was darkened," through pride, prejudices, and lusts, and by the agency of Satan; (*Notes, Acts* xxvi. 16—18. 2 *Cor.* iv. 3, 4;) so that they were wholly averse to that life of spiritual obedience, which God requires and communicates, which accords to his own nature and felicity, and is the beginning and preparation for heavenly joys. This "alienation from the life of God," was the effect of their "ignorance" in every thing relating to true religion; and that ignorance arose, not so much for want of capacity, or of means of information alone, as from "the blindness of their hearts," and the obstinate depravity of their affections. (*Marg. Ref.* i—m.) Thus they stupified themselves with false principles, corrupting fables, and habitual excesses, till they lost all "feeling" of conscience, and sense of propriety, decency, and morality; (*Note,* 1 *Tim.* iv. 1—5;) and so gave themselves up to the unrestrained indulgence of their sensual inclinations, by the greedy commission of the most unnatural and detestable uncleanness; as if their highest happiness had consisted in these far worse than brutal practices. (*Marg. Ref.* n—p.)—*Other,* &c. (17) This shews us the apostle's judgment concerning the gentile world at large. (*Note,* ii. 11—13.)—*Alienated from the life of God.* (18) *Notes, Rom.* viii. 5—9. *Col.* i. 21—23.—*Greediness.* (19) 'All this 'they did with covetousness, while they were never satis-'fied with luxurious indulgence: neither had their volup-'tuousness any measure or bounds.' *Jerom.* (*Notes,* v. 5, 4. *Col.* iii. 5, 6.)

Testify in the Lord. (17) Μαρτυρομαι εν Κυριω. *Gal.* v. 3.—*Other gentiles.*] Τα λοιπα εθνη. ii. 3. 1 *Thes.* iv. 13.—See on *Luke* xviii. 9.—*The vanity of their mind.*] Ματαιοτητι τυ νοος αὐτων.—See on *Rom.* i. 21. viii. 20. Ματαιος, *Tit.* iii. 9. *Jam.* i. 26.—*Having the understanding darkened.* (18) Εσκοτισμενοι τη διανοια. Σκοτιζω· See on *Rom.* i. 21. Διανοια, i. 18. ii. 3. *Matt.* xxii. 37. A δια, et νοος, 17.—*Being alienated.*] Απηλλοτριωμενοι. See

ness, to work all uncleanness [p] with greediness.

20 But [q] ye have not so learned Christ;

21 If so be that ye have [r] heard him, and have been taught by him, [s] as the truth is in Jesus:

22 That [t] ye put off concerning the former conversation [u] the old man, which is corrupt according to the [v] deceitful lusts;

23 And [w] be renewed in the [x] spirit of your mind;

24 And that ye [y] put on the [z] new man, which [a] after God is [b] created in [c] righteousness and [d] true holiness.

25 Wherefore, [e] putting away lying,

p Job xv. 16. Is. lvi. 11. 2 Pet. ii. 12—14. 22. Jude 11. Rev. xvii. 1—6. xviii. 3.
q Luke xxiv. 47. John vi. 45. Rom. vi. 1, 2. 2 Cor. v. 14, 15. Tit. ii. 11—14. 1 John ii. 27.
r Matt. xvii. 5. Luke x. 16. John x. 27. Acts iii. 22, 23. Heb. iii. 7, 8.
s i. 13. Ps. xlv. 4. lxxxv. 10, 11. John i. 17. xiv. 6. 17. 2 Cor. i. 20. xi. 10. 1 John v. 10—12. 20.
t 25. 1 Sam. i. 14. Job xxii. 23. Ez. xviii. 30—32. Col. ii. 11. iii. 8. Heb. xii. 1. Jam. i. 21. 1 Pet. ii. 1, 2. iv. 3. Gal. i. 13. 1 Pet. i. 18. 2 Pet. ii. 7.
u See on 17.—
x Rom. vi. 6. Col. iii. 9.
y Prov. xi. 18. Jer. xlix. 16. Ob. 3. Rom. vii. 11. Tit. iii. 3. Heb. iii. 13. Jam. i. 26. 2 Pet. ii. 13.
z ii. 10. Ps. li. 10. Ez. xi. 19. xviii. 31. xxxvi. 26. Rom. xii. 2. Col. iii. 10. Tit. iii. 5.
a Rom. viii. 6. 1 Pet. i. 13.
b vi. 11. Job xxix. 14. Is. lii. 1. lix. 17. Rom. xiii. 12. 14. 1 Cor. xv. 53, 54. Gal. iii. 27. Col. iii. 10—14.
c ii. 15. Rom. vi. 4. 2 Cor. iv. 16. v. 17. 1 Pet. ii. 2.
d Gen. i. 26, 27. 2 Cor. iii. 18. Col. iii. 10. 1 John iii. 2.
e See on ii. 10.
f Ps. xlv. 6, 7. Rom. viii. 29. Tit. ii. 14. Heb. i. 8, 9. xii. 14. 1 John iii. 3.
* Or, *holiness of truth.*
g Lev. xix 11. 1 Kings xiii. 18. Ps. lii. 3. cxix. 29. Prov. vi. 17. xii. 19. 22. xxi. 6. Is. lx. 15. lix. 3, 4. lxiii. 8. Jer. ix. 3—6. Hos. iv. 2. John viii. 44. Acts v. 3, 4. Col. iii. 9. 1 Tim. i. 10. iv. 2. Tit. i. 2. 12. Rev. xxi. 8. xxii. 15.

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on ii. 12.—*The blindness.*] Or, "hardness." *Marg.* Πωρωσιν. See on *Mark* iii. 5. *Rom.* xi. 25.—*Being past feeling.* (19) Απηλγηκοτες. Here only.—*Lasciviousness.*] Ασελγειᾳ. See on *Mark* vii. 22.—*With greediness.*] Εν πλεονεξιᾳ. See on *Mark* vii. 22.

V. 20—24. The Ephesians "had not so learned "Christ," or that religion, of which Christ is both the Teacher and the Instruction, the centre of all doctrines, promises, ordinances, and duties; as to live after the manner of their heathen neighbours. (*Marg. Ref.* q.—*Note, 2 Cor.* iii. 17, 18.) Some indeed, had "learned "Christ" from teachers, who paid little regard to practice: but the Ephesian church had been better instructed; "seeing" they had heard Christ himself, as it were, speak by his apostle, and had been thus "taught by him, as the "truth is in Jesus;" laid up in him, as in a treasury, to be communicated from him to his church through his word and ordinances: or, "*if so be* they had been taught" by him, that is, by his Spirit as well as by his ministers. (*Marg. Ref.* r, s.) For indeed, "the truth as it is in Jesus" taught men, that they must "put off," in respect of the whole of their former conversation and behaviour, "the "old man," or that sinful nature, which they derived from fallen Adam, and which is corrupt in all its principles and affections, according to those various inordinate desires of worldly things, which mock men's expectations, deceive their souls, and make them deceivers of each other; and which may therefore be called "deceitful lusts," or "lusts of deceit." (*Marg. Ref.* t—y.—*Notes, Prov.* xi. 18. *Rom.* vii. 9—12. *Heb.* iii. 7—13.) The outward conduct, resulting from this corrupt nature, must be cast off at once, as a filthy garment; and the inward desires must be denied, crucified, and mortified, till wholly abolished. (*Notes, Rom.* vi. 5—7. *Col.* iii. 7—11.)—The Ephesians had also been taught, according "as the truth is in Jesus," that they must be continually "renewed" more and more, in the inward judgment, motives, and affections of their souls, by the power of divine grace, into the humble, spiritual, holy, and loving mind of Christ: that so they might "put on the new man;" and that their habitual conduct might be conformed to his example, and evince that they were "new created," after the image of God, "in right-"eousness and true holiness," or, "the holiness of truth," that is, evangelical holiness, even that holiness which springs from a real belief of "the truth in Jesus," consists in uprightness towards God and man, and produces true and genuine peace and satisfaction. (*Marg. Ref.* z—d.—*Notes, Gen.* i. 26, 27. *Ps.* li. 10. *Rom.* xii. 1, 2. xiii. 11—14. *Tit.* ii. 11, 12.) These important and essential practical lessons they had been taught by the apostle, and by Christ himself, if indeed they were true Christians: and, in connexion with the means, motives, and assistances afforded them, they would effectually lead them to a conduct, entirely different from that of their Gentile neighbours.—The "corrupt conversation," including doubtless the bad *habits*, of the heathen is distinguished from "the old man," or the depraved nature, whence all these evils spring. The *root* would still remain, after the converts had "put off, concerning the former conversation, "the old man;" and this would render watchfulness and diligence needful to the end, till "the body of sin should "be abolished." (*Notes, Jam.* i. 19—21. 1 *Pet.* i. 13—21. ii. 1—3.) If "the old man," means no more than *bad habits*, as many explain it; how does it come to pass, that these bad habits have always been so *general*, not to say *universal;* while *good habits* have been exceedingly rare, if any instances can be adduced, which never yet have been, in a satisfactory manner? We never read of *bad habits*, in any degree, among holy angels: nor would they have been heard of among men, if they had not apostatized from God, and become "dead in sin," and "by nature "children of wrath." (*Note*, ii. 1—3.)—The state of the unconverted gentiles is indeed here particularly adverted to: yet it is most certain, that the nature of the unregenerate (nay, their practice also, except in respect of gross idolatry, and some of its abominable appendages,) is similar, even in those who are called Christians.

If so be. (21) Ειγε. iii. 2. *2 Cor.* v. 3. *Gal.* iii. 4. *Col.* i. 23.—*Put off.* (22) Αποθεσθαι. 25. See on *Rom.* xiii. 12.—*The old man.*] Τον παλαιον ανθρωπον. *Col.* iii. 9. See on *Rom.* vi. 6.—*Which is corrupt.*] Τον φθειρομενον. "Corrupted."—See on 1 *Cor.* iii. 17.—*The deceitful lusts.*] Τας επιθυμιας της απατης. Απατη, *Matt.* xiii. 22. *Mark* iv. 19. *Col.* ii. 8. 2 *Thes.* ii. 10. *Heb.* iii. 13. 2 *Pet.* ii. 13. Απαταω, v. 6.—*Be renewed.* (23) Ανανεεσθαι. Here only N. T.—*Job* xxxiii. 24. *Sept.*—*Ye put on.* (24) Ενδυσασθαι. See on *Rom.* xiii. 12.—*The new man.*] Τον καινον ανθρωπον. ii. 15. *2 Cor.* v. 17. *Gal.* vi. 15.—*True holiness.*] Οσιοτητι της αληθειας. See on *Luke* i. 75.

V. 25. Let the Ephesian Christians then shew, that they had "put off the old man with his deeds," by "put-"ting off" every kind of falsehood and deceit: let them no longer flatter, slander, defraud, amuse, or compliment others by any deviation from strict veracity and sincerity: but let every one of them speak the simple truth to his neighbour, without disguise, prevarication, simulation or dissimulation: seeing that men, both in the church, and in civil society, are "members one of another;" as all

h Lu. Prov. viii. 7. xii. 17. Zech. viii. 16. 19. 2 Cor. vii. 14.
i v. 30. Rom. xii. 5. 1 Cor. x. 17. xii. 12—27.
k 31, 32. Ex. xi. 8. xxxii. 21, 22. Num. xx. 10—13. 24. xxv. 7—11. Neh. v. 6—13. Ps. xxxvii. 8. cvi. 30—33. Prov. xiv. 29. xix. 11. xxv. 23. Ec. vii. 9. Matt. v. 22. Mark iii. 5. x. 14 Rom. xii. 19—21. Jam. i. 19. 1 Deut. xxiv. 15. m vi. 11. 16. Acts v. 3. 2 Cor. ii. 10, 11. Jam. iv. 7. 1 Pet. v. 8. n Ex. xx. 15. 17. xxi. 16. Prov. xxx. 9. Jer. vii. 9. Hos. iv. 2. Zech. v. 3. John xii. 6. 1 Cor. vi. 10, 11. o Job xxxiv. 32. Prov. xxviii. 13. Luke iii. 8. 10—14. xix. 8. p Prov. xiii. 11. xiv. 23. Acts xx. 34, 35. 1 Thes. iv. 11, 12. 2 Thes. iii. 6—8. 12.

h speak every man truth with his neighbour: i for we are members one of another.

26 Be k ye angry, and sin not: l let not the sun go down upon your wrath:

27 Neither m give place to the devil.

28 Let n him that stole, o steal no more: but rather let him p labour, working with *his* hands the thing which is good, q that he may have to * give to him that needeth.

29 Let r no corrupt communication proceed out of your mouth, but s that which is good † to the use of edifying, that it may t minister grace unto the hearers.

q Luke iii. 11. xxi. 1—4. John xiii. 29. 2 Cor. viii. 2. 12.
* Or, *distribute.* Rom. xii. 13. 2 Cor. ix. 12—15. 1 Tim. vi. 18.
r v. 3, 4. Ps. v. 9. lii. 2. lxxiii. 7—9. Matt. xii. 34—37. Rom. iii. 13, 14. 1 Cor. xv. 32, 33. Col. iii. 8, 9. Jam. iii. 2—8. 2 Pet. ii. 18. Jude 13—16. Rev. xiii. 5, 6. s Deut. vi. 6—9. Ps. xxxvii. 30, 31. xlv. 2. lxxi. 17, 18. 24. lxxviii. 4, 5. Prov. x. 31, 32. xii. 18. xv. 2—4. 7. 23. xvi. 21. xxv. 11, 12. Is. l. 4. Mal. iii. 16—18. Luke iv. 22. 1 Cor. xiv. 19. Col. iii. 16, 17. iv. 6. 1 Thes. v. 11. † Or, *to edify profitably. See on* 12. 16. t Matt. v. 16. 1 Pet. ii. 12. iii. 1.

men are one in Adam, and all believers one in Christ. They ought not therefore in any way to deceive each other: but should think it as unnatural and preposterous to impose on one another, as for a schism to take place in the body, or for one sense or member of the body to delude or mislead another into mischief, to the common detriment of the whole.—[c] Dr. Whitby hath well shewn, in his note [c] on this passage, that several of the best of the heathen [c] moralists thought lying might in many cases be justified: [c] and I wish that none but heathens had ever taught so [c] loose and dangerous a doctrine.' *Doddridge.* (*Note, Judg.* iv. 20.)

Lying.] Το ψευδος, *the lie. Rev.* xxi. 27. xxii. 15. That is [c] all kinds and degrees of lying.' (*Marg. Ref.* g, h.)

V. 26, 27. It would be proper to express displeasure at what was wrong, on many occasions, in the management of families, in reproving sin, and even in ordering their temporal concerns; so that all anger was not absolutely prohibited: (*Note, Mark* iii. 1—5, v. 5:) yet let Christians be very circumspect and vigilant to restrain that dangerous passion within the bounds of reason, meekness, piety, and charity; not being angry "without "cause," or above cause, or in a proud, selfish, and peevish manner; not expressing their displeasure by reproaches, or the language of vehement indignation; or suffering it to settle into resentment and malice: but always endeavouring to subordinate the exercise of it to the glory of God, and the benefit of the offender himself, as well as that of others; and to shew stronger disapprobation of the sin committed against God, than of the injury done to themselves. (*Marg. Ref.* k.—*Note, Matt.* v. 21, 22.) This would induce them to attend to the caution annexed, "Let "not the sun go down upon their wrath," and not to close the day without forgiving and praying for those who had offended them, or expressing a disposition to reconciliation and kindness. In this and in other respects, they must take peculiar care, not "to give place to the devil," who watched his opportunity of filling their minds with rancour and malice, and of thus exciting divisions and contentions among them. (*Marg. Ref.* l, m.—*Notes,* 30—32. *Ex.* xx. 13. 1 *Sam.* ii. 23—25. 29. iii. 13. *Prov.* xiv. 17. 29. xvii. 14. xix. 11. *Matt.* v. 21, 22. *Jam.* i. 19—21. iii. 17, 18.)—The words, "Be ye angry and sin "not," are taken from the LXX, (*Ps.* iv. 4,) which is rendered in our version, "Stand in awe, and sin not."—*Neither give place,* &c. (27) *Notes, Matt.* xxvii. 3—5. *John* xiii. 18—30. *Acts* v. 1—11. *Jam.* iv. 7—10. 1 *Pet.* v. 8, 9.

Be ye angry. (26) Οργιζεσθε. *Matt.* v. 22. xviii. 34. xxii. 7. *Luke* xiv. 21. xv. 28. *Rev.* xi. 18. xii. 17. Ab οργη, *ira,* 31.—*Upon your wrath.*] Επι τω παροργισμω υμων. Here only. Παροργιζω, vi. 4.—*Neither give place.* (27) Μητε διδοτε τοπον. *Acts* xxv. 16. *Rom.* xii. 19. *Heb.* viii. 7. xii. 17.

V. 28. It might also be supposed, that, while the Ephesians were idolaters, many of them had practised various kinds of fraud and dishonesty, and indeed that some had even lived by theft, rapine, or oppression. (*Note, Ex.* xx. 15.) These might not, in many cases, be able to make restitution, which, if they had it in their power, ought by all means to be done: (*Notes,* and *P. O.* 1—6. *Notes, Lev.* vi. 2—7. *Num.* v. 7, 8. *Luke* xix. 1—10:) but, at least, let every one finally cease from all kinds and degrees of this vice; and, rather than do wrong to any man in any respect, let each of them, however he had before lived in habits of ease and self-indulgence, learn and submit to, if necessary, even the lowest and most laborious employment, which was honest and useful to society; not only in order to provide food and raiment for himself and his family, but that he might be able to relieve the more urgent necessities of his sick and afflicted brethren and neighbours. (*Notes. Acts* xx. 22—35. 1 *Thes.* iv. 6—12. 2 *Thes.* iii. 10—12.) Thus their Christian conduct would be as honourable, as their former behaviour had been disgraceful. In this way, even the grand principle of restitution (namely, renouncing all right to property, which has been injuriously acquired,) would be adhered to, as far as their circumstances admitted of it; and a fund raised, among the vigorous and healthy poor, for the relief of the sick and aged.—Great stress seems in many places to be laid on this; which, in a very striking manner, shews to what an extent charitable communications, from the substance or gains of Christians, in every station of life, for the relief of their brethren, and of others for Christ's sake, ought to be carried. (*Marg. Ref.*) But alas! those who are not eager to amass wealth, as most in these days are, spend very far too much on themselves and their families, to spare a due proportion for beneficent purposes: and a degree of liberality, even far beneath the scriptural and primitive standard, is now regarded rather as a prodigy to be wondered at, than an example to be imitated. (*Notes, Acts* ii. 44—47. ix. 36—43. *P. O.* 32—43. *Notes,* xi. 27—30.)

To give.] "To distribute." *Marg.* Μεταδιδοναι. *Luke* iii. 11. *Rom.* i. 11. xii. 8. 1 *Thes.* ii. 8.

V. 29. The apostle furthermore exhorted his readers, to abstain from all corrupt and polluting conversation, and not to suffer a single thought of that contagious nature, which arose in their hearts, to proceed out of their lips;

30 And [u] grieve not the Holy Spirit of God, [x] whereby ye are sealed unto [y] the day of redemption.

31 Let all [z] bitterness, [a] and wrath, and anger, and [b] clamour, and [c] evil-speaking, be put away from you, [d] with all malice:

32 And be ye [e] kind one to another, [f] tender-hearted, [g] forgiving one another, even as God for Christ's sake hath forgiven you.

u Gen. vi. 3. 1. Judg. x. 6. Ps. lxxviii. 40. xcv. 20. Is. vii. 13. xlvii. 24. lxiii. 10. Ez. xvi. 43. Mark iii. 5. Acts vii. 51. 1 Thes. v. 19. Heb. iii. 10. 17.

x See on i. 13.

y i. 14. Hos. xiii. 14. Luke xxi. 28. Rom. viii. 11. 23. 1 Cor. i. 30. xv. 54.

z Ps. lxiv. 3. Rom. iii. 14. Col. iii. 19. Jam. iii. 14, 15.

a See on 26. —Prov. xiv. 17. xix. 12. Ec. vii. 9. 2 Cor. xii. 20. Gal. v. 20. Col. iii. 8. 2 Tim. ii. 23. Tit. i. 7. Jam. i. 19. iii. 14—18. iv. 1, 2.

b 2 Sam. xix. 43. xx. 1, 2. Prov. xxix. 9. 22. Acts xix. 28, 29. xxi. 30. xxii. 22, 23. 1 Tim. iii. 3. vi. 4, 5.

c Lev. xix. 16. 2 Sam. xix. 27. Ps. xv. 3. l. 20. ci. 5. cxl. 11. Prov. vi. 19. x. 18. xviii. 8. xxv. 23. xxvi. 20. Jer. vi 28. ix. 4. Rom. i. 29, 30. 1 Tim. iii. 11. v. 13. 2 Tim. iii. 3. Tit. ii. 3. iii. 2. Jam. iv. 11. 1 Pet. ii. 1. 2 Pet. ii. 10, 11. Jude 8—10. Rev. xii. 10.

d Gen. iv. 8. xxvii. 41. xxxvii 4. 21. Lev. xix 17, 18. 2 Sam. xiii. 22. Prov. x. 12. xxvi. 24, 25. Ec. vii. 9. Rom. i. 29. 1 Cor. v. 8. xiv. 20. Col. iii. 8. Tit. iii. 3. 1 John iii. 12, 15.

e Ruth ii. 20. Ps. cxii. 4, 5. 9. Prov. xix. 22. Is. lvii. 1. *Marg.* Luke vi. 35. Acts xxviii. 2. Rom. xii. 10. 1 Cor. xiii. 4. 2 Cor. vi. 6. Col. iii. 12. 2 Pet. i. 7.

f Ps. cxlv. 9. Prov. xii. 10. Luke i. 78. Jam. v. 11.

g v. 1. Gen. l. 17, 18. Matt. vi. 12. 14, 15. xviii. 21—35. Mark xi. 25. Luke vi. 37. xi. 4. xvii. 4. Rom. xii. 20, 21. 2 Cor. ii. 7. 10. Col. iii. 12, 13. 1 Pet. iii. 8, 9. 1 John i. 9. ii. 12.

as this would poison the imaginations of the hearers, even when not so grossly indecent as to shock them; and often the more so, on that very account. (*Marg. Ref.* r.—*Notes*, v. 3, 4. *Ex.* xx. 14. *Matt.* xii. 33—37. *Col.* iii. 7—11. *Jam.* iii. 3—12.) On the contrary, they ought to watch their opportunity of introducing every kind of salutary and instructive discourse; and to take heed, that the general tendency of their conversation was good, useful, and edifying; even such as might be the means of communicating grace to the hearers, by the blessing of God upon it; either by bringing careless persons to serious reflection; or by encouraging, warning, or animating believers. (*Marg. Ref.* s, t.—*Notes*, v. 15—20. *Deut.* vi. 6—9. *Prov.* xv. 2. 4. 7. xxv. 11, 12. *Col.* iii. 16, 17. iv. 5, 6.)

Corrupt.] Σαπρος. See on *Matt.* vii. 17, 18. *Putrid:* the opposite to "seasoned with salt." *Col.* iv. 6.—*To the use of edifying.*] Προς οικοδομην της χρειας.—Οικοδομη, 12. *Rom.* xiv. 19. xv. 2. 1 *Cor.* xiv. 3. 5. 12. 26. 2 *Cor.* x. 8. Χρεια, 28. *Acts* ii. 45. vi. 3. xx. 34. xxviii. 10. *Phil.* iv. 16. 19, *et al.* "To the edification needed."—*May minister grace.*] Δω χαριν.

V. 30—32. In respect of the things above stated, and in all other respects, Christians should beware of "grieving the Holy Spirit of God."—'Give diligence, that the 'Holy Spirit may dwell in you willingly, as in a pleasant 'and agreeable habitation, and do not give him any cause 'for grief. He speaks here of the Spirit after the manner 'of men.' *Beza.* When a father has done every thing proper for the benefit of his son, he "is grieved" if his son acts in an unbecoming manner; and, consequently, will not be free and cheerful in his company; but will either shun him, or frown on him. (*Marg. Ref.* u.—*Notes*, *Gen.* vi. 6, 7. *Ps.* xcv. 9—11. *Is.* lxiii. 10. *Acts* vii. 51—53. 1 *Thes.* v. 16—22, *v.* 19.)—The sanctifying and comforting influences of the Holy Spirit "seal" believers, as the peculiar people of God, "to the day of redemption," even to the general resurrection. (*Marg. Ref.* x, y.—*Notes*, i. 13, 14, *Rom.* viii. 18—23. 2 *Cor.* i. 21, 22.) As a kind and wise Friend, the Holy Spirit watched over the Ephesian converts for their good, with infinite condescension and love: all their hope, wisdom, strength, and joy were from him; and the only return which he required, was a ready compliance with his holy suggestions, and a watchfulness against every thing of a contrary tendency. But if they yielded to anger, malice, selfishness, deceit, or sensual lusts; or used vain conversation, or yielded to negligence and unwatchfulness, as to the means of grace, or the duties of their respective stations; he would hide his face, or frown upon them, withhold his consolations, and leave them to darkness, fears, and anxieties; or even to know their own weakness by such falls, as would expose them to sharp corrections.—In watching against these painful consequences, let them put away "all bitterness," and harshness of temper, language, and behaviour, even toward such as most grievously offended them; and avoid all sinful anger, and clamorous disputes, revilings, slanders, and reproaches, as well as all malice and resentment: that they might be kind and tenderly sympathizing with each other, and ready to forgive, even as "God in Christ," through his atonement and mediation, and for his sake, had forgiven them. (*Marg. Ref.* z—g.—*Notes*, v. 1—4. *Matt.* vi. 12. 14, 15. xviii. 21—35. 1 *Cor.* xiii. 4—7. *Col.* iii. 12—15. 1 *Pet.* ii. 1—3. iii. 8—12.)—None but true believers, persons really partaking of the regenerating sanctifying Spirit of Christ, could feel the energy of this exhortation.—*Sealed.*] 'That is, have God's mark set upon 'you, that you are his servants; a security to you, that you 'shall be admitted into his kingdom, as such, "at the day '"of redemption;" that is, at the resurrection, when you 'shall be put in the actual possession of a place in his 'kingdom, among those who are his, whereof the Spirit is 'now an Earnest.' *Locke.*

Grieve not. (30) Μη λυπειτε. *Matt.* xviii. 31. xxvi. 22. 37. *John* xvi. 20. xxi. 17. 2 *Cor.* ii. 2. 4. vi. 10. vii. 8, 9. 11. 1 *Thes.* iv. 13. 1 *Pet.* i. 6, *et al.*—*Gen.* iv. 5. *Sept.*—*Ye are sealed.*] Εσφραγισθητε. i. 13. See 2 *Cor.* i. 22.—*Unto the day of redemption.*] Εις ημεραν απολυτρωσεως. i. 14. See on *Rom.* viii. 23.—*Bitterness.* (31) Πικρια. *Rom.* iii. 14. *Heb.* xii. 15. See on *Acts* viii. 23.—*Clamour.*] Κραυγη. *Matt.* xxv. 6. *Acts* xxiii. 9. *Rev.* xiv. 18.—*Tender-hearted.* (32) Ευσπλαγχνοι, 1 *Pet.* iii 8. Not elsewhere. Ex ευ, *bene* et σπλαγχνα, *viscera. Phil.* ii. 1. *Col.* iii. 12.—*God for Christ's sake.*] Ὁ Θεος εν Χριστῳ. See on 2 *Cor.* v. 19.—*Hath forgiven.*] Εχαρισατο. *Col.* iii. 13. See on *Luke* vii. 21.

PRACTICAL OBSERVATIONS.

V. 1—6.

"The mind that was in Christ" will teach those who suffer for his sake, to be more desirous that Christians, and those especially with whom they are peculiarly connected, should "walk worthy of their vocation," than of their own exemption from the cross: and though we can do nothing towards our own justification; yet, by the grace of God, we may do a great deal for the honour of the gospel, and the benefit of mankind.—A spiritual, humble, obedient, and holy walk is peculiarly suitable to the character of our Saviour, and to the freeness and abundant grace of our salvation; as well as to the nature of our present privileges and future inheritance. Even the candour and allowance, which we are conscious of needing

CHAP. V.

The apostle exhorts the Ephesians, to imitate the love of God in Christ, 1, 2, to avoid all uncleanness, covetousness, and improper discourse, which draw down the wrath of God upon "the children of dis- "obedience," 3—6; to have "no fellowship with "the unfruitful works of darkness;" but, as the "chil- "dren of light," to reprove them, 7—14; to walk with wisdom and circumspection, 15—17; not to seek exhilaration by excess of wine, but to "be "filled with the Spirit," speaking and singing Psalms and praises to God, 18—20; and to submit to one another, in the several relations of life, 21. The duties of wives and husbands, enforced and illustrated, by the mutual love of Christ and his church, 22—33.

from our brethren, should teach us to act "with all low- "liness and meekness; with long suffering, forbearing one "another in love." If all who profess the gospel did indeed thus "endeavour to keep the unity of the Spirit in "the bond of peace," what a different face would the church of God assume! But alas! while there is "one "Body, one Spirit, one hope, one Lord, one faith, one "baptism, and one God and Father of all," on whom all depend, and from whom all our hopes and comforts come; how grievously do the remaining ignorance, bigotry, and disproportionate zeal about comparative trifles, even in good men; the designing ambition and furious passions of *bad* men; and the artifices of the devil, defeat the endeavours of those who labour for peace; and perpetuate, yea multiply, divisions and dissensions among those who are agreed in the great essentials of Christianity! Let us, however, persevere in seeking and praying for the peace of the church; for "blessed are the peace-makers:" and, whatever eager zealots may say of us, we shall, in so doing, "be called the children of God."(*Note, Matt.* v. 9.) Let us watch and pray against spiritual pride, self-preference, vain glory, envy, and the ambition of popularity and precedence, and selfishness in every form; for these are the grand sources of discord and contention.

V. 7—16.

We should severally improve our measure of endowment, as "the gift of Christ," for the benefit of others, with contentment and quietness: and it may be very instructive and encouraging to remember, that the Redeemer first came down from heaven, and abased himself, before he ascended as a triumphant Conqueror, to enrich us rebels with the fruits of his victories. Thus he "left us an ex- "ample that we should follow his steps:" and expect abasement, self-denial, and the cross here; and honour and felicity hereafter.—While Christians should be exhorted to value the faithful ministry of the gospel, as the precious gift of Christ, and the principal means of salvation to their souls; "pastors and teachers," however distinguished, should be reminded of the grand purpose for which they were appointed, even "for the perfecting of "the saints, and for the *work* of the ministry," and not for the emolument or reputation or rank in society connected with it; and for the edification of the body of Christ, not for the indulgence of themselves, or the advancement of their families to wealth or preferment, with the treasures or patronage entrusted to their stewardships, that with them they may promote the cause of true religion, and of which stewardship they must at length give a strict account. We should then "take heed to ourselves "and to our doctrine," and labour to bring those among whom we minister, to "the unity of the faith and of the "knowledge of the Son of God," and to that maturity of judgment and experience, which may fit them to be a part of that complete Body, "according to the measure "of the stature of the fulness of Christ." For, by leading believers, with gradual advances, to this ripeness of knowledge; we most effectually counteract "the sleight "of men, and cunning craftiness by which they lie in wait "to deceive:" as their success is chiefly among unstable professors, or those Christians who, being "children in "understanding," are liable to be "tossed to and fro, and "carried about with every wind of doctrine," and by every subtle device of the enemy. (*Note, Rom.* xvi. 17—20. 2 *Pet.* ii. 12—14.)—We should indeed "hold the truth "with firmness," but it should also be "in love:" otherwise zeal for orthodoxy may dictate such violent measures, as shall more distract the church, and injure the cause of Christ, than false teachers themselves could do. But by "faith which worketh by love," we "grow up into Christ "in all things," and, acting in a believing and loving spirit, every minister and Christian, as a part of that Body of which Christ is the Head, contributes to the proportion, union, and prosperity of the whole; "according to his "effectual working in every part." Thus the church is increased in holiness and in numbers, "by edifying itself "in love." (*Note, Acts* ix. 31.) Indeed, every congregation, where the truth is preached, will prosper and increase, according to the measure in which this peaceful and loving improvement of every one's talents, for the common benefit, is attended to: for "the fruit of righteousness is "sown in peace of them that make peace;" but "where "envying and strife are, there is confusion and every evil "work." (*Notes, Jam.* i. 19—21. iii. 13—18. *P. O.*)

V. 17—24.

Let all ministers "testify in the Lord," with all solemnity and authority, against unchristian tempers and practices, as well as against false doctrines; and insist upon it, that believers must not "walk as others do," who are Gentiles in conduct, though Christians in name: for the difference between *heretofore* and "henceforth," is of immense importance in this grand concern. (*Notes,* and *P. O.* 1 *Pet.* iv. 1—6.) Alas! do not men on every side, though called Christians, "walk in the vanity of their "minds?" Is it not plain, that "their understandings "are darkened," and their hearts "alienated from the life "of God," and even hardened against it, "through the "ignorance that is in them?" Nay, are there not numbers, who "are past feeling, and have given themselves "over to work all uncleanness with greediness?" Must we not then insist, most decidedly, upon the distinction between *real* and *nominal* Christians? Indeed, there are many professors of evangelical truth, who have so perversely received the gospel, as not to be convinced of the necesssity of mortifying their corrupt nature and its de-

a iv. 32. Lev. xi. 45. Matt. v. 45. 48. Luke vi. 35, 36. 1 Pet. i. 15, 16. 1 John iv. 11.
b Jer. xxxi. 20. Hos. i. 10. John i. 12. Col. iii. 12. 1 John iii. 1, 2.
c iii. 17. iv. 2. 15, 16. John xiii. 34. Rom. xiv. 15. 1 Cor. xvi. 14. Col. iii. 14. 1 Thes. iv. 9. 1 Tim. iv. 12. 1 Pet. iv. 8. 1 John iii. 11, 12. iv. 20, 21. d 25. iii. 19. Matt. xx. 28. John xv. 12, 13. 2 Cor. v. 14, 15. viii. 9. Gal. i. 4. ii. 20. 1 Tim. ii. 6. Tit. ii. 14. Heb. vii. 25—27. ix. 14. 1 Pet. ii. 21—24. 1 John iii. 16. Rev. i. 5. v. 9. e Rom. viii. 3. *marg.* 1 Cor. v. 7. Heb. ix. 23. x. 12. f Gen. viii. 21. Lev i. 9. 13. 17. iii. 16. Am. v. 21. 2 Cor. ii. 15.

BE ye therefore [a] followers of God, [b] as dear children;

2 And [c] walk in love, [d] as Christ also hath loved us, and hath given himself for us, an offering and [e] a sacrifice to God, [f] for a sweet-smelling savour.

3 But [g] fornication, and all uncleanness, or [h] covetousness, let it not be once [i] named among you, [k] as becometh saints;

4 Neither [l] filthiness, nor foolish talking, nor jesting, which are not

g 5. iv. 19. Num xxv. 1. Deut. xxiii. 17, 18. Matt. xv. 19. Mark vii. 21. Acts xv. 20. Rom. i. 29. 1 Cor. v. 10, 11. vi. 9, 10. 13. 18. x. 8. 2 Cor. xii. 21. Gal. v. 19—21. Col. iii. 5. 1 Thes. iv. 3. 7. Heb. xii. 16. xiii. 4. 2 Pet. ii. 10. Rev. ii. 14. 21 ix. 21. xxi. 8. xxii. 15. h 5. Ex. xviii. 21. xx. 17. Josh. vii. 21. 1 Sam. viii. 3. Ps. x. 3. cxix. 36. Prov. xxviii. 16. Jer. vi. 13. viii. 10. xxii. 17. Ez. xxxiii. 31. Mic. ii. 2. Mark vii. 22. Luke xii. 15. xvi. 14 Acts xx. 33. 1 Cor. vi. 10. Col. iii. 5. 1 Tim. iii. 3. vi. 10. 2 Tim. iii. 2. Tit. i. 7. 11. Heb. xiii. 5. 1 Pet. v. 2. 2 Pet. ii. 3. 14. i Ex. xxiii. 13. 1 Cor. v. 1. k Rom. xvi. 2. Phil. i. 27. 1 Tim. ii. 10. Tit. ii. 3. l iv. 29. Prov. xii. 23. xv. 2. Ec. x. 13. Matt. xii. 34—37. Mark vii. 22. Col. iii. 8. Jam. iii. 4—8. 2 Pet. ii. 7. 18. Jude 10. 13. 15.

ceitful lusts, of being "renewed in the spirit of their "minds," and of "putting on the new man, which is "created after God in righteousness and true holiness!" But, if we have truly "learned Christ," from the teaching of his Holy Spirit, accompanying and blessing the word of God to our souls; we shall be daily aiming to practise these instructions, seeking help from God by fervent prayer: we shall mourn, that so much power yet remains in our old corrupt nature, and we shall long to be rendered day by day more like our divine Master, in every part of our spirit and conduct towards God and man.

V. 25—32.

Zealous professors and admired preachers of evangelical truth; nay, even true Christians, need warning and cautioning to avoid immoral practices: but the upright welcome and profit by the word of exhortation; while hypocrites detect themselves by raging against it, or disdaining it.—Those who most carefully watch over and examine themselves, will most clearly perceive the extreme difficulty of adhering to exact "truth" and sincerity in all their conversation, and of avoiding every kind and degree of falsehood: they also find it very difficult to feel and express anger, on the most justifiable occasions, and to perform the duties of parents, masters, or ministers, without falling into sin, and dishonouring their profession. They perceive it very necessary, to watch and pray against resentment; lest "the sun should go down upon their "wrath," and so place should be given for Satan to tempt them to further transgressions: for, in every thing, the occasions of his suggestions should be most vigilantly and assiduously avoided.—Even exact and scrupulous honesty in all things is far more uncommon, than is generally imagined; nay, many truly pious persons do things not strictly just, for want of being instructed and admonished after the apostolical manner. But, though thieves and robbers are as welcome, when they come to the Saviour by penitent faith, as their more moral neighbours; yet, *thenceforth* they must "steal no more," whatever hard labour may be necessary for a mean, frugal, and honest livelihood. What then shall we think of those professed Christians, who grow rich and live in luxury, by various frauds and oppressions, by excessive profits, by smuggling and other acts of injustice, without restitution or amendment! And if the poor labourer ought to "give "to him that needeth;" what shall we think of those, whose large revenues, and immense expenses or hoardings, are far out of all proportion to their penurious and scanty alms?—If we would act according to our obligations as Christians, our discourse also must be kept pure, our tongues bridled, and the gift of speech diligently improved as a talent; that so we may not, with this "unruly mem-"ber," do mischief to others; but may speak such pious and instructive words, as are suited "to minister grace to "the hearers." When we in any degree or respect neglect these rules, we "grieve the Holy Spirit of God," lose our comfort and evidence, and even bring our state into doubt and suspicion. Let us then watch against all the evils here stated, and against all anger and malice, and every violent and malignant temper; and in all things copy diligently the loving example of our God and Saviour.

NOTES.

CHAP. V. V. 1, 2. (*Note*, iv. 30—32.) Instead of the violent and malignant passions, mentioned at the close of the preceding chapter, the believers at Ephesus were exhorted to "follow," or *imitate*, God, as his beloved children, in all his moral perfections, especially in that love from which their salvation flowed. (*Marg. Ref.* a, b.) This might best be contemplated in the person and love of Christ, who had assumed human nature, and "given him-"self for them an offering or sacrifice to God;" which was to him "a sweet-smelling savour," in allusion to the typical sacrifices consumed on the altar. (*Marg. Ref.* f. *Note*, *Gen.* viii. 20—22.) Not that the Father could take pleasure in beholding the intense sufferings "of his be-"loved Son," in whom "his soul delighted," on their own account: but his justice and holiness were thus glorified, and a way was opened for the honourable exercise of mercy towards those who deserved his awful vengeance; and in this display of his glory he was well pleased. The Father shewed his love and mercy to us, in "not spar-"ing his own Son, but delivering him up for us all;" and the Son manifested his love to us, by "giving himself "for us." And to be "followers of God" is to "walk "in love, as Christ hath loved us:" for, says he, "I and "the Father are One." (*Marg. Ref.* c—e.)—Compassion for the deservedly miserable, condescension to the mean and vile, a readiness to forgive injuries, self-abasement, self-denial, and enlarged beneficence, all in full perfection, were most illustriously manifested in that love, which is here proposed as the pattern for our imitation. (*Notes*, *Matt.* v. 43—48. *John* xiii. 12—17. 31—35. *Phil.* i. 1—6. 1 *John* iii. 1—3. 16, 17. iv. 7—12.)

Be ye ...followers. (1) Γινεσθε μιμηται.—"Become ye "imitators." See on 1 *Cor.* iv. 16.—*Hath given.* (2) Παρεδωκεν. 25. *Rom.* iv. 25. viii. 32. 1 *Pet.* ii. 23.—*An offering.*] Προσφοραν. *Acts* xxi. 26. xxiv. 17. *Rom.* xv. 16. *Heb.* x. 5. 8. 10. 14. 18.—*A sweet-smelling savour.*] Οσμην ευωδιας. *Phil.* iv. 18.—*Gen.* viii. 21. *Sept.* Οσμη· See on 2 *Cor.* ii. 14. Ευωδια· See on 2 *Cor.* ii. 15.

V. 3, 4. The apostle had, in the foregoing chapter,

m Rom. i. 28. Philem. 8.
n 19, 20. i. 16. Ps. xxxiii. 1. xcii. 1. cvii. 21, 22. Dan. vi. 10. John vi. 23. 2 Cor. i. 11. ix. 15. Phil. iv. 6. Col. iii. 15—17. 1 Thes. iii. 9. v. 18. Heb. xiii. 15.
o 1 Cor. vi. 9, 10.
p See on 3.
q Col. iii. 5. 1 Tim. vi. 10. 17. Rev. xxi. 8. xxii. 15.

[m] convenient; [n] but rather giving of thanks.

5 For [o] this ye know, [p] that no whoremonger, nor unclean person, nor covetous man [q] who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let [r] no man deceive you with [s] vain words, for because of these things [t] cometh the wrath of God upon [u] the children of [x] disobedience.

7 Be [x] not ye therefore partakers with them.

r Jer xxix. 8. 31. Ez. xiii. 10—16. Mic. iii 5. Matt. xxiv. 4. 24. Mark xiii. 5. 22. Gal. vi. 7, 8. Col. ii. 4. 8. 18. 2 Thes. ii. 3. 10—12. 1 John iv. 1.
s 2 Kings xviii. 20. Jer. xxiii. 14—16.
t Num. xxxii. 13, 14. Josh. xxii. 17, 18. Ps. lxxviii. 31. Rom. i. 18. Col. iii. 6.
u See on ii. 2, 3.
x Or, *unbelief.* Heb. iii. 19. 1 Pet. ii. 8. *Gr.* x 11. Num. xvi. 26. Ps. l. 18. Prov. i. 10—17. ix. 6. xiii. 20. 1 Tim. v. 22. Rev. xviii. 4.

warned the Ephesians against several of those immoralities, to which they had been addicted before their conversion; and he here resumes that subject. (*Notes*, iv. 25—29.) The degree, in which "fornication" in particular, and other kinds of licentiousness, were practised and even allowed, nay, excused or vindicated, not only by poets, but even by grave philosophers of the Gentiles, can hardly be conceived by those who are not conversant with their writings. The exhortation, therefore, as it respects these vices, needs little comment: but many learned men maintain, that the word rendered "covetousness," means an insatiable craving after more and more of these sensual indulgences. Now, it cannot be denied that the word sometimes has that sense, yet it can hardly be supposed, that the apostle would, in so general a way, have added to his warning against fornication, the mention of that "uncleanness with greediness," which he before had stated, as the excess of Pagan blindness and hardness of heart. (*Note*, iv. 17—19.) On the other hand, can it be thought that "covetousness" should here, and in all other exhortations of a similar nature, which the apostle addressed to the churches, be almost if not entirely overlooked? For those who explain the word in this text, of *greediness* in lewdness, put the same construction on it in many other places where it occurs.—No doubt "covetousness," or the eager desire of gain, whether to hoard, or to support extravagance, is as contrary to vital Christianity, as the grossest sensualities; though more plausible and not so easily defined. It also supplies the means, in many cases, of silencing or softening the reproofs of those, who would firmly protest against "fornication," and even prosecute the offenders with the censures of the church.—The clause, "Let it not be named, &c." may only mean, 'Let it not be said, that a Christian is guilty of such crimes.' But, if understood of the discourse, in which the "naming" licentious practices, in a manner too common, tends to pollute the imaginations, or inflame the passions of the hearers: it cannot be doubted, that the conversation of those, who speak as if every thing was valuable in proportion as money can be got or saved by it, corrupts the judgment and principles of men, though in another way, yet as effectually as obscene discourse. It seems also to be with peculiar propriety, that the apostle joined this odious vice with these others more generally scandalous. (*Notes*, *Col.* iii. 5, *G.* 1 *Tim.* vi. 6—10.) Neither the one, nor the other, should be mentioned without detestation; for this "became," or suited their character as saints, and their relation to God as his children, as members of Christ, as temples of the Holy Spirit, as heirs of heaven, and as lights in the world. Nay, they must not allow of any indecent conversation, or any thing vain and trifling; or even of those witty turns of expression, by which improper sentiments, being conveyed in an ingenious manner, obtain applause, instead of exciting indignation, and poison the mind more unsuspectedly. Nothing of this kind could consist with the character of Christians; who ought rather to converse together on the mercies of God, and unite in thanksgivings for them.

Covetousness. (3) Πλεονεξια. See on iv. 19. *Mark* vii. 22.—*Let it not be named.*] Μηδε ονομαζεσθω. 1 *Cor.* v. 1. —*Becometh.*] Πρεπει. 1 *Tim.* ii. 10. *Tit.* ii. 1. *Heb.* ii. 10. vii. 26. Πρεπον εστι· See on *Matt.* iii. 15.—*Filthiness.* (4) Αισχροτης. Here only. Ab αισχρος, 12. *Tit.* i. 11.—*Foolish talking.*] Μωρολογια. Here only. A μωρος *stultus*, et λογος *sermo.*—*Jesting.*] Ευτραπελια. Here only. Ex ευ *bene*, et τρεπω *verto*. 'Aristotle numbers ευτραπελια 'among the moral virtues!—He recommends it as what 'renders conversation agreeable.' *Doddridge.*—*Convenient.*] Ανηκοντα. *Col.* iii. 18. *Philem.* 8. *Consistent, suitable.*—*Giving of thanks.*] Ευχαριστια. *Acts* xxiv. 3. 2 *Cor.* ix. 12. 1 *Tim.* iv. 3, 4. *Rev.* vii. 12. Ex ευ, et χαρις *gratia*. Opponitur τῳ ευτραπελια.

V. 5—7. The apostle here supposed his readers to know, that "fornicators, unclean persons, and covetous men" were out of the way to heaven. "The covetous" though often more favoured than debauched characters, were, in the strictest sense, "idolaters;" seeing they loved, trusted, and expected happiness from wealth rather than from God; and sought to increase or secure their treasures, instead of seeking first his favour, image, and glory. (*Marg. Ref.* p, q.—*Notes*, *Ex.* xx. 3. *Ps.* x. 2—11. 1 *Tim.* iii. 3. vi. 6—10. *vv.* 9, 10. *Tit.* i. 5—9. 1 *Pet.* v. 1—4. 2 *Pet.* ii. 1—3. 12—14.) They were not therefore truly converted; and, not being subjects of Christ's kingdom on earth, they could not be entitled to "inherit" his heavenly kingdom. Some might indeed argue against this declaration: and, palliating these evils, or amusing themselves with speculations on the mercy of God and the freeness of salvation, might persuade others, that they were not absolutely inconsistent with a state of acceptance. But let none suffer any man to "deceive them with vain words;" as these very crimes brought the wrath of God upon "the children of disobedience," or those who persisted in unbelief, impenitence, and the allowed practice of sin. (*Note*, ii. 1, 2.)—Indeed, "vain words" of various kinds, by which men deceive themselves and each other, might be adduced, did our limits permit. The common principles which prevail, in countries professing Christianity, among those who think themselves far removed from an antinomian perversion of evangelical truth, dictate "vain words" which deceive vast multitudes: while they consider Christians as under a remedial law, which does not require that strictness, which the holy moral law of God does; that faith compensates for failures even in this relaxed obedience; and that they may safely indulge in such things, under the gospel, as

8 For [y] ye were sometimes darkness, but now *are ye* light in the Lord: [z] walk as children of light;

9 (For [a] the fruit of the Spirit *is* in all [b] goodness, and [c] righteousness, and [d] truth;)

10 [e] Proving what is [f] acceptable unto the Lord.

11 And have [g] no fellowship with the [h] unfruitful [i] works of darkness, [k] but rather reprove *them*.

12 For [l] it is a shame even to speak of those things which are done of them [m] in secret.

13 But all things that are [n] reproved are made manifest by the light: [o] for whatsoever doth make manifest, is light.

14 Wherefore [p] he saith, [q] Awake, thou that sleepest, and [r] arise from

y Ii. ., 2. iv. 18. vi. 12. Ps. lxxiv. 20. Is. ix. 2. xlii. 16. lx. 2. Jer. xiii. 16. Matt. iv. 16. Luke i. 79. Acts xvii. 30. xxvi. 18. Rom. i. 21. ii. 19. 2 Cor. vi. 14. Col. i. 13. Tit. iii. 3. 1 Pet. ii. 9. 1 John ii. 8.

z Is. xlii. 6, 7. xlix. 6. 9. lx. 1. 3. 19, 20. John i. 4, 5. 9. viii. 12. xii. 46. 1 Cor. i. 30. 2 Cor. iii. 18. iv. 6. 1 Thes. v. 4—8. 1 John ii. 9—11.

a 2. Is. ii. 5. Luke xvi. 8. John xii. 36. Gal. v. 25. 1 Pet. ii. 9—11. 1 John i. 7.

b *See on* Gal. v. 22, 23.

c Ps. xvi. 2, 3. Rom. ii. 4. xv. 14. 1 Pet. ii. 28. 3 John 11.

d Phil. i. 11. 1 Tim. vi. 11. Heb. i. 8. xi. 33. 1 Pet. ii 24. 1 John ii. 29. iii. 9, 10.

e *See on* iv. 15. 25.—vi. 14. John i. 47.

f 1 Sam. xvii. 39. Rom. xii. 1, 2. Phil. i. 10. 1 Thes. v. 21.

g Ps. xiv. 14. Prov. xxi. 3. Is. lviii. 5. Jer. vi. 20. Rom. xiv. 18. Phil. iv. 18. 1 Tim. ii. 3. v. 4. Heb. xii. 28. 1 Pet. ii. 5. 20.

h 7. Gen. xlix. 5—7. Ps. i. 1, 2. xxvi. 4, 5. xciv. 20, 21. Prov. iv. 14, 15. ix. 6. Jer. xv. 17. Rom. xvi. 17. 1 Cor. v. 9—11. x. 20, 21. 2 Cor. vi. 14—18. 2 Thes. iii. 6. 14. 1 Tim. vi. 5. 2 Tim. iii. 5. 2 John 10, 11. Rev. xviii. 4.

i Prov. i. 31. Is. iii. 10, 11. Rom. vi. 21. Gal. vi. 8.

k iv. 22. Job xxiv. 13—17. John iii. 19—21. Rom. i. 22—32. xiii. 12. 1 Thes. v. 7.

l Gen. xx. 16. Lev. xix. 17. Ps. cxli. 5. Prov. ix. 7, 8. xiii. 18. xv. 12. xix. 25. xxv. 12. xxix. 1. Is. xxix. 21. Matt. xviii. 15. Luke iii. 19. 1 Tim. v. 20. 2 Tim. iv. 2. Tit. ii. 15.

m 8. Rom. i. 24—27. 1 Pet. iv. 3.

n 2 Sam. xii. 12. Prov. ix. 17. Ec. xii. 14. Jer. xxiii. 24. Luke xii. 1, 2. Rom. ii. 16. Rev. xx. 12.

* Or, *discovered*. Lam. ii. 14. Hos. ii. 10. vii. 1.

o Mic. vii. 9. John iii. 20, 21. 1 Cor. iv. 5. Heb. iv. 13.

† Or, *it*.

p Is. ii. 17. liii. 1. lx. 1. Rom. xiii. 11. 1 Cor. xv. 34. 2 Tim. ii. 26. *marg.*

q ii. 5. Is. xxvi. 19. Ez. xxxvii. 4—10. John v. 25—29. xi. 43, 44. Rom. vi. 4, 5. 13. Col. iii. 1

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they must not venture on, if they were "under the law."—A smattering of vain philosophy also, united with these common notions, leads numbers to conclude, that God will not punish men for indulging their natural inclinations, however irregularly. Many popular writers, of late, have spoken of "fornication," and even the seduction of an unmarried woman, as no crime; or, merely as 'indulging the most amiable weakness of human nature!' In these, and in various other ways, ingenious men, and even philosophers, by 'moral essays' (so called) in modern times, deceive millions "with vain words;" and, no doubt, the grand deceiver of mankind had prophets of a similar stamp in ancient days. (*Marg. Ref.* r—t.)—When the most atrocious transgressors repent, and believe the gospel, they become "children of obedience," from whom the wrath of God is turned away: but it could not be expected, that he would punish the ignorant Gentiles for such abominations, and yet connive at them in professed Christians. (*Note*, 8—14.) If, therefore, those whom the apostle addressed, expected to escape the condemnation of their heathen neighbours, let them not partake of their crimes. (*Marg. Ref.* u, x.—*Notes*, 1 *Cor.* vi. 9—11. *Gal.* v. 19—21. *Col.* iii. 5—11. *Rev.* xxi. 5—8. xxii. 14, 15.)

Whoremonger. (5) Πορνος. 1 *Cor.* v. 9—11. vi. 9. 1 *Tim.* i. 10. *Heb.* xii. 16. xiii. 4. *Rev.* xxi. 8. xxii. 15. Πορνη· See on *Luke* xv. 30.—The word "whoremonger," being generally used of the most profligate fornicators, by no means conveys a just view of this most extensive and energetick decision, on the case of all, however varied, included in the term πορνοι.—*Covetous man.*] Πλεονεκτης. See 1 *Cor.* v. 10.—Why should πλεονεκτης especially be an idolator, if the word be nearly synonymous with πορνος? (*Notes*, 3, 4. *Col.* iii. 5, 6.)—*Vain words.* (6) Κενοις λογοις. *Col.* ii. 8. See on 1 *Cor.* xv. 10.—*The children of disobedience.*] Τους υιους της απειθειας. See on ii. 2.—*Be not ... partakers.* (7) Μη γινεσθε συμμετοχοι. See on iii. 6.

V. 8—14. The Ephesians had once been "darkness" itself, through total ignorance of God and his will; (*Marg. Ref.* y.—*Notes*, ii. 11—13. *Luke* i. 76—79. *Acts* xxvi. 16—18. 1 *Thes.* v. 4—11;) but now, by the gospel, they were made "light in the Lord," as One with Christ, "the Light of the world." (*Marg. Ref.* z.—*Notes*, *John* i. 4—9. iii. 19—21. viii. 12. xii. 34—36.)—Let them therefore "walk as children of light;" like persons, who were born again into the spiritual world, to be trained up as heirs of the light of heaven. (*Marg. Ref.* a.—*Notes*, 1 *Thes.* v. 4—11. 1 *Pet.* ii. 9—11.) If they were inwardly enlightened; the Holy Spirit, by whom the change had been wrought, would lead them to a suitable conversation: as "the fruit of the Spirit" consisted in all kinds of goodness, mercy, equity, integrity, veracity, sincerity, and faithfulness; as well as in uprightness in their professed faith, fear, and love of God. (*Marg. Ref.* b—e.—*Note*, *Gal.* v. 22—26.) Let them then "prove," or make trial of, those things which God accepted and delighted in; and seek solid enjoyment in them. (*Marg. Ref.* f, g.—*Note*, *Rom.* xii. 2.) But let none of them countenance or join in those "works of darkness," from which worldly men sought pleasure and profit; but which were wholly "unfruitful," and yielded no present real advantage, to counterbalance in any degree the future ruin to which they led. (*Marg. Ref.* h—k.—*Note*, *Rom.* vi. 21—23. *v.* 21.) On the contrary, let them "reprove" such vices in their neighbours, by avowedly refusing to join in them, by protesting plainly against them, by shewing their hateful nature and pernicious tendency; or by keeping a significant silence, when more explicit reproof might be unsuitable. For indeed it was "a shame even to speak of" the practices, which the heathens secretly committed; not only in taverns and brothels, but more especially in the most sacred mysteries of their abominable religion! (*Marg. Ref.* l—n.—*Note*, 3. 4. *Rom.* i. 24—27.) The light, however, of divine truth, held forth in an open profession, and a suitable walk and conversation, could not fail to detect and expose the detestable nature of such shameful practices. For whatever thus tended to make things manifest, according to their real nature, was "light," and equivalent in the spiritual world, to the light of the sun in the natural world. (*Marg. Ref.* o.—*Note*, *John* iii. 19—21.) With a view to this, according to the tenour of the Old Testament prophecies, (*Marg. Ref.* p.—*Note*, *Is.* lx. 1—3,) the Lord now called on sinners of the Gentiles to "awake" from the sleep of sin, and their vain dreams of worldly happiness; yea, to arise from "the "death of sin;" and Christ would, by his doctrine and Spirit, give them sufficient light to discover and escape every danger, and to find the way of peace and holiness. (*Marg. Ref.* q, r.)—Surely, this one text ought for ever to silence the vain speculations of those, who, arguing from figurative expressions concerning the state of sinners as asleep, nay, "dead in sin," not only object to, but absolutely condemn as heresy, the most scriptural addresses and calls on them to repent and turn to God, and believe in Christ and seek salvation!—*Ye were darkness*, &c. (8)

the dead, [r] and Christ shall give thee light,

15 [s] See then that ye [t] walk circumspectly, [u] not as fools, but as wise,

16 Redeeming the time, because [v] the days are evil.

17 Wherefore [x] be ye not unwise, but [a] understanding what the will of the Lord *is*.

18 And [b] be not drunk with wine, wherein is [c] excess; [d] but be filled with the Spirit;

19 Speaking [e] to yourselves in [f] psalms, and hymns, and spiritual songs, singing and making melody [g] in your heart to the Lord;

20 Giving [h] thanks always for all things unto God and the Father, [i] in the name of our Lord Jesus Christ;

21 [k] Submitting yourselves one to another [l] in the fear of God.

r John viii. 12. ix. 5. Acts xiii. 47. 2 Cor. iv. 6. 2 Tim. i. 10.
s 33. Matt. viii. 4. xxvii. 4. 24. 1 Thes. v. 15. Heb. xii. 25. 1 Pet. i. 22. Rev. xix. 10.
t Ex. xxiii. 13. Matt. x. 16. 1 Cor. xiv. 20. Phil. i. 27. Col. ii. 6, 10. iv. 5.
u 2 Sam. xxiv. 10. Job ii. 10. Ps. lxxiii. 22. Prov. xiv. 8. Matt. xxv. 2. Luke xxiv. 25. Gal. iii. 1. 3. 1 Tim. vi. 9. Jam. iii. 13.
x Ec. ix. 10. Rom. xiii. 11. Gal. vi. 10. Col. iv. 5.
y vi. 13. Ec. xi. 2. xii. 1. Am. v. 13. John xii. 35. Acts xi. 28, 29. 1 Cor. vii. 26. 29—31.
z *See on* 15.
a Deut. iv. 6. 1 Kings iii. 9—12. Job xxviii. 28. Ps. cxi. 10. cxix. 27. Prov. ii. 5. xiv. 8. xxiii. 23. Jer. iv. 22. Rom. xii. 2. Col. i. 9. 1 Thes. iv. 1—3. 1 Pet. iv. 2.
b Gen. ix. 21. xix. 32—35. Deut. xxi. 20. Ps. lxix. 12. Prov. xx. 1. xxiii. 20, 21. 29—35. Is. v. 11—13. 22. Matt. xxiv. 49. Luke xii. 45. xxi. 34. Rom. xiii. 13. 1 Cor. v. 11. vi. 10. xi. 21. Gal. v. 21. 1 Thes. v. 7.
c Matt. xxiii. 25. 1 Pet. iv. 3, 4.
d Ps. lxiii. 3—5. Cant. i. 4. vii. 9. Is. xxv 6. lv. 1. Zech. ix. 15—17. Luke xi. 13. Acts ii. 13—18. xi. 24. Gal. v. 22—25.
e Acts xvi. 25. 1 Cor. xiv. 26. Col. iii. 16. Jam. v. 13.
f Ps. xcv. 2. cv. 2. Matt. xxvi. 30.
g Ps. xlvii. 7. lxii. 8. lxxxvi. 12. cv. 3. Is. lxv. 14. Matt. xv. 8. John iv. 23, 24.
h *See on* 4.—Job i. 21. Ps. xxxiv. 1. Is. lxiii. 7. Acts v. 41. 1 Cor. i. 4. Phil. i 3. iv. 6. Col. i. 11, 12. iii. 17. 1 Thes. iii. 9. v. 18. 2 Thes. i. 3. ii. 13. 1 John xiv. 13, 14. xv. 16. xvi. 23—26. Col. iii. 17. Heb. xiii. 15. 1 Pet. ii. 5. iv. 11.
i 22. 24. Gen. xvi. 9. 1 Chr. xxix. 24. Rom. xiii. 1—5. 1 Cor. xvi. 16. 1 Tim. ii. 11. iii. 4. Heb. xiii. 17. 1 Pet. ii. 13. v. 5. 1 2 Chr. xix. 7 Neh. v. 9. 15. Prov. xxiv. 21. 2 Cor. vii. 1. 1 Pet. ii. 17.

What then is that 'light of nature,' of which some speak as sufficient, without the gospel, to lead the Gentiles to heaven?

Ye were darkness. (8) Ητε σκοτος. 11. *Matt.* vi. 23. *Col.* i. 13, *et al.*—The substantive thus used gives peculiar energy. See on 2 *Cor.* v. 21. So φως εν Κυριῳ.—*Proving what is acceptable.* (10) Δοκιμαζοντες τι εστιν ευαρεστον.—Δοκιμαζω, *Rom.* xii. 2. See on *Luke* xii. 56. Ευαρεστον See on *Rom.* xii. 1.—*Have no fellowship with.* (11) Μη συγκοινωνειτε. *Phil.* iv. 14. *Rev.* xviii. 4. Not elsewhere. Συγκοινωνος See on *Rom.* xi. 17. Ex συν, et κοινωνια, 2 *Cor.* vi. 14.—*Unfruitful.*] Ακαρποις. See on *Matt.* xiii. 22. (*Notes, Is.* iii. 10, 11. *Gal.* vi. 6—10.)—*Reprove.*] Ελεγχετε. 13. See on *Matt.* xviii. 15. *John* xvi. 8.—*Shall give thee light.* (14) Επιφαυσει σε. Here only. Ex επι et φαος, φως, *lux.*

V. 15—20. With these abundant advantages, the Ephesians ought to see to it, that they "walked accurately," well considering what conduct became them; or, "with "exactness," according to the commands and example of Christ; keeping the direct way, "abstaining from all ap-"pearance of evil," and aiming at more complete obedience in every particular: and "circumspectly," cautiously looking at their paths, to shun the snares laid in them; not acting as heedless, ignorant, or foolish persons, who rush into dangers, temptations, and mischief, but as "wise men," who are aware of them and escape them. (*Marg. Ref.* s—u.—*Notes, Prov.* iv. 23—27.) As a great part of their lives had been wasted and grievously misemployed in heathen darkness, they ought also to improve their time for the future the more diligently, "redeem-"ing," or buying it off from all avocations, at the expense of much self-denial and watchfulness; that they might spend it in religious exercises, or in doing good to others according to the duties of their stations, and as opportunities were given to them. For "the days were evil;" and the persecutions which awaited them, would render the term of their usefulness more precarious, than in peaceful seasons; as they might be suddenly shut up in prison, or cut off by martyrdom: so that if they would secure their own salvation, or do good to mankind, no time was to be lost. (*Marg. Ref.* x, y.—*Notes, Ec.* ix. 10. *John* ix. 4—7.) Let them not then be as "unwise" servants, who are not prepared for their Lord's coming, and are ignorant of their work: nay, let them spare no pains to understand "his will" concerning them; that they might serve him intelligently as well as zealously, and without giving their enemies any advantage against them. (*Marg. Ref.* z, a.—*Note, Phil.* i. 9—11. *Col.* i. 9—14.) Instead of joining or imitating the revels of their neighbours, or seeking exhilaration by intemperate drinking, which induced a temporary insanity, and various disorders both of body and mind, and led to the most ruinous and mischievous conduct; let them wait on God in every appointed means, for larger communications of the Holy Spirit, whose sacred influences would fill their souls with satisfying consolation in every circumstance, and tend to the happiest consequences in future; and in which there was no danger of excess. (*Marg. Ref.* b—d.) In order to this, they should substitute, in the place of the loose odes and songs of the Gentiles, or other frivolous conversation, the "psalms and hymns" of the sacred scripture, and such "spiritual songs" as pious men composed, on the peculiar subjects of the gospel, and according to the doctrine of truth. In these they should "speak "to themselves," or to each other: attending especially to the affections of their hearts; that the inward "melody" of holy love and gratitude unto the Lord, might unite with the outward melody of poetry and singing, when they used them in this manner, either alone or in social worship. (*Marg. Ref.* e—g.) It was incumbent on them also to "give thanks always," even in seasons of persecution and affliction; and "for all things," not excepting such as nature disrelished, being satisfied of their salutary tendency. Thus let them acknowledge their manifold obligations to God, even the Father, "in the name of Christ," through whom alone blessings were bestowed on sinful creatures, and praises accepted from them. (*Notes, Acts* xvi. 25—28. *Col.* iii. 16, 17. 1 *Thes.* v. 16—22. *vv.* 16—18. *Heb.* xiii. 15, 16. *Jam.* v. 13. 1 *Pet.* ii. 4—6.)

Circumspectly. (15) Ακριβως. *Matt.* ii. 8. *Luke* i. 3. *Acts* xviii. 25. 1 *Thes.* v. 2. Ακριβεστερον, *Acts* xviii. 26. Ακριβεστατος, *Acts* xxvi. 5.—*Fools.*] Ασοφοι. Here only. *Redeeming.* (16) Εξαγοραζομενοι. See on *Gal.* iii. 13.—*Evil.*] Πονηραι. vi. 13. 16. *John* vii. 7. xvii. 15, *et al.*—*Unwise.* (17) Αφρονες. *Luke* xi. 40.—*Be not drunk.* (18) Μη μεθυσκεσθε. See on *John* ii. 10.—*Excess.*] Ασωτια. *Tit.* i. 6. 1 *Pet.* iv. 4. Ασωτως, See on *Luke* xv. 13.—*Making melody.* (19) Ψαλλοντες. 1 *Cor.* xiv. 15. *Jam.* v. 13. See on *Rom.* xv. 9.

V. 21. In order to "glorify God" and "adorn the gospel," it was requisite that Christians should "submit

22 Wives, [m] submit yourselves unto your own husbands, [n] as unto the Lord.

23 For [o] the husband is the head of the wife, [p] even as Christ is the Head of the church: and [q] he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* subject to their own husbands [r] in every thing.

25 Husbands, [s] love your wives, even as Christ also [t] loved the church, and gave himself for it;

26 That [u] he might sanctify and cleanse it, [x] with the washing of water, [y] by the word,

27 That [z] he might present it to himself [a] a glorious church, [b] not having spot, or wrinkle, or any such thing; [c] but that it should be holy and without blemish.

28 So ought men to love their wives [d] as their own bodies. He that loveth his wife, loveth himself.

29 For no man ever yet [e] hated his own flesh; but [f] nourisheth and cherisheth it, even as the Lord the church:

30 For we [g] are members of his body, of his flesh, and of his bones.

31 For [h] this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

m 24. Gen. iii. 16. Esth. i. 16—18. 20. 1 Cor. xiv. 34. Col. iii. 18. 1 Tim. ii. 11, 12. Tit. ii. 5. 1 Pet. iii. 1—6.
n vi. 5. Col. iii. 22, 23.
o See on 1 Cor. xi. 3—10.
p See on i. 22, 23. iv. 15.
q 25, 26. Acts xx. 28. 1 Thes. i. 10. Rev. v. 9.
r 33. Ex. xxiii. 13. xxix. 35. Col. iii. 20. 22. Tit. ii. 7. 9.
s 28. Gen. ii. 24. xxiv. 67. 2 Sam. xii. 3. Prov. v. 18. 19. Col. iii. 19. 1 Pet. iii. 7.
t 2. Matt. xx. 28. Luke xxii. 19, 20. John vi. 51. Acts xx. 28. Gal. i. 4. ii. 20. 1 Tim. ii. 6. 1 Pet. i. 18—21. Rev. i. 5. v. 9.
u John xvii. 17—19. Acts xxvi. 18. 1 Cor. vi. 11. Tit. ii. 14. Heb. ix. 14. x. 10. 1 Pet. i. 2. Jude 1.
x Ez. xvi. 9. xxxvi. 25. Zech. xiii. 1. John iii. 5. Acts xxii. 16. Tit. iii. 5—7. Heb. x. 22. 1 Pet. iii. 21.
y John xv. 3. xvii. 17. Jam. i. 18. 1 Pet. i. 22, 23.
z 2 Cor. iv. 14. xi. 2. Col. i. 22. 28. Jude 24.
a Ps. xlv. 13. lxxxvii. 3. Is. lx. 15—20. lxii. 3. Jer. xxxiii. 9. Heb. xii. 22—24. Rev. xiv. 9—17. xxi. 10—26.
b Cant. iv. 7. Heb. ix. 14. 1 Pet. i. 19. 2 Pet. iii. 14.
c i. 4. 2 Cor. xi. 2. Col. i. 22. 28. 1 Thes. v. 23. Jude 24. Rev. xxi. 27.
d 31. 33. Gen. ii. 21—24. Matt. xix. 5.
e 31. Prov. xi. 17. Ec. iv. 5. Rom. i. 31.
f Is. xl. 11. Ez. xxxiv. 14, 15. 27. Matt. xxiii. 37. John vi. 50—58.
g i. 23. Rom. xii. 5. 1 Cor. vi. 15. xii. 12—27. Col. ii. 19.
h Gen. ii. 24. Matt. xix. 5. Mark x. 7, 8. 1 Cor. vi. 16.

"to one another," and to all who had authority, according to their different situations and relations in the church, the community, or the family, and the subordination established by the word or providence of God. This should be done, not so much from secular motives of propriety and expediency, as "in the fear of God," and from a reverential regard to his authority, his favour, and glory; which would obviate those multiplied excuses, that might be made for the neglect of this submission, on account of the misconduct of superior relations, and on various other grounds. (*Marg. Ref.*—*Notes, Rom.* xiii. 1—7. 1 *Cor.* vii. 17—24. *Tit.* iii. 1—3. 1 *Pet.* ii. 12—25. v. 5—7.)

Submit.] Ὑποτασσομενοι. 22. 24. i. 22. *Luke* ii. 51. See on *Rom.* viii. 7. The kind and compliant conduct of the superior relations may be enjoined in an indirect way; but it cannot be directly meant by this word. (*Note, Ex.* xx. 12.)

V. 22—27. As a most important instance of that "submission to one another in the fear of God," the apostle exhorted "wives to submit themselves to their "own husbands;" such subjection being an essential part of their obedience "unto the Lord," who had appointed that it should be rendered, in all things lawful, for his own glory and the benefit of mankind. For the husband was constituted "the head of the wife," as her ruler and protector, both in Providence, and by the law of God: even as Christ was "the Head of the church," and the Saviour of this his mystical body, (*Marg. Ref.* m—q.—*Note*, 1 *Cor.* xi. 2—16.) The government of Christ, and the subjection of the church, are highly conducive to the benefit of the latter, as his authority is that of wisdom and love: and in general it is beneficial to the women to "be "subject to their own husbands," in the same manner that "the church is subject to Christ;" though the rule may admit of some exceptions. (*Notes, Gen.* iii. 16. 1 *Pet.* iii. 1—7.) But to render submission more easy, beneficial, and comfortable, "husbands" also are commanded to "love their wives," with that tender, constant, faithful, and compassionate affection, which Christ shewed to the church. (*Marg. Ref.* s.) He had even "given himself" to the death upon the cross, in order to save his people from their sins; that, having atoned for their guilt, he might also cleanse them from their pollution, by those influences of the Holy Spirit, of which the baptismal water was the external sign; and which were communicated through the word, as the means of their conversion and progressive sanctification. (*Marg. Ref.* u—y.—*Notes, John* iii. 4, 5. xvii. 17—19. *Tit.* iii. 4—7. *Heb.* x. 19—22. 1 *Pet.* i. 22—25. iii. 21, 22.) Thus, the heavenly Bridegroom prepares the whole multitude of his people, his one espoused bride, for the completion of the sacred union; that he may "present "her to himself," as the object of his choice, the purchase of his blood, and the work of his grace, a glorious and glorified church, not having one remaining spot of sin, or wrinkle of imperfection, or any thing of the kind; but made complete in holiness, without the least remaining blemish. (*Marg. Ref.* z—c. *Notes, Ps.* xlv. 9—17. *Cant.* v. 7, 8. *John* iii. 27—36. 2 *Cor.* xi. 1—6. *Col.* i. 21—23. *Rev.* xix. 7, 8. xxi. 1—4. 9—21.)

With the washing. (26) Τῳ λουτρῳ, *Tit.* iii. 5.—*Cant.* iv. 2. vi. 6. *Sept.* Α λεω, *lavo*, *John* xiii. 10.—*Might present.* (27) Παραστηση. See on *Rom.* vi. 13.—*Glorious.*] Ενδοξον. See on *Luke* xiii. 17.—*Spot.*] Σπιλον. 2 *Pet.* ii. 13. Not elsewhere.—*Wrinkle.*] Ῥυτιδα. Here only.—Α ὑνω, *contraho.*—*Without blemish.*] Αμωμος. See on i. 4.

V. 28—31. The apostle, having described in the most affecting manner "the love of Christ to his church," and the subjection of the church to his authority, here shews, that men ought to love their wives with a wise, holy, constant, and tender affection, in conformity to that perfect pattern: in every thing seeking their comfort and advantage, sympathizing in their sorrows, bearing with their infirmities, and endeavouring to promote their salvation and sanctification. They ought indeed "to love them even as "their own bodies:" for so intimate and indissoluble is this endeared relation, in its original intention, and when properly entered upon and attended to; that a man in "loving his wife" may be said "to love himself;" as her comfort and happiness are, and should be deemed, in-

[l] vi 19. Col. ii. 2. 1 Tim. iii. 9. 16.
[k] Ps. xiv. 9—17. Cant. i.—viii. Is. liv. 5. lxii. 4, 5. John iii. 29. 2 Cor. xi. 2. Rev. xix. 7, 8. xxi. 2.

32 This is [l] a great mystery: but [k] I speak concerning Christ and the church.
33 Nevertheless, [l] let every one of you in particular so love his wife, even as himself; and the wife *see* that she [m] reverence *her* husband.

[m] 22. 1 Kings i. 31. Esth. i. 20. Heb. xii. 9. 1 Pet. iii. 2—6.

separable from his own. Now, no man in his senses, can "hate his own flesh," or take pleasure in wounding and paining it: but self love teaches him "to nourish and che- "rish it," even as the Lord does his church, and every believer in it; each of whom he graciously considers as a member of his body, and, as it were, a part "of his flesh "and of his bones." Thus "ought men to love their "wives," be tender and kind to them, and provide for their comfort. (*Marg. Ref.* d—g.—*Notes, Deut.* xxiv. 5. *Prov.* v. 15—19. *Ec.* ix. 7—9.)—What an affecting view does this give of Christ's love to his people! "He loves, "and nourishes, and cherishes them," as a man does his own body!—To instruct us in these duties, the Lord, by the original institution of marriage, commanded men to leave even their parents, in order to join interests and affections with their wives, as if they became indissolubly one body or one flesh with them. All contrary to this, and short of this, is the effect of sin, and ought to be peculiarly guarded against: that so, every man may consider the wife of his choice, or rather of God's choice for him, as a part of himself, whom he cannot injure without injuring himself, and who cannot be hurt without his sharing the harm; even as if any part of his own body had been wounded. (*Marg. Ref.* h.—*Notes, Gen.* ii. 21—24. *Mal.* ii. 13—16. *Matt.* xix. 3—6. *Mark* x. 2—12. 1 Cor. vi. 12—17. vii. 1—5.)

Nourisheth. (29) Εκτρεφει. vi. 4. Not elsewhere. Ab εκ, et τρεφω, *nutrio, alo. Matt.* vi. 26.—*Cherisheth.*] Θαλπει, 1 *Thes.* ii. 7. Not elsewhere N. T.—*Deut.* xxii. 6. *Sept.*—*Shall be joined.* (31) Προσκολληθησεται. See on *Matt.* xix. 5.

V. 32, 33. "This is" indeed, says the apostle, "a "great mystery; but I speak concerning Christ and the "church:" This was the "great mystery," of which marriage was a shadow, or emblem, especially in its primary institution. (*Marg. Ref.* i, k.) "Nevertheless, let "every one of you in particular" thence learn, in what manner to "love his wife, even as himself," and be supplied with motives so to do; and every woman to respect and honour the person and authority of the husband, as constituted her head by the law and Providence of God. (*Marg. Ref.* l, m.—*Note*, 1 *Cor.* xi. 2—16.) It is obvious, that there must, in all cases, be manifold defects and failures on both sides, in the present state of human nature; and often grievous offences may be committed: yet this does not materially alter the duty of the injured party, except in some cases elsewhere provided for. (*Notes, Matt.* v. 31, 32. xix. 7—9. 1 *Cor.* vii. 6—16.) Indeed, a great part of the difficulty and duty consists in persevering good behaviour, notwithstanding unsuitable returns.—It is observable that the apostle says, "let every one love his wife," not *wives;* so that polygamy is not even supposed by the exhortation to exist among Christians.—*Mystery.* (32) The vulgate, or the old Latin version exclusively used by the church of Rome, renders this, *sacrament;* which is the only scriptural reason, or shadow of reason, for the absurdity of numbering marriage among the sacraments, even while that church considers the married state inconsistent with high attainments in holiness, forbids its priests to marry, and discourages marriage in various other ways!—Many have enlarged on this *mystery*, namely the appointment of marriage in the garden of Eden, as a type or emblem of Christ and his church; for so they understand it. The following quotation gives the substance of ancient and modern expositions of the passage, in this particular.—'Adam, in whom the whole human race began, was a 'natural image of Christ, in whom the human race was to 'be restored: and his deep sleep, the opening of his side, 'and the formation of Eve of a rib taken out of his side, 'were fit emblems of Christ's death, of the opening of his 'side on the cross, and of the regeneration of believers by 'his death. The love which Adam expressed towards Eve, 'and his union with her by marriage, were lively emblems 'of Christ's love to believers, and of his eternal union 'with them in one society after the resurrection. And 'Eve herself, who was formed of a rib taken from Adam's 'side, was a natural image of believers, who are regene- 'rated, both in their body and mind, by the breaking of 'Christ's side on the cross... These circumstances... we 'may suppose... to prefigure that great event; and by 'prefiguring it, to shew that it was decreed of God from 'the beginning.' *Macknight.*—The mystery in reality is, that he, "who is God over all, blessed for evermore," should, from most free love of Adam's fallen race, become Man, Emmanuel, and thus "purchase the church with his "own blood;" and should love this church of redeemed sinners, with a love immensely exceeding that of the most endeared relations among men. (*Notes, Matt.* xii. 46—50. xiii. 10, 11. *John* xv. 12—16. *Rom.* v. 6—10. 1 *John* iii. 1—3.)

This is a great mystery. (32) Το μυστηριον τουτο μεγα εστι. 1 *Tim.* iii. 16. Μυστηριον, i. 9. iii. 3, 4. 9. vi. 19. See on *Matt.* xiii. 11.—*Concerning Christ.*] Εις Χριστον, "*as to* "*Christ,*" or "*in respect of Christ.*"—*Reverence.* (33) Φοβηται. *Mark* vi. 20. 1 *Pet.* iii. 6. 14. Φοβος, 21. vi. 5. *Rom.* xiii. 7. 1 *Pet.* ii. 18.

PRACTICAL OBSERVATIONS.

V. 1—14.

Wicked men follow the example of "their father the "devil," and may be known as his progeny. (*Notes, John* viii. 41—47. 1 *John* iii. 7—10.) Surely then, the "be- "loved children of God" should imitate his holiness, and ought especially to walk in love with their brethren and their neighbours, and even with their enemies, "as Christ "hath loved them." The perfection and obligations of this example are infinite: so that there is no kind or degree of self-denying, liberal, laborious, patient, or forgiving love, to which it will not direct and animate the grateful believer.—We should always keep in mind our character as Christians, and enquire whether this or the other part of our conduct "becometh saints," the redeemed, sanctified, and devoted worshippers of God. This will teach us, not only that gross sensualities, and avarice, are utterly

CHAP. VI.

The apostle exhorts children and parents to their respective duties, 1—4; and also servants and masters, 5—9. He animates his brethren to resist their spiritual enemies, by putting on and using diligently "the whole armour of God," 10—17, and by persevering prayer; supplicating for all saints, and for him especially, that he might preach the gospel with all boldness, 18—20. He commends Tychicus to them, and concludes with affectionate salutations, 21—24.

inconsistent with our relation to God; but that every inexpedient indulgence, and every degree of selfishness must be avoided. It is not enough to avoid all "filthiness and "foolish talking:" even witty and ingenious repartees, which would ensure applause, must be repressed, with great self-denial, when they in the least infringe upon purity, piety, or charity, and are unsuitable to the Christian character. Our social intercourse ought to be conducted entirely in another manner, in subserviency to mutual improvement; which will best be promoted by declaring the loving kindness of the Lord, and celebrating his praises. —But the faithful instructor must not only specify what practices are wrong: in many things he must insist upon it, that they "who do them have no inheritance in the "kingdom of Christ;" and warn men not to be "deceived with vain words," and so emboldened to those crimes, for which "the wrath of God cometh on the children of disobedience;" that they may be put on their guard, and refuse to "be partakers with them." The darkness of paganism, and even that of many nominal Christians, may seem to accord with various evil practices; but those who profess the gospel should consider themselves as "light in the Lord:" and if they indeed are "the children of light," the Spirit of God will lead them far from all the scenes of sensual, riotous, and dissipated pleasure; and cause them to bring forth the fruit of "goodness, righteousness, and truth." (*Notes, Rom.* viii. 1, 2. 12, 13.) Yet, even they need exhortations "to walk in "the light," and "to prove" more fully "what is acceptable to the Lord;" to avoid all degrees of "fellowship with the unfruitful works of darkness," and boldly to protest against them by word and deed; to let the light of their holy conversation so "shine before men," that sinners may be convicted in their own consciences, even in respect of those "secret" crimes, of which it is a shame to speak, write, or preach, in a particular manner. (*Notes, Matt.* v. 13—16. *Phil.* ii. 14—18.) For the holy converse and conduct of a consistent Christian is of the nature of light: it manifests that the contrary conduct of others is inexcusable; and his very silence is often most emphatically eloquent and convincing. After the example therefore of prophets and apostles, we should call on those, who are "asleep and dead" in sin, to "awake and arise, "that Christ may give them light:" and the Lord will employ such warnings and invitations to "quicken" with divine life some or many of the ignorant, the careless, the self-satisfied among our hearers, and so guide them into the ways of peace and salvation, even as he uses the further instructions of his ministers, to guide the converted in the paths of holy and joyful obedience. (*Note, Is.* xlii. 13—17.)

V. 15—20.

By the light of divine truth we should walk with accuracy and "circumspection;" "redeeming our time" from sloth, needless sleep or recreation, and impertinent visits, for useful and important purposes; because life, health, liberty, and the use of our senses and understandings, are at all times uncertain. The world also is full of misery and iniquity; and there is "no work nor counsel... "in the grave, whither we are going." Let us then acquaint ourselves with the will of our Lord, attend to his work, and wait for his coming. Thus we shall practically shew our wisdom; while many prove their folly by speaking frequently and earnestly about religion, without knowing or doing the will of the Lord. (*Note, Jam.* iii. 13—16.) When we are afflicted, or wearied, or depressed, let us not have recourse to a vain exhilaration, by any kind or degree of intemperance, which is hateful and pernicious, and ends in deeper dejection: but, by fervent prayer, let us seek to be "filled with the Spirit," and to be satisfied with his holy consolations; and let us avoid whatever may grieve our gracious Comforter. Thus we shall be animated to "speak to each other in psalms, and hymns, and spiritual "songs;" instead of those vain songs, in praise of war, sensual love, hunting, drinking, and such like, which are in use among men called Christians, just as odes to Mars, Venus, Bacchus, or Diana were among the Gentiles. Let us at least with the melody of a grateful heart, "give "thanks always, for all things to our God and Father, in "the name of" his beloved Son: and thus we shall anticipate the joys of heaven, in the communion of the saints on earth.

V. 21—33.

If we all were "subject one to another in the fear of "God," and according to our several relations in life; society would appear like a well organized body, and every individual would share the advantages.—Every relative duty should be enforced, by evangelical motives and examples.—The most entire submission of wives to their own husbands will be no infringement of their liberty, if performed "for the Lord's sake;" and after the example of the church's obedience to him: especially if "husbands "also love their wives," after the pattern of Christ's love to his chosen people. He died for them, "that he might "sanctify and cleanse them," to be to him for an honour and praise to all eternity, and that he might be glorious in making them happy. While we adore and rejoice in this condescending love, and press forward to that perfect holiness which is intended for us; and while we reverence both the mystery of this sacred union with the Lord, as "members of his body, of his flesh, and of his bones;" and his loving authority over us, who "nourisheth and "cherisheth us, as a man doth his own flesh:" let husbands hence learn how to love their wives, and to shew themselves justly entitled to superiority, by wisdom, joined with tender sympathy and patient care; and let wives hence learn to obey and "reverence their husbands." If the original appointment of marriage, and the subject before us, were duly attended to, all harshness, tyranny, and unfaithfulness must be excluded: for "no man hateth his

CHILDREN, [a] obey your parents [b] in the Lord; [c] for this is right.

2 [d] Honour thy father and mother; which is the first commandment with promise;

3 That it [e] may be well with thee, and thou mayest live long on the earth.

4 And, [f] ye fathers, provoke not your children to wrath; [g] but bring them up in the nurture and admonition of the Lord.

5 Servants, [h] be obedient unto them

a Gen. xxvii. 7. xxxvii. 13. Lev. xix. 3. Deut. xxi. 18. 1 Sam. xvii. 30. Esth. ii. 20. Prov. i. 8. vi. 20. xxiii. 22. xxx. 11. 17. Jer. xxxv. 14. Luke ii. 51. Col. iii. 20.

b 5, 6. Rom. xvi. 2. 1 Cor. xv. 58. Col. iii. 17, 16. 23, 24. 1 Pet. ii. 13. c Neh. ix. 13. Job xxxiii. 27. Ps. xix. 8. cxix. 75. 128. Hos. xiv. 9. Rom. vii. 12. xii. 2. 1 Tim. v. 4. d Ex. xx. 12. Deut. xxvii. 16. Prov. xx. 20. Ez. xxii. 7. Mal. i. 6. Matt. xv. 4—6. Mark vii. 9—13. Rom. xiii. 7. e Deut. iv. 40. v. 16. vi. 3. 18. xii. 25. 28. xxii. 7. Ruth iii. 1. Ps. cxxviii. 1, 2. Is. iii. 10. Jer. xlii. 6.

f Gen. xxxi. 14. 15. 1 Sam. xx 30—34. Col. iii 21.

g Gen. xviii. 19 Ex. xii. 26, 27 xiii. 14, 15. Deut. iv. 9. vi. 7. 20—24. xi. 19 —21. Josh. iv. 6, 7. 21—24. xxiv. 15. 1 Chr. xxii. 10—13. xxviii. 9, 10. 20. xxix. 19. Ps. lxxi. 17, 18. lxxviii. 4—7. Prov. iv. 1—4. xix. 18. xxii. 6. 15. xxiii. 13, 14. xxix. 15. 17. Is. xxxviii. 19. 2 Tim. i. 5. iii. 15. Heb. xii. 7—10. h Gen. xvi. 9. Ps. cxxiii. 2. Mal. i. 6. Matt. vi. 24. viii. 9. Acts x. 7, 8. Col. iii. 22. 1 Tim. vi. 1—3. Tit. ii. 9, 10. 1 Pet. ii. 18—21.

"own flesh:" and on the other hand, all contests for superiority, and unreasonable attachment to humour and inclination, as interfering with cheerful obedience, would be prevented. In short, were Christianity general, and Christians more attentive to the precepts of their Lord; harmony and affectionate confidence would sweeten domestick life, without any material interruption or alloy. But as all are sinners, it behoves every individual to make many concessions and allowances, and to persevere in the duty of the relation, though attended with many a cross. Thus the worst evils will be prevented; and even an offending or unbelieving partner may be won upon: whereas, a retaliation of misconduct can only render disagreement perpetual, and resentment more deep and malignant, and so produce the most painful, disgraceful, and injurious consequences.

NOTES.

CHAP. VI. V. 1—4. The apostle next exhorts believers, who had parents living, to be obedient to them, "in the Lord," for his sake, from gratitude to him, in obedience to his commands, and for the honour of his gospel. (*Note*, *Col.* iii. 16, 17, *v.* 16.) The Lord Jesus seems especially intended. This general exhortation must be limited, according to the ages and particular circumstances of children. Some, it is probable, had Gentile parents; and they ought not to obey them, when their commands contradicted those of Christ: yet, it would be peculiarly incumbent on them, to give up their own will in all things lawful, for the credit of Christianity. The obedience of children to their parents, thus limited, is in itself "right," equitable, and reasonable, a debt due to the instruments of their existence, and the tender guardians of their infancy; and generally conducive to their good. (*Marg. Ref.* a—c.) Indeed, the sentiments of all nations coincide in this; and the law of God expressly commands children "to honour" the persons and authority of both father and mother, and to requite their kindness as they have opportunity and ability. This was placed in the decalogue, as "the first commandment" of the second table, being the first of the relative duties, and the source of all the others: and a promise of long life in the land of Canaan was annexed to it, as given to the Israelites; which might be generally applied to Christians, and encourage them to expect temporal comfort and length of days, as a gracious recompence for their obedience; unless the Lord should see good to reward it more liberally in another life. Indeed, it has been observed in every age, that those who have distinguished themselves by filial obedience were remarkably prospered. (*Marg. Ref.* d, e.—*Notes*, *Gen.* ix. 20—23. *Ex.* xx. 12. *Lev.* xix. 3. *Prov.* i. 8. *Matt.* xv. 3—6.)—The apostle also exhorted parents (for though fathers only are mentioned, doubtless mothers also were intended,) to use their authority without rigour; lest their children should be discouraged, prejudiced against Christianity, or provoked to obstinacy and disobedience; which would always prove painful to the parents, and often ruinous to the children. (*Marg. Ref.* f.—*Notes*, *Ex.* xxi. 15—17. *P. O.* 12—36. *Deut.* xxi. 18—21. *Prov.* xxix. 17. xxx. 17.) The restraints, reproofs, and corrections of parents, ought therefore always to be used in a meek, affectionate, and forgiving disposition: while they diligently educate their children in such a manner, and with such instructions, as may best initiate them in the knowledge of Christ and true religion; and give them such friendly admonitions, as may guard them against the various snares of the world, and the temptations of Satan. (*Marg. Ref.* g.—*Notes*, *Prov.* xiii. 24. *Col.* iii. 20, 21.)—In these exhortations the inferior relation is constantly mentioned first; perhaps because the duty of it is most contrary to corrupt nature: yet it ought to be attended to, even when the superiors neglect their's.—'Instruct them in 'the principles of piety towards God, and faith in our Lord 'Jesus. ...Make them to read the scriptures, says Theophy-'lact, which is the duty of all Christians: for is it not a 'shame to instruct them in heathen authors, whence they 'may learn bad things, and not to instruct them in the 'oracles of God?' *Whitby.* This is an important remark: but immensely more is required, in catechizing and otherwise instructing children, in reproof, mild correction, example, conversation, watchfulness against every thing in word or deed unbecoming in their presence, seizing every opportunity of drawing their attention to the great truths and duties of religion, and illustrating the effects of wickedness, the love of God, and the state of the world. Indeed immensely more, than can be even hinted at in a note, is implied in this brief exhortation.—*Honour*, &c. (2, 3) From the LXX, omitting the latter clause, "the good land which "the Lord thy God giveth unto thee."—It accords with the Hebrew. (*Ex.* xx. 12.)

Right. (1) Δικαιον. *Rom.* vii. 12. *Col.* iv. 1. 2 *Thes.* i. 5, 6. 2 *Pet.* i. 13. 1 *John* i. 9, *et al.*—*Thou mayest live long.* (3) Εση μακροχρονιος. Here only N. T.—*Ex.* xx. 12. *Deut.* v. 16. *Sept.*—*Provoke not...to wrath.* (4) Μη παροργιζετε. See on *Rom.* x. 19. Παροργισμος. See on iv. 26.—*Bring them up.*] Εκτρεφετε. See on v. 29.—*Nurture.*] Παιδεια. 2 *Tim.* iii. 16. *Heb.* xi. 5. 7, 8. 11.—*Prov.* iii. 11. *Sept.* Παιδευω. *Acts* vii. 22. xxii. 3.—*Admonition.*] Νουθεσια. See on 1 *Cor.* x. 11.

V. 5—9. The apostle next exhorts servants, who had embraced Christianity, to be "obedient to their masters" "according to the flesh," that is, to whom they were sub-

that are *your* masters [i] according to the flesh, [k] with fear and trembling, [l] in singleness of your heart, [m] as unto Christ;

6 Not with [n] eye-service, as men-pleasers; but as the servants of Christ, [o] doing the will of God [p] from the heart;

7 With [q] good-will doing service [r] as to the Lord, and not to men:

8 Knowing that [s] whatsoever good thing any man doeth, the same shall he receive of the Lord, [t] whether *he be* bond or free.

9 And, [u] ye masters, do [x] the same things unto them, [y] forbearing threatening: [z] knowing that [†] your Master also is in heaven: [a] neither is there respect of persons with him.

10 ¶ [b] Finally, my brethren, [c] be strong in the Lord, and in the power [*] of his might.

i Philem. 16. k 1 Cor. ii. 3. 2 Cor. vii. 15. Phil. ii. 12. 1 Pet. iii. 2. l 24. Josh. xxiv. 14. 1 Chr. xxix. 17. Ps. lxxxvi. 11. Matt. vi. 22. Acts ii. 46. 2 Cor. i. 12. xi. 2, 3. m i. 1 Cor. vii. 22. Col. iii. 17—24. n Phil. ii. 12. Col. iii. 22 1 Thes. ii. 4. o v. 17. Matt. vii. 21. xii. 50. Col. i. 9. iv. 12. 1 Thes. iv. 3. Heb. x. 36. xiii. 21. 1 Pet. ii. 15. iv. 2. 1 John ii. 17. xxxi. 6. 38—40. xxiii. 18. Is iii. 11. Matt. v. 12. vi. 1. 4. x. 41, 42. xvi. 27. Luke vi. 35. xiv. 14. Rom. ii. 6—10. 2 Cor. v. 10. Heb. x. 35. xi. 26. p Jer. iii. 10. xxiv. 7. Rom. vi. 17. Col. iii. 23. q Gen. 2 Kings v. 2, 3. 13. r 5, 6. 1 Cor. x. 31. s Prov. xi. 18. t Gal. iii. 28. Col. iii. 11. u Lev. xix. 13. xxv. 39—46. Deut. xv. 11—16. xxiv. 14, 15. Neh. v. 5. 8, 9. Job xxiv. 10—12. xxxi. 13—15. Is. xlvii. 6. lviii. 3—6. Am. viii. 4—7. Mal. iii. 5. Col. iv. 1. Jam. v. 4. x 5—7. Matt. vii. 12. Luke vi. 31. Jam. ii. 8. 13. y Ps. cxl. 12. Ec. v. 8. Matt. xxiii. 8. 10. xxiv. 48. 51. Luke xii. 45, 46. John xiii. 13. z See on Acts x. 34. Rom. ii. 11.—Col. iii. 25. a 2 Cor. xiii. 11. Phil. iii. 1. iv. 8. 1 Pet. iii. 8. b i. 19. iii. 16. Deut. xx. 3, 4. xxxi. 23. Josh. i. 6, 7. 9. 1 Sam. xxiii. 16. 1 Chr. xxviii. 10. 20. 2 Chr. xv. 7. Ps. cxxxviii. 3. Is. xxxv. 3, 4. xl. 29—31. Hag. ii. 4. Zech. viii. 9. 13. 1 Cor. xvi. 13. 2 Cor. xii. 9, 10. Phil. iv. 13. Col. i. 11. 2 Tim. ii. 1. iv. 17. 1 Pet. v. 10.

[i] Or, *moderating.* 1 Sam. xxv. 17. Dan. iii. 6. 16. v. 19, 20.

[†] Some read, *both your and their Master.* 1 Cor. i. 2. Phil. ii. 10, 11.

jected in temporal matters. In general, the servants at that time were slaves, the property of their masters; and were often treated with great severity, though seldom with that systematick cruelty which commonly attends slavery in these days. But the apostles were ministers of religion, not politicians: they had not that influence among rulers and legislators, which would have been requisite for the abolition of slavery. Indeed in that state of society as to other things, this would not have been expedient: God did not please miraculously to interpose in the case; and they were not required to exasperate their persecutors, by expressly contending against the lawfulness of slavery. Yet, both "the law of love," and the gospel of grace, tend to its abolition as far as they are known and regarded; and the universal prevalence of Christianity must annihilate slavery, with many other evils, which in the present state of things cannot wholly be avoided. (*Notes, Ex.* xxi. 20. 1 *Cor.* vii. 17—24.)—"In the wisdom of God," the apostles were left to take such matters as they found them, and to teach servants and masters their respective duties, in the performance of which the evil would be mitigated; till in due time it should be extirpated by Christian legislators.—Servants were therefore taught to "obey their "masters," not only with a respectful attention to their persons and authority, and a fear of displeasing them; but with a jealous and trembling fear of offending and dishonouring God by an improper behaviour. This was to be done, with a single desire and aim to do the will of "Christ," their great and gracious Master, whom they obeyed, in conscientiously serving even an unreasonable and tyrannical earthly master. (*Marg. Ref.* h—m.) They were also to do their work, of whatever kind, "not as "eye-servants," who are diligent in their master's presence, and slothful in his absence, being only desirous of "pleasing man;" but as "the servants of God," who heartily did his will even in their secular employments. Then they would cheerfully and assiduously do service to their masters, as endeavouring "to please the Lord, and "not men," in so doing; being assured, that whatever good action any man did, from Christian principles, it would be graciously recompensed by the Lord; and that a poor slave would be as much accepted, in performing the duty of his place, as any free man in his apparently more important services. (*Marg. Ref.* n—t.—*Notes, Col.* iii. 22—25. 1 *Tim.* vi. 1—5. *Tit.* ii. 9, 10. 1 *Pet.* ii. 18—25.) On the other hand, believing masters ought to act from the same principles, and in the same conscientious manner toward their servants, whether these were "Christians" or not: exercising their authority with humanity and gentleness; not only without inflicting rigorous punishments, as it was common for masters to do; but also forbearing to menace and terrify their servants, or to express any haughty or excessive anger at them, even when most evidently faulty. For though the laws of man gave them great power in this respect; yet they must remember, that they were accountable to the great Lord and Master of all for their use of it; who would deal with men, according to their conduct toward their inferiors, and who expects his people to copy the example of his lenity and mercy. (*Marg.* and *Marg. Ref.* u, x.—*Notes, Ex.* xxi. 3—11. *Lev.* xxv. 39—55. *Deut.* xv. 12—18. *P. O. Notes,* and *P. O. Neh.* v. *Notes, Job* xxxi. 13—15. *Is.* lviii. 5—12. *Jer.* xxxiv. 8—22. *P. O. Notes, Matt.* viii. 5—7. *P. O.* 5—13. *Notes, Col.* iv. 1. *Jam.* v. 1—6.)—'"Knowing" (1) That you with respect to God are ser-'vants: and that as you mete to your servants, he will 'mete to you. (2) That his compassion and readiness to 'forgive your trespasses should make you ready to remit 'the trespasses of your servants. (3) That the relation of 'servants doth not make God less ready to shew kindness 'to them, and own them as his children; and therefore 'should not induce us to despise, and deal severely with 'them.' *Whitby.*

Masters. (5) Κυριοις. 9. *Col.* iii. 22. iv. 1. Comp. 9.—*With fear and trembling.*] Μετα φοβου και τρομου. See on 1 *Cor.* ii. 3.—*In singleness.*] Εν απλοτητι. See on *Rom.* xii. 8.—In a liberal manner, as having their interest and comfort at heart.—*Eye-service.* (6) Οφθαλμοδουλειαν. *Col.* iii. 22. Not elsewhere.—*Men-pleasers.*] Ανθρωπαρεσκοι. *Col.* iii. 22. Not elsewhere.—*Good-will.* (7) Ευνοιας. See on 1 *Cor.* vii. 3.—*Forbearing.* (9) "Moderating." *Marg.* Ανιεντες. *Acts.* xvi. 16. xxvii. 40. *Heb.* xiii. 5.—*Threatening.*] Την απειλην· *Acts* iv. 17. 29. ix. 1.—*Respect of persons.*] Προσωποληψια. *Col.* iii. 25. Προσωπολημπτης· See on *Acts* x. 34.—Οφθαλμοδουλειαν· ανθρωπαρεσκοι· προσωποληψια. The peculiar beauty and elegance of these compound words, in the original, has been observed by many; but I know not whether any person has remarked, that the two former are used *exclusively* in speaking on the duty of servants.

V. 10—13. The apostle here draws his practical instructions to a close, by a figurative exhortation, taken

11 [c]Put on [d]the whole armour of God, that ye may be [e]able to stand against [f]the wiles of the devil.

12 For we [g]wrestle not [h]against [*]flesh and blood, but against [i]principalities, against powers, [k]against the rulers of the darkness of this world, against [†]spiritual wickedness in [‡]high *places*.

13 Wherefore [l]take unto you the whole armour of God, that ye may be able to withstand [m]in the evil day, and having [*]done all [n]to stand.

14 Stand therefore, [o]having your loins girt about with truth, and having on [p]the breast-plate of righteousness;

15 And [q]your feet shod with the preparation of [r]the gospel of peace;

16 Above all, taking [s]the shield, of faith, wherewith ye shall be able [t]to quench all the fiery darts of the wicked.

17 And take [u]the helmet of salva-

c iv. 24. Rom. xiii. 14. Col. iii. 10.
d 13. Rom. xiii. 12. 2 Cor. vi. 7. x. 4. 1 Thes. v. 8.
e 13. Luke xiv. 29—31. 1 Cor. x. 13. Heb. vii. 25. Jude 24.
f iv. 14. Gr. Mark xiii. 22. 2 Cor. ii. 11. iv. 4. xi. 3. 13—15. 2 Thes. ii. 9—11. 1 Pet. v. 8. 2 Pet. ii. 1—3. Rev. ii. 24. xii. 9. xiii. 11—15. xix. 20. xx. 2, 3, 7, 8.
g Luke xiii. 24. 1 Cor. ix. 25—27. 2 Tim. ii. 5. Heb. xii. 1, 4.
h Matt. xvi. 17. 1 Cor. xv. 50. Gal. i. 16.
* Gr. *blood and flesh.*
i 1 i. 21. iii. 10. Rom. viii. 38. Col. ii. 15. 1 Pet. iii. 22.
k ii. 2. Job ii. 2. Luke xxii. 53. John xii. 31. xiv. 30. xvi. 11. Acts xxvi. 18. 2 Cor. iv. 4. Col. i. 13.
† Or, *wicked spirits.*
‡ Or, *heavenly.* See on i. 3.
l See on 11—17.
m v. 6. Ec. xii. 1. Am. vi. 3. Luke viii. 13. Rev. iii. 10
* Or, *overcome.*
n Mal. iii. 2. Luke xxi. 36. Col. iv. 12. Rev vi. 17.
o v. 9. Is. xi. 5. Luke xii. 35. 2 Cor. vi. 7. 1 Pet. i. 16.
p Is. lix. 17. 1 Thes. v. 8. Rev. ix. 9. 17.
q Deut. xxxiii. 25. Cant. vii. 1. Hab. iii. 19. Luke xv. 22.
r Is. lii. 7. Rom. x. 15. 2 Cor. v. 18—21.
s Gen. xv. 1. Ps. lvi. 3, 4. 10, 11. Prov. xviii. 10. 1 John v. 4, 5.
2 Cor. i. 24. iv. 16—18. Heb. vi. 17, 18. xi. 24—34. 1 Pet. v. 8, 9.
t 1 Thes. v. 19.
u 1 Sam. xvii. 5. 38. Is. lix. 17. 1 Thes. v. 8.

from military affairs. As the soldiers of Christ, the Ephesians were called to 'fight under his banner, against Satan, 'the world, and sin:' but they were too weak in themselves for this conflict; and must therefore "be strong in "the Lord," by a continual reliance on his mighty power for protection, support, and assistance. (*Marg. Ref.* b.—*Note*, 2 *Tim.* ii. 1, 2.) In the fulness of Christ, and in the promised influences and assistance of the Holy Spirit, a "panoply," or complete suit of armour, was provided for every believer: this the Lord held out, as it were, to the Christians at Ephesus and all others, that, receiving it from him, by the prayers of faith, they might put it on daily, in a diligent and watchful use of the appointed means. (*Marg. Ref.* c, d.—*Note*, *Rom.* xiii. 11—14.) Thus armed, they might be able "to stand against" the assaults of Satan, by whatever artful methods he or his instruments attempted to obstruct their progress. For they, and all Christians, were called to conflict and "wrestle," not only against their own in-dwelling corruptions, the opposition of persecutors, the enticements of wicked men, and the allurements of the world; but also against those invisible and formidable principalities and powers, who "ruled the "darkness of this world;" even Satan and his angels, the great authors of man's ignorance, idolatry, delusion, impiety, and iniquity, all over the earth. These might be called "spiritual wickednesses in high places," not only as they held their empire in the air, according to the general opinion, (*Note*, ii. 1, 2,) and tempted men to wickedness, especially in their religion: but also as being the authors of all idolatry. Indeed they became proud rebels and apostates even "in heavenly *places*." Having been "spiritual wickednesses" in that holy world, they were cast out thence; and had from the beginning opposed man's entrance into heaven by every means, which malice, sagacity, and subtlety could suggest. (*Marg. Ref.* c—k. —*Notes*, 2 *Pet.* ii. 4—9. *Jude* 5—8. *Rev.* xii. 7—12.) It was therefore indispensably necessary for all, engaged in this warfare, to be completely armed for the conflict with such powerful and determined enemies; that they might "be able to stand in the evil day" of peculiar temptation or persecution, or at the approach of death. They must be prepared every day for the conflict, and would continually be called to resist their foes: but some days would peculiarly encourage or give advantage to Satan's assaults. They could not however know before-hand, when such occasions would be afforded him, and permission granted him: (*Notes*, *Job* i. 9—12. ii. 6. *Luke* xxii. 31—34:) they must, as vigilant and valiant soldiers, be always ready; that thus, "withstanding in the evil day," and having done all, they might stand victorious on the field of battle, and be approved by their great Commander; as David, having conquered for himself and Israel, stood before the king with the head of Goliath in his hand. (1 *Sam.* xvii. 57.)

Be strong. (10) Ενδυναμουσθε. See on *Acts* ix. 22. *Rom.* iv. 20.—*The power of his might.*] Τῳ κρατει της ισχυος αυτου. —See on i. 19.—*The whole armour.* (11) Την πανοπλιαν. 13. See on *Luke* xi. 22.—*The wiles.*] Τας μεθοδειας. See on iv. 14. (*Note*, iv. 14—16.)—*We wrestle not.* (12) Ουκ εστι ἡμιν ἡ παλη. "The conflict is not to us, &c." Παλη, *lucta*. Here only.—*The rulers.*] Τους κοσμοκρατορας. Here only.—*Of this world.*] Του αιωνος τουτου. See on *Rom.* xii. 2. 2 *Cor.* iv. 4. (*Notes*, ii. 1, 2. 1 *John* v. 19.)—*Spiritual wickedness.*] "Wicked spirits." *Marg.* Τα πνευματικα της πονηριας. The spiritual things of wickedness.—*High* places.] "Heavenly *places*." *Marg.* Τοις επουρανιοις. See on i. 3.—*Having done all.* (13) "Having overcome all." *Marg.* Απαντα κατεργασαμενοι. *Phil.* ii. 12. See on *Rom.* ii. 9.

V. 14—17. The minds of Christian soldiers ought to be fortified, and prepared for the assault, by conscious sincerity in their profession, and by "truth" in their whole conversation; as the loins of soldiers were girded by their military belt, when they marched out to the battle. "Righteousness," or an habitual and conscientious obedience to the various commandments of God, should be their "breast-plate," which would defend them from fatal wounds in the day of conflict: whereas conscious negligence and disobedience would render them afraid to face persecution or death, in the cause of Christ. (*Marg. Ref.* o, p.) To stand their ground in difficult or slippery situations, or to march forward in rugged paths, "their feet must be shod with the preparation of the gospel "of peace;" that is, their motives and encouragements to obedience, amidst temptations and persecutions, must be derived from a clear and comprehensive knowledge of the gospel; through which God is revealed as "in Christ "reconciling the world unto himself," and actually at peace with every believer, notwithstanding past transgressions, and present defects and infirmities. (*Notes*, *Rom.* v. 1, 2. viii. 1, 2.) This assurance would make obedience delightful, though self-denying; and animate the established believer to resist temptation, to endure tribulation, and to march through difficulties and enemies, in the cause of Christ and in the way to heaven. (*Marg. Ref.* q, r.—

tion, and [x] the sword of the Spirit, [y] which is the word of God:

18 [z] Praying always with all prayer and [a] supplication [b] in the Spirit, and [c] watching thereunto with [d] all perseverance, and [e] supplication for all saints;

19 And [f] for me, that [g] utterance may be given unto me, [h] that I may open my mouth boldly, to make known [i] the mystery of the gospel:

20 For which [k] I am an ambassador [l] in [*] bonds: that [†] therein I may speak [m] boldly, as I ought to speak.

x Is. xlix. 2. Heb. iv. 12. Rev. i. 16. ii. 16. xix. 15.
y Matt. iv. 4. 7. 10, 11. Heb. xii. 5, 6. xiii. 5, 6. Rev. xii. 11.
z i. 16. Job xxvii. 10. Ps. iv. 16, 17. Is. xxvi. 16. Dan. vi. 10. Luke ii. 36, 37. xviii. 1—7. xxi. 36. Acts i. 14. vi. 4. x. 2. xii 5. Rom. xii. 12. Phil. iv. 6. 1 Thes. v. 17. 2 Tim. i. 3. Esth. iv. 8. Dan. ix. 20. Hos. xii. 4. 1 Tim. ii. 1. Heb. v. 7. Rom. viii. 15. 26, 27. Gal. iv. 6. Jude 20. Luke xxi 36. xxii. 46. Col. iv. 2. 1 Pet. iv. 7. Luke xi. 5—8. xviii. 1—8.
a 1 Kings viii. 52. 54. 59. ix. 3. b ii. 22. Zech xii. 10. c Matt. xxvi. 41. Mark xiii. 33. xiv. 38.
d Gen. xxxii. 24—28. Matt. xv. 25—28.
e See on f. 19.—iii. 8. 18. Phil. i. 4. Col. i. 4. Philem. 5.
f Rom. xv. 30. 2 Cor. i. 11. Phil. i. 19. Col. iv. 3. 1 Thes. v. 25. 2 Thes. iii. 1. Philem. 22. Heb xiii. 18.
g Acts ii. 4. 1 Cor. i. 5. 2 Cor. viii. 7.
h Acts iv. 13. 29. 31. ix. 27. 29 xiii. 46. xiv. 3. xviii. 26. xix. 8. xxviii. 31. 2 Cor. iii. 12. marg. vii. 4. Phil. i. 20. 1 Thes. ii. 2.
i i. 9. iii. 3, 4. 1 Cor. ii. 7. iv. 1. Col. i. 26, 27. ii. 2. 1 Tim. iii. 16.
k Prov. xiii. 17. Is. xxxiii. 7. 2 Cor. v. 20.
l See on iii 1. iv. 1.—2 Sam. x. 2—6.
* Or, a chain. Acts xxviii. 20. 2 Tim. i. 16.
† Or, thereof.
m See on h. 19.—Jer. i. 7, 8. 17. Ez. ii. 4—7. Matt. x. 27, 28. Acts v. 29. Col. iv. 4. 1 John iii. 16. Jude 3.

Notes, Deut. xxxiii. 25. *Luke* xv. 22—24, *v.* 22.) Over all their other armour, "faith" must be placed as a "shield:" by crediting the testimony of God, realizing unseen objects, resting the soul on the promises, and relying on the power, truth, mercy, wisdom, grace, and providence of God, according to his word; they would be able to ward off the temptations of Satan; as soldiers received the spears or javelins of the enemy on their shields. (*Notes, Heb.* xi. 1, 2. 1 *Pet.* v. 8, 9.) The suggestions of the tempter would indeed often resemble "darts," by the suddenness and violence, with which they were injected, and "fiery darts," by the fatal effects produced by them. For, as poisoned darts would fatally inflame the blood of those wounded by them; and as firebrands thrown into a besieged city would at length effect a destructive conflagration, unless immediately extinguished; so the suggestions of Satan would inflame the anger, pride, sensual passions, avarice, or other corrupt propensities of the heart, unless immediately intercepted and quenched by "the shield of faith," resting on the promises and the truth, power, and mercy of God, to perform them. (*Marg. Ref.* s, t.—*Note, Gen.* xxxix. 8—10.) —This clause is often interpreted exclusively of those harassing temptations, by which hard thoughts of God, and horrid or desponding conclusions concerning themselves, are excited in men's minds. These lead to immense distress, and eventually to guilt; and faith in the promises of God must *extinguish* them: yet the apostle evidently meant the words in a more comprehensive sense.—To all this, "Hope," or a scriptural and prevailing and animating expectation of victory and eternal glory, must supply the place of "a helmet" to cover the head in the day of battle; by counteracting that discouragement, which doubtfulness of the event would induce, in times of sharp temptation: so that it might be called "the helmet of "salvation," as nothing could be courageously done without it. (*Marg. Ref.* u.—*Notes, Rom.* v. 3—5. 1 *Thes.* v. 4—11. *Heb.* vi. 16—20. 1 *Pet.* i. 13—16.) To complete the whole, the word of God must serve the Christian soldier for "a sword:" an exact and comprehensive acquaintance with its various doctrines, promises, precepts, warnings, and a readiness at recollecting and adducing pertinent texts, upon every emergency, would drive the tempter to a distance, and procure a final victory over him. (*Notes, Is.* lix. 16—19. *Matt.* iv. 1—11.) Thus the whole suit of armour would be complete: for no covering was provided for the back; as victory must be sought by valour, not by cowardice.

Your loins girt about. (14) Περιζωσαμενοι την οσφυν υμων. —Περιζωννυμι· See on *Luke* xii. 35.—Οσφυς, *Matt.* iii. 4. *Acts* ii. 30. *Heb.* vii. 5. 10. 1 *Pet.* i. 13.—*The breastplate.*] Τον θωρακα. 1 *Thes.* v. 8. *Rev.* ix. 9. 17.—1 *Sam.* xvii. 5. *Job* xli. 26. *Is.* lix. 17. *Sept.*—*Your feet shod.* (15) Ὑποδησαμενοι τους ποδας. *Mark* vi. 9. *Acts* xii. 8.—*The preparation.*] Ετοιμασια. Here only.—Ab ἑτοιμος, *Matt.* xxii. 8. *Luke* xxii. 23.—*The shield.* (16) Τον θυρεον. Here only.—'*Scutum forma majori eaque oblonga*; ... a θυρα, '*janua.*' Schleusner.—*The fiery darts.*] Τα βελη τα πεπυρωμενα.—Βελη. Here only. Πυροω· See on 1 *Cor.* vii. 9.—*Of the wicked.*] Του πονηρου. *Matt.* xiii. 19. 1 *John* v. 19. —*The helmet.* (17) Την περικεφαλαιαν. 1 *Thes.* v. 8.—*Is.* lix. 17. *Sept.* Ex περι, *circum*, et κεφαλη, *caput.*

V. 18—20. To give all the rest their full efficacy; to procure, put on, and keep bright, this "whole armour of "God;" the soldiers of Christ must "pray always:" constantly, frequently, at stated times, in occasional ejaculations, and more abundantly in the prospect or in the hour of temptation; using all kinds "of prayer and supplica-"tion," in dependence on the Holy Spirit, and according to his teaching and influences; and "watching unto this "very thing," guarding against all remissness, discouragement, weariness, interruptions, and unseasonable engagements; "with all perseverance;" (*Notes, Matt.* xxvi. 40, 41. 1 *Pet.* iv. 7;) seeing, Satan would peculiarly tempt them to negligence on this important concern, that he might obtain further advantages against them. (*Marg. Ref.* z—d.)—They must also remember to help one another, and "all the saints," by their prayers for them. Especially, the apostle intreated their prayers for him, that he might have opportunity, and liberty of spirit, boldly to declare his important message, in the face of danger and death: for, though he was Christ's ambassador of peace to the Gentiles, he was at that time executing his commission in confinement and in fetters; so greatly was his glorious Lord despised among men! (*Notes,* iii. 1—7, v. 1. *Acts* iv. 29—31. *Phil.* i. 12—14.) He, however, did not regard this degradation, or express any anxiety about his own liberty; provided he were enabled to speak with becoming boldness, firmness, and impartiality, when called to bear testimony to the truth. (*Marg. Ref.* e—m.—*Note, Acts* iv. 29—31.)—*Praying always,* &c. (18) *Notes, Luke* xviii. 1—8. *Phil.* iv. 5—7. 1 *Thes.* v. 16—22. 2 *Tim.* i. 3—5.—The reader, who is acquainted with what has been copiously written on this subject, will perceive, that, in a few particulars, the exposition here given of the Christian panoply rather varies from that of some approved writers. Zeal for particular doctrines often renders pious men too apt to explain every expression in support of them: though it weakens the general proof of them, makes one part of the scriptures coincide with the other by a needless repetition, and leaves out other matters equally important. Indeed, it may be apprehended, that by ad-

21 ¶ But [a] that ye also may know my affairs, *and* how I do, [o] Tychicus, a [p] beloved brother, and [q] faithful minister in the Lord, shall make known to you all things:

22 Whom [r] I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 [s] Peace *be* to the brethren, [t] and love with faith, from God the Father, and the Lord Jesus Christ.

24 [u] Grace *be* with all them that [x] love our Lord Jesus Christ [*] in [y] sincerity. [z] Amen.

n Phil. i. 12. Col. iv. 7.
o Acts xx. 4. 2 Tim. iv. 12. Tit. iii. 12.
p Col. iv. 9. Philem. 16. 2 Pet. iii. 15.
q 1 Cor. iv. 17. Col. i. 7. 1 Tim. iv. 6. 1 Pet. v. 12.
r Phil. ii. 19. 25. Col. iv. 8. 1 Thes. iii. 2. 2 Thes. ii. 17.
s *See on* Rom. i. 7. 1 Cor. i. 3.—Gen. xliii. 23. 1 Sam. xxv. 6 Ps. cxxii. 6—9. John xiv. 27 Gal. vi. 16. 1 Pet. v. 14 Rev. i. 4.
t Gal. v. 6. 1 Thes. i. 3. v. 8. 2 Thes. i. 3. 1 Tim. i. 14. Philem. 5—7.
u 1 Cor. xvi. 23.
x *See on* John xxi. 15—17. 1 Cor. xvi. 22.
y Matt. xxii. 37. 2 Cor. viii. 8. 12.
* Or, *with incorruption.* Tit. ii. 7.
z *See on* Matt. vi. 13. xxviii. 20.

ducing every thing which can be thought of, in explaining metaphors, many things are supposed to be contained in them, which were entirely out of the writer's mind when he wrote them.—*Bonds.* (20) Or, "in a chain."—'The 'apostle was allowed to live at Rome, with a soldier that 'kept him.—To this soldier he was tied with a chain, fixed 'on his right wrist, and fastened to the soldier's left arm; 'and the chain being of a convenient length, the two 'could walk together with ease. ... The soldiers, who were 'thus employed, no doubt reaped great benefit from the 'apostle's conversation and preaching.' *Macknight.* This is probable, and the thought is worthy of attention; but the words, 'no doubt,' imply more than we know on the subject.

Always. (18) Εν παντι καιρω.—Παντοτε, *Luke* xviii. 1. —*In the Spirit.*] Εν πνευματι. The article not occurring, "In spirit," may be understood of that "which is born "of the Spirit, and is spirit;" (*John* iii. 6;) but the meaning is the same.—(*Notes, Rom.* viii. 14—17. 24—27. *Jude* 20, 21.)—*Watching.*] Αγρυπνουντες. *Mark* xiii. 33. *Luke* xxi. 36. *Heb.* xiii. 17.—Ex α priv. et υπνος, *somnus.*—*Perseverance.*] Προσκαρτερησει, 'an invincible constancy.' *Leigh.* Here only. A προσκαρτερεω. See on *Acts* i. 14. (*Notes, Gen.* xxxii. 24—28.)—*Utterance.* (19) Λογος. *Luke* xxiv. 19. 1 *Cor.* xii. 8.—*Boldly.*] Εν παρρησια. iii. 12. *Mark* viii. 32. See on *John* vii. 4.—Παρρησιαζομαι 20. See on *Acts* ix. 27.—*I am an ambassador.* (20) Πρεσβευω. See on 2 *Cor.* v. 20.—*In bonds.*] Εν αλυσει. *Acts* xxviii. 20. See on *Mark* v. 3.

V. 21—24. The apostle knew, that the Ephesians would be anxious to be informed of many things concerning him: but it was not requisite for him to write on that subject, as he had sent with this epistle a brother and minister, competent to inform them, both how he did, and how he was employed, and to encourage and edify them by his converse and preaching. (*Marg Ref.* n—r.)—'He wished the Ephesians (as well as the Philippians and 'Colossians,) to know what success he had had in preaching 'at Rome, what opposition he had met with, what com-'fort he enjoyed under his sufferings, what converts he 'had made to Christ, and in what manner the evidences of 'the gospel affected the minds of the inhabitants of Rome.' *Macknight.*—The desire and prayer of the apostle was, that peace with God, their consciences, and each other, as connected with "faith and love," and communicated from "God the Father and the Lord Jesus," might increase and abound to all the brethren. At the same time, he gave them his apostolical blessing, in such language, as shewed that the grace, or special favour and mercy of God, would be on all them, and on them only, who "loved the Lord Jesus Christ in sincerity," and in an uncorrupt and holy manner. (*Marg. Ref.* s—z.—*Notes, John* xxi. 15—17. 1 *Cor.* xvi. 21—24, *v.* 22.)

My affairs, and how I do. (21) Τα καθ' εμε, τι πρασσω. "The things about me, what I am doing." 22.—*In sincerity.* (24) "With incorruption." *Marg.* Εν αφθαρσια. See on *Rom.* ii. 7. 1 *Cor.* xv. 42.

PRACTICAL OBSERVATIONS.

V. 1—9.

The gospel furnishes believers with most efficacious motives to the cheerful performance of all relative duties: and the law directs those whom "Christ hath redeemed "from its curse," in what manner they may "adorn his "doctrine" and "shew forth his praise:" for all its commandments are right and beneficial. (*Notes, Rom.* vii. 9 —12. *Tit.* ii. 9, 10.)—When children "honour and obey "their parents," they take a proper method to obtain temporal comfort and prosperity: and when they do it "in the Lord," from faith and love, it forms an evidence of their interest in his promises, which will be fulfilled in their everlasting felicity. Similar motives should induce parents, to attend diligently to the education of their children, with meekness, firmness, prudence, and affection; that they may "not provoke them to wrath" or tempt them to sin, but "bring them up in the nur-"ture and admonition of the Lord." But alas! how grievously is this duty neglected, even among those who are zealous for the great doctrines of the gospel! How many parents "seem to be religious," and are strict in some things; yet by their imprudence, violent passions, harshness, or unforgiving temper and conduct, disgust their children, prejudice them against religion, render them uncomfortable in their presence, and consequently induce them to prefer almost any other company! This does not indeed excuse the children's disobedience; but it awfully occasions it. On the other hand, how commonly do we see more regard paid to every kind of instruction, or trifling embellishment, than to the religious principles and conduct of young persons! So that too often the education given to children leads them to those habits, notions, or connexions, which make way for their subsequent ungodliness, infidelity, dissipation, licentiousness, or avarice; by which they ruin themselves, and propagate impiety, vice, and misery, in an accumulating progression. Those who fear God and love their children should watch and pray, even with trembling, that they may not thus prove the occasion of condemnation to their own offspring: for, though God alone can change the heart, yet he commonly does it, by the good instructions and example of parents, the means which they use for their children's spiritual good, and in answer to their fervent prayers. (*Note, Gen.* xviii. 18, 19.)—The grand maxim to be laid down, as most of all giving a scriptural ground to expect the blessing, is this: 'Decidedly "seek," for your

children as well as yourselves, "first the kingdom of God, "and his righteousness;" and steadily subordinate all regard to temporal advantage, and external accomplishment, and even proficiency in learning, to this great concern. Desire and aim "first of all," that your children may be true Christians; and form all your plans in entire subserviency to this main object.' Whereas they, whose chief anxiety seems to be, that their children may be wealthy, polite, learned, or accomplished, whatever be the event to their souls; or who suffer these things materially to influence their plan of education, and to interfere with their children being "brought up in the nurture and admoni- "tion of the Lord," can have no scriptural ground to expect his blessing upon them.—Again, it is probable that but few masters will refuse their approbation to the injunctions here laid on their servants, or servants their approbation to the exhortations given to their masters; but alas! those who ought to *obey* the precept are exceedingly prone to object to it, or to explain it slightly. The greater advantages, however, servants now enjoy to what slaves of old did, or slaves in many countries now do, the more cheerfully should they yield obedience and perform service "to their own masters;" and the greater caution should they use not to dishonour the gospel by a negligent, refractory, contentious, or unfaithful behaviour. They ought especially to avoid whatever may give plausibility to the imputation of their being "eye-servants, and "men-pleasers:" but they should always act as in the fear of God, and with good-will do service to their masters, as unto the "Lord, and not unto men." This will engage the servants of Christ to diligence in their work, even if their earthly masters behave harshly and injuriously to them; and it will sanctify all their employments, and secure them a gracious recompence from the Lord himself. The same principles will render "masters" considerate, kind, gentle, and conscientious, in their whole deportment; "remembering that they also have a Master in heaven," who "is no Respecter of persons." And, what orderly and happy families will those be, where relative duties are thus on all sides constantly and circumspectly attended to!

V. 10—17.

If we would serve the Lord in this evil world, we must depend on him for "strength," as well as for instruction, and a merciful acceptance. Our enemies indeed are *mighty*, and "we are without strength;" but our Redeemer is "almighty," and "in the power of his might" we may overcome all who oppose our course. Let us then daily "put on the armour," which "the Captain of our "salvation" has prepared for us; that, being sober and vigilant, and always ready for the battle, we may be "able "to stand against all the wiles of the devil." The potent rulers of the darkness of this world, who wrought "spi- "ritual wickedness" in heaven, will oppose our march to that inheritance which they have lost, and endeavour if possible to bring us to that hell to which they are condemned. They often have powerful allies in the principalities of the earth, and wicked men always fight under their banner: but our "flesh," the corrupt nature, the traitor in the camp, is our most dangerous foe; while fear of present suffering, and desire of present gratification, gain, nonour, or distinction, continually war against our souls. We must therefore engage in this warfare as men in earnest, habitually expecting the onset of our foes, either by open violence, or deeply laid stratagems. Some "fiery "darts" will every day be thrown at us, to inflame our passions or distress our hearts: but "evil days" of peculiar danger and difficulty must be expected; and we shall not be able to withstand in them, and, "having done "all, to stand" as conquerors before our Captain, unless we be constantly armed for the fight. (*Note, Luke* xxi. 34—36. *P. O.* 20—38.) The soldier, who is *secure* in the enemy's country, will probably be assaulted and shamefully worsted, when he least expects it. (*Notes, 2 Sam.* xi. *Matt.* xxvi. 40—46. 69—75.) Habitual sincerity in professing and obeying the truth, and uprightness towards God and man, must be "the girdle of our loins," and the breast-plate in this important warfare; but then "our feet "must also be shod with the preparation of the gospel of "peace." In the constant exercise of vigorous faith and lively hope, we shall possess our impenetrable "shield," and our "helmet of salvation:" while with "the sword "of the Spirit," even "the word of truth," we may drive our enemies before us, and seek the victory for ourselves and our fellow combatants. (*Notes*, and *P. O. Matt.* iv. 1—11.)

V. 18—24.

If we would indeed "put on," and successfully use, "the whole armour of God;" we must likewise "pray "always by the Spirit," with great earnestness and importunity, and "watch thereunto with all perseverance:" thus we shall be made "more than conquerors through "him that loved us;" but in no other way.—We should also consider all the saints wherever they live, as fellow-soldiers in our spiritual warfare, though divided into different battalions, distinguishable by a few unimportant externals; and we must help them all with our supplications: for general success against the powers of darkness, the kingdom of Satan as well as personal victory, should be our noble ambition. But, all Christians are bound, in a peculiar manner to pray for the ministers of the gospel, as they are exposed to the special rage of the enemy: when they fall, it is "as when a standard-bearer "fainteth," and their honourable conduct is of the greatest importance to the triumph of the gospel. Those ministers especially, who are exposed to great hardships and perils in their work, have particularly a claim to the prayers of their brethren. For "the ambassadors of "peace," from the Lord to his rebellious creatures, have often been cast into prison and put to death as criminals. —It is peculiarly desirable, that "utterance should be "given them" in perilous situations, that they may "boldly declare the mystery of the gospel:" for the more boldly they speak, in consistency with "the meekness of "wisdom" and love, the better do they perform their work. Men of this stamp rather desire to "make full "proof of their ministry," than to enjoy personal ease or liberty: their own affairs are inconsiderable in their judgment, compared with the success of the gospel. They, however, greatly rejoice to have beloved brethren and faithful ministers, who are able to comfort and establish the people in their absence: and, while they pray for peace, with faith and love, in behalf of all who profess the gospel, they must also remind them, that "grace will be with all "them," and them only, "who love the Lord Jesus Christ "in sincerity."

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

THE manner, in which the apostle and his associates were led to pass over from Asia into Europe, and to begin their labours at Philippi in Macedonia; as well as their success, and the persecution by which Paul and Silas were driven thence, have been already considered. (*Notes, Acts* xvi.) The apostle had once afterwards visited Philippi, though few particulars are recorded. (*Note, Acts* xx. 1—6.) As this epistle was manifestly written from Rome, and during the latter part of the apostle's first imprisonment in that city; nearly twelve years had passed since he first preached at Philippi: but the conduct of the Christians there had uniformly been so exemplary, and their grateful affection to him so fully evinced, that he had only to rejoice over them with heartfelt gratitude, while he poured out his prayers for them, and affectionately animated them to persevere and press forward in their heavenly course. Some cautions indeed, against deceivers of different descriptions, (*Note,* iii. 17—19,) whose base conduct and awful doom he declares in most expressive terms, are joined with his exhortations. Not one censure, however, is passed or implied on any of the Philippians; but unqualified commendation and confidence. (*Notes, Rev.* ii. 8—11.) It is evident, that Epaphroditus, who had been sent with a supply of money to the apostle at Rome; and who seems to have been a pastor, and perhaps the principal pastor, of the church, conveyed the epistle to Philippi. He had, either by his journey to Rome, or by his zealous labours in assisting the apostle when in that city, brought a dangerous sickness upon himself; the tidings of which so afflicted the Philippians, and their sorrow when made known to Epaphroditus so distressed him, that the apostle was induced to send him back sooner than he had intended, though to his own inconvenience. (*Notes,* ii. 24—30.)—The subjects treated on, and the instructions to be deduced from them, need not be anticipated. 'The apostle's design in this epistle (which is quite of the practical kind,) seems to 'be to comfort the Philippians under the concern they had expressed at the news of his imprisonment, to 'check a party spirit, that appears to have broke out among them, and to promote on the contrary an entire union 'and harmony of affection; to guard them against being seduced from the purity of the Christian faith, by Judaizing 'teachers; to support them under the trials with which they struggled; and above all, to inspire them with a concern 'to adorn their profession, by the most eminent attainments in the divine life.' *Doddridge.* It is undeniable, that the epistle was sent not long before the two years of the apostle's imprisonment at Rome were ended; which the Oxford Bible supposes to have taken place about the close of A. D. 65.—According to this I have dated the epistle, (though many fix an earlier date for it,) on a full conviction, that more years were spent in the various labours of this great apostle, than are generally supposed; yet, at the same time, not considering the subject as of great importance.

CHAP. I.

The apostle addresses the saints at Philippi with the bishops and deacons, 1, 2: shewing his thankfulness to God for their "fellowship in the gospel," to that time; his love to them; and his confidence in them as to the future, 3—8; and giving a summary of the blessings for which he prayed in their behalf, 9—11. He informs them, that his imprisonment at Rome had conduced "to the furtherance of the gospel," 12, 13: so that many had been rendered more bold in preaching it; in which he greatly rejoices, though some did it from corrupt motives, 14—18; knowing that this "will turn to "his salvation, through their prayers, and by the "Spirit," and trusting that "Christ will be magnified "in his body, whether by life or death," 19, 20. He declares that he is prepared for either event; that "to "depart, and be with Christ, would be far better" for him; but that, as his life would be useful to them, he doubts in his choice, and supposes that he shall live, and be set at liberty, that he may further their joy of faith, by coming to them, 21—26. He exhorts them to walk worthy of their profession; to be of one mind "in striving for the gospel;" and to suffer cheerfully for Christ, as they had already been called to do, 27—30.

[a] PAUL and [b] Timotheus, [c] the servants of Jesus Christ, to all [d] the saints in Christ Jesus, which are at [e] Philippi, with [f] the bishops [g] and deacons:

2 [h] Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 I [i] thank my God [k] upon every * remembrance of you,

4 (Always [l] in every prayer of mine for you all, making request [m] with joy,)

5 For [n] your fellowship in the gospel, from the first day until now:

6 Being [o] confident of this very thing, that he which hath [p] begun a good work in you, [q] will [r] perform *it* until [r] the day of Jesus Christ:

[a] See on Rom. i. 1. 1 Cor. i. 1.
[b] Acts xvi. 1—3. 1 Cor. xvi. 10. 2 Cor. i. 1. Col. i. 1. 1 Thes. i. 1. 2 Thes. i. 1. 1 Tim. i. 2. Heb. xiii. 23.
[c] Mark xiii. 34. John xii. 26. Tit. i. 1. Jam. i. 1. 2 Pet. i. 1. Jude 1. Rev. i. 1. xix. 10. xxii. 9.
[d] Rom. i. 7. 1 Cor. i. 2. 2 Cor. i. 1. Eph. i. 1. 15. 2 Thes. i. 10.
[e] Acts xvi. 12, &c. 1 Thes. ii. 2.
[f] Acts i. 20. 1 Tim. iii. 1, 2. Tit. i. 7. 1 Pet. ii. 25. Rev. i. 20. ii. 1. 8. 12.
[g] Acts vi. 1—7. 1 Tim. iii. 8. 10. 12, 13.
[h] See on Rom. i. 7.
[i] See on Rom. i. 8. vi. 17. 1 Cor. i. 4.
[k] Eph. i. 15, 16.
* Or, *mention.*
[l] 1 Thes. i. 2, 3. iii. 9. 2 Thes. i. 3. 2 Tim. i. 3. Philem. 4, 5.
[m] ii. 2. iii. 18. iv. 1. Luke xv. 7. 10 Col. ii. 5. 1 Thes. ii. 19, 20. Philem. 7. 2 John 4.
[n] 7. Acts xvi. 15. Rom. xi. 17. xv. 27. 1 Cor. i. 9. Eph. ii. 19—22. iii. 6. Col. i. 21—23. Philem. 17. Heb. iii. 14. 2 Pet. i. 1. 1 John i. 3. 7.
[o] 2 Cor. i. 15. ii. 3. vii. 16. ix. 4. Gal. v. 10. 2 Thes. iii. 4. Philem. 21.
[p] 29. ii. 13. Acts xi. 18. xvi. 14. Rom. viii. 28—30. Eph. ii. 4—10. Col. ii. 12. 2 Thes. ii. 13, 14. Tit. iii. 4—6. Heb. xiii 20, 21. Jam. i. 16—18. 1 Pet. i. 2, 3.
[q] Ps. cxxxviii. 8. Eph. iv. 12. 1 Thes. v. 23, 24. 2 Thes. i. 11. 1 Pet. v. 10.
† Or, *finish* it. Heb. xii. 2.
[r] 10.—*See on* 1 Cor. i. 8.

NOTES.

CHAP. I. V. 1. As Paul's apostleship had never been called in question at Philippi; and as he wrote this epistle, not only in his own name, but in that of Timothy, who was then at Rome with him; he styles himself and Timothy "the servants of Jesus Christ." (*Marg. Ref.* a—c. —*Notes, John* xii. 23—26. xiii. 12—17. *Col.* iii. 22—25. *Jam.* i. 1. 2 *Pet.* i. 1, 2.) He addressed himself to "the "saints at Philippi, with the bishops and deacons:" hence we learn that the distinction between bishops and presbyters was not then generally established; but that the pastors of the church were distinguished from the deacons, who managed the secular matters and the charities of the church. (*Marg. Ref.* d—g.—*Notes, Acts* vi. 1—6. xx. 17. 1 *Tim.* iii. 1—7.)—Much labour and learning have indeed been employed, to set aside this conclusion; but with little success, even by the allowance of decided episcopalians.—'Though it be generally resolved, that the 'word "bishop," and "elder" are equivalent in scripture; 'yet this is not to be understood so, that either, or both of 'them, signifies indifferently those whom we now call '*presbyters;* but that they both signify *bishops*, one settled 'in each church by the apostles; there being no use of the 'second order in the church, till the numbers of believers 'increased.' *Hammond.* Beyond doubt, the apostle ordained more than one, either bishops or presbyters, in some of the churches. (*Acts* xiv. 23. xx. 17.) Indeed the address fully proves it as to "the bishops." But this learned expositor did not perceive, that one bishop, without any presbyters under him, comes to precisely the same thing, as one presbyter, without any bishop over him. Till the churches were multiplied, the bishops and presbyters were the same: but afterwards, probably in the times of the apostles, the senior or more eminent presbyter, was called *episcopus*, or *overseer*, not of the church only, but also of its pastors.

V. 2. *Marg. Ref.—Notes, Rom.* i. 5—7. 1 *Cor.* i. 3.

V. 3—6. The conversion and subsequent good conduct of the Philippians never occurred to the apostle's mind, (and they would occur very frequently,) or were never mentioned to him, without animating him to thank God in their behalf; so that "always, in every prayer of "his," secret or social, he made requests for them with lively emotions of joy, which would greatly help to solace him in his confinement. He thanked "God for their fellowship "in the gospel," and its blessings, from the first day of their conversion to that present time, (which was about twelve years,) without having turned aside, or grown remiss in their profession. (*Marg. Ref.* i—n.—*Note*, 1 *Cor.* i. 4—9.) He was therefore "confident, that he," even God the Spirit, who "had begun the good work" of sanctification in their souls, would carry it on, and perform it, till the perfection of their redemption, in body and soul, at the day of Christ. (*Marg. Ref.* o—q.—*Notes*, 9—11. *Rom.* viii. 18—23. *Eph.* i. 13, 14. 1 *Thes.* v. 23—28.)—Some learned men render the words, here translated "*fellowship* "in the gospel," 'communication toward the gospel;' and understand them of the liberality which the Philippians had shewn towards the apostle. (*Notes*, iv. 10—20.) But this, in itself, was a far inferior cause of gratitude to God, than the conversion of very many souls, to partake of all the blessings and salvation of Christ: the sentiment is not at all in the apostle's manner in other epistles; or even in the other parts of the epistle, where he mentions that subject openly and perspicuously: the word here used more frequently means *participation*, than *communication;* and even when it has the latter meaning, it implies that the giver made the receiver his *partner*, or a *sharer* with him in his abundance.

Remembrance. (3) "Mention." *Marg.* Μνεια. See on *Rom.* i. 9.—*Fellowship.* (5) Κοινωνια. ii. 1. iii. 10. 2 *Cor.* xiii. 13. 1 *John* i. 3. 6. See on *Acts* ii. 42. Κοινω-

7 Even as [s] it is meet for me to think this of you all, [t] because [*] I have you in my heart, inasmuch [u] as both in my bonds, [x] and in the defence and confirmation of the gospel, ye all are [†] partakers of my grace.

8 For [y] God is my record, [z] how greatly I long after you all [a] in the bowels of Jesus Christ.

9 And [b] this I pray, that [c] your love may abound yet more and more, [d] in knowledge, and *in* all [‡] judgment;

10 That [e] ye may [§] approve things that are excellent; [f] that ye may be sincere, [g] and without offence [h] till the day of Christ;

11 Being [i] filled with the fruits of righteousness, which [k] are by Jesus Christ, unto the glory and praise of God.

[s] 1 Cor. xiii. 7. 1 Thes. i. 2—5. v. 5. Heb. vi. 9, 10.
[t] 2 Cor. iii. 2. vii. 3.
[*] Or, *ye have me in your heart.* Gal. v. 6. 1 John iii. 14.
[u] Acts xvi. 23—25. xx. 23. Eph. iii. 1. iv. 1. vi. 20. 2 Tim. i. 8. ii. 9. Heb. x. 33, 34.
[x] 17. iv. 14.
[†] Or, *partakers with me of grace. See on* 5. —1 Cor. ix. 23. Heb. iii. 1. 1 Pet. iv. 13. v. 1.
[y] *See on* Rom. i. 9. ix. 1. Gal. i. 20.
[z] ii. 26.
[a] iv. 1. 2 Cor. xiii. 9. Gal. iv. 19. Col. ii. 1. 1 Thes. ii. 8. 2 Tim. i. 4.
[b] ii. 1. Is. xvi. 11. lxiii. 15. Jer. xxxi. 20. Luke i. 78. *marg.* 2 Cor. vi. 12. vii. 15. *marg.* Col. iii. 12. Philem. 12. 20. 1 John iii. 17.
[c] *See on* 4.
[d] 1 Cor. xiv. 20. Eph. v. 17. Col. i. 9. iii. 10. 2 Pet. i. 5, 6. iii. 18.
[‡] Or, *sense.* Heb. v. 14. *Gr.*
[e] Is. vii. 15, 16. Am. v. 14, 15. Mic. iii. 2. John iii. 20. Rom ii. 18. vii. 16. 22. viii. 7. xii. 2. 9.
[§] Or, *try things that differ.* Job xii. 11. xxxiv. 3. Rom. xii. 2. 2 Cor. xi. 13—15. Eph. v. 10.
[f] 16. Gen. xx. 5. Josh. xxiv. 14. John i. 47. 2 Cor. i. 12. ii. 17. viii. 8. Eph. iv. 15. *marg.* vi. 24.
[g] Matt. xvi. 23. xviii. 6, 7. xxvi. 33. Rom. xiv. 20, 21. xvi. 17. 1 Cor. viii. 13. x. 32. 2 Cor. vi. 3. Gal. v. 11. 1 Thes. iii. 13.
[h] *See on* 1 Cor. i. 8.
[i] iv. 17. Ps. i. 3. xcii. 12—14. Is. v. 2. Luke xiii. 6—9. John xv. 2. 8. 16. Rom. vi. 22. xv. 28. 2 Cor. ix. 10. Gal. v. 22, 23. Eph. v. 9. Col. i. 6. 10. Heb. xii. 11. Jam. iii. 17, 18.
[k] Ps. xcii. 14, 15. Is. lx. 21. lxi. 3. 11. Matt. v. 16. John xv. 4, 5. 8. 1 Cor. x. 31. 2 Thes. i. 12. Heb. xiii. 15. 16. 1 Pet. ii. 5. 9. 12. iv. 10, 11. 14.

ρεω, *Rom.* xii. 13.—*Who hath begun.* (6) Ὁ ναρξαμενος. See on *Gal.* iii. 3.—*Will perform.*] "Will finish." *Marg.* Επιτελεσει. 2 *Cor.* vii. 1. viii. 6. *Gal.* iii. 3, *et al.* —*The day of Jesus Christ.*] Ἡμερας Ιησυ Χριστυ. 10. 1 *Cor.* i. 8. v. 5. 2 *Cor.* i. 14. 1 *Thes.* v. 2. 2 *Thes.* ii. 2. 'The Spirit of God will not desert us to the end, until even our mortal bodies, being restored to life and glorified, shall stand in judgment before Christ.' *Beza.*

V. 7, 8. Many, who had made a credible profession of Christianity, afterwards became apostates, having "no root "in themselves." (*Notes, Matt.* xiii. 20, 21. 1 *Tim.* i. 18—20. 2 *Tim.* i. 15. ii. 14—18. 1 *John* ii. 18, 19.) Yet it was "meet" for the apostle to hope better things of the Philippians, and to be satisfied that a "good work" of new creation had indeed been wrought upon them. (*Marg. Ref.* s, t.) For their long continued consistency of conduct had given them a peculiar place *in his heart;* or, (as it may be rendered more obviously, and in equal consistency with the idiom of the language,) they had shewn, that "they had him in their hearts," and had abundantly evinced their love to Christ, by their kindness to his afflicted servant. (*Marg.* and *Ref.*) During his imprisonment, they had cordially sympathized with him, and endeavoured to alleviate his sufferings; and in all that he undertook for the defence and confirmation of the gospel, they had concurred with him, and shewn themselves "partakers of the same grace," which had been bestowed upon him; acting from the same holy principles, and returning his love with reciprocal affection. (*Marg. Ref.* u, x.—*Notes*, iv. 10—20.) Indeed, "God was his witness," how greatly he longed after them, with a holy, tender, and compassionate affection, like that of Christ to his people: how he longed to see them, and how gladly he would exert himself in any self-denying services, by which he might be further useful to them, especially in their spiritual concerns.

Meet. (7) Δικαιον. See on *Eph.* vi. 1.—*The defence.*] Τη απολογια. See on *Acts.* xxii. 1.—*Confirmation.*] Βεβαιωσει. *Heb.* vi. 16. Βεβαιοω. See on *Mark* xvi. 20.—*Partakers.*] "Partakers with me of grace." *Marg.* Συγκοινωνους. See on *Rom.* xi. 17. Κοινωνος, *Matt.* xxiii. 30. *Luke* v. 10. See on 1 *Cor.* x. 18. Κοινωνια. See on 5.—*I long after.* (8) Επιποθω. ii. 26. See on *Rom.* i. 11.

V. 9—11. The apostle next gave the Philippians a compendious account of his constant prayers for them. He was confident that they were true believers, and "loved "the Lord Jesus in sincerity:" (*Note, Eph.* vi. 21—24, *v.* 22;) and he therefore prayed, "that their love" of him, his cause, people, truths, and ordinances; of the holy character, law, and government of God; and of all men for his sake, might "*abound* more and more" in all its varied exercises and happy effects: (*Notes*, 1 *Thes.* iv. 1—5. 9—12. 1 *Pet.* i. 22:) and that it might be regulated by an enlarged and exact "knowledge" of divine things; and by that sound judgment, which was the result of a holy relish for spiritual excellency, a matured discernment in the various parts of religion, and deep experience of its power in their hearts. For when these concurred, they enabled the Christian to judge, at once, in a variety of cases: even as the healthy eye distinguishes objects, the ear sounds, and the palate meats. (*Marg. Ref.* c, d.) Thus, false affections, unjustifiable measures, and enthusiasm would be excluded; and all those evils prevented, into which vehement zeal, without proportionable "knowledge and judgment," betrayed men, to the scandal of the gospel, and the division of the church: and their abundant love would be directed in forming and executing designs of extensive usefulness. (*Notes, Eph.* v. 15—20. *Col.* i. 9—14, *vv.* 9, 10. iii. 16, 17.) He further prayed, that they might be enabled to "distinguish things that "differed," and to guard against counterfeit revelations, false affections, and all those specious errors and evils, by which Satan and his ministers imposed upon the unwary: thus they would choose and "approve things that were "excellent," and reject others, however plausibly stated. —The marginal reading, "Try," or *prove*, "things which "differ," is more exact than that inserted in the text: but it is evident, that "to distinguish things which differ," was especially intended. (*Marg.* and *Ref.*—*Marg. Ref.* e.) He also prayed, that they might be "sincere," not only as true believers, but as uncorrupted with base alloy, whether of false doctrine, superstition, or a worldly spirit and conduct. (*Note*, 2 *Cor.* i. 12—14, *v.* 12.) If the Philippians were thus "sincere," the apostle trusted, that, according to his prayers for them, they would be "without offence;" neither stumbling at the scandals laid in their way by others, nor misleading or grieving their brethren, or causing their neighbours to stumble at the word, by their misconduct; for both the active and passive sense may be implied. (*Marg. Ref.* f, g.)—Accordingly, he further prayed, that each of them might be thus upheld, till he should honourably finish his course; and even that the church of Philippi might be thus preserved, through successive generations, "until the day of Christ:"

12 ¶ But I would ye should understand, brethren, [l] that the things *which happened* unto me, have fallen out [m] rather unto the furtherance of the gospel;

13 So that [n] my bonds [*] in Christ are manifest in all [†] the palace, and [‡] in all other *places:*

14 And many of the [o] brethren in the Lord, [p] waxing confident by my bonds, are much more bold to speak the word [q] without fear.

15 Some indeed [r] preach Christ [s] even of envy and strife; [t] and some also of good will:

16 The one preach Christ of contention, [u] not sincerely, [x] supposing to add affliction to my bonds:

17 But the other of love, knowing that [y] I am set for the defence of the gospel.

18 [z] What then? Notwithstanding, every way, [a] whether in pretence, or in truth, [b] Christ is preached; [c] and I therein do rejoice, yea, and will rejoice.

l Acts xxi. 28, &c. xxii.—xxviii.
m Ex. xviii. 11. Esth. ix. 1. Ps. lxxvi. 10. Acts viii. 4. xi. 19—21. Rom. viii. 28. 37. 2 Tim. ii. 9.
n Acts xx. 23, 24. xxi. 11—13. xxvi. 29. 31. xxviii. 17. 20. Eph. iii. 1. iv. 1. vi. 20. Col. iv. 3—18.
* Or, *for Christ.* 1 Pet. iv. 12—16.
† Or, *Cæsar's court.* iv. 22.
‡ Or, *to all others.* 1 Thes. i. 8, 9.
o iv. 1. Col. iv. 7.
p Acts iv. 23—31. 2 Cor. i. 3—7. Eph. iii. 13. vi. 19, 20. Col. iv. 4. 1 Thes. ii. 2. viii. 5. 35. ix. 20. x. 36. xi. 20. 1 Cor. i. 23. 2 Cor. i. 19. iv. 5. 1 Tim. iii. 16.
q Luke i. 74. xii. 5—7. r 16. 18. Acts v. 42. s ii. 3. Matt. xxiii. 5. Rom. xvi. 17, 18. 1 Cor. iii. 3, 4. xiii. 3. 2 Cor. xii. 20. Gal. ii. 4. Jam. iv. 5, 6.
t 17. 1 Pet. v. 2—4.
u *See on* v. 10.—2 Cor. ii. 17. iv. 1, 2.
x Job vi. 14. xvi. 4. Ps. lxix. 26.
y 7. Rom. i. 13—17. 1 Cor. ix. 16, 17. Gal. ii. 7, 8. 1 Tim. ii. 7. 2 Tim. i. 11, 12. iv. 6, 7.—Luke xxi. 14. Acts xxii. 1. xxvi. 1. 24. 2 Tim. iv. 16. *Gr.*
z Rom. iii. 9. vi. 15. 1 Cor. x. 19. xiv. 15.
a 14—17. Matt. xxiii. 14. Mark xii. 40. b *See on* v. 15. c Mark ix. 38—40. Luke ix. 49, 50. 1 Cor. xv. 11. 2 John 9—11.

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and that the "trees of righteousness, the planting of the "LORD," might not only be in some measure fruitful; but that they might resemble those trees, which are laden with fruit on every bough, being "filled with all "the fruits of righteousness," even holy tempers, all kinds of good works, "all the fruits of the Spirit," through every day of their future lives, in the full improvement of their talents, and according to the duties of their several relations. For these good fruits would not only be beneficial to men, and eventually advantageous to themselves; but, through Christ, as the effects of his grace, and accepted through his mediation, they would redound to the praise and honour of God; adorning and recommending the gospel, silencing gainsayers, and bringing sinners to glorify God, by the obedience and worship of faith. (*Marg. Ref.* h—k.—*Notes, Ps.* xcii. 13—15. *Is.* lxi. 1—3. *John* xv. 6—8. 12—16. *Gal.* v. 22—26.)

May abound yet more and more. (9) Ετι μαλλον και μαλλον περισσευη. 1 *Thes.* iv. 1. 10.—*Judgment.*] Αισθησει. "Sense." *Marg.* Here only N. T. *Prov.* i. 4. 22. iii. 20. xxii. 12. xxiv. 4. *Sept.* Αισθανομαι, *sentio, Luke* ix. 45. Αισθητηριον, *sensus, perceptio, Heb.* v. 14.—*That ye may approve things that are excellent.* (10) Εις το δοκιμαζειν υμας τα διαφεροντα. *Rom.* ii. 18. Δοκιμαζω. See on *Luke* xii. 56. Διαφεροντα. See on *Rom.* ii. 18.—*Sincere.*] Ειλικρινεις. See on 2 *Cor.* i. 12.—*Without offence.*] Απροσκοποι. See on *Acts* xxiv. 16. 'Pertinet hoc adjectivum ad numerum 'eorum, quæ cum activam, tum passivam significationem 'habent.' *Schleusner.*

V. 12—14. It is probable, the apostle had been informed, that the Philippians feared lest his imprisonment should check the progress of the gospel, and intimidate others from preaching or embracing it: and no doubt Satan and his servants desired and expected this effect from it. He, however, would have his friends to know, that his sufferings had rather conduced to promote the cause of "Christianity," through the interposition of God; and that the restraint put upon his personal ministry had been more than counterbalanced by other circumstances. So that "his bonds for Christ's sake," and his constancy in them, the doctrine for which he was imprisoned, and which he preached when a prisoner, had become openly known even in Nero's palace among his courtiers, and in all other parts of Rome; which had excited a general attention to the gospel, through that immense city, whence the report would circulate almost throughout the earth. Moreover, many Christians, appointed to the ministry and qualified for it, who had before been timorous, perceiving how the apostle was protected, comforted, and prospered during his sufferings, were greatly emboldened to preach the gospel, without fear of persecution, in the most open, unreserved, and useful manner; by the labours of whom the knowledge of Christianity was rapidly diffused.

The furtherance. (12) Προκοπην. 1 *Tim.* iv. 15. Not elsewhere. A προκοπτω. See *Luke* ii. 52.—*The palace.* (13) Τω πραιτωριω. *Matt.* xxvii. 27. See on *John* xviii. 28. (*Note, John* xviii. 28—32.)—*Many.* (14) Τους πλειονας. "The most."—*Waxing confident.*] Πεποιθοτας. 6. 25. ii. 24. iii. 3, 4. *Luke* xviii. 9.—*Without fear.*] Αφοβως. See on *Luke* i. 74.

V. 15—18. While some, indeed, preached Christ out of "good-will to men," and zeal for the cause of true religion; there were others, who were actuated by envy of the apostle's reputation, success, or measure of liberty; and who aimed to cause divisions, even by preaching the gospel of peace! Probably these were Judaizers, who concealed part of their sentiments, and preached the substance of the gospel, in order to form a party under their influence, and in opposition to the apostle and his friends; that so they might gradually impose the Mosaic law on the Gentile converts. (*Marg. Ref.* r—t.) The designing, ambitious, and selfish conduct of these men, proved that they were insincere in what they preached, and that they only wanted to excite contentions; which would not only add affliction to the apostle's mind, during his imprisonment, but, as they supposed, would also increase the virulence of his persecutors.—Others, however, acted from love to him, for the sake of Christ: knowing that he was appointed, as the apostle of the Gentiles, to defend, as a bulwark, the pure gospel, against all who opposed or perverted it: and that he was now lodged in prison in the metropolis; not only as a witness for the truth, concerning justification and Christian liberty, against Judaizers, but also to bear testimony before senators, prætors, and courtiers, nay, perhaps before the emperor himself, concerning the holy doctrine of salvation through Christ Jesus. But, though some aimed to oppose, grieve, or injure him, even by preaching the gospel; yet, as Christ was preached by that means, either in a professed or a sincere zeal for his honour, among

19 For [d] I know that this shall turn to my salvation, [e] through your prayer, and the supply of [f] the Spirit of Jesus Christ,

20 According to my [g] earnest expectation, and *my* hope, that [h] in nothing I shall be ashamed, but *that* [i] with all boldness, as always, *so* now also [k] Christ shall be magnified in my body [l] whether *it be* by life or by death.

21 For to me [m] to live *is* Christ, and to die *is* gain.

22 But if I [o] live in the flesh, [p] this *is* the fruit of my labour; yet what I shall choose [q] I wot not.

23 For I am [r] in a strait betwixt two, having [s] a desire to depart, and to be [t] with Christ, which is [u] far better:

24 Nevertheless, [x] to abide in the flesh *is* more needful for you.

25 And having this [y] confidence, I know that I shall abide and continue with you all, [z] for your furtherance and [a] joy of faith;

d Rom. viii. 28. 1 Cor. iv. 17. 1 Pet. i. 7—9.
e 2 Cor. i. 11. Eph. vi. 18, 19.
f Rom. viii. 9. Gal. iv. 6. 1 Pet. i. 11.
g Ps. lxii. 5. Prov. x. 28. xxiii. 18. Rom. viii. 19.
h Ps. xxv. 2. cxix. 80. 116. Is. xlv. 17. l. 7. liv. 4. Rom. v. 5. ix. 33. 2 Cor. vii. 14. x. 8. 1 Pet. iv. 16. 1 John ii. 28.
i *See* on 14—2 Cor. ii. 14—16.
k ii. 17. Rom. vi. 13. 19. xii. 1.
l 1 Cor. vi. 20. vii. 34. 2 Cor. v. 15. 1 Thes. v. 23.
m 1 23, 24. John xii. 27, 28. xxi. 19. Acts xx. 24. xxi. 13. Rom. xiv. 7—9. 1 Cor. xv. 31. 2 Cor. iv. 10. Col. i. 24. 2 Tim. iv. 6—7. 2 Pet. i. 12—15.
n *See on* 20.—ii. 21. 1 Cor. i. 30. Gal. vi. 14. Col. iii. 4.
o 23. Is. lvii. 1, 2. Rom. viii. 35—39. 1 Cor. iii. 22. 2 Cor. v. 1. 6. 8. 1 Thes. iv. 13—15. Rev. xiv. 13.
p Ps. lxxi. 18. Is. xxxviii. 18, 19.
q Gen. xxi. 26. xxxix. 8. Ex. xxxii. 1. Acts iii. 17. Rom. xi. 2.
r 2 Sam. xxiv. 14. 1 Chr. xxi. 13. Luke xii. 50. 2 Cor. vi. 12.
s Luke ii. 29, 30. John xiii. 1. 2 Cor. v. 8. 2 Tim. iv. 6.
t Job xix. 26, 27. Ps. xlix. 15. Luke viii. 38. xxiii. 43. John xiv. 3. xvii. 24. Acts vii. 59. 2 Cor. v. 8. Rev. vii. 14—17.
u Ps. xvi. 10, 11. xvii. 15. lxxiii. 24—26. x 22. 25, 26. John xvi. 7. Acts xx. 29—31.
y ii. 24. Acts xx. 25. 32. John xxi. 18—17. Acts xi. 23. xiv. 22. Rom. i. 11, 12. xv. 18. 29. 2 Cor. i. 24. Eph. iv. 11—13.
z Luke xxii. a Ps. lx. 6. Rom. v. 2. xv. 13. 1 Pet. i. 8.

great numbers who had hitherto been strangers to the gospel, and who might in due time be more fully instructed in the faith; the apostle rejoiced, and he determined to do so, whatever consequences might ensue to himself. (*Marg. Ref.* u—c.) 'Not indeed with a pure mind, though otherwise their doctrine was pure.' *Beza.* It is not certain who these preachers were; or whether they meant to excite divisions between the Jewish and Gentile converts, or to stir up the persecuting rage of idolaters against the apostle, for boldly propagating a doctrine subversive of idolatry; or that of the emperor and statesmen against him, for "preaching another King, one Jesus." But the whole tenour of his writings and conduct shews, that if the doctrine which they taught had been materially erroneous, he would have opposed them, instead of rejoicing in the success of the preachers. (*Notes, Gal.* i. 6—10. ii. 1—5.)

Preach. (16) Καλαγγελλωσιν. 18. *Acts* iv. 2. xiii. 5. 38, *et al.*—*Not sincerely.*] Ουκ αγνως. Here only. Αγνος. iv. 8. See on 2 *Cor.* vii. 11.—*In pretence.* (18) Προφασει. *Matt.* xxiii. 14. *John* xv. 22. *Acts* xxvii. 30. 1 *Thes.* ii. 5.

V. 19, 20. The apostle knew, that these afflictive dispensations, however aggravated, would help forward his final salvation, through the prayers of his brethren, and the communication of "the Spirit of Christ" to his soul, to promote his humility, spirituality, and meetness for heaven. (*Marg. Ref.* d—f.—*Notes, Rom.* v. 3—5. 2 *Cor.* i. 8—11. iv. 13—18.) This satisfied him, as to his personal concern; for he was willing to endure any abasement or suffering, which might conduce to the honour of Christ. And indeed he earnestly expected a happy event of his trials; as one who, with outstretched neck, eagerly looks for the coming of some beloved friend: and he confidently hoped, that he should not be made ashamed in any thing, by the disappointment of his expectations or endeavours: but that as, in all former instances, he had boldly and successfully stood his ground; in this present case also, he should be strengthened, and inspired with courage, that Christ might be magnified in and by his frail body; whether his life were spared that he might again labour in spreading the gospel, or whether he should be called to shed his blood in confirmation of his testimony. *Marg. Ref.* f—l.—*Notes, Rom.* vi. 12—19. viii. 28—31.) —*Salvation.* (19) The connexion between "salvation," and "the supply of the Spirit of Christ," fully proves, that eternal salvation and not temporal deliverance was meant. (*Note, Rom.* iii. 11—14.)

The supply. (19) Επιχορηγιας. See on *Eph.* iv. 16. —*My earnest expectation.* (20) Την αποκαραδοκιαν ... μου. See on *Rom.* viii. 19.

V. 21—26. With peculiar animation, the apostle here declared the happy frame of his mind, in his perilous situation. As Christ was the Author and Support of his spiritual life, so was he the End and Object of his life on earth. (*Notes, John* xiv. 4—6. *Gal.* ii. 17—21. *Col.* iii. 1—4.) He had no other business, interest, honour, or pleasure, for which "to live," but Christ, and his glory, service, and favour: and therefore he knew that "to die" would be his greatest gain. For he should then be enabled more perfectly to know, love, serve, and enjoy the favour of his gracious Lord; and have done with sin, temptation, and suffering for ever. Yet, if he continued "to live in "the flesh," and to endure hardship a little longer, this would be "the fruit of his labour," and "worth his "while:" as his labour would be fruitful of good to himself, as well as to others. (*Marg. Ref.* m, n.) So that he knew not which he should choose, if it were left to him; being "in a strait between two," and drawn both ways, by the reasons which he had to desire life on the one hand, and death on the other. Indeed, he had a strong desire "to depart" from this world of sin and sorrow, that he might immediately go and be with Christ; exchanging the life of faith, hope, and feeble love, for that of sight, fruition, and perfect holiness: as this was incomparably better, as to himself personally, than any thing which could be possessed or enjoyed on earth. Nevertheless, his continuance here was the more needful, for the benefit of his beloved people; and he was willing to postpone the completion of his own happiness for their comfort and advantage. (*Marg. Ref.* o—x.) Indeed having this confidence respecting his own concerns, he was also assured by intimations from the Lord, that he should abide some time longer, to promote their growth and establishment in the faith, and the joy or glorying in God connected with it; and that, being permitted to come and renew his labours among them, he should be an instrument of increasing their abundant rejoicing in Christ. (*Marg. Ref.* y—b.—*Note, 2 Cor.* i. 23, 24.)—"Christ is gain to "me living and dying," (21). Thus Beza and many others, translate and understand the words: but the anti-

26 That [b] your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only [c] let your conversation be as it becometh [d] the gospel of Christ: that [e] whether I come and see you, or else be absent, [f] I may hear of your affairs, [g] that ye stand fast [h] in one spirit, with one mind striving together for [i] the faith of the gospel;

28 And [k] in nothing terrified by your adversaries: which is to them [l] an evident token of perdition, [m] but to you of salvation, [n] and that of God.

29 For unto you [o] it is given in the behalf of Christ, [p] not only to believe on him, but also to suffer for his sake;

30 Having [q] the same conflict, [r] which ye saw in me, *and* [s] now hear *to be* in me.

b ii. 16—18. iii. 1. 8. iv. 4. 10. Cant. v. 1. John xvi. 22. 24. 2 Cor. i. 14. v. 12. vii. 6.
c iii. 18—21. Eph. iv 1. Col. i. 10. 1 Thes. ii. 11, 12. iv. 1. Tit. ii. 10. 2 Pet. i. 4—9. iii. 11. 14.
d Rom. i. 9. 16. xv. 16. 29. 2 Cor. iv. 4. ix. 13. Gal. i. 7.
e ii. 12. 24.
f Eph. i. 15. Col. i. 4. 1 Thes. iii. 6. Philem. 5. 3 John 3. 4.
g ii. 1. iv. 1. Ps. cxxii. 3. cxxxiii. 1. Matt. xii. 25. 1 Cor. i. 10. xv. 58. xvi. 13, 14. 2 Cor. xiii. 11.
h Jer. xxxii. 39. John xvii. 20, 21. Acts ii. 46. iv. 32. Rom. xii. 4, 5. 1 Cor. xii. 12, &c. Eph. iv. 3—6. Jam. iii. 18. Jude 3.
i Prov. xxiii. 23. Acts xxiv. 24. Rom. i. 5. x. 8. Eph. i. 13. 1 Tim. i. 11. 19. 2 Tim. iv. 7.
k Is. li. 7. 12. Matt. x. 28. Luke xii. 4—7. xxi. 12—19. Acts iv. 19—31. v. 40—42. 1 Thes. ii. 2 2 Tim. i. 7, 8 Heb. xiii. 6. Rev. ii. 10.
l 2 Thes. i. 5, 6. 1 Pet. iv. 12—14.
m Matt. v. 10—12. Rom. viii. 17. 2 Tim. ii. 11, 12.
n Gen. xlix. 18. Ps. i. 23. lxviii. 19, 20. Is. xii. 2. Luke iii. 6. Acts xxviii. 28.
o Acts v. 41. Rom. v. 3. Jam. i. 2. 1 Pet. iv. 13.
p Matt. xvi. 17. John i. 12, 13. vi. 44, 45. Acts xiii. 39. xiv. 27. Eph. ii. 8. Col. ii. 12. Jam. i. 17, 18.
q John xvi. 33. Rom. viii. 35—37. 1 Cor. iv. 9—14. xv. 30—32. Eph. vi. 11—18. Col. ii. 1. 1 Thes. ii. 14, 15. iii. 2—4. 2 Tim. ii. 10—12. iv. 7. Heb. x. 32, 33. xii. 4. Rev. ii. 10, 11. xii. 11.
r Acts xvi. 19—40. 1 Thes. ii. 2.
s See on 13.

thesis between the two parts of the verse is thus destroyed: the meaning is *comparatively* cold, nay selfish; and, though I would speak diffidently, after such eminently learned criticks, the original seems incapable of this construction.—'The original is the highest superlative, which 'it is possible to form in any language.' *Macknight.* 'Better beyond all comparison and expression.' *Doddridge.* —'Could St. Paul think a state of insensibility much 'better than a life tending so much, as his did, to the 'glory of God, to the propagation of the gospel, and to 'the furtherance of the joy of Christians?' *Whitby.*— The doctrine of the soul's immediate happiness, with Christ in glory, is here declared, beyond almost the possibility of doubt, except as men disbelieve the apostle's testimony. (*Notes*, 2 *Cor.* v. 1—8.)

To live; ...*to die.* (21) Το ζην·...το αποθανειν.—Το ζην, 22. See on *Rom.* xiv. 7.—*The fruit of my labour.* (22) Μοι καρπος εργου. *Operæ prætium.*—*I wot not.*] Ου γνωριζω. iv. 6. *Luke* ii. 15.—*I am in a strait.* (23) Συνεχομαι. See on *Luke* xii. 50. (*Notes*, 2 *Sam.* xxiv. 12—14. *Luke* xii. 49—53. 2 *Cor.* v. 13—15.)—*A desire.*] Την επιθυμιαν. See on *Luke* xxii. 15.—*To depart.*] Εις το αναλυσαι. *Luke* xii. 36. *To weigh anchor, and set sail.* Αναλυσις. 2 *Tim.* iv. 6.—*Far better.*] Μαλλον κρεισσον—Κρεισσων, 1 *Cor.* vii. 9. 38. xi. 17. xii. 31. *Heb.* vii. 7. 19. 22. 1 *Pet.* iii. 17, *et al.*—*Continue with.* (25) Συμπαραμενω. Here only N. T. *Ps.* lxxii. 5. *Sept.*—*Rejoicing.* (26) Καυχημα. ii. 16. See on *Rom.* iv. 2.

V. 27—30. None of the events before referred to, nor any other, could harm the Christians at Philippi; if they "*only*" took heed to have "their conversation becoming "the gospel," which they had embraced. (*Note*, *Eph.* iv. 1—6.) The original word, rendered "conversation," denotes the conduct of citizens, when it accords to their privileges, and tends to the credit, safety, peace, and prosperity of the city. Thus having been most graciously made citizens of the heavenly Jerusalem, they ought to act suitably to that high character, and to seek the honour of the gospel, and the welfare of the church, in all their actions. Then it would be well with them, and gladden the apostle's heart, "whether he came to see them," or only "heard of their affairs;" that they stood firm in the profession of the faith, and in obedience to Christ, amidst surrounding temptations, and bad examples; avoiding all dissentions; continuing as one body actuated by one spirit; being of one heart and mind, in the great concerns of religion; not striving one *against* another, either about their temporal interests or reputation, or about any things of subordinate importance in religion, in which they did not exactly agree; but, as one compact phalanx, striving with united force against the common enemy, to exclude false teachers, to prevent evils and errors, to bear up under persecution, and by every means to promote the grand cause of Christianity. (*Marg. Ref.* c—i.) In attending to these things, they ought in no wise to be intimidated by the number, power, menaces, or cruelties of their adversaries; whose malignant rage against such excellent persons proved them enemies to God and holiness, who were in the way of perdition: while the meek and patient conduct of those who suffered for Christ's sake, united to the holiness of their characters, was an additional evidence that they were the friends of God, and "partakers of salvation," "even that of God," which he had planned, effected, revealed, and conferred, nay, wrought in the hearts of his people. (*Marg. Ref.* m, n.—*Notes*, 2 *Thes.* i. 5—10. 1 *Pet.* iv. 12—16.) For indeed they were called to an additional honour and privilege; in that "it was *given* to "them, not only to believe" in Christ for salvation, but to be distinguished among his disciples by a nearer conformity to him in suffering, for which their reward would be great in heaven. (*Note*, *Matt.* v. 10—12.) For they were then enduring the same honourable conflict, which they had seen the apostle engaged in, when scourged and imprisoned at Philippi; and which they heard, that he was at that time sustaining, by his imprisonment at Rome. (*Marg. Ref.* o—s.—*Notes*, *Acts* xvi. 19—24. xxi. 27—40. xxv. 1—12. xxviii. 16—31.)—Many expositors are very exact, in this and other passages, in distinguishing between the persecutions, which the apostle and the churches were exposed to from the Jews, and those which they endured from the Gentiles. But this rather embarrasses, than clears, the interpretation; and the practical instruction, if not thus lost sight of, is the same in either case. No doubt, the Jews excited most of the persecutions, to which the apostle was exposed; and his zeal for the admission of the Gentiles into the church, without circumcision or regard to the ritual law, rendered him peculiarly obnoxious to them. But it is also evident, that zeal for idolatry and for local customs, and fear of innovations and insurrections, joined with enmity against God and holiness, disposed the Gentiles generally to concur, and often to take the lead in persecution. (*Notes*, *Acts* xix. 23—41.)

Let your conversation be. (27) Πολιτευεσθε. See on *Acts* xxiii. 1. Πολιτευμα, iii. 20.—*As it becometh.*] Αξιως.

CHAP. II.

The apostle, by the most affecting topicks, exhorts his brethren to humble, condescending, and self-denying love, 1—4; after the example of Christ, in his incarnation, humiliation, and death on the cross, as introductory to his glorious exaltation, 5—11. He exhorts to diligence, "in working out their own sal-"vation," as depending on the grace of God, 12, 13; and to profess the gospel, and adorn it among their neighbours, by a harmless and blameless example; in such a manner, that he might rejoice with them at the day of Christ, in the success of his labours, 14—16. He assures them that he should joyfully become a martyr for their sakes; and exhorts them to rejoice with him, 17, 18. He hopes to send Timothy to them shortly, whom he highly commends, 19—23; as he does also Epaphroditus, their messenger to him; who had been sick, and was grieved that they had heard it; and who, as God had mercifully restored him, longed to return to them, 24—27. The apostle therefore sends him back; and exhorts them highly to value him and such as he, seeing he had "disregarded his life, "to supply their lack of service," 28—30.

See on *Eph.* iv. 1.—*Striving together.*] Συναθλουντες. iv. 3. Not elsewhere. Ex συν et αθλεω, *2 Tim.* iii. 5. Contending, like wrestlers, earnestly; but in concert with each other, against their common antagonists. (*Note, Jude* 3, 4.)—*Terrified.* (28) Πτυρομενοι. Here only. *Consternati, trepidantes, terrefacti.—An evident token.*] Ενδειξις. See on *Rom.* iii. 25.—*It is given.* (29) Εχαρισθη. ii. 9. See on *Luke* vii. 21. (*Note, Acts* v. 41, 42.)—'To suffer for 'Christ's sake, is χαρις, grace and favour (7).' *Whitby.* If so, then "to believe in Christ," is χαρις, grace, the free gift of God; though not unconnected with our exertions, attendance on the means of grace, and prayers.—*Conflict.* (30) Αγωνα. *Col.* ii. 1. 1 *Thes.* ii. 2. 1 *Tim.* vi. 12. 2 *Tim.* iv. 7. *Heb.* xii. 1. Αγωνια, *Luke* xxii. 44. Αγωνιζομαι, 1 *Cor.* ix. 25.

PRACTICAL OBSERVATIONS.

V. 1—11.

Those servants of Christ, who most resemble their Lord, will cordially "thank God, on every remembrance" of the congregations, among whom they have laboured; when they know that ministers and people, in their proper places, attend to their several duties, in such a manner, as evinces them to have "fellowship with Christ," and to share the blessings of his gospel. (*Note,* 1 *John* i. 3, 4.) But alas! how often are faithful pastors constrained to make request "with *tears,*" instead of "with *joy,*" for those in whom they once were confident, but for whom they now tremble! We may, however, be always confident, that God "will perform his good work" in every soul, in which he has really begun it by regeneration: though we should warn men not to trust in superficial appearances, sudden emotions, external reformation, change of sect or sentiment, or in any thing short of "a new "creation" unto holiness. But, it is "meet for us to "hope" the best of those who profess the truth, and do not disgrace it; and greatly to desire the spiritual welfare of those, who have shewed us kindness for the Lord's sake, sympathized in our sorrows, and helped us in our "labours for the defence and confirmation of the gospel;" as we may well conclude, that they are really partakers of divine grace. We should "long after them in the bowels "of Jesus Christ;" and pour out our prayers for them, especially when incapable of doing them other service.—We cannot in general pray for ourselves, and in behalf of those who possess that "faith which worketh by love," in a better manner, than by copying the example before us; and requesting that "our love may abound yet more and "more," and be exercised "in knowledge and in all "judgment;" that we and they may "discern between "things that differ," and know how to choose the good and refuse the evil; that we may be sincere and diligent disciples; preserved from all scandals and offences, and "filled with the fruits of righteousness, which are "through Christ, to the praise and glory of God." For those things, which most honour God, will eventually most benefit us: we should not therefore leave it dubious, whether any good fruit be found on us, or not; a small measure of love, knowledge, judgment, spirituality, and fruitfulness, should not satisfy us: but we ought to long, and pray without ceasing, and use every appointed means with diligence and earnestness, that we may be "filled with all "the fruits of righteousness, which are through Jesus "Christ unto the glory and praise of God;" as aiming at great things, and nobly aspiring to do much good, and to be "holy as God is holy."

V. 12—20.

The consideration, that the Lord "worketh all things "after the counsel of his own will," should reconcile us even to those afflictive dispensations, which seem to preclude us from usefulness. Whatever Satan or wicked men may intend or expect, our God can further the success of his gospel, by the very events which arise from men's endeavours to stop its progress. He often works by apparent contraries: and his most able ministers have been immured in prisons; that their "bonds in Christ" might bring the knowledge of his truth into the courts of justice, nay, even into the palaces of princes; (*Note, Matt.* x. 16—18. *Mark* xiii. 9—13;) and the blood of the martyrs has more abundantly made fruitful the good seed of the word of God. Nay, the extremest sufferings and cruel death of his saints, instead of intimidating, have infused courage into their brethren, while they witnessed the triumphant consolations of the happy sufferers. Indeed, Satan will endeavour to prevent these blessed effects, even by stirring up men to "preach the gospel" from unworthy motives: and not only have ambition and avarice moved immense numbers to take this sacred office upon them; but envy, malice, and contention have done the same: and Christ and his truth have often been preached, in order to grieve, perplex, or expose to enmity and persecution his faithful suffering servants! So varied are the effects of human depravity! We should indeed grieve to see "tares sown in the Lord's field," and the souls of men deceived by "damnable heresies:" but when the substance of the truth is preached among ignorant persons, we should neither so much regard our own reputation, or

IF *there be* therefore [a] any consolation in Christ, [b] if any comfort of love, [c] if any fellowship of the Spirit, [d] if any bowels and mercies,

2 [e] Fulfil ye my joy, [f] that ye be like-minded, having the same love, *being* of [h] one accord, of one mind.

3 *Let* [i] nothing *be done* through strife or vain glory; [k] but in lowliness of mind let each esteem other better than themselves.

4 [l] Look not every man on his own things, but every man also on the things of others.

[a] Ch. 3. Luke ii. 10, 11. 25. John xiv. 18. 27. xv. 11. xvi. 22—24. xvii. 13. Rom. v. 1, 2. xv. 12, 13. 1 Cor. xv. 31. 2 Cor. i. 5, 6. ii. 14. 2 Thes. ii. 16, 17. Heb. vi. 18. 1 Pet. i. 6—8.

[b] Ps. cxxxiii. 1. John xv. 10—12. Acts ii. 46. iv. 32. Gal. v. 22. Eph. iv. 30—32. Col. ii. 2. 1 John iv. 7, 8. 12. 16. [c] Rom. v. 5. viii. 9—16. 26. 1 Cor. iii. 16. vi. 19, 20. xii. 13. 2 Cor. xiii. 14. Gal. iv. 6. Eph. i. 13, 14. ii. 18—22. iv. 4. 1 Pet. i. 2. 22, 23. 1 John iii. 24. [d] *See on* i. 8. [e] 16. i. 4. 26, 27. John iii. 29. 2 Cor. ii. 3. vii. 7. Col. ii. 5. 1 Thes. ii. 19, 20. iii. 6—10. 2 Thes. ii. 13. 2 Tim. i. 4. Philem. 20. 1 John i. 3, 4. 2 John 4. 3 John 4. [f] *See on* i. 27. [g] 20. iii. 15, 16. iv. 2. Rom. xii. 16. xv. 5, 6. 1 Cor. i. 10. 2 Cor. xiii. 11. 1 Pet. iii. 8, 9.

[h] Acts i. 14. ii. 1. 46. v. 12. 14. i. 15, 16. Prov. xiii. 10. Rom. xii. 13. 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 15. 20, 21. 26. Col. iii. 8. 1 Tim. vi. 4. Jam. iii. 14—16. iv. 5, 6. 1 Pet. ii. 1, 2.

[i] Luke xiv. 7—11. xviii. 14. Rom. xii. 10. 1 Cor. xv. 9. Eph. iv. 2.

[k] 1 Cor. viii. 9—13. x. 24. 32, 33. xii. 22—26. xiii. 4, 5. 2 Cor. vi. 3. xi. 29. Jam. ii. 6.

[l] Ps. cxxxi. 1. Matt. xviii. 6. Rom. xii. 15. xiv. 19—22. xv. 1. v. 21. 1 Pet. v. 5.

that of our party, nor be so concerned about the motives of the persons employed, as not to rejoice, if even by such means sinners are brought acquainted with the all gracious Saviour. (*Note, Mark* ix. 38—40.) The painful and vexatious circumstances, which sometimes attend these transactions, will "turn to our salvation," if we bear them in a proper manner; through "the supply of "the Spirit of Christ," granted in answer to the prayers made for us and by us. Our "earnest expectation and "hope" should be, not to be honoured by men, or to escape the cross; but to be so upheld amidst contempt and affliction, that we may not be put to shame, or disgrace the cause of God; and that we may act with such boldness and constancy, amidst dangers and enemies, that "Christ may be magnified in our bodies," whether by our laborious services and protracted sufferings, or by the honourable conclusion of our work and warfare. (*Notes, Rom.* vi. 12, 13. 16—19. xii. 1. 1 *Cor.* vi. 18—20.)

V. 21—30.

We are most of us very far from having made that progress in the divine life which holy Paul had; yet, if true believers, we habitually consider Christ as "our Life." Our main interest, work, honour, and comfort in this world are centred in him; and his glory is the great end, to which we would direct all our conduct. In proportion to the depth of our experience in this respect, should be our well grounded assurance, that to "die will be our gain." If we have this earnest of our inheritance, death can take us away from nothing but what is vain, vexatious, defiling, ensnaring, and utterly insufficient for our felicity: and it will convey us to the fountain-head of those holy joys, which here we relished, and from time to time had tastes of, but were never able to participate without alloy or interruption: and what a blessedness must that be, which can render death the richest gain, and make us long earnestly for the approach of "the king of terrors," as the messenger of our Father, to put us in possession of our eternal inheritance!—How cold and heartless, compared with this, are philosophy's applauded antidotes against the fear of death! We cannot read even Cicero on this subject, without feeling that his vigorous genius languishes for want of interesting topicks; and that he at last advances nothing which can at all satisfy the mind, in the prospect of dissolution and of an unexplored eternal state. We should, however, be willing to live in this evil world, if the Lord see good: this will retard, but it will also increase, our complete felicity, if our days be spent in diligent labours, and patient sufferings for Christ's sake. We need not wish to choose in this respect; for we should not know what choice to make. It is blessed indeed to be in that "strait between two," which the apostle described: to "have a longing desire to depart and be with Christ, "which is far better;" and yet to be willing to abide in the flesh, in order, if the Lord pleases, to be helpful to the faith and holy joy of our brethren: and indeed it is well worth while living for years in pain and suffering, if by that means we may promote the cause, for which Christ shed his blood upon the cross. Yet, it can hardly be expected, that all believers should be found thus superior to the love of life, and the fear of death; and thus willing to live and suffer, from love to their brethren, when assured of their own salvation. Nor should we "despise the day "of small things," either in ourselves or others; though we should press forward to this full assurance of hope, this fervour of longing grateful love, and this entire submission to the Lord's will. But nothing can harm us, if we "only "let our conversation be as it becometh the gospel of "Christ." In that case, all changes, personal or relative, in the church or in the world, "will work together for "our good." This then should be our primary personal concern: and all the company of believers, however divided and subdivided, should consider themselves as one great army; and endeavour to "stand fast in one spirit, "with one mind, striving together for the faith of the "gospel;" and to recommend the salvation of Christ to all around them, and diffuse the knowledge of it to "every "creature under heaven," as far as possible. In such a cause, we should not allow ourselves to be "terrified by "any adversaries;" for their reproaches and menaces against those who thus serve Christ, are a manifest proof, that they are in the broad road to destruction, as they hate the truth and image of God in his people. This enmity of ungodly men against us, for Christ's sake, when we love and are beloved by the brethren; is "an evident token" to us, that we partake of salvation by the grace of God; as both friends and foes discern his seal upon us: and to us "it is given, in the behalf of Christ," to believe the same truths, to love and suffer in the same holy cause, and to endure the same conflict, which prophets, apostles, and martyrs have maintained before us.

NOTES.

CHAP. II. V. 1—4. (*Notes*, i. 27—30. *Eph.* iv. 1—6.) The apostle evidently deemed harmony among Christians essential to "a conversation becoming the gospel." He therefore speaks to this effect: 'By all the consolation and animating motives derived from Christ; from the pardon of your sins and your deliverance from "the slavery of sin and Satan," from the love of Christ

5 Let [m] this mind be in you, which was also in Christ Jesus:

6 Who, being [n] in the form of God, [o] thought it not robbery to be equal with God;

7 But [p] made himself of no reputa-

m Matt. xi. 29. xx. 26—28. Luke xxii. 27. John xiii. 15. Acts x. 38. xx. 35. Rom. xiv. 15. xv. 3. 5. 1 Cor. x. 33. xi. 1. Eph. v. 2. 1 Pet. ii. 21. iv. 1. 1 John ii. 6. n Is. vii. 14. viii. 8. ix. 6. Jer. xxiii. 6. Mic. v. 2. Matt. i. 23. John i. 1, 2. 18. xvii. 5. Rom. ix. 5. 2 Cor. iv. 4. Col. i. 15, 16. 1 Tim. i. 17. iii. 16. Tit. ii. 13. Heb. i. 3. 6. 8. xiii. 8. o Gen. xxxii. 24—30. xlviii. 15, 16. Ex. iii. 2—6. Josh. v. 13—15. Hos. xii. 3—5. Zech. xiii. 7. p Ps. xxii. 6. Rom. xv. 3. John v. 18. 23. viii. 58, 59. x. 30. 38. xiv. 9. xx. 28. Rev. i. 17, 18. xxi. 6. Is. xlix. 7. l. 5, 6. lii. 14. liii. 2, 3. Dan. ix. 26. Zech. ix. 9. Mark ix. 12. 2 Cor. viii. 9. Heb. ii. 9—18. xii. 2. xiii. 13.

and communion with him, from the fellowship of the sanctifying Spirit, from the favour of God and the hopes and anticipations of heaven; by all the sweet comforts arising from the very exercise of love, I beseech and exhort you: if the Lord has manifested his tender compassions towards you; if you have any feeling for your spiritual father, now also "a prisoner for your sakes;" or any for your brethren in Christ, redeemed by the same Saviour, heirs of the same heaven, and sufferers from the same trials and conflicts with yourselves; "fulfil ye my joy," —the joy that I felt at your conversion, and now feel in remembering and praying for you, (*Note*, i. 3—6,)—by living together in entire peace and harmony.' (*Marg. Ref.* b—e.)—'If any force of exhortation, in ... the name 'of Christ.' *Whitby.* The original word signifies exhortation, as well as consolation, or rather an encouraging and animating exhortation. The authority of Christ, speaking by his apostle, as well as the consolation derived from him, seems implied. (*Marg. Ref.* a.)—The expressions which follow are varied, to include all that can be imagined, in the most cordial amity, unity, and sympathy. Let them live together as members of one body animated by one soul; (*Notes*, 1 *Cor.* xii. 12—26. xiii. 4—7;) let their common love to Christ, and delight in his holy service, unite them in love to each other; let them be "of "one accord" in every undertaking to promote the common cause; and let them seek, in behalf of themselves and each other, that degree of spiritual illumination, which might make them of "one judgment," and of the same sentiments as much as possible. (*Note*, 1 *Cor.* i. 4—9.) But, as differences in some things might take place; and even in conducting the concerns of the church, some would judge more favourably of persons or measures than others; of which Satan would take advantage, in order to disturb their harmony: let them all watch themselves and each other, that they did nothing from self-will, a contentious temper, or an ambitious desire of obtaining applause, influence, or superiority. (*Marg. Ref.* i.—*Notes, Gal.* v. 22—26. *Jam.* iii. 13—18.) On the other hand, let them see to it, that they were actuated by a humble spirit, and that, from a consciousness of the evils in their heart and conduct, which others could not observe, and from candour to their brethren, they were ever ready to deem others more deserving esteem than themselves. In many cases this could not be done, in respect of talents or spiritual gifts; though self-flattery and vain glory in these things also would readily and dangerously intrude: but if the endowments, and the obligations connected with them, were properly estimated, they would rather conduce to humble than to exalt them; even as the apostle spake of his knowledge in the mystery of Christ, when he deemed himself less than the least of all saints. (*Marg. Ref.* k.—*Notes, Rom.* xii. 3—8. *Eph.* iii. 1—8.) They ought not, therefore, to regard either their own attainments, or interests, or credit, or inclinations, alone or principally; but in humble self-denying love, to recede from every personal concern, for the benefit of the brethren, and the peace of the church.—'Be as ready to assist and help others, as if you 'were their subjects and inferiors: so the example of 'Christ requires, and so the precept runs; that he who 'is the greatest should be the servant to others.' *Whitby.* (*Marg. Ref.* l.—*Notes, Matt.* xx. 24—28.)

Consolation. (1) Παρακλησις. *Luke* ii. 25. vi. 24. *Acts* ix. 31. 2 *Cor.* viii. 4. 17.—Παρακλητος. See on *John* xiv. 16.—*Comfort.*] Παραμυθιον. Here only. Παραμυθια. See on 1 *Cor.* xiv. 3. Παραμυθεομαι. 1 *Thes.* ii. 11. v. 14.—*Fellowship of the Spirit.*] Κοινωνια τε πνευματος. See on i. 5. 2 *Cor.* xiii. 13.—*Mercies.*] Οικτιρμοι. See on *Rom.* xii. 1.—*Be like-minded.* (2) Το αυτο φρονητε. 5. See on *Rom.* xii. 3. 16.—*Of one accord.*] Συμψυχοι. Here only. (*Notes, Jer.* xxxii. 39—41. *Acts* iv. 32—35. 1 *Pet.* iii. 8—12.)—*Strife.* (3) Εριθειαν. i. 16. See on *Rom.* ii. 8.—*Vain glory.*] Κενοδοξιαν. Here only. Κενοδοξος. See on *Gal.* v. 26.—*Lowliness of mind.*] Ταπεινοφροσυνη. *Eph.* iv. 2. See on *Acts* xx. 19.—*Esteem other better than themselves.*] Αλληλους ηγεμενοι υπερεχοντας εαυτων.—Ηγεομαι, 6. 25. iii. 7, 8. *Luke* xxii. 26, *et al.*—Υπερεχω, iii. 8. iv. 7. See on *Rom.* xiii. 1.—*Look not.* (4) Μη σκοπειτε. See on *Rom.* xvi. 17. 2 *Cor.* iv. 18. (*Note*, 2 *Cor.* iv. 13—18.)

V. 5—8. To illustrate and enforce, in the most effectual manner, that conduct which he had recommended, the apostle here called on Christians, to cultivate and manifest the same mind, judgment, and disposition, which had been so conspicuous in Christ Jesus. (*Marg. Ref.* m.—*Note, Rom.* viii. 5—9.) He had been "in the form of "God;" he appeared in divine majesty and glory, as the Creator and Lord of all, in the heaven of heavens, and all the angels worshipped him as God, One with and coequal to the Father. He had manifested himself, as JEHOVAH, to patriarchs, prophets, and the church of Israel, through successive ages; and had not thought it "a robbery to "be equal with God," and to receive divine adoration from men. (*Marg. Ref.* n, o.—*Notes, Gen.* xvi. 10, 11. xxxii. 30. xlviii. 16. *Ex.* iii. 2. 14. *Josh.* v. 13—15.) To this he was conscious of having a full right, without in the least interfering with the honour due to the eternal Father. Nevertheless, he "emptied," or impoverished himself. He divested himself of his divine glory, that he might appear on earth, like one of no dignity or reputation; as princes sometimes travel without the insignia of royalty, and are not known from private persons. He did not come down from heaven "in the form of God," as when he gave the law from mount Sinai; he appeared not like himself, "the Lord of Glory," but "in the form of "a servant," even of the lowest servant." (*Marg. Ref.* p, q.) As he was really "a Servant" to the Father, when in "the form of a servant," so was he really God when "in the form of God." By this voluntary susception of a new character, in order to man's salvation, "he was "made in the likeness of men;" he assumed our nature, and became "like us in all things but sin." (*Marg. Ref.* r.—*Notes, Rom.* viii. 1, 2. *Gal.* iv. 4—7, *v.* 4. *Heb.* ii. 5

tion, and took upon him [q] the form of a servant, and was made [r] in the [*] likeness of men:

[q] Is. xlii. 1. xlix. 3. lii. 13. liii. 11. Ez. xxxiv. 23. 24. Zech. iii. 8. Matt. xx. 18. xx. 28. Mark x. 44, 45. Luke xxii. 27. John xiii. 3—14. Rom. xv. 8. Gal. iv. 4. Heb. ii. 14—17. iv. 15. [r] 6. John i. 14. Rom. viii. 3. [*] Or, *habit.*

8 And, being found [s] in fashion as a man, [t] he humbled himself, [u] and became obedient unto death, even [x] the death of the cross.

[s] Matt. xvii. 2. Mark ix. 2, 3. Luke ix. 29. [t] Prov. xv. 33. Acts viii. 33. Heb. v. 5—7. xii. 2. [u] Ps. xl. 6—8. Is. l. 5, 6. John iv. 34. xv. 10. Heb. v. 8, 9. x. 7—9. [x] Deut. xxi. 23. Ps. xxii. 16. John x. 18. xii. 28—32. xiv. 31. Gal. iii. 13. Tit. ii. 14. Heb. xii. 2. 1 Pet. ii. 24. iii. 18.

—18.) Thus the Only begotten of the Father tabernacled here on earth "in fashion as a man," being truly Man, but more than man at the same time: (*Notes, John* i. 1—14:) and he was pleased still more to abase himself, by submitting to the most indigent circumstances, and the most accumulated hardships for our salvation: especially "he became obedient" to the whole divine law, as our Surety, and "fulfilled all righteousness," amidst inconceivable difficulties and temptations. In this he persevered to the end: and, his voluntary obligations requiring it of him, he submitted to suffer death, even that of crucifixion, the most ignominious, tormenting, and accursed kind of execution, to which the vilest of malefactors were condemned: and he was most perfectly resigned and obedient to the Father, through all the inward agony, and multiplied indignities and cruelties, which he endured. (*Marg. Ref.* s—x.) Thus low he voluntarily stooped, from that "glory which he had with the Father before the "world was." (*Note, John* xvii. 4, 5.) He not only abased himself to become man; but he denied and humbled himself as man, to the very depth of suffering and shame; from love to rebels and enemies who justly deserved to perish! (*Note, 2 Cor.* viii. 9.) The example can never be done justice to by human language; and all our imitation of such immense condescension, compassion, self-abasement, self-denial, and liberal, laborious, forgiving, patient, suffering love, must necessarily fall infinitely short of it. In this view of the subject, how important and energetick is the apostle's argument! How striking is the illustration!—But Socinians and others have laboured to prove, that the apostle only meant, that 'the Man Jesus, though 'he acted as the Ambassador and Representative of God, 'did not think of robbing him of his glory, by claiming 'equality with God!' Now, this would sink the meaning, not only into insipidity, but absurdity: for it would propose as an example of the most perfect love, self-denial and humility, a bare exemption from the most horrible impiety and ambition imaginable! as certainly it must be such, for a mere creature, in any possible circumstances, to harbour a thought of aspiring to equality in honour and majesty with the infinite God. Indeed this sense cannot be consistent with our Lord's frequent and most express declarations concerning himself. (*John* v. 17, 18. 23. viii. 58. x. 30—33. xiv. 9, 10.) Nay, the whole interpretation of the passage must be forced and unnatural: the reality of our Lord's human nature, "in the likeness of man," and "in fashion as a man," might as justly be questioned, as the reality of his Deity, who "was in the form of God:" and his "taking upon him the form of a servant," and "becoming obedient," are unmeaning words upon the Socinian interpretation, but exceedingly emphatical upon that before proposed.—On a portion of scripture which is of so great importance, both in respect of its general import, and also in the argument concerning our Lord's Deity; and which, at the same time, has been perplexed by discordant interpretations, more than most other passages; something additional may be properly adduced. 'Who does not perceive, that Paul declares what Christ 'was, *before* he assumed "the form of a servant?" ... 'Christ himself when he was God, and consequently in 'that glory and majesty which belong to God alone; and 'when he did not think, that he usurped any thing not 'belonging to him; yet, as laying aside this glory, abased 'himself even so far, as to become such as the servants of 'God are, that is, to "become man:" yea, and then also 'he conducted himself towards the Father, not as towards 'his equal, but his Lord; so that he voluntarily submitted 'to undergo the most ignominious death! And shall not 'we, mortal and mean slaves, be ashamed of our arrogance, *in acting* as if we excelled our brethren? This, 'I say, is Paul's argument, than which nothing can be 'more weighty and forcible. ..."He thought it no robbery." 'Or, as a most learned interpreter renders it, "He did '"not *think it a prey to be seized on.*" For he refers that 'which follows to the manifestation made in the flesh; 'that this should be the meaning:—Christ, as God, possessed of eternal glory and majesty, knew indeed that it 'was just and lawful for him to appear, not in humble 'flesh, but with a dignity worthy of God: but he chose 'rather to abase himself. ...But, I think that this also 'belongs to the pristine glory of Christ, which he mentions, *John* xvii. 5: and that this is the meaning: 'Christ, when possessed of that eternal glory of Deity, 'was not ignorant, that in this thing, (that is, in being co-'equal with God the Father,) he did no injury to any one, 'but used his own right: nevertheless he, as it were, re-'ceded from his right, when he reduced himself even to 'nothing, by "taking on him the form of a servant."' *Beza.*—The word, rendered *robbery*, is not found in any other place in the New Testament, and but very seldom in other writers; yet the derivation of it fixes it to the meaning given to it in our translation. The word, rendered *equal*, is ισα, not ισον; and many have argued from this circumstance, that *similitude*, not *equality* is meant; but the learned bishop Pearson has shewn, that ισα, especially used with ειναι, may express equality as well as ισον. —Socinus enquires, 'How can God be said to be equal 'to himself?' To this, it may be answered, that the Son may be equal to the Father, in the unity of the Godhead, which is all that the apostle's language implies, and all that Trinitarians contend for: nor can this be denied, without begging the question, and denying that there is any distinction of Persons in the unity of the Godhead.—'He emptied himself, taking the form of a servant; being 'made in the likeness of men.' Thus bishop Pearson literally translates the seventh verse.—If any man doubt how Christ "emptied himself," the text will satisfy him; By "taking on him the form of a servant:" and if any still question, how he "took on him the form of a servant," he has the apostle's answer; By "being made in the likeness of men."—Here it may be observed, that if Christ had originally been a creature of God, he must have also

y Gen. iii. 18. Ps. ii. 6—12. viii. 5—8. xlv. 6, 7. lxix. 29, 30. lxxii. 17—19. xci. 14. cx. 1—5. Is. ix. 7. xlix. 6—8. liii. 12. Dan. ii. 44, 45. vii. 14. Matt. xi. 27. xxviii. 18. Luke x. 22. John iii. 35, 36. v. 22—27. xiii. 3. xvii. 1—3. 5. Acts ii. 32—36. v. 31. Rom. xiv. 9—11. 1 Cor. xv. 24—27. Heb. i. 9. xii. 2. 2 Pet. i. 17. Rev. i. 5. v. 12. xi. 15. xix. 16. z Ps. lxxxix. 27. Eph. i. 20—23. Col. i. 18. Heb. i. 4. 1 Pet. iii. 22. a Gen. xli. 43. Is. xlv. 23—25 Matt. xxvii. 29. Rom. xi. 4. xiv. 10, 11. Eph. iii. 14. Heb. i. 6. Rev. iv. 10. v. 13, 14.

9 Wherefore [y] God also hath highly exalted him, [z] and given him a name which is above every name:

10 That at the name of Jesus [a] every knee should bow, of *things* in heaven, and *things* in earth, and *things* [b] under the earth,

11 And *that* [c] every tongue should confess, that Jesus Christ [d] *is* Lord, [e] to the glory of God the Father.

b Matt. xii. 40. John v. 28, 29. Eph. iv. 9 Rev. xx. 13.

c Ps. xviii. 49, *marg.* Matt. x. 32. John ix. 22. xii. 42. Rom. x. 9. xv. 9. 1 John iv. 2. 15. 2 John 7. Rev. iii. 5.

d Ps. cx. 1. Jer. xxiii. 6. Luke ii. 11. John xx. 28. Acts ii. 36. x. 36. Rom. x. 9—12. xiv. 11. 1 Cor. viii. 6. xii. 3. xv. 47. e John v. 23. xiii. 31, 32. xiv. 13. 28. xvi. 14, 15. xvii. 1. 1 Pet. i. 21.

been his servant, before his incarnation: and this is conclusive against the Arians, as well as the Socinians.—So afterwards, "Being found in fashion as a man, he hum- "bled himself, becoming obedient unto death, even the "death of the cross." As therefore his humiliation consisted in his obedience unto death; so his emptying himself, consisted in "taking on him the form of a servant," and that in the nature of man. The clauses are connected in the original, not by way of conjunction, in which there might be some diversity; but by way of opposition, which signifies a clear identity. The grand point, in order to understand the passage, is this, to determine in what sense Christ "was in the form of God," and how "he emptied "himself:" and the above remarks, suggested by bishop Pearson's learned and able disquisitions on the passage, and sometimes in his words, give, as it appears to me, the most complete satisfaction. (*Note, Matt.* xvii. 1, 2.)—The passage indeed is full to the point, as to our Lord's Deity; and all, who oppose this construction of it, are evidently baffled in the argument: so that after all their efforts, it stands unmoved, as the deep rooted rocks amidst the raging billows. But had some deeper impression been made on it, the Bible would still afford the humble believer abundant proof of this "great Mystery of godliness," on which every well-grounded human hope must be established. (*Note*, 1 *Tim.* iii. 16.)

Let this mind be in you. (5) Τουτο φρονεισθω εν ὑμιν.—See on 2. *Matt.* xvi. 23.—*In the form.* (6) Εν μορφῃ. 7. See on *Mark* xvi. 12.—*Robbery.*] Αρπαγμον. Ab ἁρπαζω, *rapio, John* vi. 15. *Acts* xxiii. 10.—*But.* (7) Αλλα. Or, "Yet," or "Nevertheless." It is rendered "yea;" i. 18: "yet;" *Mark* xiv. 29: "nevertheless;" *Mark* xiv. 36. *John* xi. 15. xvi. 7. *Rom.* v. 14. 1 *Cor.* ix. 12. *Gal.* iv. 30. 2 *Tim.* i. 12. *Rev.* ii. 4: *howbeit*; 1 *Cor.* xiv. 20.—*Made himself of no reputation.*] Εαυτον εκενωσε. See on *Rom.* iv. 14. "He emptied himself."—*Was made in the likeness of men.*] Εν ὁμοιωματι ανθρωπων γενομενος. *John* i. 14. *Gal.* iv. 4. Ὁμοιωμα, *Rom.* viii. 3. See on *Rom.* i. 23.—*In fashion.* (8) Σχηματι. See on 1 *Cor.* vii. 31.—*Obedient.*] Ὑπηκοος. *Acts* vii. 39. 2 *Cor.* ii. 9. Ὑπακοη, *Rom.* v. 19. *Heb.* v. 8. See on *Rom.* i. 5.

V. 9—11. When the eternal Word, "the Son of God," had fulfilled his engagements as our incarnate Surety; God the Father "most highly exalted him," in our nature, by advancing him to the mediatorial throne. For the two circumstances, that it is Christ, as Man, who is thus exalted, and that he is exalted as Mediator, renders this perfectly consistent with his eternal glory and dominion, as "God over all, blessed for evermore." (*Marg. Ref.* y.—*Notes, John* v. 20—23.) The absolute kingdom of the Creator; and the mediatorial kingdom of the Redeemer, established for the benefit and salvation of rebels against the Creator, who are condemned by his law, must be distinguished. (*Note*, 1 *Cor.* xv. 20—28.) It was, in consequence of the engagements of the eternal Son, that the reign of mercy was introduced. (*Note, John* i. 17.) For this "joy set before him, he endured the cross, &c." (*Note, Heb.* xii. 2, 3.) Nothing could be deducted from his authority, as God, nor any thing added to it: but it did not consist with the honour of the divine law and justice, to deal with men, except through a Mediator, who was One with the Father; and One with them, their Surety, Sacrifice, and Intercessor. The mediatorial kingdom alone was "given" to Christ, and given to him as Man: but had he not been God also, and possessed of all divine perfections, how could he possibly have administered it? (*Note, Matt.* xxviii. 18.) Thus God the Father "gave "him a name," and a degree of honour and authority, above that of every other name; so that no created being ever was or could be so honoured, as he was, who had been "the Man of sorrows," and was crucified between two thieves! (*Marg. Ref.* z.—*Notes, Eph.* i. 9—12. 15—23.) Insomuch that "at the name of Jesus," the name given to a poor Babe, born in a stable, and laid in the manger, (because that Babe was Emmanuel, "God "with us," that Child born, that Son given, was the "mighty God,") "every knee should bow," in submission and adoration. (*Notes, Matt.* i. 20—23. *Luke* ii. 8—14. *Rev.* v. 11—14.) That is, all rational creatures should either willingly adore him; or be punished as the enemies of God and his kingdom. This includes angels and saints in heaven, men on earth, the bodies of the dead who are under the earth, the souls of the wicked in a separate state; and indeed all the principalities and powers of darkness. In short, "every tongue shall confess," every creature must, one way or another, acknowledge, "that Jesus "Christ is Lord," the Lord of all, "the Lord of glory," yea, JEHOVAH the Saviour: and this will be so far from interfering with the honour of God the Father, (as Antitrinitarians object,) that it will be to his glory. For "He "and the Father are One:" and the whole Deity is more displayed and glorified, in the Person and Redemption of Christ, before the whole universe, than by all other divine operations and discoveries: so that all the honour and worship which is rendered to the Person of the Son, as "God manifest in the flesh," is virtually rendered to the Godhead, through the medium of his humanity, by which alone sinners can know, approach, or worship the infinite God. (*Marg. Ref.* a—d.—*Notes*, i. 9—11, *v.* 11. *Ps.* ii. 10—12. *Is.* xlv. 20—25. *Rom.* xiv. 10—12.)—"Surely in "JEHOVAH have I righteousness and strength." This is the language, which both here and in the parallel passage, in Romans, the apostle applies to Jesus; when he says, "Every tongue shall confess that Jesus Christ is Lord." Can his meaning be doubted?

Hath highly exalted. (9) Ὑπερυψωσε. Here only N. T. —*Ps.* xcvii. 9. *Sept.* Ex ὑπερ, et ὑψοω, *Matt.* xi. 23.

f iv. 1. Cor. iv. 14. 1 Pet. ii. 11.
g i. 5. 27 29.
h iii. 13, 14. Prov x. 16. xiii. 4. Matt xi. 12. 29. Luke xiii. 23, 24. John vi. 27—29. Rom. ii. 7. 1 Cor. ix. 24—27. xv. 58. Gal. vi. 7—9. 1 Thes. i. 3. Heb. iv. 11. vi. 10, 11. xii. 1. 2 Pet. i. 5—10. iii. 18.

12 ¶ Wherefore, [f] my beloved, [g] as ye have always obeyed, not as in my presence only, but now much more in my absence, [h] work out your own salvation [k] with fear and trembling:

i ii. 19. Rom. xiii. 11—14. 1 Cor. ix. 20—23. 2 Tim. ii. 10.
k Ezra x. 3. Ps. ii. 11. cxix. 120. Is. lxvi. 2. 5. Acts ix. 6. xvi. 29. 1 Cor. ii. 3. 2 Cor. vii. 15. Eph. vi. 5. Heb. iv. 1. xii. 28, 29. 1 2 Chr. xxx. 12. Is. xxvi. 12. Jer. xxxi. 33. xxxii. 39. John iii. 27. Acts xi. 21. 2 Cor. iii. 5. Heb. xiii. 21. Jam. i. 16—18.

13 For it is [l] God which worketh in

John iii. 14.—*Should bow.* (10) Καμψῃ. *Rom.* xi. 4. xiv. 11.—Things *under the earth.*] Καταχθονιων. Here only.

V. 12, 13. As the Philippians, whom the apostle addressed in the language of cordial love, had so endearing and encouraging an example set before their eyes; let them persevere in copying it as they had hitherto done. They had always been prompt "to obey" the will of Christ, made known by his apostle, not merely while he abode among them, but even with increasing attention after he had left them: and he greatly desired and earnestly exhorted them, that they should now, in his absence, labour diligently in all the means of grace, and in the performance of every duty, to obtain more complete deliverance from the power of sin, by the renewal of their souls to holiness. Thus they should "*work* out their own salva-"tion with fear and trembling," lest any of them "should seem to come short of the promised rest," and be proved to "have no root in themselves," by "falling "away in the hour of temptation;" lest by negligence they should lose their comfort, and subject themselves to darkness and terror at the approach of death; or lest they should dishonour God, and prejudice men against the gospel, by falling into scandalous sins. (*Marg. Ref.* f—i. —*Notes, Eph.* vi. 5—9. *Heb.* iv. 1, 2. xii. 15—17.)—'The phrase, ("with fear and trembling,") in other places 'of these books, seems to imply, ... not only lowliness of 'mind; but diligence, and caution, and solicitude, and fear 'of displeasing.' *Hammond.* (*Marg. Ref.* k.)—'Though 'we are freely saved in Christ alone, apprehended by faith: 'yet we must press forward unto salvation in the way of 'righteousness; seeing that the sons of God are led by 'the Spirit of him by whom they are justified, that they 'may walk in good works.' *Beza.*—"Salvation" here signifies, not *justification*, either exclusively or primarily; but deliverance from sin and all its consequences; which must be, and will be, diligently and vigilantly laboured for by all the regenerate, as long as any sin remains in them; and this salvation will not be in all things completed, till "death shall be swallowed up in victory." (*Note, Rom.* xiii. 11—14, v. 11.) The righteousness, atonement, and mediation of Christ have made "all things ready" for our salvation; the gospel calls us to partake of it; the regenerating Spirit of Christ quickens us when dead in sin, and brings us to repentance and faith. Thus excited and animated, we first diligently seek for an interest in Christ; next to "make our calling and election sure;" and then, for "the full assurance of hope unto the end." (*Notes, Heb.* vi. 11, 12. 2 *Pet.* i. 5—11.) In this way of diligence we also receive daily more and more of "salvation" itself, by liberty from sin, victory over it, peace and communion with God, and the earnests of heavenly felicity; (*Note,* 1 *Pet.* i. 8, 9;) and at the same time we glorify God, adorn the gospel, are useful to our brethren, and "shine "as lights in the world."—In doing these things the Philippians were exhorted to consider, that God was even then working in them that willingness to repent, believe, and obey, of which they were conscious; and that ability to reduce their good desires to effect, which their past conduct evinced. In this, he had acted according to his purpose of "good-will to men;" and what they had experienced in this matter should animate them to more vigorous exertions, and direct them to depend wholly on God to enable them for every good work, (*Marg. Ref.* l —n.)—*To will,* &c. (13) 'We are not therefore stocks, 'but are willing in doing well: not that God helps the 'imbecility of our will; but that from being evil he makes it 'good, and that wholly of his grace.' *Beza.*—*And to do.*] 'He does not say, that we may have the faculty of willing, 'and doing well *if we will:* but he says, that the efficacious gift of willing and doing well is bestowed on us.' *Beza.* This shews the nature of divine influences upon the mind; according to the constitution of the rational nature, and not against it; by producing in us "a willing "mind," to use all means of obtaining help and deliverance, and not by driving or constraining us against our will. By the regenerating work of the Holy Spirit, the mind and heart are prepared, to discern and love truth and holiness; the gospel sets objects before us, and proposes them to us, suited to this new state of mind and heart; and we accordingly "choose" them, without the least infringement of our liberty. We feel no force, we are perfectly voluntary; we act according to our present feelings and desires, as if the whole were from ourselves: and perhaps it is not till long after, that we learn from what Author and Source, the revolution in our judgment and affections, which led to "newness of life," originated: nay, numbers cannot clearly discern this, during their subsequent earthly course. In short, "the carnal mind is "enmity against God;" all are by nature "carnally "minded;" none are of themselves "willing" to repent and believe the gospel, according to the word of God; none can be compelled to do these things against their will; but "God works in us to will and to do of his good "pleasure." 'The grace of God by Christ preventing us, 'that we may have a good will, and working with us, when 'we have that good will.' (*Art.* x.) If the opposers of the doctrine, improperly called Calvinistick, in former and later times, had been *willing* and *able* to understand those against whom they have contended and still contend, it would have saved them immense labour, in combating sentiments, which few comparatively maintain, in the sense which they seem to suppose. One of these opposers, however, has repeatedly quoted, *operatur in vobis velle,* as one of Calvin's dreadful dogmas, when it is the vulgate translation, and an exact version of St. Paul's words, which we render, "worketh in us to will!" In fact, our zealous opponents are not unfrequently betrayed into similar mistakes. "He worketh in us effectually; ... that "we may effectually work."—The man, in whom God has wrought effectually to will, and who yet cannot fully accomplish what he wills but earnestly cries to God to help

you both [m] to will and to do of *his* good pleasure.

14 Do all things [o] without murmurings and [p] disputings:

15 That ye may be [q] blameless and [r] harmless, [s] the sons of God, without [t] rebuke, in the midst of [u] a crooked and perverse nation, among

16 [x] Holding forth [y] the word of life; [z] that I may rejoice in the day of Christ, [a] that I have not run in vain, neither laboured in vain.

17 Yea, [b] and if I be [‡] offered upon [c] the sacrifice and service of your faith, [d] I joy, and rejoice with you all.

18 For the same cause also [e] do ye joy, and rejoice with me.

whom [†] ye shine as lights in the world;

[m] 1 Kings viii. 58. 1 Chr. xxix. 14—18. Ezra i. 1. [n] 5. vii. 27. Neh. ii. 4. Ps. cx. 3. cxix. 36. cxli. 4. Prov. xxi. 1. John vi. 45. 65. Eph. ii. 4, 5. 2 Thes. ii. 13, 14. Tit. iii. 4, 5. 1 Pet. i. 3. [o] Luke xii. 32. Rom. ix. 11. 16. Eph. i. 5. 9. 11. ii. 8. 2 Thes. i. 11. 2 Tim. i. 9. [p] 3. Ex. xvi. 7, 8. Num. xiv. 27. Ps. cvi. 25. Matt. xx. 11. Mark xiv. 5. Acts vi. 1. 1 Cor. x. 10. Jam. v. 9. Jude 16. [q] Prov. xiii. 10. xv. 17, 18. Mark ix. 33, 34. Acts xv. 2. 7. 39. Rom. xii. 18. xiv. 1. xvi. 17. 1 Cor. i. 10—12. iii. 3—5. 2 Cor. xii. 20. Gal. v. 15. 26. Eph. iv. 31, 32. 1 Thes. v. 13. 15. 1 Tim. vi. 3—5. Heb. xii. 14. Jam. i. 20. iii. 14—18. iv. 1. 1 Pet. iii. 11. [r] Luke i. 6. 1 Cor. i. 8. Eph. v. 27. 1 Thes. v. 23. 1 Tim. iii. 2. 10. v. 7. Tit. i. 6. 2 Pet. iii. 14. [s] Matt. x. 16. Rom. xvi. 19. *marg.* Heb. vii. 26. * Or, *sincere.* [t] 10. [u] Matt. v. 45. 48. Luke vi. 35, 36. 2 Cor. vi. 17, 18. Eph. v. 1, 2. 7, 8. 1 Pet. i. 14—17. ii. 9, 10. 1 John iii. 1—3. [x] 1 Tim. v. 14. 20. Tit. ii. 10. 15. Rev. iii. 9. [y] Deut. xxxii. 5, 6. Ps. cxxv. 5. Matt. xvii. 17. Acts xx. 30.

16 [x] Holding forth [y] the word of life; [z] that I may rejoice in the day of Christ, [a] that I have not run in vain, neither laboured in vain.

17 Yea, [b] and if I be [‡] offered upon [c] the sacrifice and service of your faith, [d] I joy, and rejoice with you all.

18 For the same cause also [e] do ye joy, and rejoice with me.

† Or, *shine ye.* Is. lx. 1, 2. Matt. v. 14—16. John v. 35. Eph. v. 8. [x] i. 27. Ps. xl. 9, 10. lxxi. 17. 18. Matt. x. 27. Luke xii. 8. Rom. x. 8—16. Rev. xxii. 17. [y] John vi. 63. 68. Acts xiii. 26. 2 Tim. ii. 15—17. Heb. iv. 12, 13. 1 Pet. i. 23. 1 John i. 1. [z] i. 26. 2 Cor. i. 14. 1 Thes. ii. 19, 20. [a] Is. xlix. 4. Gal. ii. 2. iv, 11. 1 Thes. iii. 5. [b] 30. i. 20. Acts xx. 24. xxi. 13. 2 Cor. xii. 15. 1 Thes. ii. 8. 2 Tim. iv. 6. 1 John iii. 16. ‡ Gr. *poured forth.* Num. xxviii. 7. Is. liii. 12. [c] iv. 18. Rom. xii. 1. xv. 16. Heb. xiii. 15, 16. 1 Pet. ii. 5. [d] Col. i. 24. 1 Thes. iii. 7—9. [e] iii. 1. iv. 4. Eph. iii. 13. Jam. i. 2—4.

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and deliver him, is evidently described by the apostle. (*Notes, Rom.* vii. 12—25.)

Work out. (12) Κατεργαζεσθε. See on *Rom.* ii. 9.—*That worketh.* (13) Ὁ ενεργων.—*To will.*] Το θελειν. *Rom.* vii. 18—21. 2 *Cor.* viii. 10, 11. *Gal.* v. 17.—*To do.*] Το ενεργειν. *Col.* i. 29. 1 *Thes.* ii. 13. See on *Matt.* xiv. 2.—*Of* his *good pleasure.*] Υπερ της ευδοκιας. See on *Matt.* xi. 26. *Luke* ii. 14. *Eph.* i. 5. (*Notes, Matt.* xi. 25, 26. *Eph.* i. 3—12.)

V. 14—18. In all their concerns, whether secular or religious, the Christians at Philippi were exhorted to avoid every kind of "murmuring" against the appointments of God, and "grudging" of one another; and all angry controversies and reasonings, and ambitious competitions for pre-eminence. (*Marg. Ref.* o, p.—*Note*, 1—4.) Thus they would be "blameless," and not liable to be accused by their neighbours, as contentious, selfish, deceitful, or injurious; their whole conduct would be "harmless" and inoffensive, as well as benevolent; and they would appear to be "the children of God," by the purity, equity, and love exhibited in their characters. (*Marg. Ref.* q—s.—*Notes, Matt.* v. 43—48. *Eph.* v. 1, 2.) They would escape the reproach and censure of observers: and their bold profession of the gospel in the face of persecutors, joined with their holy conversation and spiritual worship, would cause them to "shine" amidst their immoral, idolatrous, and licentious countrymen, as "lights in "the world." The words may be rendered as the imperative, "Shine ye, &c." (*Marg.* and *Marg. Ref.* t, u.—*Notes, Is.* lx. 1—3. *Matt.* v. 14—16.)—The nation indeed, to which they belonged, was "crooked, deceitful, injurious, and "perverse;" which appeared in their conduct towards one another, as well as in their persecution of the Christians: but the doctrine and example of consistent believers would tend to enlighten them, and to direct their way to Christ and holiness; even as the light-house warns the mariners to avoid the rocks, and directs their course into the harbour; or as the luminaries of heaven enlighten the earth. This must be attempted not only by "holding "fast" the truth; but by "holding forth the word of "life," in their profession, discourse, publick ordinances, and holy actions. In this manner they would certainly be "saved themselves," and be instruments of "saving "others;" and the good work, begun among them, would be diffused widely, and perpetuated to other generations. (*Marg. Ref.* x, y.—*Note, John* xv. 12—16. *P. O.* 9—16.) This would enable the apostle to anticipate the joy reserved for him "in the day of Christ," when it would appear, that his labours at Philippi had not been fruitless, and that he had not run as one that loses the race. And, provided their faith, and its blessed fruits, were thus presented in Christ Jesus, as an acceptable and honourable sacrifice and service to God; if he should be offered on that sacrifice, by the shedding of his blood, as a martyr in the glorious cause, as the drink-offerings were poured upon the sacrifices, (*Marg.* and *Marg. Ref.* z—b,) he would be so far from regretting this event, that he would rejoice at thus suffering for the confirmation of their faith; and "congratulate them," yea, share their happiness, ever while enduring the agonies of death. He would not therefore have them be troubled on his account; but rather rejoice with him, and for him, as a very happy man, even in his imprisonment, and in the prospect of a violent death! (*Marg. Ref.* c—e.)—Nothing can exceed the genuine magnanimity and disinterested love, expressed in this most beautiful passage. The Athenian who came mortally wounded from the battle of Marathon, with news of a glorious victory, and having said to the Rulers, 'Re-'joice ye, we rejoice,' (χαιρετε, χαιρομεν,) then dropt down dead before them, has been greatly admired, and justly, as a patriot and a hero: but in the view of a future and eternal world, it does not appear that his joy was rational. "He did it for a corruptible crown," the apostle, for "an incorruptible," to himself and multitudes.

Murmurings. (14) Γογγυσμων. *Acts* vi. 1.—*Disputings.*] Διαλογισμων. See on *Mark* vii. 21. *Rom.* i. 21. xiv. 1.—*Blameless.* (15) Αμεμπτοι. iii. 6. *Luke* i. 6. 1 *Thes.* iii. 13.—*Gen.* xvii. 1. *Job* i. 1. 8. *Sept.* Αμεμπτως, 1 *Thes.* ii. 10. Ex α priv. et μεμφομαι, *conqueror, Rom.* ix. 19.—*Harmless.* (15) Ακεραιοι. See on *Matt.* x. 16.—*Without rebuke.*] Αμωμητα. 2 *Pet.* iii. 14. Not elsewhere. Ex α priv. et μωμος, *macula,* 2 *Pet.* ii. 13.—*Crooked.*] Σκολιας. See on *Luke* iii. 5.—*Perverse.*] Διεστραμμενης. *Matt.* xvii. 17. *Luke* ix. 41.—*Deut.* xxxii. 5. *Sept.*—*Lights.*] Φωστηρες. *Rev.* xxi. 11. Not elsewhere N. T. *Gen.* i. 14. 16. *Sept.* Ex φως *lumen,* et τηρεω, *servo.*—*Holding forth.* (16) Επεχοντες. *Luke* xiv. 7. *Acts* iii. 5. 1 *Tim.* iv. 16.—'Doctrinam salutarem præ vobis 'ferentes, seu vita factisque spectandam exhibentes et de-'monstrantes.' *Schleusner.* 'Holding forth, as the hand 'doth a torch.' *Leigh.*—*Be offered.* (17) Σπενδομαι. 2 *Tim.* iv. 6. Not elsewhere. '*Vinum ... effundo victimæ in* '*honorem Dei.*' Schleusner.

19 * But [f] I trust in the Lord Jesus [g] to send Timotheus shortly unto you, [h] that I also may be of good comfort, when I know your state.

20 For [i] I have no man [†] like-minded, who will naturally care for your state:

21 For [k] all seek their own, not [l] the things which are Jesus Christ's.

22 But [m] ye know the proof of him, that, [n] as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, [o] so soon as I shall see how it will go with me.

24 But [p] I trust in the Lord, that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you [q] Epaphroditus, [r] my brother, [s] and companion in labour, [t] and fellow-soldier, [u] but your messenger, [x] and he that ministered to my wants.

26 For [y] he longed after you all, and was [z] full of heaviness, because that [a] ye had heard that he had been sick.

27 For indeed he was sick [b] nigh unto death: [c] but God had mercy on him: and not on him only, [d] but on

* Or, *Moreover.*
f 24. Jer. xvii. 5. Matt. xii. 21. Rom. xv. 12. Eph. i. 13. 2 Tim. i. 12. Heb. xi. Jam. iv. 15. 1 Pet. i. 21.
g 23. 25. i. 1. Rom. xvi. 21. 1 Cor. iv. 17. Eph. vi. 21, 22. Col. iv. 8, 9. 1 Thes. iii. 2. 6.
h 28. 1 Thes. iii. 6—8. 2 Thes. i. 3. Philemon 5—7. 3 John 3, 4.
i 2. 22. Prov. xxxi 29. John x. 13. xii. 6. 1 Cor. i. 10, 11. Col. iv. 11. 1 Tim. i. 2. 2 Tim. i. 5.
† Or, *so dear unto me.* 1 Sam. xviii. 1, 3.
k 4. Is. lvi. 11. Mal. i. 10. Matt. xvi. 24. Luke ix. 57—62. xiv. 26. Acts xiii. 13. xv. 38. 1 Cor. x. 24. 33. xiii. 5. 2 Tim. i. 15. iv. 10. 16. l i. 20, 21. 2 Cor. iv. 5. v. 14, 15.
m Acts xvi. 3—12. 2 Cor. ii. 9. viii. 8. 22, 24. i. 2. Tit. i. 4. n *See on* 20.—1 Tim. i. 18. 2 Tim. o 1 Sam. xxii. 3.
p *See on* 19. i. 25, 26. Rom. xv. 28, 29. Philem. 22. 2 John 12. 3 John 14.
q iv. 18.
r 2. Cor. ii. 13. viii. 22. Philem. 1.
s iv. 3. 1 Cor. iii. 9. 2 Cor. viii. 23. Col. i. 7. iv. 11. 1 Thes. iii. 2. Philem. 1. 24.
t 2 Tim. ii. 3, 4. Philem. 2.
u Prov. xxv. 13. John xvii. 18. 2 Cor. viii. 23. Heb. iii. 1. *Gr.*
x iv. 18. 2 Cor. xi. 7, 8.
y i. 8. iv. 1. 2 Sam. xiii. 39. Rom. i. 11. 2 Cor. ix. 14.
z Job ix. 27. Ps. lxix. 20. Prov. xii. 25. Is. lxi. 3. Matt. xi. 28. xxvi. 37. Rom. ix. 2. 1 Pet. i. 6. a 2 Sam. xxiv. 17. John xi. 35, 36. Acts xxi. 13. Rom. xii. 15. 1 Cor. xii. 26. Gal. vi. 2. Eph. iii. 13. b 30. 2 Kings xx. 1. Ps. cvii. 18. Ec. ix. 1, 2. John xi. 3, 4. Acts ix. 37. c Job v. 19. Ps. xxx. 1—3. 10, 11. xxxiv. 19. ciii. 3, 4. cvii. 19—22. Is. xxxviii. 17. xliii. 2. Acts ix. 39—41. d Is. xxvii. 8. Jer. viii. 18. x. 24. xlv. 3. Hab. iii. 2. 1 Cor. x. 13. 2 Cor. ii. 7.

V. 19—23. The apostle did not suppose, that he was directly to suffer death: and he "trusted in the Lord "Jesus," in whose hand all hearts and events were, that he should be enabled "shortly to send Timothy" to enquire into the state of their souls, and that of the church; the result of which, he was persuaded, would conduce to his comfort. He had selected him for this service, because he had, at that time, no one with him of so excellent a spirit as Timothy, and so entirely coincident with himself in his views and aims; or who would be concerned for their welfare, with so prudent, tender, and assiduous an affection, like the natural love of parents to their children. For all sought their own ease, safety, interest, credit, or indulgence; which often interfered with the work, honour, and cause of Christ. (*Marg.* and *Marg. Ref.* f—l.) Probably, this was wholly the case with several, who had offered their assistance to Paul, but had declined difficult and perilous services: others, perhaps, had rendered themselves suspected, by the same selfish conduct; and most concerned had given the apostle cause for dissatisfaction, by preferring easier and more secure services, to those of far greater importance, but connected with more self-denial, labour, and peril. It may be supposed, that several of his most approved helpers were absent on other services, and others might be fully employed at Rome: but, after all deductions and limitations, the apostle's complaint must stand, as a lamentable testimony to the selfishness of human nature.—The Christians at Philippi, however, had already had experimental proof of Timothy; and they well knew, that he had imbibed the very mind of the apostle, as "his genuine son in the faith:" and that he was ever ready to enter into his views, to concur in his measures, to observe his directions, to consult his comfort, and to labour, venture, and suffer in the cause of Christ; and in serving with him, to make known the gospel, "as a son with his father." (*Marg. Ref.* m, n.) But, he deemed it better not to send him, till he knew how his own cause would be decided, which he continually expected to come on before the Emperor's tribunal. (*Marg. Ref.* o, p.)—The words, "trust in the Lord Jesus," as introduced with reference to a providential concern, and not any thing immediately relating to his salvation and brace, should not pass unnoticed. Perhaps the most satisfactory assurance of our Lord's Deity, may be obtained by carefully noting such words, as seem to drop without design from the pen of the sacred writers, and which are seldom noticed in the controversy; but which can in no other way be reconciled to the other scriptures. (*Notes, Ps.* cxlvi. 3, 4. *Jer.* xvii. 5—8. *Eph.* i. 9—14.) This shews, that Timothy had been at Philippi with the apostle; yet the history does not expressly mention it: (*Notes, Acts* xvi. 6—40:) but, by carefully comparing one part of the narrative with another, this appears evidently to have been the case. (*Acts* xvi. 1—3. xvii. 14, 15.) Undesigned coincidences of this kind, between the history and the Epistles, prove that both are genuine; and if genuine, then inspired.

I also may be of good comfort. (19) Καγω ευψυχω. Here only.—*Like-minded.* (20) "So dear unto me." *Marg.* Ισοψυχον. Here only.—*Naturally.*] Γνησιως. Here only. Γνησιος, iv. 3. *2 Cor.* viii. 8. 1 *Tim.* i. 2. *Tit.* i. 4. —*The proof.* (22) Την ... δοκιμην. See on *Rom.* v. 4.—*How it will go with me.* (23) Τα περι εμε εξαυτης. *Mark* vi. 25. *Acts* x. 33. xxi. 32. xxiii. 30.

V. 24—30. The apostle was satisfied, as "trusting in "the Lord," that he should speedily regain his liberty, and be enabled to pay the Philippians another visit. But before he could either spare Timothy, or come himself; he judged it necessary to send Epaphroditus, whom he owned as a "brother, a companion in labour, and a fellow-soldier," and whom they had sent as "their messenger," to bring him a supply to his urgent necessities. (*Marg. Ref.* p—x. —*Notes,* iv. 10—20.) Probably, Epaphroditus was a pastor of the church at Philippi; and, being absent from his stated charge, "he longed after" the people, and his labours of love among them: especially he "was in "heaviness, because they had heard" of his sickness, and the thought of their sorrow, on his account, was more painful to him than his own sickness! (*Marg. Ref.* y—a.) What a beautiful and admirable instance of genuine sensibility and affection is here most simply exhibited! In what book, except the scriptures, do we meet with such? —Indeed, Epaphroditus had been very dangerously ill; but God had graciously restored him for further usefulness; and in this he had shewn mercy to the apostle also, to whom it would have been an additional sorrow, if so

e Gen. xlv. 27, 28. xlvi. 29, 30. xlviii. 11. John xvi. 22. Acts xx. 38. 2 Tim. i. 4.
f See on 27.—2 Cor. ii. 3. 1 John i. 3, 4.
g Matt. x. 40, 41. Luke ix. 5. John xiii. 20. Rom. xvi. 2. 1 Cor. xvi. 10. 2 Cor. viii. 2. Col. iv. 10. 3 John 10.

me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when [e] ye see him again, ye may rejoice, [f] and that I may be the less sorrowful.

29 [g] Receive him therefore in the Lord [h] with all gladness; [i] and [k] hold such in reputation:

30 Because for [l] the work of Christ he was [i] nigh unto death, not regarding his life, [m] to supply your lack of [k] service toward me.

h Is. lii. 7. Luke ii. 10, 11. Acts ii. 46. viii. 8. Rom. x. 15. Eph. iv. 9—12. 2 Cor. x. 18. 1 Thes. v. 12. Heb. xiii. 17.
i Or, hazarded.
k Or, honour such. Acts xxviii. 10. 1 Tim. v. 17.
l 1 Cor. xv. 58. xvi. 10. xii. 15. Rev. xii. 11. 1 17. 27. i. 19, 20. Matt. xxv. 36—40. Acts xx. 24. Rom. xvi. 4. 2 Cor. m iv. 10. 18. 1 Cor. xvi. 17. Philem. 13.

excellent a person had lost his life, by ministering to him in his bonds. (*Marg. Ref.* b—d.)—It does not appear, that any miracle was wrought in this case; and we may thence infer, that the gift of miracles could only be exercised on particular occasions, of which those endued with them had some previous intimation. This is clearly indicated: and it shews, that the apostle was as ready to own his want of power when truth required it, as to speak of his miracles when needful.—On account therefore of the late sickness of Epaphroditus, the apostle had been the more careful to send him back; that the joy of the Philippians might be increased, by seeing their beloved minister in health again: for the very thought of that joy would alleviate his sorrows, though at a distance from them; and though by that means he lost Epaphroditus's assistance and company. (*Marg. Ref.* e, f.) He would, therefore, have them "to receive him," for the Lord's sake, with all expressions of thankful joy; and to esteem and highly honour, such affectionate laborious ministers. (*Note*, 1 *Thes.* v. 12—15.) For indeed the sickness of Epaphroditus had been the effect of his excess of diligence in the work of Christ: as he had not even "regarded his life;" that, in the place of the absent Philippians, he might render every possible service to the apostle, both in his personal concerns, and in those relating to the propagation of the gospel. (*Marg. Ref.* g—m.)—As Philippi lay at a great distance from Rome; Epaphroditus must have continued with the apostle a considerable time; or the report of his sickness at Rome could not have reached Philippi, and that of their sorrow have reached Rome before Epaphroditus left that city; and consequently the epistle must have been written towards the close of the apostle's two years' imprisonment.

Fellow-soldier. (25) Συστρατιωτην. *Philem.* 2. Not elsewhere.—*Your messenger.*] Υμων αποστολον. 2 *Cor.* viii. 23. *Heb.* iii. 1. (*Note*, 2 *Cor.* viii. 16—24, *v.* 23.)—*He longed after.* (26) Επιποθων ην. i. 8. See on *Rom.* i. 11.—*Full of heaviness.*] Αδημονων. *Matt.* xxvi. 37. *Mark* xiv. 33. Not elsewhere.—*Nigh unto.* (27) Παραπλησιον. Here only. Παραπλησιως, *Heb.* ii. 14.—*The more carefully.* (28) Σπουδαιοτερως. Here only. Σπουδαιοτερος. See on 2 *Cor.* viii. 17.—*The less sorrowful.*] Αλυποτερος. Here only.—*Hold...in reputation.* (29) Εντιμους εχετε. *Luke* vii. 2. xiv. 8. 1 *Pet.* ii. 4. 6.—*Not regarding.* (30) Παραβουλευσαμενος. "Consulting ill for his life:" *perperam consulere.* Here only. Ex παρα, et βουλομαι, quod a βουλη, *consilium.*—*Lack of service.*] Υστερημα της λειτουργιας. Υστερημα, *Luke* xxi. 4. Λειτουργια, 17. See on *Luke* i. 23. Λειτουργος, 25.

PRACTICAL OBSERVATIONS.

V. 1—11.

All our consolations, hopes, and experience of "the fellowship of the Spirit, and the bowels and mercies" of God our Saviour, as well as all our regard to our own peace, should engage us to be "of one mind" with our brethren, and so "to fulfil the joy" of all wise and faithful ministers and Christians. Nothing so honours Christ, defeats the machinations of his enemies, or fills the soul with consolation, as this holy love: but envy, contention, and ambition, not only disturb the peace of the church, but torture the soul which entertains them. Neither inward nor outward peace can be enjoyed, except in proportion as "in lowliness of mind we esteem others "better than ourselves, and look at the things of others "as well as at our own." These are hard sayings to the proud and carnal heart of man. Many have learned the doctrines of the gospel very accurately, who have not "thus learned Christ." (*Note*, *Eph.* iv. 20—24.) We cannot study this subject successfully, except by continually "looking unto Jesus:" but, while faith penetrates the veil of sensible objects, and contemplates the Saviour "in the form of God, and thinking it no robbery to be "equal with God;" yet "making himself of no reputation, assuming the form of a servant, and the nature of man; appearing as an infant in the manger, as a poor carpenter at Nazareth, as an indigent and despised preacher in Galilee and Judea; as "obedient to the law" during his life, and as an insulted criminal at his death upon the cross: when these things are contemplated, and the height of his essential glory is contrasted with the depth of his voluntary abasement, and with the motives and effects of this stupendous transaction; we see such obligations and encouragements to self-denying love, as the whole universe besides can never supply: and "beholding, as in a glass, "this glory of our Lord, we are" gradually "changed into "his image." (*Notes*, 2 *Cor.* iii. 17, 18. *Heb.* xii. 2, 3.) And while we contemplate his subsequent exaltation, and "the name given" to this lowly Sufferer, "above every "name," we learn to abase ourselves that we may be exalted, to serve others in order to our own best interest, and "to labour and suffer reproach," that we may ensure "glory, honour, and immortality." But, "as every knee "must bow to Christ," as "every tongue must confess him "to be Lord, to the glory of God the Father;" let us examine whether we do indeed thus reverence, love, obey, and worship the incarnate Son of God; or whether we are yet among those enemies, who must be bruised under his feet shortly. (*Note*, and *P. O.* 1 *Cor.* xv. 20—28.)

V. 12—18.

Even those professed Christians, of whom we have the most favourable opinion, should be exhorted, not only to "be obedient," as in the presence of their pastors; but to increase in circumspection, when removed from under their faithful care. Thus ought we all to "work out our

CHAP. III.

The apostle exhorts to joy in the Lord, and gives cautions against false teachers, 1, 2; shews that the church of real Christians are the true "circumcision," 3; and that he had better grounds of carnal confidence, than most of those who trusted in the law, or inward distinctions, 4—6; but he had learned to count all his gain loss for Christ; yea, that he still counted all things, as loss and dung, compared with the knowledge of Christ, and "the righteousness of God by faith" in him, 7—9; desiring also to know the power of his resurrection, and to be conformed to him, even in suffering and death; if so be he might attain to the resurrection of the just, 10, 11. He owns, that he was not yet "perfected;" but that he anxiously and earnestly sought "this high prize of his calling," 12—14. He exhorts to an imitation of his example, 15—17; as many, professing Christianity, "walked after "the flesh," in the way of destruction, 18, 19; with whom he contrasts true Christians, their heavenly conversation, and their expectation of Christ to raise their "vile body," and render it "like to his glorified "body," 20, 21.

"own salvation," with jealous fear and humble caution; waiting for "the full assurance of hope," and the renewal of our souls to holiness, in the way of simple dependence, diligent obedience, and assiduous humble attendance on the ordinances of God: thanking him for "working in "us" the willing mind, and fervently calling upon him for grace still more effectually to incline our hearts, and increase our decided willingness; and to enable us to perform the duties incumbent on us.—Surely some zealous advocates for evangelical truths have never read this chapter, for they can do nothing "without murmurings and "disputings!" These are their element: these are the unhallowed "weapons of their warfare." How can they be "blameless and harmless," on this plan, when "envy "and strife" are inseparable from "confusion and every "evil work?" And how can they think themselves the "children of God," who in so many features bear the express image of Satan? But let us pray to be made peaceable, humble, unambitious, and inoffensive, both in the church and in the community, that "by well doing we may put "to silence" the calumnies of ungodly men: and that we may be "without rebuke" in the midst of this our nation; which alas! is proved to be "crooked and per-"verse," by the prevalence of infidelity, impiety, and every kind of immorality, under a Christian profession, and abundant means of religious instruction! Let us then endeavour to "shine" among our neighbours, "as lights "in the world," and to "hold forth the word of life" in our families and circle, by an open profession of evangelical truth, connected with a holy conversation. Then the ministers, who have preached the gospel, will anticipate their "rejoicing in the day of Christ," assured that it will appear, that "they did not run in vain, nor labour "in vain," and hoping that far more extensive and permanent good was done, than they lived to witness. (*Note*, *2 Pet.* i. 12—15. *P. O.* 12—18.) In such a prospect, a zealous servant of Christ would be animated to a readiness for death in his Master's cause; while the exultation of faith and grace would conquer nature's reluctance to suffering: and certainly they, who have been thus "offered "upon the sacrifice" of their brethren's faith, are to be considered as objects of peculiar congratulation, for they have almost universally died rejoicing and triumphant.

V. 19—30.

Alas! in the best times, how few are "like-minded" with the apostles, and "naturally care" for the state of the church, and of their fellow-Christians! For while numbers, *evidently* and *wholly*, seek their own interest, reputation, ease, or indulgence, "and not the things of "Jesus Christ;" we are all too attentive to personal concerns, and often allow them to interfere with our usefulness. So that a man, who is ready to engage, even in a service of great importance, where no emolument or credit can be expected, and in which losses, hardships, perils, and sufferings must be encountered, is deemed a prodigy, and rather an object of astonishment, not to say censure and pity, than of imitation.—If then the apostle made this grievous complaint concerning the ministers of Christianity, in his days; what would he say, were he now on earth, to witness and give his sentiments and judgment on the whole body of professed Christian ministers, of all ranks, and titles, and names, in these degenerate times! What language could do justice to his deep but mingled feelings! —But, let us seek deliverance from this mean regard to our own ease, interest, or accommodation, by an increase of zeal for the glory of God, and love to the souls of men: that those who best "know the proof of us" may perceive, that we should have been ready to serve with Paul, in all his self-denying labours, like dutiful sons with an honoured father. In this manner young ministers should attach themselves to the most faithful, zealous, and useful of their seniors; to learn, as it were, the science and skill of the spiritual warfare under such veteran and experienced soldiers: and thus aged ministers should communicate their views to their younger brethren; and endeavour also to instil into them those principles of activity, by which they have been excited to self-denying, disinterested diligence in the work of the Lord; that they may be able to introduce them into useful services, as their companions in labour, and approved fellow-soldiers.—What an ingenuous spirit does the gospel inspire! The most eminent ministers, who most simply "trust the Lord Jesus" for every thing, will yet frankly acknowledge their obligations for temporal assistance to those, who owe their salvation to their labours of love. The affectionate pastor will be more full of heaviness, for the grief of his people on his account, than for his own pain and sickness: and he will "long after them," and to renew his labours among them, as a tender mother does after her beloved infant.—The Lord often afflicts such zealous and affectionate Christians, to manifest the excellency of their disposition; but he "will have mercy upon them," and not let them "have "sorrow upon sorrow:" and they will readily put themselves to inconveniences to remove the grief or increase the comfort of their brethren; rejoicing, though at a distance, in the thoughts of their joy, as an alleviation of their own sorrow. Those ministers who thus spend their

a iv. 8. 2 Cor. xiii. 11. Eph. vi. 10. 1 Thes. iv. 1. Gr. 1 Pet. iii. 8.
b 3. iv. 4. Deut. xii. 18. xvi. 11. 1 Sam. ii. 1. 1 Chr. xv. 28. xvi. 10. 31—33. xxix. 22. 2 Chr. xxx. 26, 27. Neh. viii. 10. Job xxii. 26. Ps. v. 11. xxxii. 11. xxxiii. 1. xxxvii. 4. xliii. 4. xcvii. 1. c. 1, 2. cxlix. 2. Is. xii. 2, 3. xli. 16. lxi. 10. lxv. 14 lxvi. 11, 12. Joel ii. 23. Hab. iii. 17, 18. Zeph. iii. 14. 17. Zech. x. 7. Matt. v. 12. Luke i. 47. Rom. v. 2, 3. 11. 1 Thes. v. 16. Jam. i. 2. 1 Pet. i. 6—8. iv. 13. c ii. 17, 18. 2 Pet. i. 12. iii. 1. d Prov. xxvi. 11. Is. lvi. 10. Matt. vii. 6. 15. xxiv. 10. Gal. v. 15. 2 Tim. iv. 14, 15. 2 Pet. ii. 22. Rev. xxii. 15. e 19. Matt. vii. 22, 23. 2 Cor. xi. 13. Gal. v. 13. 1 Tim. i. 19. 2 Tim. iii. 1—6. iv. 3, 4. Tit. i. 16. 2 Pet. ii. 18—20. Jude 4. 10—13. Rev. xxi. 8. f 3. Rom. ii. 28. Gal. ii. 3, 4. v. 1, 2, 6. Rev. ii. 9. iii. 9. g Gen. xvii. 5—11. Deut. x. 16. xxx. 6. Jer. iv. 4. ix. 26. Rom. ii. 25—29. iv. 11, 12. Col. ii. 11. h Mal. i. 11. John iv. 23, 24. Rom. i. 9. vii. 6. viii. 15. 26, 27. Eph. vi. 18. Jude 20. i *See on* b. i.—7—9. Ps. cv. 3. Is. xlv. 25. Jer. ix. 23, 24. 1 Cor. i. 29—31. Gal. vi. 13, 14. k 4—6. 1 Pet. i. 23—25.

a FINALLY, my brethren, b rejoice in the Lord. c To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware d of dogs, beware of e evil workers, beware of f the concision.

3 For g we are the circumcision, which h worship God in the Spirit, and i rejoice in Christ Jesus, and k have no confidence in the flesh:

4 Though l I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 m Circumcised the eighth day, n of the stock of Israel, o *of* the tribe of Benjamin, p an Hebrew of the Hebrews; as touching the law, q a Pharisee;

6 Concerning r zeal, s persecuting the church; t touching the righteousness which is in the law, blameless.

7 But what things u were gain to me, those I counted loss for Christ.

l 2 Cor. xi. 18—22.
m Gen. xvii. 12. Luke ii. 21. John vii. 21—24.
n Acts xxii. 3. 2 Cor. xi. 22.
o Rom. xi. 1.
p Gen. xiv. 13. xl. 15. xli. 12. 1 Sam. iv. 6. Jon. i. 9. Acts vi. 1. 2 Cor. xi. 22.
q Acts xxiii. 6. xxvi. 4, 5.
r 2 Sam. xxi. 2. 2 Kings x. 16. Acts xxi. 20. Rom. x. 2. Gal. i. 13, 14.
s Acts viii. 3. ix. 1, &c. xxii. 3, 4. xxvi. 9, 10. 1 Cor. xv. 9. 1 Tim. i. 13.
t Matt. v. 20. xxiii. 23. Mark x. 20, 21. Acts xxvi. 5. Rom. vii. 9. ix. 31, 32. x. 2—5.
u 4—6. 8—10. Gen. xix. 17. 26. Job ii. 4. Prov. xiii. 8. xxiii. 23. Matt. xiii. 44—46. xvi. 26. Luke xiv. 26. 33. xvi. 8. xvii. 31—33. Acts xxvii. 18, 19. 38. Gal. ii. 15, 16. v. 2—5.

strength, and disregard even life and health in his cause, and to "supply the lack of service" of those who are incapable of performing it, should be peculiarly honoured by the church, and by every Christian: yet none should, without necessity, be kept very long from the people of their own peculiar charge.

NOTES.

CHAP. III. V. 1—7. The apostle deemed it needful, to close the preceding practical exhortations, by calling on his brethren at Philippi to "rejoice in the Lord" Jesus, and in their relation to him, as their Glory and Salvation. (*Note*, iv. 4.) This he had often inculcated by various methods, and it was not difficult for him to repeat the same instruction: but it was safe for them, and suited to their afflicted circumstances. Some think he meant, that it was easy for him, but safe for them, to write the same things to them, which he had written to other churches. (*Marg. Ref.* a—c.)—He also warned them to "beware of "dogs." The Jews contemptuously called the Gentiles *dogs;* but the bigotted, selfish, Judaizing teachers are supposed to be here intended by that emblem; as they could fawn on those that favoured them; yet were greedy, snarling, and ready to bite or devour such as opposed them. Perhaps apostates from Christianity are meant. (*Marg. Ref.* d.—*Notes*, *Is.* lvi. 9—12. *Mic.* iii. 5—7. *Matt.* vii. 6.) The "evil workers" may also include those teachers and professors, who perverted the doctrines of grace, and indulged themselves in sin, as a part of their Christian liberty. He also warned his brethren to "beware of the concision," or the *cutting off:* the Judaizers laid much stress on *cutting off* the foreskin, though they did not mortify the deeds of the body: they wanted to *cut off* the Gentiles from the church, but they *cut off* themselves and others from salvation, by their dependence on the works of the law. (*Marg Ref.* e, f.) The honourable title of "the circumcision" did not therefore belong to them. That ancient rite was no longer of any value: Christians were "the true circumcision," the covenant-people of God, the spiritual seed of Abraham: "the "righteousness of faith" was sealed to them by the circumcision of the heart, of which baptism was the outward sign. (*Notes*, *Rom.* ii. 25—29. iv. 9—17.) They "worshipped God in the Spirit," not merely according to external forms, but spiritually, with the hearts and under the teaching of the Holy Spirit; (*Note*, *John* iv. 21—24;) and they "rejoiced," or "gloried," in Jesus Christ the Subject of all the prophecies, and the Substance of all the shadows, of the old dispensation; and they "had no con-"fidence in the flesh;" or in any thing which man might possess, while unregenerate and an unbeliever. (*Marg. Ref.* g—k.—*Note*, 1 *Pet.* i. 23—25.)—The apostle did not thus put himself on a level with the Gentile converts, because he had nothing of a carnal or external nature to depend on: for, if any man supposed himself to have distinctions of this kind in which to glory, he could evince that he had more. He had been circumcised on the eighth day, according to the law and custom: he could trace back his genealogy to Israel and Abraham: he was of the tribe of Benjamin, which was descended from Rachael the wife of Jacob's choice; and which never apostatized from the worship of God at the temple, as most of the other tribes had done. Both his parents were Hebrews; so that he was neither born nor educated a Hellenist Jew, who might be supposed less exact in the law. As a Pharisee, he had been peculiarly strict both in the Mosaick ceremonies, and the traditions of the elders: his persecution of the church proved his zeal for the Jewish religion; (*Note*, *Gal.* i. 11—14;) and his whole conduct was externally so conformable to the letter of the law, that, in respect of that kind of righteousness, no one could lay any thing to his charge. (*Marg. Ref.* l—t.—*Notes*, *Matt.* xix. 16—22. *Rom.* vii. 9—12.) But all those things, which he once deemed most advantageous to him, and conducive to his acceptance with God, as well as to his reputation and preferment, he at length had learned to "account loss for Christ;" being fully assured, that if he depended on them, or cleaved to them, they would prevent his salvation by the grace of the gospel. He had therefore willingly renounced them all; as the merchant in a storm casts overboard his most valuable property, lest it should occasion the loss of his life. (*Notes*, *Is.* ii. 19—21. *Jon.* i. 4—6. *Matt.* xiii. 44—46. *Acts* xxvii. 18, 19.)

Grievous. (1) Οκνηρον. See on *Matt.* xxv. 26. *Rom.* xii. 11.—*The concision.* (2) Κατατομην. Here only. A κατατεμνω, *mutilo*, *Lev.* xxi. 5. 1 *Kings* xviii. 28. *Sept.* Contrasted with περιτομη, 3. 5.—*Rejoice.* (3) Κω-

8 Yea, [x] doubtless, and [y] I count all things *but* loss for [z] the excellency of the knowledge of Christ Jesus [a] my Lord; for whom I have suffered the loss of all things, and do count them [c] *but* dung, that I may [d] win Christ,

9 And [e] be found [f] in him, [g] not having mine own righteousness, [h] which is of the law, but that which is through the faith of Christ, [i] the righteousness which is of God by faith:

10 That [k] I may know him, [l] and the power of his resurrection, [m] and the fellowship of his sufferings, being made conformable to his death;

11 If [n] by any means I might [o] attain unto the resurrection of the dead.

12 Not as though [p] I had already attained, either were [q] already perfect:

x Num. xiv. 30. Ps. cxxvi. 6. Luke xi. 20. 1 Cor. ix. 10. 1 John ii. 19.
y Acts xx. 24. Rom. viii. 18.
z 10. Is. liii. 11. Jer. ix. 23, 24. Matt. xi. 25—27. xvi. 16, 17. Luke x. 21, 22. John xiv. 7. 20. xvi. 3. xvii. 8. 1 Cor. ii. 2. 2 Cor. iv. 4, 6. Gal. i. 16. Eph. i. 17, 18. iii. 8, 9. 18, 19. Col. ii. 2, 3. 1 Pet. ii. 7. 2 Pet. i. 3. iii. 18. 1 John v. 20.
a Luke i. 43. xx. 42—44. John xx. 13. 28.
b *See on* 7.—Matt. xix. 27—29. 1 Cor. iv. 9—13. 2 Cor. xi. 23—27. 2 Tim. iv. 6.
c 1 Kings xiv. 10. 2 Kings ix. 37. Job xx. 7. Mal. ii. 3.
d Matt. xiii. 44—46. Heb. iii. 14. 1 John i. 3.
e Gen. vii. 23. Deut. xix. 3, 4. Heb. vi. 18. 1 Pet. iii. 19, 20.
f *See on* Rom. viii. 1. xvi. 7. 1 Cor. i. 30. 2 Cor. v. 17.
g 6. 1 Kings viii. 46. 2 Chr. xxxii. 25. 31. Job ix. 28—31. x. 14, 15. xv. 14—16. xliii. 5, 6. Ps. xiv. 3. xix. 12. cxxx. 3, 4. cxliii. 2. Ec. vii. 20. Is. vi. 5. liii. 6. lxiv. 5, 6. Matt. v. 13. Rom. ix. 31. 32. x. 1—3. 2 Tim. i. 9. Tit. iii. 5. Jam. iii. 2. 1 John i. 8—10.
h Deut. xxvii. 26. Luke x. 25—29. Rom. iii. 19, 20. iv. 13—15. vii. 5—13. viii. 3. x. 4, 5. Gal. iii. 10—13. 21, 22. Jam. ii. 9—11. 1 John iii. 4.
i Ps. lxxi. 15, 16. Is. xlv. 24, 25. xlvi. 13. liii. 11. Jer. xxiii. 6. xxxiii. 16. Dan. ix. 24. John xvi. 8—11. Rom. i. 17. iii. 21, 22. iv. 5, 6. 13. v. 21. x. 3. 6, 10. 1 Cor. i. 30. 2 Cor. v. 21. Gal. ii. 16. iii. 11. 2 Pet. i. 1.
k *See on* 8 z.—1 John iii. 3. 5.
l John v. 21—29. x. 18. xi. 25, 26. Acts ii. 31—38. Rom. vi. 4—11. viii. 10, 11. 1 Cor. xv. 21—23. 2 Cor. i. 9. 2 Tim. ii. 11, 12. 1 Pet. iv. 13, 14.
m Ps. xlix. 7. Acts xxvii. 12. Rom. xi. 14. 1 Cor. ix. 22. 27. 2 Cor. xi. 3. 1 Thes. iii. 5. 2 Thes. ii. 3.
n Luke xiv. 14. xx. 35, 36. John xi. 24. Acts xxiii. 6. Heb. xi. 35.
o 13. 16. Ps. cxix. 5. 173—176. Rom. vii. 19—24. Gal. v. 17. Jam. iii. 2.
p Job xvii. 9. Ps. cxxxviii. 8. Prov. iv. 18. 1 Cor. xiii. 10. 2 Cor. vii. 1. xiii. 9. Eph. iv. 12. Heb. xii. 23. xiii. 21. 1 Pet. v. 10. 2 Pet. i. 5—8. iii. 18.

χωμενοι. See on *Rom.* v. 2.—*Circumcised on the eighth day.* (5) Περιτομη οκταημερος. Here only.—*Loss.* (7) Ζημιαν. 8. *Acts* xxvii. 10. 21.

V. 8—11. 'The present time is to be noted: ... so that 'the apostle, as to what relates to justification before God, 'excludes all works; those which follow, as well as those 'which precede faith.' *Beza.*—The apostle not only had judged at his first conversion, that his legal righteousness, and his worldly prospects, were "loss to him," compared with Christ; but, after many years spent in successfully preaching the gospel, with apostolical authority, abundant miraculous gifts, immense labours, extraordinary success, multiplied sufferings, and most exemplary holiness; he decidedly "counted all these things to be loss," in comparison of "the most excellent knowledge of Christ" from revelation, by faith, and subsequent experience in the glory of his Person and redemption. (*Marg. Ref.* x—z. —*Notes*, 1 *Chr.* xxviii. 9. *Is.* liii. 11, 12. *Matt.* xi. 25—27. *John* xvii. 1—3, *v.* 3. 2 *Cor.* iv. 3—6. 1 *John* v. 20, 21.) For his sake, whom he rejoiced to call "his Lord," he had "suffered the loss of" his worldly friends, prospects, and interests: and his vigour of mind, his superior talents, his learning, and his connexion with the great, had seemed to promise him great prosperity. But he had renounced all, even his country and liberty: and he continually expected, that he should be called to lay down his life in this cause. Yet he accounted all these likewise to be most worthless in comparison of Christ, as the ground of his hope of acceptance with God, and of eternal salvation. He therefore gladly parted with them in order to win "the Pearl "of great price," which alone could make him rich, honourable, and happy for ever. (*Marg. Ref.* a—d.) For his great desire was "to be found in Christ" 'in the 'hour of death, and at the day of judgment;' as Noah was in the ark, when the deluge swept away an unbelieving world: and to stand before God, not having, as his plea or title to life, "his own righteousness," which, having the law of God as its measure, could only condemn him; but "that which is through the faith of Christ, the "righteousness which is of God by faith," even that righteousness, which God imputes to the believing sinner; namely, the perfect obedience unto death of his incarnate Son, which alone can answer the demands of the law, and render a transgressor's salvation consistent with the perfect justice of God. (*Marg. Ref.* e—i.—*Notes*, *Rom.* i. 17 iii. 19—26. viii. 1, 2. 1 *Cor.* i. 26—31, *v.* 30. 2 *Cor.* v. 18—21.) All things else the apostle deemed worthless, compared with this "knowledge of Christ," and that joyful transforming view of his glory, and experience of his grace, which resulted from saving faith: that he might "know the power of his resurrection" more and more, by the new creation of his soul to holiness; that he might have "fellowship with him in his sufferings," both by the mortification of his sinful nature, and by enduring patiently the enmity of the world for his sake: "being "made conformable to his death;" both by "dying to "sin that he might live to God," and by laying down his life when called to it in the service of his beloved Saviour: and that so, by any means, at any rate, by making any sacrifice, or bearing any afflictions, he might attain to that perfect felicity, to which the saints will be admitted at the resurrection, and of which their preceding joys are an anticipation. (*Marg. Ref.* k—o.—*Notes*, *Rom.* vi. 3—11. *Eph.* i. 15—23, *vv.* 19, 20. *Col.* ii. 11, 12. iii. 1—4.) The apostle did not mean that he doubted of this happy event of his labours: (*Note*, i. 21—26:) but he shewed what was the great object which he pursued, and for which he renounced all other hopes and prospects, and endured such complicated trials; and he instructed others in the way of obtaining and possessing an assured hope. (*Note*, 1 *Cor.* ix. 24—27.)—It is evident, that the apostle speaks, not of the resurrection in general, for this will be both "of the "just and of the unjust;" but of "the resurrection to "eternal life," in that glorious view of it, which is afterwards given. (*Note*, 20, 21.)—When the sinner believes in Christ, he is immediately "justified by faith, and has "peace with God:" yet, he "through the Spirit waits "for the hope of righteousness by faith:" for at the day of judgment, when living faith will be distinguished by its fruits from dead faith, the sentence of justification will not only be confirmed, but proclaimed to the whole assembled world. (*Notes*, *Matt.* xxv. 34—46. *Gal.* v. 1—6, *v.* 6. *Jam.* ii. 19—24.)

Yea doubtless. (8) Αλλα μενουνγε.—Αλλα· See on ii. 7. Μενουνγε· See on *Rom.* ix. 20.—*I count.*] Ἡγουμαι.—Ἡγημαι, 7.—*I have suffered the loss.*] Εζημιωθην. See on *Matt.* xvi. 26.—A ζημια, 7.—*Dung.*] Σκυβαλα. Here only. 'Quidvis 'vile rejectamentum.' Schleusner.—*May win.*] Κερδησω. *Matt.* xvi. 26. *Acts* xxvii. 21. 1 *Cor.* ix. 19—22, *et al.* —*Being made conformable.* (10) Συμμορφουμενος. Here only. Συμμορφος, 21. See on *Rom.* viii. 29. Ex συν, et μορφη, ii. 6.

V. 12—14. The apostle did not mention his simple dependence and earnestness of soul, as a proof that he had

but [r] I follow after, if [s] that I may apprehend that for which also I am [t] apprehended of Christ Jesus.

13 Brethren, [u] I count not myself to have apprehended: but *this* [x] one thing *I do;* [y] forgetting those things which are behind, [z] and reaching forth unto those things which are before,

14 I [a] press toward the mark, for the prize of [b] the high calling of God in Christ Jesus.

15 Let us therefore, [c] as many as be perfect, [d] be thus minded; and if in any thing ye be otherwise-minded, [e] God shall reveal even this unto you.

16 Nevertheless, [f] whereto we have already attained, [g] let us walk by the same rule, [h] let us mind the same thing.

17 Brethren, [i] be followers together of me, [k] and mark them which walk so, as ye have us for an ensample.

r 14. Ps. xlii. 1, xxxi. 1—3. 8. lxxxiv. 2. xciv. 18. Is. li. 1. Hos. vi. 3. 1 Thes. v. 15. 1 Tim. v. 10. vi. 11. Heb. xii. 14. 1 Pet. iii. 11—13.
s 14. 1 Tim. vi. 12.
t Ps. cx. 2, 3. Acts ix. 3—6. 15. Eph. i. 4. 2 Thes. ii. 13.
u 8. 12. i. 18—21. iv. 11—13.
x Ps. xxvii. 4. Luke x. 42. 2 Pet iii 8.
y Ps. xiv. 10. 2 Cor. v. 16. Heb. vi. 1.
z ii. 12. Rom. xv. 23—29. 1 Cor. ix. 24—27. Heb. xii. 1, 2.
a Luke xvi. 16. 2 Cor. iv. 17, 18. v. 1. 2 Tim. iv. 8. Rev. iii. 21.
b Rom. viii. 28—30. ix. 23, 24. 1 Thes. ii. 12. 2 Thes. ii. 13, 14. Heb. iii. 1. 1 Pet. i. 3, 4. 13. v. 10. 2 Pet. i. 3.
c Rom. xv. 1. 1 Cor. ii. 6. xiv. 20. Col. i. 28. iv. 12. 2 Tim. iii. 17. Heb. v. 14. *Gr.* Jam. i. 4. 1 John ii. 5. 12—14. Gal. v. 10.
d Ps. xxv. 8, 9. Prov. ii. 3—6. iii. 5, 6. Is. xxxv. 8. Luke xi. 13. John vii. 17. Jam. i. 5.
e Gal. v. 7. Heb. x. 38, 39. 2 Pet ii. 10—20. Rev. ii. 4, 5 iii. 3.
f Gal. vi. 16. Eph. v. 2—8. Col. ii. 6.
g *See on* i. 27. ii. 2.—iv. 2. i iv. 9. 1 Cor. iv. 16. x. 32, 33. xi. 1. 1 Thes. i. 6. ii. 10—14. 2 Thes. iii. 7. 9. 1 Tim. iv. 12. Heb. xiii. 7. 1 Pet. v. 3.
h Ps. xxxvii. 37. Rom. xvi. 17. 2 Thes. iii. 14.

attained the prize, or "was already perfected" in his Saiour's image. On the contrary, he continued still pursuing; and aiming, by further labours and progress in holiness, to finish his course and obtain the prize, for which he had been graciously arrested by the Lord Jesus, when he was a malignant persecutor. He disregarded all past attainments and services; as the racer in the Isthmian games seemed to forget the ground over which he had run, and the competitors whom he had left behind: and he reached forth to further labours, and increased conformity to Christ, without loitering or weariness; as the racer exerted all his vigour and agility, to outstrip those before him, and to pass over the remainder of his course. (*Marg. Ref.* p—u.) "One thing" engaged his attention, to the exclusion of all interfering considerations: thus he "pressed forward to the mark" with unremitting speed, that he might receive the prize of heavenly glory, which God had called on him, by Jesus Christ, to aspire after: even as the racer urged his course to the goal; keeping the victor's crown full in view, and animated by the acclamations of those, who excited him "so to run that he "might obtain." (*Marg. Ref.* x—b.—*Notes*, 1 *Cor.* ix. 24—27. *Heb.* xii. 1—3.) When we consider what the apostle had actually attained; (*Notes*, 8—11. i. 19—26. iv. 8—13;) even so much genuine holiness, that very few can endure a comparison of their own attainments with his; and yet consider him as acknowledging that he had not attained, and as "pressing forward" at something far higher: we may form our judgment of every modern pretence to sinless perfection, as well as of our own exceedingly inferior proficiency. (*Notes*, *Rom.* vii. 13—25.)

I had ... attained. (12) Ελαβον.—*Were perfect.*] Τετελειωμαι. "Have been perfected." See on *Luke* xiii. 32.—*I may apprehend.*] Καταλαβω.—*I am apprehended.*] Κατελημφθην. 13. *Mark* ix. 18. *Eph.* iii. 18. See on *John* i. 5.—*Reaching forth.* (13) Επεκτεινομενος. Here only.—*I press toward the mark.* (14) Κατα σκοπον διωκω.—Σκοπος. Here only. Σκοπεω, 17. ii. 4. See on *Rom.* xvi. 17.—Διωκω, 6. 12. See on *Rom.* xii. 13.—*The prize.*] Το βραβειον. See on 1 *Cor.* ix. 24.—*The high calling.*] Της ανω κλησεως. Ανω, *John* viii. 23. *Col.* iii. 1, 2. Κλησεως επουρανιου, *Heb.* iii. 1. Κλησις, *Rom.* xi. 29. 1 *Cor.* i. 26. *Eph.* i. 18.

V. 15, 16. The apostle next exhorted all those who were "perfect," to be like-minded with him in the things above stated; "counting all but loss for Christ," deeming their present attainments inconsiderable, and "pressing forward to the mark." This exhortation (*Note*, 12—14,) implies, that the temper and conduct before described form the Christian's highest perfection in this world.—The word here rendered "*perfect*," may signify the sound character of the established believer; the man, who is matured in judgment and experience, and has made great progress in Christianity. It is used in the Greek authors, especially Xenophon, for men of full age, (about thirty,) as distinguished from boys and young men; and the apostle conveys a similar idea by it in other passages. (*Marg. Ref.* c, d.—*Note*, *Heb.* v. 11—14.)—In this way Christians would best wait for further instruction: and if any were otherwise minded than their brethren, or than the apostle, being under some mistake or misapprehension; by thus avoiding disputation, and diligently practising what they knew, from evangelical principles, they might hope that God would make known to them those things, of which they still remained ignorant; and their stronger brethren ought to bear with their prejudices, till they were in this manner obviated. (*Marg. Ref.* e.—*Notes*, *Rom.* xiv. 1—4. xv. 1—3.) Nevertheless, they all ought to be exceedingly careful, not to decline from that measure of faith, diligence, constancy, and holiness, to which they had attained: but that, by "walking according to the same "rule" of divine truth, and "minding the same thing," and using means of improvement in which they had hitherto proceeded, they might keep the ground which they had gained, and make further progress; being especially careful not to grow slack in one part of religion, by becoming zealous in another. (*Marg. Ref.* f—h.)

Perfect. (15) Τελειοι. *Matt.* v. 48. *Heb.* v. 14. See on 1 *Cor.* ii. 6.—*Be thus minded.*] Τουτο φρονωμεν. 16. 19. i. 7. ii. 2. 5. *Col.* iii. 2. See on *Matt.* xvi. 23.—*We have already attained.* (16) Εφθασαμεν. *Rom.* ix. 31. 1 *Thes.* ii. 16. iv. 15. Comp. 12, 13.—*Let us walk by the same rule.*] Τω αυτω στοιχειν κανονι.—Στοιχειν, subaudi δει. See on *Acts* xxi. 24. Κανων. See on 2 *Cor.* x. 13.

V. 17—19. In full confidence that he acted with propriety and exhibited a highly instructive example, in the conduct above described, the apostle called on his children at Philippi to unite together in imitating him; and to observe and copy such Christians as followed his example, and that of Timothy and Silas, in these respects. (*Marg. Ref.* i, k.) For alas! "many walked" in a very different manner. He had often spoken to them against the contagious principles and examples of some professed Christians; and he now mentioned them, not with acrimony or

18 (For [l] many walk, of whom [m] I have told you often, and now tell you [n] even weeping, *that they are* the [o] enemies of the cross of Christ:

19 Whose [p] end *is* destruction, whose god *is their* belly, and [r] *whose* glory *is* in their shame, [s] who mind earthly things.)

20 For [t] our [u] conversation is in heaven; [x] from whence also [y] we look for the Saviour, the Lord Jesus Christ;

21 Who [z] shall change our vile body, [a] that it may be fashioned like unto his glorious body, according to [b] the working whereby he is able even to subdue all things unto himself.

l Is. vii. 1. Dan. iv. 37. Gal. ii. 14. Eph. iv. 17. 2 Thes. iii. 11. 2 Pet. ii. 10. Jude 13.
m 1 Cor. vi. 9. Gal. v. 21. Eph. v. 5, 6. 1 Thes. iv. 6.
n i. 4. Ps. cxix. 136. Jer. ix. 1. xiii. 17. Luke xix. 41. Acts xx. 19, 30, 31. Rom. ix. 2. 2 Cor. ii. 4. xi. 29.
o i. 15, 16. 1 Cor. i. 18. Gal. i. 7. vi. 12.
p Matt. xxv. 41. Luke xii. 45, 46. 2 Cor. xi. 15. 2 Thes. ii. 8, 12. Heb. vi. 6—8. 2 Pet. ii. 1, 3, 17. Jude 4, 13. Rev. xix. 20. xx. 9, 10. xxi. 8. xxii. 15.
q ii 21. 1 Sam. ii. 11—16. 29. Is. lvi. 10—12. Ez. xiii. 19. xxxiv. 8. Mic iii. 5, 11. Mal. i. 12. Luke xii. 19. xvi. 19. Rom. xvi. 18. 1 Tim. vi. 5. 2 Tim. iii. 4. Tit. i. 12. 2 Pet. ii. 13. Jude 12.
r Ps. lii. 1. Hos. iv. 7. Hab. ii. 15, 16. Luke xviii. 4. 1 Cor. v. 2, 6. 2 Cor. xi. 12. Jam. iv. 16. 2 Pet. ii. 18, 19. Jude 13, 16. Rev. xviii. 7.
s Ps. iv. 6, 7. xvii. 14. Matt. xvi. 23. Rom. viii. 6, 7. 1 Cor. iii. 3. 2 Pet. ii. 3.
t i. 18—21. Ps. xvi. 11. xvii. 15. lxxiii. 24—26. Prov. xv. 24. Matt. vi. 19—21. xix. 21. Luke xii. 21. 32—34. xiv. 14. 2 Cor. iv. 18. v. 1, 8. Eph. ii. 6. Col. i. 5. iii. 1—3. Heb. x. 34, 35. 1 Pet. i. 3, 4.
u *Gr.* Is. xxvi. 1, 2 Gal. iv. 26. Eph. ii. 19. Heb. xii. 22. Rev. xxi. 10—27.
x Acts i. 11. 1 Thes. iv. 16. 2 Thes. i. 7, 8. Rev. i. 7.
y i. 10. 1 Cor. i. 7. 1 Thes. i. 10. 2 Tim. iv. 8. Tit. ii. 13. Heb. ix. 28. 2 Pet. iii. 12—14.
z 1 Cor. xv. 42—44. 49—54.
a Matt. xvii. 2. Col. iii. 4. 1 John iii. 2. Rev. i. 13, &c.
b Is. xxv. 8. xxvi. 19. Hos. xiii. 14. Matt. xxii. 29. xxviii. 18. John v. 25—29. xi. 24—26. 1 Cor. xv. 25, 26. 53—56. Eph. i. 19, 20. Rev. i. 8. 18. xx. 11—15.

resentment, but "with tears" of compassion for their souls, and of grief for the dishonour which they brought upon the gospel. (*Marg. Ref.* l—n.) For, in fact, they were most dangerous "enemies to the cross of Christ." They did not approve, nay they hated, the holy import of that instructive transaction, even the crucifixion of the divine Saviour, which was the grand display of the holiness of God, of the excellency of the law, and of the evil of sin; (*Note, Gal.* vi. 11—14;) and their licentious lives more disgraced the doctrine of the cross, than all the obloquy and opposition of avowed enemies. "The end" of their vain profession, if persisted in, would certainly be final "perdition;" as "their god was their belly," the indulgence of their appetites was the chief good which they proposed to themselves, and the chief satisfaction which they sought: to this base idol they sacrificed the most important interests, and from it they expected their happiness, instead of seeking it from the Lord. (*Marg. Ref.* p, q.—*Notes, Is.* lvi. 9—12. *Rom.* xvi. 17—20. 2 *Pet.* ii. 12—14.) At the same time, they "gloried" in their licentious doctrines, practices, and success in making proselytes and corrupting others; of which they ought to have been "ashamed," and which would certainly terminate in their deep disgrace. For they were "carnally "minded," and, not "savouring" heavenly things, they "*minded*," and primarily regarded, worldly pleasures and interests. (*Marg. Ref.* r, s.—*Notes, Matt.* xvi. 21—23, *v.* 23. *Rom.* viii. 5—9. *Col.* iii. 1—4.)—Some expositors explain this, almost exclusively, of the Judaizing teachers and their followers; but others suppose the Gnosticks to be especially meant, and doubtless many among each of these were of this stamp. Yet there were others also who perverted the gospel; and the apostle's words at least equally point out licentious Antinomian professors, whether Jews or Gentiles; of which we cannot doubt that many sprang up in every part of the church. Nor is it prudent to represent all the danger to lie on one side, when the opposite extreme is equally fatal.

Be followers together. (17) Συμμιμηται μου γινεσθε. Here only. 'Imitate me among others who imitate me.' *Erasmus.* Ex συν, et μιμητης. See on 1 *Cor.* iv. 16.—*An example.*] Τυπον. See on *John* xx. 25. *Rom.* vi. 17.—*Earthly things.* (19) Τα επιγεια. ii. 10. See on *John* iii. 12.

V. 20, 21. In opposition to the base and grovelling characters before described, the apostle here shewed, that true Christians are "citizens of heaven," where their hearts and treasures are lodged, and whence their hopes and comforts are derived, so that their judgment, affections, and conduct must be of a heavenly nature. Thence also all true believers expect the coming of Christ "to be their "Judge," and are continually preparing to meet him. (*Marg. Ref.* t—y.) Instead of idolizing animal gratifications, they deem the body itself at present to be a "vile "body, a body of humiliation," being the seat of ensnaring appetites, the instrument of sins, the encumbrance of the soul in duty, liable to manifold and loathsome diseases, and condemned to return to corruption and dust. (*Notes,* 1 *Cor.* xv. 39—44, *vv.* 42—44.) But they expect that Christ, at his second coming, will "change" their bodies, fashioning them into a complete conformity to his glorified body, rendering them incorruptible and spiritual, and thus preparing them to participate and improve the holy felicity of the immortal soul, to all eternity. (*Marg. Ref.* a.) This the Saviour will effect by his own *omnipotent* operation, according to that "working" by which he is able to subdue all things to himself, and so give them final deliverance from death, their last enemy. (*Marg. Ref.* b.)—The contrast between "the body of our humiliation," and the "body of his glory," into the likeness of which Jesus will *change* our bodies, is remarkable. There seems to be a reference to the transfiguration. (*Notes, Matt.* xvii. 1—8.)—If omnipotence is an incommunicable divine perfection, the apostle's language doubtless attests his Deity, in the most emphatical language. (*Note,* 1 *Cor.* xv. 50—54.)

Conversation. (20) Πολιτευμα. Here only. Πολιτευω. See on i. 27. The word properly signifies "citizenship," or the privileges and correspondent conduct of a citizen. (*Note,* i. 27—30.)—*We look for.*] Απεκδεχομεθα. See on *Rom.* viii. 19. (*Notes, Luke* xix. 11—27. 1 *Thes.* i. 9, 10. 2 *Tim.* iv. 6—8. *Tit.* ii. 13. *Heb.* ix. 27, 28. 2 *Pet.* iii. 10—13.)—*Shall change.* (21) Μετασχηματισει. See on 1 *Cor.* iv. 6.—*Vile body.*] Το σωμα της ταπεινωσεως. See on *Luke* i. 48. It is contrasted with τω σωματι της δοξης αυτου. —*May be fashioned like unto.*] Γενεσθαι αυτο συμμορφον. See on 10.—*The working whereby he is able.*] Την ενεργειαν του δυνασθαι αυτον. See on *Eph.* i. 19.

PRACTICAL OBSERVATIONS.

V. 1—11.

We ought to be "zealous of good works," but to "re-"joice in the Lord" alone. (*Notes, Is.* xii. 1—3. xlv. 23—25. lxi. 10, 11. *Hab.* iii. 17—19.)—Repetitions on such important subjects, though easy to the teacher, are safe to the hearers, and must not be deemed superfluous; being often far more useful than the most original, ingenious,

CHAP. IV.

The apostle affectionately exhorts and encourages the Christians at Philippi to stedfastness in the faith, concord among themselves, and joy in the Lord, 1—4; and to moderation, confidence in God, constant prayer and thanksgiving, and universal good behaviour, 5—9. He declares his joy in the Lord, on account of their renewed care of him, in sending by Epaphroditus a supply for his wants, 10; for, though he had learned, and was able "through Christ strengthening "him," to be content in any station; they had done well in communicating with him in his affliction, 11—14. Indeed, they alone had formerly thus communicated with him: and he rejoiced that they were thus fruitful; as it would redound to their own profit; being a spiritual sacrifice peculiarly acceptable to God through Christ, who would abundantly supply all their wants, 15—19. To him he ascribes eternal glory, 20; and concludes with salutations and benedictions, 21—23.

admired, or learned disquisitions.—We cannot too earnestly guard men against those, who either oppose or pervert the doctrine of salvation by mercy and grace alone. Many of these are greedy of their own interest, fierce against their opposers, and ready to rend in pieces the church, in order to propagate their own peculiar notions or observances; though some are more plausible.—But we should also protest against "evil workers" of every description, with decision and impartiality. The true Christian will be aware of them; he "worships God in the Spirit, glories "in Christ Jesus," has "the circumcision of the heart," and confides in nothing of which unregenerate men are capable. (*Notes, Jer.* ix. 23, 24. *Col.* ii. 10—12. 1 *Pet.* i. 23—25.)—But, how far short do many, who "have "confidence in the flesh," come of the attainments of Saul the persecutor! Their birth of Christian parents, early baptism, and "form of godliness," can scarcely be imagined superior to his distinctions of a similar nature: but where is their strictness, their zeal, their morality, and their blameless conduct? Yet they trust in their poor scanty worthless forms and duties; and count them too valuable to be exchanged for Christ and his salvation! But, if they ever "come to themselves," and become acquainted with God, his law, and their own characters; they will "count all their gain" to be "loss for Christ:" and if, in consequence of their conversion, they should lose all outward things, and endure all kinds of persecutions in the Lord's service; if they should labour more abundantly, and walk more holily, than their brethren; they will still "count even all these things but loss and "dung, for the excellency of the knowledge of Christ;" they will renounce all dependence on their best services, and esteem all worldly objects worthless, compared with the hope of "gaining Christ, and being found in him." They will deprecate, as sure destruction, having their eternal state in any measure decided according to their own righteousness: they will desire above all things to have "that righteousness which is through the faith of Christ, "even the righteousness which is of God by faith." They will see, that no additions need be made to his "unsearch-"able riches," no security added to his sure refuge, no appendages to his robe of righteousness. Thus they will account themselves rich, safe, and happy, in proportion to their assurance of being "found in Christ," and "made the righteousness of God in him:" but, in seeking for this assurance, as well as in order to glorify so bounteous and beloved a Friend; they will also earnestly desire, and aim at, a more transforming "knowledge of "Christ," a deeper experience of the power of his resurrection, and a nearer conformity to him in his sufferings and death, by dying to sin, and crucifying the flesh with its affections and lusts. And, at the same time, the love of Christ will constrain them, if called to it, to suffer, yea, to die with him, that they may be also glorified together: if so be, they may, by any means, be partakers of the resurrection to eternal felicity in heaven.

V. 12—21.

Thousands and ten thousands, yea millions, have testified, that the above is the judgment and experience of true Christians: nor can any measure of personal holiness or self-denying labours satisfy the man, who "counts all "but loss that he may win Christ," and be justified by faith in him alone. He still "counts not himself to have "attained;" he is continually humbled for his manifold defects and defilements; he still "follows after," in hope of attaining to that prize, for which he was apprehended, when a careless, ignorant sinner, a wretched sensualist, or a proud formalist, by the Saviour's preventing grace. In his Christian course "he forgets the things which are be-"hind, and reaches forth to those things which are before;" and presses forward to "the mark, for the prize of his "high calling in Christ Jesus." In these respects there are indeed very great disparities among real Christians; but all know something of these purposes, desires, and experiences. Those who are most "perfected and matured" in the life of faith and grace, still need exhortations to be thus minded: they who are newly set out, should be called on to emulate such honourable examples: and while they judge and act in this manner, as to these grand concerns, the Lord will guide them into the further knowledge of his truth and will. For satisfactory views of divine things are far better acquired by peaceable meditation and diligent obedience, than by eager and angry disputations. (*Notes, John* vii. 14—17. viii. 30—36.) We should, however, be very careful not to grow remiss and languid, in those things "to which we have already attained:" but still continue to "walk by the same rule, and mind the same "things," that we may make a perpetual progress in the divine life, and secure, as it were, every post of which we have got possession. Let us then assiduously endeavour to walk after the example of apostles and evangelists, that our conduct may be meet for others to copy with advantage; (*Note*, 1 *Thes.* i. 5—8;) for alas! in every age, there are professors of the gospel, of whom the humble, zealous Christian can scarcely think or speak, without sorrow and weeping. Of these, ministers must warn and caution their flocks in tender love: seeing "their end is "destruction;" sensual indulgence is their filthy deity; they glory in their shameful abuse of the gospel, and "mind earthly things" under a religious profession. But let us, as citizens of heaven, "have our conversation" of

a iii. 20, 21. 2 Pet. iii. 11—14.
b See on i. 8. ii. 26.
c ii. 16. 2 Cor. i. 14. 1 Thes. ii. 19, 20. iii. 9.
d i. 27. Ps. xxvii. 14. cxxv. 1. Matt. x. 22. John viii. 31. xv. 3, 4. Acts ii. 42. xi. 23. xiv. 22. Rom. ii 7. 1 Cor. xv. 58. xvi. 13. Gal. v. 1. Eph. vi. 10—18. Col. iv. 12. 1 Thes. iii. 8. 13. 2 Thes. ii. 15. 2 Tim. ii. 1. Heb. iii. 14. iv. 14. x. 23. 35, 36. 2 Pet. iii. 17. Jude 20, 21. 24, 25. Rev. iii. 10, 11.

a THEREFORE, my brethren, dearly beloved b and longed for, c my joy and crown, d so stand fast in the Lord, *my* dearly beloved.

e ii. 2, 3. Gen. xlv. 24. Ps. cxxxiii. Mark ix. 50. Rom. xii. 16—18. 1 Cor. i. 10. Eph. iv. 1—3. 1 Thes. v. 13. Heb. xii. 14. Jam. iii. 17, 18. 1 Pet. iii. 8—11.

2 I beseech Euodias, and beseech Syntyche, e that they be of the same mind in the Lord.

f 2. Rom. xii. 1. Philem. 8, 9.
g See on ii. 20—28. —Col. i. 7.
h Acts ix. 36—41. xvi. 14—18. Rom. xvi. 2—4. 9. 12. 1 Tim. v. 9, 10.
i Ex. xxxii. 32. Ps. lxix. 28. Is. iv. 3. Ez. xiii. 9. Dan. xii. 1. Luke x. 20. Rev. iii. 5. xiii. 8. xvii. 8. xx. 12. 15. xxi. 27.

3 And f I intreat thee also, g true yoke-fellow, h help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, i whose names *are* in the book of life.

k See on b. iii. 1. l Ps. xxxiv. 1, 2. cxiv. 1, 2. cxlvi. 2. Matt. v. 12. 28. Rom. v. 2, 3. 1 Thes. v. 16—18. Jam. i. 2—4. 1 Pet. iv. 13. m iii. 1. 2 Cor. xiii. 1, 2. Gal. i. 8, 9.

4 k Rejoice in the Lord l alway; *and* m again I say, rejoice.

a contrary nature: may we continually prepare for the coming of our judge, "that we may be found of him in "peace, without spot and blameless:" may we expect confidently to have our bodies of humiliation changed by his almighty power, into the fashion of his glorified body: and, in this prospect, may we apply to him daily to new-create our souls unto holiness; to deliver us from our enemies, "to bruise Satan under our feet," and to employ both our bodies and souls as "instruments of righteous-"ness" in his service on earth, till he shall come to receive us to his heavenly kingdom!

NOTES.

CHAP. IV. V. 1. This verse evidently relates to the subject with which the former chapter concluded. (*Notes*, iii. 20, 21. 1 *Cor.* xv. 55—58.) Seeing the Philippians had such hopes, and so powerful and gracious a Friend, let them stand fast in faith and obedience, amidst all enemies and temptations; as they had hitherto done, and as had been recommended to them. (*Marg. Ref.*—*Note*, 1 *Cor.* xvi. 13, 14. 1 *Thes.* iii. 6—10.)—The verse is principally remarkable for the variety of expressions, in which the apostle poured out the affection of his heart towards his brethren, or rather children, at Philippi. They were indeed "dearly beloved," with them he longed to commune; (*Note*, i. 7, 8;) and he earnestly desired to be still more useful to them. He counted them "his joy and "crown" amidst all his sorrow and disgrace; and he expected that they would be so in the day of Christ. (*Note*, i. 27—30. 1 *Thes.* ii. 17—20.)

Longed for.] Επιποθητοι. Here only. Επιποθεω, i. 8. ii. 26. See on *Rom.* i. 11.

V. 2, 3. It is probable, that Euodias and Syntyche were women of note at Philippi, who on some account had disagreed; this both impeded their usefulness, and tended to cause divisions in the church. The apostle therefore intreated them to accommodate their differences, by mutual concessions and forgivenesses; so that they might be "of "one mind in the Lord," for his sake, and in seeking the peace and welfare of his church. (*Marg. Ref.* e.—*Notes*, *Matt.* v. 23. 34. xviii. 15—17. 1 *Cor.* vi. 1—6. *Eph.* iv. 30—32. *Col.* iii. 12—15.) The "true yoke-fellow," or *genuine associate* in the work of Christ, whom the apostle addressed without naming, was doubtless well known at Philippi; though our conjectures respecting him must be precarious. Some think that the person intended was husband to one of the women above-mentioned; others that he was some eminent minister at Philippi. The apostle, however, intreated him to use his influence, in bringing those women to a cordial agreement, and in helping them to accomplish all their good designs, for the honour of Christ and the promulgation of the gospel: for they had formerly laboured, by their private endeavours, to promote the success of his publick ministry; as Clement (or Clemens) also had done, and several others, whom he acknowledged as his fellow-labourers; and whose zeal and love emboldened him to say, that their names were enrolled in the book of life, among the elect of God and the heirs of heaven. (*Marg. Ref.* f—i.—*Notes*, *Is.* iv. 3, 4. *Dan.* xii. 1. *Luke* x. 17—20. *Rev.* iii. 4—6. xiii. 8—10. xvii. 7, 8. xx. 11—15.) It is not certain that this was Clemens Romanus, an epistle of whose writing is yet extant: but it is generally supposed that the apostle meant him.

True yoke-fellow. (3) Συζυγε γνησιε. Συζυγος, ὁ και ἡ. Here only 'Uni quasi jugo junctus.' Schleusner. Γνησιος, ὁ και ἡ. See on 2 *Cor.* viii. 8. The words may be thus used in the feminine: but they far more naturally lead the mind to think of a male associate.—*Help.*] Συλλαμβανε. *Luke* v. 7. 9.—*Gen.* xxx. 7. *Sept.* Συναντιλαμβανω, *Luke* x. 40. *Rom.* viii. 26.—*Ex.* xviii. 22. *Sept.*—*Laboured.*] Συνηθλησαν. See on i. 27. (*Note*, i. 27—30.) It signifies to wrestle together; to make painful, earnest, and perilous exertions, with union and concert, in order to accomplish an important object.

V. 4. (*Notes*, ii. 14—18. iii. 1—7, *vv.* 1—3.) The apostle again exhorts the Philippians to "rejoice in the "Lord *alway*," even in the midst of persecutions, afflictions, and temptations; though they should be poor, bereaved, sick, imprisoned, or in danger of death; yea, notwithstanding their manifold sins, and their present lamented imperfections and defilements, the deplorable evils which they might witness among professed Christians, and the wretched state of the ruined world around them. For the favour, mercy, salvation, protection, and consolation of their all-sufficient and almighty Lord; the honour of their relation to him, the felicity of communion with him, and the eternal glory which he had prepared for them as his ransomed flock, comprised a joy, which might more than counterbalance all the causes of their sorrow; and which would satisfy and sanctify their hearts, and fortify them for self-denial, suffering, and death. Nor were they to consider this exhortation as given, without due consideration of their inward and outward impediments. Lest they should suppose this to be the case, he would again call upon them to "rejoice;" for he knew, that if they lived up to their privileges, and walked worthy of their high calling, they could never want cause for joy, and would generally be enabled to rejoice. (*Marg. Ref.*—*Notes*, *Ps.* xxxii. 8—11. xxxiii. 1. xxxiv. 1, 2. *Rom.* v. 1—5. xii. 9—13. 1 *Thes.* v. 16—22. *Jam.* i. 2—4. 1 *Pet.*

5 Let [n] your moderation be known unto all men. [o] The Lord *is* at hand.

6 Be [p] careful for nothing; but [q] in every thing by prayer and supplication, with [r] thanksgiving, let your requests be made [s] known unto God;

7 And [t] the peace of God, which [u] passeth all understanding, [x] shall keep your hearts and minds [y] through Christ Jesus.

8 [z] Finally brethren, [a] whatsoever things [b] are true, whatsoever things [c] *are* [*] honest, whatsoever things [d] *are*

n Matt. v. 39—42. vi. 25. 34. Luke vi. 29—35. xii 22—30. xxi. 34. 1 Cor. vi. 7. vii. 29. —31. viii. 13. Tit. iii. 2. Heb. xiii. 5, 6. 1 Pet. i. 11.
o Matt. xxiv. 48—50. 1 Thes. v. 2—4. 2 Thes. ii. 2. Heb. x. 25. Jam. v. 8, 9. 1 Pet. iv. 7. 2 Pet. iii. 8—14.
p Dan. iii. 16. Matt. vi. 25—33. x. 19. xiii. 22. Luke x. 41. xii. 29. 1 Cor. vii. 21. 32. 1 Pet. v. 7.
q Gen. xxxii. 7—12. 1 Sam. i. 15. xxx. 6. 2 Chr. xxxii. 20. xxxiii. 12, 13. Ps. xxxiv. 5—7. li. 15. lv. 17. 22. lxii. 8. Prov. iii. 5, 6. xvi. 3. Jer. xxxiii. 3. Matt. vii. 7, 8. Luke xviii. 1. 7. Eph. vi. 18. Col. iv. 2. 1 Thes. v. 17, 18. 1 Pet. iv. 7. Jude 20, 21.
r 1 Sam. vii. 12. 2 Cor. i. 11. Eph. v. 20. Col. iii. 15. 17.
s Prov. xv. 8. Cant. ii. 14. Matt. vi. 8.
t i. 2. Num. vi. 26. Job xxii. 21. xxxiv. 29. Ps. xxix. 11. lxxxv. 8. Is xxvi. 3. 12. xlv. 7. xlviii. 18. 22. lv. 11, 12. lvii. 19—21. Jer. xxxiii. 6. Luke i. 79. ii. 14. John xiv. 27. xvi. 33. —*See on* Rom. i. 7.—v. 1. viii. 6. xiv. 17. xv. 13. 2 Cor. xiii. 11. Gal. v. 22. Col. iii. 15. 2 Thes. iii. 16. Heb. xiii. 20. Rev. i. 4.
u Eph. iii. 19. Rev. ii. 17.
x Neh. viii. 10. Prov. ii. 11. iv. 6. vi. 22.
y 1 Pet. i. 4, 5. Jude 1.
z *See on* 2 iii. 1.
a Rom. xii. 9—21. 1 Cor. xiii. 4—7. Gal. v. 22, 23. Jam. iii. 17. 2 Pet. i. 5—7.
b Matt. xxii. 16. John vii. 18. Rom. xii. 9. 2 Cor. vi. 8. Eph. iv. 25. v. 9. vi. 14. 1 Pet. i. 22. 1 John iii. 18.
c Acts vi. 3. Rom. xii. 17. xiii. 13. 2 Cor. viii. 21. xiii. 7. 1 Thes. iv. 12. 1 Tim. ii. 2. Tit. iii. 14. *marg.* Heb. xiii. 18. 1 Pet. ii. 12.
* Or, *venerable.*
1 Tim. iii. 4. 8. 11. Tit. ii. 2. 7. *Gr.*
d Gen xviii. 19. 2 Sam. xxiii. 3. Ps. lxxxii. 2. Prov. xi. 1. xvi. 11. xx. 7. Mark vi. 20. Luke ii. 25. xxiii. 50. Acts x. 22. Tit. i. 8.

i. 8, 9.)—The Lord Jesus, or "God in Christ," "God "become our Salvation," is especially meant, in all these animating calls to rejoice.

V. 5—7. In connexion with the holy joy above inculcated, and in order to it, the apostle exhorted his beloved brethren, to manifest an indifference concerning those worldly possessions, distinctions, and enjoyments, about which men in general contend and quarrel: that so, the "meekness" of their disposition might be known to all men, even to their enemies; who would perceive how "moderate" they were, as to the acquisition and use of outward things; and how composedly they suffered the loss or want of them, or any of those hardships, to which the injustice of their persecutors exposed them. (*Note, Heb.* x. 32—34.) This they should aim at, under a realizing assurance that "the Lord was at hand." The present life, with all its trials or enjoyments, was speedily vanishing; the Lord would soon come to receive the souls of his people to glory, and to terminate the prosperity of his enemies; nay, the day of final retribution would speedily arrive, with complete redemption to believers, and "perdition to ungodly men." (*Marg. Ref.* n, o.—*Notes, 1 Cor.* vii. 29—31. *Jam.* v. 7—11. 1 *Pet.* iv. 7.) Whatever then was taken from them, or wanting to them; whatever discouraged or distressed them, in their own concerns, or those of their brethren; they ought to watch against unbelieving anxiety, and a useless solicitude about events. (*Marg. Ref.* p.—*Notes, Matt.* vi. 25. *Luke* xii. 22—34.) In order to this, they ought, in every case, when any thing either relating to their spiritual or temporal concerns, to their families, or to the church, of whatever nature or magnitude, rendered them solicitous; "by "prayer and supplication," for themselves and others, to "make their requests known unto God;" pouring out their hearts before him, and joining their fervent prayers with "thanksgiving" for mercies already received. (*Marg. Ref.* q. s.) In thus seeking to God, under a consciousness of their indigence, dependence, and unworthiness, and in believing reliance on his mercy, power, truth, and grace; they would find, that "the peace" which he alone could bestow, consisting of an inward, thankful, admiring sense of his forgiving love, an acquiescence in his will, a confidence in him for help, and a serene composure of the soul, would be vouchsafed to them. This peace indeed could not be understood by those who did not experience it, nor could any words give them an adequate idea of it; nay, even true believers could not fully explain its nature and excellency: but they would find their affections, and all the power of their souls, possessed and garrisoned by it, to the exclusion of alluring, alarming, and harassing temptations, through the merits of Christ, the supply of his Spirit, and the exercise of faith in him. (*Marg. Ref.* t—y.—*Notes, Ps.* xxv. 14. *John* xiv. 27, 28. *Rom.* xv. 8—13. *Gal.* v. 22—26. *Col.* iii. 12—15. *Rev.* ii. 17.)—This *peace* is "my peace," says Jesus; it is the "fruit of the Spirit:" it is "the "peace of God."—*Moderation.* (5) 'It means, meekness 'under provocation, readiness to forgive injuries, equity in 'the management of business, candour in judging characters and actions, ...sweetness of disposition, and the entire 'government of the passions.' *Macknight.* 'Equity; a 'mind moderate as to the things of this life, and by no 'means strictly exacting what is justly due.' *Beza.*—"The Lord is at hand" (5), or *near.* Some understand the clause of his being a present Help in trouble. Others suppose the apostle meant, that the Lord would speedily come to destroy Jerusalem, and deprive the Jews of that power and influence, by which they became the general instigators of persecution. Probably this interpretation was adopted, lest it should be inferred, that the apostle erroneously supposed the day of judgment to be near at hand; but it is by no means satisfactory. It is, however, the manner of the sacred writers, to consider all temporal things as short, and the end of them as "at "hand," and "the Judge as at the door:" and, seeing death is the same, in a great measure, to individuals, as judgment will be to the world at large; their language is in this respect highly suitable and proper.—*With thanksgiving.* (6) 'Thus David, very often beginning with 'lamentations and tears, concludes with thanksgiving.' *Beza.*—The *mind* and *heart* are distinguished. "The "peace of God," and the happy experience of it, fortifies and garrisons the *intellectual* faculties, against the cavils, objections, and vain reasonings of infidels, scepticks, philosophers, and hereticks; and the *affections* against the allurements and terrors of worldly objects; and both mind and heart against all the temptations of the devil.

Moderation. (5) Το επιεικες. 1 *Tim.* iii. 3. *Tit.* iii. 2. *Jam.* iii. 17. 1 *Pet.* ii. 18. Επιεικεια, *Acts* xxiv. 4. 2 *Cor.* x. 1.—*Be careful for nothing.* (6) Μηδεν μεριμνατε. See on *Matt.* vi. 25.—*Which passeth all understanding.* (7) Υπερεχουσα παντα νουν. Υπερεχω, ii. 3. iii. 8. See on *Rom.* xiii. 1.—*Shall keep.*] Φρουρησει. 2 *Cor.* xi. 32. *Gal.* iii. 23. 1 *Pet.* i. 5.—*Minds.*] Νοηματα. See on 2 *Cor.* ii. 11.

V. 8, 9. The substance of the practical exhortations, which the apostle had further to give, might be comprised in few words. Whatsoever tempers, words, or actions in any way expressed truth, candour, sincerity, or fidelity; whatsoever appeared grave, "venerable," or respectable; whatsoever was just and upright, stamped with probity and integrity; whatsoever evinced purity, chastity, and

just, whatsoever things [o] *are* pure, whatsoever things [f] *are* lovely, whatsoever things [g] *are* of good report; if *there* *be* any [h] virtue, and if *there be* any praise, [k] think on these things.

9 Those things, [l] which ye have both learned, and received, and heard, and seen in me, [m] do: and [n] the God of peace shall be [o] with you.

10 But [p] I rejoiced in the Lord greatly, that now at the last [q] your care of me [o] hath flourished again; wherein ye were also careful, but [r] ye lacked opportunity.

11 Not that I speak [s] in respect of want; for [t] I have learned in whatsoever state I am *therewith* to be content.

12 I know both [u] *how* to be abased, and I know *how* to abound: every where and in all things [x] I am instructed, both to be full, and to be hungry, both to abound, and to suffer need.

13 I [y] can do all things [z] through Christ which strengtheneth me.

e 1 Tim. iv. 12. v. 2. Tit. ii. 14. Jam. i. 27. iii. 17. 2 Pet. iii. 1. 1 John iii. 8.
f 2 Sam. i. 23. Cant. v. 16. 1 Pet. iv. 8.
g Acts vi. 3. x. 22. xxii. 12. 1 Thes. v. 22. 1 Tim. iii. 7. v. 10.
h Ruth iii. 11. Prov. xii. 4. xxxi. 10. 29. 2 Pet. i. 3, 4.
i Prov. xxxi. 31. Rom. ii. 29. xiii. 3. 1 Cor. iv. 5. 2 Cor. viii. 18.
k Luke xvi. 15. 1 Thes. v. 21. 1 John iv. 1. 1 iii. 17. 1 Cor. x. 31—33. xi. 1. 1 Thes. i. 6. ii. 2—12. 14. iv. 1—8. 2 Thes. iii. 6—10.
m Deut. v. 1. Matt. v 19, 20. vii. 21. 24—27. Luke vi. 46. viii. 21. John ii. 5. xiii. 17. xv. 14. Acts ix. 6. 2 Thes. iii. 4. Jam. i. 22. 2 Pet. i. 10. 1 John iii. 22. n 7. Rom. xv. 33. xvi. 20. 1 Cor. xiv. 33. 2 Cor. v. 19, 20. xiii. 11. 1 Thes. v. 23. Heb. xiii. 20, 21. o Is. viii. 10. xli. 10. Matt. i. 23. xxviii. 20. 2 Tim. iv. 22. p *See* on iii. 1. 3.—2 Cor. vii. 6, 7. q 2 Cor. xi. 9. Gal. vi. 6.

o Or, *is revived.* Ps. lxxxv. 6. Hos. xiv. 7.
r Gal. vi. 10.
s 1 Cor. iv. 11, 12. 2 Cor. vi. 10. viii. 9. xi. 27.
t iii. 8. Gen. xxviii. 20. Ex. ii. 21. Matt. vi. 31—34. Luke iii. 14. 1 Tim. vi. 6—9. Heb. x. 34. xiii. 5, 6.
u 1 Cor. iv. 9—13. 2 Cor. vi. 4—10. x. 1. 10. xi. 7. xii. 7—10.
x Deut. xxxii. 10 Neh. ix. 20. Is. viii. 11. Jer. xxxi. 19. Matt. xi. 29. xiii. 52. Eph. iv. 20, 21.
y John xv. 4. 7, 2 Cor. iii. 4, 5.
z *See* on 2 Cor. xii. 9, 10. Eph. iii. 16. vi. 10. Col. i. 11.—Is. xl. 29—31. xli. 10. xlv. 24.

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temperance; whatsoever was amiable, or *friendly;* whatsoever was justly of good report, and approved as virtuous or commendable, among men; let the Philippians continually "think of these things," form a due estimate of the value of each, adopt such as were really good, and endeavour to manifest them in every part of their conduct. (*Marg. Ref.* b—k.) In short, let them practise what he had taught them, and what they had received as teachable scholars; what they had heard from him, and witnessed in his example: and then he could confidently assure them of the comforting and protecting presence of their reconciled God, (as the Author of inward and outward peace,) with their souls and in their assemblies. (*Marg. Ref.* l—o.)

Honest. (8) "Venerable." *Marg.* Σεμνα. 1 *Tim.* iii. 8. 11. *Tit.* ii. 2. Σεμνοτης, 1 *Tim.* ii. 2. iii. 4. *Tit.* ii. 7.—'Quæcunque sunt gravi et honesto viro digna.' *Schleusner.*—*Pure.*] Αγνα. See on 2 *Cor.* vii. 11.—*Lovely.*] Προσφιλη. Here only. A φιλος, *amicus.* 'Quicquid gratiam 'moribus nostris affert, et nos amabiles reddit.' *Schleusner.* Those things, which being kind and loving, conciliate love.—*Think on.*] Λογιζεσθε. iii. 13. See on *Rom.* ii. 3.—*The God of peace.* (9) Ὁ Θεος της ειρηνης. *Rom.* xv. 33. xvi. 20. 1 *Thes.* v. 23. *Heb.* xiii. 20. (*Notes, Rom.* xv. 30—33, *v.* 33. *Heb.* xiii. 20, 21.)

V. 10—13. The apostle would not conclude his epistle, without a special acknowledgement of the kindness shewn him by the Philippians. It had indeed "greatly rejoiced "him in the Lord," with reference to his providence, will, and glory; that, after a considerable time, their care of him had flourished again, as a tree shoots forth its buds in the spring. This not only excited him to thank God, for putting it into their hearts to supply his urgent necessities; but it made him joyful as it evinced the prosperous state of their souls. Indeed, he was now satisfied, that they had all along been careful for him, and desired to help him; but they had wanted the opportunity or ability of doing it so soon as they had intended; yet perhaps his godly jealousy over them had made him before fear, lest they were become disaffected or remiss. (*Marg. Ref.* p—r.)—He did not, however, speak this with respect to the want which he had suffered, as if that were an intolerable evil: for "he had learned" in the school of experience, under the tuition of Christ, "to be contented" and well satisfied with the appointments of God, in whatever situation he was placed. He "knew how to be "abased" by the deepest poverty, labouring hard for a mean subsistence, neglected and despised; without repining, or using any dishonourable means of obtaining relief: and he was able "to abound," without deviating from the strictest rules of temperance and humility, and without growing reluctant to the most self-denying and afflictive labours. In every respect, and in all things, he was "initiated" into the mysterious life of faith and communion with God, as the Source of consolation: so that he "knew how to be full," and able to impart to others, without being betrayed into inexpedient indulgence, pride, or love of worldly things; or to be hungry, and destitute of bare necessaries for himself, without being discomposed, or unfitted for his place and work. (*Marg. Ref.* s—x.) Thus he found by experience, that he "could do all "things," in this respect, and in whatever was connected with his duty: not by his natural ability, nor yet by the grace which he had already received; but through the strength daily communicated to him from Christ, whose power rested upon him, and enabled him for every service and situation, to which he called him. (*Marg. Ref.* y, z. —*Notes,* 2 *Cor.* xii. 7—10. *Eph.* iii. 14—19. vi. 10—13. *Col.* i. 9—14, *v.* 11. 1 *Tim.* iv. 6—10, *vv.* 6—8. *Heb.* xiii. 5, 6.)—He seems to have learned these things, by a deep sense of his own unworthiness, and his obligations to the Lord; by continually contemplating the poverty, abasement, and sufferings of Christ; by a believing confidence in the wisdom, faithfulness, and love of God, who ordered all this concern in the best manner possible; by a lively hope of immortal felicity; and an ardent desire, by any labours or sufferings, to promote the cause of Christ in the world.—It appears to us wonderful, that the apostle, in so affluent a city as Rome, where a flourishing church of Christ had been for a considerable time established, and even after his imprisonment for the gospel had excited very great attention among large multitudes, should want the necessaries or comforts of life. But the Gentiles, in general, were little in the habit of giving to the poor, or contributing to the support of the ministers of religion: and the apostle, like Elisha in respect of Naaman, would be extremely careful not to excite their prejudices, or interrupt the success of the gospel, by his own concerns: so that, probably, it was not generally known, that he was in want. The Christians at Rome, as in other places, were, it may be supposed, chiefly of the lower orders; and they had already to provide for their own pastors, the poor, and the expenses of their religious worship. Yet, after all

14 Notwithstanding [a] ye have well done, that [b] ye did communicate with my affliction.

15 Now, ye Philippians, know also, that [c] in the beginning of the gospel, when [d] I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even [e] in Thessalonica ye sent [f] once and again unto my necessity.

17 Not [g] because I desire a gift; but I desire [h] fruit that may abound [i] to your account.

18 But [*] I have all, and [k] abound: I am full, having received of [l] Epaphroditus the things *which were sent* from you, [m] an odour of a sweet smell, a sacrifice [n] acceptable, well-pleasing to God.

19 But [o] my God shall [p] supply all your need, [q] according to his riches in [r] glory by Christ Jesus.

20 Now [s] unto God and our Father *be* glory for ever and ever. [t] Amen.

a 1 Kings viii. 18. 2 Chr. vi. 8. Matt. xxv. 21. 3 John 5—8.
b 18. i. 7. Rom. xv. 27. 1 Cor. ix. 10, 11. Gal. vi. 6. 1 Tim. vi. 18. Heb. x. 34. xiii. 16.
c 2 Kings v. 16. 20. 2 Cor. xi. 8—12. xii. 11—15.
d Acts xvi. 40. xvii. 1—5.
e 1 Thes. ii. 9.
f 1 Thes. ii. 18.
g 11. Mal. i. 10. Acts xx. 33, 34. 1 Cor. ix. 12—15. 2 Cor. xi. 16. 1 Thes. ii. 5. 1 Tim. iii. 3. vi. 10. Tit. i. 7. 1 Pet. v. 2. 2 Pet. ii. 3. 15. Jude 11.
h i. 11. Mic. vii. 1. John xv. 8. 16. Rom. xv. 28. 2 Cor. ix. 9—13. Tit. iii. 14. 1 Prov. xix. 17. Matt. x. 40—42. xxv. 34—40. Luke xiv. 12—14. Heb. vi. 10.
* Or, *I have received all.*
k 12. 2 Thes. i. 3. i. ii. 25, 26.
l John xii. 3—8. 2 Cor. ii. 15, 16. Eph. v. 2. Heb. xiii. 16. 1 Pet. ii. 5.
m Rom. xii. 1. 2 Cor. ix. 12.
n 2 Sam. xxii. 7. 2 Chr. xviii. 18. Neh. v. 19. Dan. vi. 22. Mic. vii. 7. John xx. 17. 28. Rom. i. 8. 2 Cor. xii. 21. Philem. 4.
o Gen. xlviii. 15. Deut. viii. 3, 4. Neh. ix. 15. Ps. xxiii. 1—5. xxxiv. 1—3. lxxxiv. 11. cxii. 5—9. Prov. iii. 9, 10. xi. 24, 25. Mal. iii. 10. Luke xii. 30—33. 2 Cor. ix. 8—11.
p Ps. xxxvi. 8. civ. 24. cxxx. 7. Rom. ix. 23. xi. 33. Eph. i. 7. 18. ii 7. iii. 8. 16. Col. i. 27. iii. 16. 1 Tim. vi. 17.
q Rom. viii. 18. 2 Cor. iv. 17. 1 Thes. ii. 12. 1 Pet. v. 1. 10.
r i. 11. Ps. lxxii. 19. cxv. 1. Matt. vi. 9. 13. Rom. xi. 36. xvi. 27. Eph. iii. 21. 1 Tim. i. 17. Jude 25. Rev. i. 6. iv. 9—11. v. 12. vii. 12. xi. 15. xiv. 7.
s 23. *See on* Matt. vi. 12. xxviii. 20.

these considerations have been allowed their full weight; not only the disinterestedness of the apostle, but the inattention, to say no more, of the Christians, cannot but excite our astonishment!—*Abased.* (12) 'He who is poor 'is despised by most men, how much soever he may be 'adorned with the excellent gifts of God.' *Beza.* (*Note, Ec.* ix. 13—18.)—*I am instructed.*] A reference is made to the initiation of select persons into certain concealed mysteries, among the heathen. There is reason to believe, that these celebrated mysteries contained much evil, and little or no good: but the mystery of the life of faith, submission to God, and reliance on him, was of a higher and nobler nature.

Your care of me. (10) Το υπερ εμε φρονειν. 2. i. 7. ii. 2. 5. iii. 15, 16. 19. See on *Matt.* xvi. 23.—*Hath flourished again.*] "Is revived." *Marg.* Ανεθαλετε. Here only N. T. —*Ez.* xvii. 24. *Sept.* "Ye have flourished again, as to "your care of me." "You have made your care of me "to flourish again." *Hammond.*—*Ye lacked opportunity.*] Ηκαιρεισθε. Here only. Ευκαιρεω. See on *Acts* xvii. 21.—*To be content.* (11) Αυταρκης ειναι. Here only. Αυταρκεια, 1 *Tim.* vi. 6. See on 2 *Cor.* ix. 8. '*Qui sibi sufficit.*' Schleusner. Ex αυτος, *ipse*, et αρκεω, 2 *Cor.* xii. 9. 1 *Tim.* vi. 8.—The seat of his satisfaction is in himself, independent of creatures, but derived from God, and sustained by him. (*Note, Prov.* xiv. 14.)—*I am instructed.* (12) Μεμυημαι. Here only. '*Ab alio sacris initior et instituor*, a μυω, 'claudo.' Schleusner.—*I can do.* (13) Ισχυω. *Matt.* xxvi. 40. *Luke* vi. 48. *Acts* vi. 10. xv. 10, *et al.*—*Strengtheneth.*] Ενδυναμουντι. *Acts* ix. 22. *Rom.* iv. 20. *Eph.* vi. 10. 1 *Tim.* i. 12. 2 *Tim.* ii. 1. iv. 17. *Heb.* xi. 34.

V. 14—20. Though the apostle could well have endured his poverty, without murmuring; he was not on that account, by any means, the less entitled to assistance: and the Philippians had done a good work in communicating with him in his affliction, or partaking of it, by straitening themselves to relieve him. (*Marg. Ref.* a, b.—*Note,* i. 3—6.) This renewed instance of their liberal affection made it proper for him to mention, what they indeed knew, that at "the beginning of the gospel" being preached among them, when he "departed from Macedonia, no church," except that at Philippi, had maintained Christian fellowship with him, by giving him a supply for his urgent wants, and by his receiving it from them. Even when he was successfully preaching at Thessalonica, and labouring with his own hands for a maintenance, they had repeatedly sent him supplies. (*Marg. Ref.* c—f.—*Notes,* 2 *Cor.* xi. 7—12. 2 *Thes.* iii. 6—9.) This demanded his grateful remembrance: not "because he desired a gift" for its own sake, or coveted the property of his hearers; but because he desired to see them fruitful in those good works, which would conduce to their present comfort, and future felicity: whereas, no doubt, it grieved him to see professed Christians tenacious of their worldly goods, and leaving their ministers to struggle with deep poverty. But, in every respect, he had all that he could wish for; he was fully satisfied with their conduct, and with his own circumstances, "having received from Epa-"phroditus" the supply which they had sent. This he knew to be far more acceptable to God, than the most fragrant incense, being "a spiritual sacrifice," "well "pleasing to him," as the genuine fruit of faith in the Lord Jesus, and love to him. (*Marg. Ref.* g—n.) The apostle indeed could not make them the return which he wished; but "his God and Father," "whose he was, and "whom he served," would surely "supply all their wants" of every kind, according to the riches of his all-sufficiency and bounty; especially by bringing them to his eternal glory through Christ Jesus. (*Marg. Ref.* o—r.—*Note,* 2 *Cor.* ix. 8—11.) To him, therefore, as the common Father of the whole family, he ascribed the glory of all which was done in them, for them, and by them; and of all his manifested perfections, and wonderful works, which the apostle fervently desired might be universally adored for ever and ever. (*Marg. Ref.* s.)—Nothing could more fully shew the peculiar confidence which the apostle had, concerning the Christians at Philippi, (as well as the fervour of his prayer for them,) than this conduct in receiving support from them, and so long after thus acknowledging it. Thessalonica was indeed a larger city than Philippi, but probably the converts to Christianity were poorer; and perhaps they had not been so fully *proved,* when he was driven from them, as the Philippians had been. (*Note,* 2 *Cor.* viii. 1—5.)—As Thessalonica was the chief city of Macedonia, at which St. Paul continued some time, it has been supposed that the clause, "when I de-"parted from Macedonia," relates to a supply sent to him, after he was gone into Achaia, distinct from what had been

21 [a] Salute every [x] saint in Christ Jesus. [y] The brethren which are with me greet you

22 All [a] the saints salute you, chiefly [a] they that are of Cæsar's household.

23 The [b] grace of our Lord Jesus Christ *be* with you all. Amen.

[a] See on Rom. xvi. 3—16.
[x] 1. Cor. i. 2. Eph. i. 1.
[y] Rom. xvi. 21, 22. Ga. ii. 3. Col. v. 10—4. Philem. 23, 24.
[z] Rom. xvi. 16. 2 Cor. xiii. 13. Heb. xiii. 24. 1 Pet. v. 13. 3 John 14.
[a] i. 13.
[b] See on Rom xvi. 20. 24. 2 Cor. xiii. 14.

sent him in Thessalonica.—The language used concerning the conduct of the Philippians, being in the most emphatical terms the same which is used concerning the atonement of Christ, (*Eph.* v. 2,) is wonderful: and it shews how pleasing real good works, "the fruits of the "Spirit," are to God through Jesus Christ. (*Notes, Heb.* vi. 9, 10. xiii. 15, 16.)

Ye did communicate with. (14) Συγκοινωνησαντες. See on *Eph.* v. 11. Συγκοινωνος, *Rom.* xi. 17.—*I desire.* (17) Επιζητω. *Matt.* vi. 32. xvi. 4. *Luke* xii. 30, *et al.*—*I have all.* (18) Απεχω παντα. *Matt.* vi. 2.—*An odour of a sweet smell.*] Οσμην ευωδιας. *Eph.* v. 2. See on *2 Cor.* ii. 14, 15. —*A sacrifice acceptable.*] Θυσιαν δεκτην. *Eph.* v. 2. Δεκτος, *2 Cor.* vi. 2.—*Well-pleasing.*] Ευαρεστον. See on *Rom.* xii. 1.

V. 21, 22. "The brethren" may here either mean the ministers at Rome, or such of the apostle's friends, as were come from other parts to be with him.—There were true "saints in Nero's household;" who kept their places, and served Christ in that most perilous and ensnaring situation, as Daniel did in the court of Nebuchadnezzar and Darius. (*Dan.* iv—vi.)—It is probable, that they were generally in inferior stations. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1—9.

Affectionate ministers, like tender parents, can scarcely find words emphatical enough to express their love, and their fervent desires after the felicity of those, whom they regard as their present "joy," and their future "crown." They greatly long after their stedfastness in the faith, and constant devotedness to God, amidst the temptations and allurements of the world: and their good conduct for a season makes them the more earnest with them, to acquit themselves honourably for the future. They so love the blessed office of peace-makers, that they will even *supplicate*, by name, their own children, to "be of one mind "in the Lord:" and they so much desire the success of every good work, that they use all their influence to excite every one "to help all those, who labour" in any way to promote the gospel, and thus give assurance that "their names are written in the book of life." This affectionate spirit should be cultivated, and sought in constant prayer, by all ministers as peculiarly conducive to usefulness.—Believers have always ground of "rejoicing "in the Lord," though they are not always able to rejoice: the perfection of their duty, and the full enjoyment of their privilege, are precisely the same: their disconsolations arise from weakness of faith and grace, and they should be called upon to "rejoice in the Lord alway," though they be not able to come up to the standard; that they may aim high: for the nearer they come to it, the more will God be glorified in and by them. Living upon these holy, satisfying, and substantial joys, we should make it appear, that we are not of this world. Let the carnal, the ambitious, and the selfish grasp at the possessions, enjoyments, and parade of a day, and contend about them as children about their toys: our "moderation" about temporal things, and our composure amidst injuries and losses, should be manifest to all men. "The Lord is "at hand;" the hour of death, and the day of judgment, will speedily arrive. The transient joys and sorrows of the present scene are not worth our solicitude; all our temporal and eternal interests are in the Lord's hands; we should therefore be "careful for nothing," except to know the state of our souls, and the path of duty. In all our sorrows, fears, wants, or trials, we should "make our re-"quests known unto God:" for, though he knows them before-hand, he loves to hear them from us. (*Note, Matt.* vi. 7, 8.) Whatever our difficulties may be, we have always cause to unite grateful praises with our prayers and supplications: and in this way we shall find an inward satisfaction, and experience that "peace of God which passeth "all understanding;" so that our hearts and minds will be preserved in serenity, whatever storms may rage around us.—All our privileges and salvation originate wholly from the free mercy of God; yet the actual enjoyment of them is intimately connected with our holy conversation. Therefore, "whatsoever things are true," venerable, just, pure, loving, "lovely, or of good report;" whatsoever is virtuous and commendable; whatsoever prophets, apostles, or martyrs have exemplified; whatsoever excellency we have heard and read of, or witnessed, in the conduct of the saints; nay, whatever things the world, on good grounds, regards and approves as virtuous and commendable: these things we should continually think of, and diligently practise; and in this way we may confidently expect, and shall doubtless experience, the presence and blessing of the God of peace and love, in every circumstance of life and death.

V. 10—23.

Even those who on the whole prosper in religion, have their winters, as well as their spring-seasons: sometimes their zeal and love seem to languish, and then again at last they "flourish" more abundantly. Yet they often "lack "opportunity," when they perhaps are judged inattentive: and faithful ministers may sometimes suspect or mourn over them, when if they knew all, they might be rejoicing greatly in the Lord for them. We should, however, confide in God alone; for human friendships are precarious. —It is a great and exceedingly rare and difficult attainment to "learn in whatever state we are, therewith to be con-"tent." Pride, unbelief, a vain hankering after something unpossessed, a fickle sickly disrelish of present comforts, and the tedious repetition of the same actions and scenes which no longer give pleasure, render men naturally discontented in the most favourable circumstances: and their continual shiftings from one thing to another resemble the tossing to and fro of a man in a fever, who imputes his restlessness to his *posture*, rather than to his *disease*. The discontented spirit, then, is the effect of inward *disease*, not of outward circumstances: and content must spring from inward health of soul, even from holiness.

It requires much humility, spirituality, faith, and resignation, to render us contented in our appointed situations. Probably, few Christians, who even enjoy liberty and plenty, can sincerely and unreservedly adopt the language of Paul the indigent prisoner of Jesus Christ. We ought, however, to study this important lesson: we should pray continually for patient submission and hope, when we are abased; for humility and a heavenly mind when exalted; and to be initiated into the practical mystery, of temperate, self-denying, liberal, lowly abundance, or that of cheerful, contented, and honourable indigence, even if called to suffer hunger and extreme want. We can indeed of ourselves "do nothing;" but we may do all things through Christ, who inwardly strengthens his people, in proportion as they simply depend upon him. He can teach and enable his ministers to live in poverty among the affluent, without grudging, envying, coveting, or repining; even when they have an equitable claim upon them for a portion of their abundance. Indeed, we should peculiarly aim at this, if we would be examples to the flock, and convince the wealthy that we "seek not their's "but them."—Notwithstanding this, the people should be taught, that "they do well in communicating to the "wants" of their faithful pastors; who are justly entitled to liberal assistance, in proportion as they are willing to "endure all things, rather than hinder the gospel of "Christ." (*Note*, 1 *Cor.* ix. 7—23.) And those who distinguish themselves in such services, from pure motives, shall be "had in everlasting remembrance;" for their most secret good works shall be published at the last day, if not before.—The affectionate servant of Christ will not "*desire* a gift;" nay, on some occasions he will firmly refuse it, whatever his straits may be: yet, he cannot but long to see his people fruitful in such things, as will "abound to their own account:" and though he be willing to suffer want; yet he must grieve, when they neglect their bounden duty, and bring their state into question, or prevent their own comfort.—Pride, rather than disinterestedness, sometimes induces men, when in actual straits, to refuse or decline such help, as is offered them in the most unexceptionable manner: but still more evidently, it is this evil principle, which makes them unwilling to acknowledge the favours which they have received.—We should not then be reluctant, on proper occasions, to acknowledge our obligations to those, who have ministered to our necessities; and to commend their fruits of faith and love, as "an odour of a sweet smell, a sacrifice, ac-"ceptable, well-pleasing unto God." What we cannot repay, we may trust that he will, "according to his riches in "Christ Jesus," supplying all the wants of those who thus straiten themselves, and bringing them to his heavenly kingdom; that glory may be to him, our God and Father, for evermore.—Whether saints reside in palaces, cottages, or dungeons, communion should be maintained among them, by mutual prayers, salutations, and kindnesses. The Lord will have some to honour him in every situation; and he can preserve them unhurt in their proper places, however perilous, by the power which protected the three young men in the fiery furnace: (*Notes*, *Dan.* iii:) for "the grace of our Lord Jesus Christ" will be with all his true people, wherever dispersed, or however distinguished; and prove eventually "sufficient for them."

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

COLOSSÈ was a populous city of Phrygia, in Asia Minor, near to Laodicea and Hierapolis.—It is not recorded, that St. Paul had been there; and the general testimony of antiquity favours the opinion, that Epaphras, or some other evangelist sent by the apostle from Ephesus, founded the church at Colossè. This sentiment, however, has of late been much controverted. It does not indeed appear to be a matter of much consequence to us; and I am not disposed to enter on so uninteresting a controversy: yet, I must give my decided *opinion*, that the evidence against the apostle's having been at Colossè is far stronger than any which has been adduced on the affirmative side of the question. There is a great similarity between this epistle, and that to the Ephesians; and it is generally supposed, that they were written about the same time, and sent by the same messenger, even Tychicus: though Onesimus, being a Colossian, who accompanied Tychicus, is not mentioned in the epistle to the Ephesians. (*Note*, iv. 7—14, *v.* 9.) —It is probable, that the apostle had heard of some teachers, who, grafting heathen philosophy along with the tradition of the Pharisees, on the ritual law of Moses, had corrupted the gospel by this heterogeneous mixture; and were attempting to draw aside the Colossians. He therefore particularly warned them against these deceivers, and against all who, either by superstitious observances, or philosophy, attempted to seduce them from "the simplicity of Christ;" in whom alone, "they were complete," and had every thing which they could possibly want, or *imagine*, as really conducive to their edification and salvation. These cautions and exhortations are introduced, and connected with the most exalted views of the personal and mediatorial dignity of Christ, and the fulness and freeness of his salvation; which many suppose to have been directed against some of those heretical sects, which sprang up at an early period in the church; the leaders of which sought to exalt themselves, by derogating from the glory of the divine Saviour. —It appears, however, that the church at Colossè was, on the whole, in a very flourishing state: and accordingly the epistle abounds far more in thanksgivings to God, commendations, and animating exhortations, than in reproofs and warnings.—Epaphras was, probably, when the apostle wrote, confined as a prisoner at Rome. (*Philem.* 23.)

CHAP. I.

The apostle salutes the saints at Colossè, 1, 2; thanks God for the good account, which he had heard from Epaphras, of their faith and love, 3—8; shews, how he prayed for their increasing knowledge, holiness, patience, joy, and gratitude for redeeming love, 9—14; declares in exalted terms the personal and mediatorial glory of Christ, 15—20; by whom, they, who were once enemies, were now reconciled to God; and would be eternally saved, if they continued in the faith of the gospel, of which Paul was made a minister, 21—23; who rejoiced in all his labours and sufferings for their sakes, as the apostle of the Gentiles, 24—27; and laboured earnestly, "according to "the mighty power of God in him," 28, 29

PAUL, [a] an apostle of Jesus Christ, by the will of God, and [b] Timotheus *our* brother,

2 To [c] the saints and faithful brethren in Christ, which are at Colossè: [d] Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We [e] give thanks to God and the Father of our Lord Jesus Christ, [f] praying always for you,

4 Since [g] we heard of your [h] faith in Christ Jesus, and of the love *which ye have* to all the saints;

5 For [i] the hope which is [k] laid up for you in heaven, whereof ye heard before, in [l] the word of the truth of the gospel;

6 Which [m] is come unto you, as *it is* in all the world; [n] and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and [o] knew the grace of God in truth:

7 As ye also learned of [p] Epaphras, [q] our dear fellow-servant, who is, for you, [r] a faithful minister of Christ;

8 Who also declared unto us your [s] love in the spirit.

9 For this cause we also, [t] since the day we heard *it*, [u] do not cease to pray

a *See on* Rom. i. 1. 1 Cor. i. 1. 2 Cor. i. 1.
b Phil. i. 1. 1 Thes. i. 1. 2 Thes. i. 1. Philem. 1.
c *See on* 1 Cor i. 2.—Gal. iii. 9. Eph. i. 1.
d *See on* Rom. i. 7.—1 Pet. i. 2. 2 Pet. i. 2. Jude 2. Rev. i. 4.
e *See on* Rom. i. 8, 9.—Eph. i. 15, 16. Phil. i. 3—5. 1 Thes. i. 2.
f 9—13. Eph. iii. 14—19. Phil. i. 9—11. 1 Thes. iii. 10—13. 2 Thes. ii. 16, 17. 2 Tim. i. 3.
g 9. 2 Cor. vii. 7. Eph. i. 15. 1 Thes. iii. 6. 3 John 3, 4.
h Gal. v. 6. 1 Thes. i. 3. iv. 9, 10 2 Thes. i. 3. Philem. 5. 1 Pet. i. 21—23. 1 John iii. 14. 23. iv. 16. 1 23. 27. Acts xxiii. 6. xxiv. 15. xxvi. 6, 7. 1 Cor. xiii. 13. xv. 19. Gal. v. 5. Eph. i. 18, 19. 2 Thes. ii. 16. Heb. vii. 19. 1 Pet. iii. 15. 1 John iii. 3.
i Ps. xxxi. 19. Matt. vi. 19, 20. Luke xii. 33. 2 Tim. iv. 8. 1 Pet. i. 3, 4.
k Heb. 16. Acts x. 36. xiii. 26. Rom. x. 8. 2 Cor. v. 19. vi. 7. Eph. i. 13. 1 Thes. ii. 13. 1 Tim. i. 15. 1 Pet. ii. 2.
l 23. Ps. xcviii. 3. Matt. xxiv. 14. xxviii. 19. Mark xvi. 15. Rom. x. 18. xv. 19. xvi. 26. 2 Cor. x. 14.
m 10. Mark iv. 8. 26—29. John xv. 16. Acts xii. 24. Rom. i. 13. xv. 28. Eph. v. 9. Phil. i. 11. iv. 17.
n Ps. cx. 3. Acts xi. 18. xvi. 14. xxvi. 18. 1 Cor. xv. 10, 11. 2 Cor. vi. 1. Eph. iv. 23, 24. 1 Thes. i. 5. ii. 13. 2 Thes. ii. 13, 14. Tit. ii. 11. 1 Pet. i. 2, 3. v. 12.
o Num. xii. 7. Matt. xxiv. 45. Heb. ii. 17. iii. 2. 4. 6. Rom. i. 8—10.
p iv. 12. Philem. 23.
q *See on* Phil. ii. 19—22. 25.
r 1 Sam. xii. 23. Acts xii. 5. Phil. i. 4 1 Thes. i. 3. v. 17. 2 Thes. i. 11. 2 Tim. i. 3, 4. Philem. 4.
s 4. Rom. v. 5. xv. 30. Gal. v. 22. 2 Tim. i. 7. 1 Pet. i. 22.
t 4. 6. Rom. i. 8—10. Eph. i. 15, 16.
u

NOTES.

CHAP. I. V. 1, 2. (*Marg. Ref. Notes, Rom.* i. 5—7. 1 *Cor.* i. 1—3.) 'Colossè was situated in Phrygia, not far 'from Hierapolis and Laodicea; in that part which bor-'ders on Lycia and Pamphylia.' *Beza.*—'I cannot think, 'they are called holy and faithful brethren, on account of 'their adhering to the purity of the Christian faith, in op-'position to those that urged the necessity of observing 'the Jewish law. This was indeed one instance of their 'fidelity; but I think it greatly impoverishes and debases 'the sense of such an extensive phrase, to reduce it within 'such narrow bounds. Many scores of criticisms of some 'modern commentators of reputation are liable to the 'same exception.' *Doddridge.*—The author quotes this passage, as exactly conveying his own opinion on several *learned* expositions, both before and since the time of the pious Doddridge. They give you a bucket of water, and speak as if they had emptied the well.

V. 3—8. The apostle began the epistle as usual, by assuring the Colossians, that he "gave thanks to the God "and Father of our Lord Jesus," for his grace bestowed on them; and prayed for the perfection of that good work in them. This he and Timothy had done, ever since "they heard of their faith and love;" (*Note, Eph.* i. 15—23;) blessing God, who had called them from the delusive pursuit of earthly things, to hope for happiness in himself. (*Marg. Ref.* e—i.—*Notes*, 21—27. iii. 1—4. *Rom.* v. 3—5. xv. 8—13. 2 *Thes.* ii. 16, 17. *Heb.* vi. 16—20. 1 *Pet.* i. 3—5. 1 *John* iii. 1—3.) The object of this "hope was laid up in heaven," the place of perfect purity and joy, out of the reach of the vicissitudes of this lower world. It was treasured up "for them," and no enemy could deprive them of it. They had heard of it, "in "the word of the truth of the gospel," even the glad tidings of salvation which had been sent to them. It was intended, that this gospel should be published throughout the world; it had made a very rapid progress among the nations; (*Marg. Ref.* k—m;) and, having been attended by divine power, had brought forth fruit in every place, in the conversion of multitudes to the holy service and spiritual worship of God, by faith in Christ Jesus. The same blessed fruits had been produced in the hearts and lives of the Colossians, "since the day when' they first had heard the gospel, and had *truly* and experimentally believed it, and been *really* made partakers of Christ and his salvation. (*Marg. Ref.* m—o.) These things they had learned from Epaphras, whom the apostle owned as a "dear fellow-servant" in the work of Christ; and "a faithful minister," appointed especially to labour for the good of the Colossians, as their stated pastor. Moreover, he had assured the apostle of their love to Christ, and to him for Christ's sake, which they exercised "in the Spirit," under his influences, and in a spiritual manner: and this made him so confident in respect of their interest in the heavenly "hope" before mentioned. (*Marg. Ref.* p—s.)—*We give thanks*, &c. (3) 'From 'this, ... Note, that the good shepherd should not only 'feed his flock, but pray continually for them, and give 'thanks for the spiritual blessings conferred on them.' *Whitby.*—"*To God and the Father.*"] 'As "God, who is '"the God of Israel" was the characteristick of the true God 'to the Jewish nation; so "God, who is the Father of our '"Lord Jesus Christ," is the characteristick of the same 'God to Christians; who worship him under that title, as 'being "the Father of our Lord Jesus Christ," and in 'him, our Father; we being the sons of God through faith 'in him; and deriving all our blessings from the Father 'through him.' *Whitby.*—"*Love in the Spirit.*" (8) 'Wrought in you by that Spirit, whose fruit is love.' *Whitby.* (*Notes*, 2 *Cor.* i. 1—7. *Gal.* v. 22—26. 1 *Pet.* i. 22.)

Which is laid up. (5) Την αποκειμενην. *Luke* xix. 20. 2 *Tim.* iv. 8. *Heb.* ix. 27.—*Bringeth forth fruit.* (6) Εστι καρποφορουμενον. 10. *Matt.* xiii. 23. *Mark* iv. 20. 28. *Luke* viii. 15. *Rom.* vii. 4, 5. Καρποφορος, *Acts* xiv. 17.—*In the Spirit.* (8) Εν πνευματι. "In Spirit." See on *John* iv. 24.

V. 9—14. Since the time when the apostle had heard, concerning the Christians at Colossè, that they evidently shewed their faith in Christ and faithfulness to him, by their "love to all the saints" (2), he and his fellow-labourers "had not ceased to pray for them." He espe-

for you, and to desire [x] that ye might be filled with the knowledge [y] of his will, in all [z] wisdom and spiritual understanding:

10 That [a] ye might walk worthy of the Lord, unto [b] all pleasing, being [c] fruitful in every good work, and [d] increasing in the knowledge of God;

11 [e] Strengthened with all might, according to [f] his glorious power, [g] unto all patience and long-suffering with joyfulness;

12 [h] Giving thanks unto [i] the Father, which hath [k] made us meet to be [l] partakers of [m] the inheritance of the saints [n] in light:

13 Who hath [o] delivered us from [p] the power of darkness, [q] and hath translated *us* into [r] the kingdom of [s] his dear Son:

14 [t] In whom we have redemption through his blood, *even* [u] the forgiveness of sins:

x Eph. i. 15—20. iii. 14—19. Phil. i. 9—11.
y iv. 12. Ps. cxliii. 10. John vii. 17. Rom. xii. 2. Eph. v. 10. 17. vi 6. Heb. x. 36. xiii. 21. 1 Pet. ii. 15. iv. 2. 1 John ii. 17.
z iii. 16. iv. 5. Jam. i. 5. iii.
a ch. 6. iv. 5. Mic. iv. 5. Rom. iv. 12. vi. 4. Eph. iv. 1. v. 2. 15. Phil. i. 27. 1 Thes. ii. 12.
b ch. 20. Prov. xvi. 7. Phil. iv. 18. 1 Thes. iv. 1. 2 Tim. ii. 4. Heb. xi. 5. xiii. 16. 1 John iii. 22.
c John xv. 8. 16. Gal. v. 22, 23. Eph. ii. 10. Phil. i. 11. Tit. iii. 1. 14. Heb. xiii. 21. 2 Pet. i. 8.
d ii. 19. Is. liii. 11. Dan. xii. 4. Hab. ii. 14. John xvii. 3. 2 Cor. ii. 14. iv. 6. ix. 8. Eph. i. 17. iv. 13. 2 Pet. i. 2, 3. iii. 18. 1 John v. 20, 21.
e *See on* 2 Cor. xii. 9. Eph. iii. 16. vi. 10. Phil. iv. 13.
f Ex. xv. 6. Ps. lxiii. 2. Acts i. 8. 2 Cor. iv. 7. Jude 25.
g Prov. xxiv. 10. Acts v. 41. Rom. ii. 7. v. 3—5. 2 Cor. vi. 4. 6. xii. 9, 10. 1 Thes. iii. 3, 4. 2 Tim. ii. 1—3. Heb. x. 34—38. xi. 34—38. xii. 1, 2. Jam. i. 2—4. v. 7, 8. 2 Pet. i. 6. Rev. xiv. 12, 13.
h iii. 5. 17. 1 Chr. xxix. 20. Ps. lxxix. 13. cvii. 21, 22. cxvi. 7. Dan. ii. 23. Eph. v. 4. 20.
i ii. 2. John iv. 23. xiv. 6. xx. 17. 1 Cor. viii. 6. Eph. iv. 6. Jam. iii. 9. 1 John i. 3.
k 1 Kings vi. 7. Prov. xvi. 4. Rom. viii. 29, 30. ix. 23. 2 Cor. v. 5. Tit. ii. 14.
l Rom. xi. 17. xv. 27. 1 Cor. ix. 23. Eph. iii. 6. Heb. iii. 1. 14. 1 Pet. v. 1. 1 John iii. 1—3.
m Matt. xxv. 34.
n Ps. xxxvi. 9. xcvii. 11. Prov. iv. 18. Is. lx. 19, 20. Heb. xii. 23. Rev. xxi. 23. xxii. 5.
o Is. xlix. 24, 25. liii. 12. Matt. xii. 29, 30. Acts xxvi. 18. Heb. ii. 14, 15.
p Luke xxii. 53. John xii. 31, 32. 2 Cor. iv. 4. Eph. iv. 18. v. 8 vi. 12. 1 Pet. ii. 9. 1 John ii. 8, 9. iii. 8.
q Luke xiii. 24. John v. 24. Rom. vi. 17—22. 1 Cor. vi. 9—11. 2 Cor. vi. 17, 18. Eph. ii. 3—10. Tit. iii. 3—6. 1 John iii. 14.
r Ps. ii. 6, 7. Is. ix. 6, 7. Dan. vii. 13, 14. Zech. ix. 9. Matt. xxv. 34. Rom. xiv. 17. 1 Cor. xv. 23—25.
s Gr. *the Son of his love.* Is. xlii. 1. Matt. iii. 17. xvii. 5. John iii 35. xvii. 24. Eph. i. 6.
t Matt. xx. 28. Acts xx. 28. Rom. iii. 24, 25. Gal. iii. 13. Eph. i. 7. v. 2. 1 Tim. ii. 6. Tit. ii. 14. Heb. ix. 12. 22. x. 12—14. 1 Pet. i. 19, 20. iii. 18. 1 John ii. 2. Rev. i. 5. v. 9. xiv. 4.
u ii. 13. iii. 13. Ps. xxxii. 1, 2. cxxx. 4. Luke v. 20. vii. 47—50. Acts ii. 38. x. 43. xiii. 38, 39. xxvi. 18. Rom. iv. 6—8. Eph. iv. 32. 1 John i. 9. ii. 12.

cially requested that they might "be filled," or *completely endued*, "with the knowledge of the will" of God, both in respect of his method of saving sinners, and of their duties to him and to all men, as his redeemed servants: that they might understand the import and spiritual extent of his commandments; and how to obey them, in the several relations, situations, and offices, which they sustained in the church, and in the community, and by the improvement of their different talents: that they might know how to apply general rules, to their own particular cases; and so do the work of Christ assigned to each of them, in the best manner, from the purest motives, and with the happiest effect. (*Marg. Ref.* t—y.—*Notes*, *Ps.* cxix. 26—34. 66. 133.) Thus they would proceed "in "all wisdom and spiritual understanding;" with sagacity, and prudent discernment of seasons and opportunities; distinguishing between real excellency, and all deceitful appearances; wisely attending to their duties in the most inoffensive and engaging manner; without affording their enemies any advantage, or losing opportunities of usefulness out of timidity, or failing of success through want of caution and discretion. (*Marg. Ref.* z.—*Notes*, iii. 16, 17. iv. 5, 6. *Matt.* x. 16—18, *v.* 16. *Luke* xxi. 12—19, *v.* 15. *Rom.* xvi. 17—20. *Eph.* v. 15—20, *vv.* 15—18. *Jam.* i. 5—8. iii. 13—18.) He was desirous of this especially, that they might habitually behave in a manner "worthy of" that glorious and holy Lord, whose servants and worshippers they were: not dishonouring him and his cause by any inconsistency or impropriety of conduct; but acting as it became persons so highly favoured and divinely instructed: and that their conduct might in all respects be "well-pleasing" to him: while "fruitfulness," in every good work, was connected with a still further "increase "in the knowledge of God," and of the glory and harmony of his perfections, and a happy experience of his consolations. (*Marg. Ref.* a—d.—*Notes*, *Eph.* iv. 1—6. *Phil.* i. 9—11. 27—30. 1 *Thes.* ii. 9—12.)—He likewise "prayed," that the Colossians might be most abundantly "strengthened" in all the graces of the new nature, with an energy suited to their utmost need; according to "the "glorious power" of God, by which he converted, upheld, and comforted believers, "to the praise of his glory:" that so they might be enabled to bear all tribulations and persecutions with patient submission, persevering constancy, meekness of long-suffering, and joy in the Lord: while, amidst all trials, they "gave thanks to the Father "of our Lord Jesus," whose special grace had "made "them meet to be partakers of the inheritance" provided for the saints, in the world of perfect light, knowledge, holiness, and happiness; at a distance from all ignorance, error, sin, temptation, fear, and sorrow. (*Marg. Ref.* e—i.) —As believers, they were even then called "to walk in "the light;" and, compared with the condition of un-"converted men, their situation might well be thus distinguished: yet, when the state of glory was spoken of, into which the spirits of the departed brethren had entered, they were still in comparative darkness. (*Notes*, *Rom.* xiii. 11—14. *Eph.* v. 8—14. 1 *Thes.* v. 4—11. 1 *Pet.* ii. 9, 10.) They had, however, obtained a portion in that inheritance; and their holy desires, spiritual affections, and capacity for delighting in the work and worship of God; especially their love to the Lord Jesus Christ, and his glorious salvation, constituted "a meetness for that inherit-"ance," and all its joys and employments, and a sure evidence that God intended to bring them to it. (*Marg. Ref.* k—m.—*Notes*, *Rev.* v. 8—14. vii. 13—17.) For, in order to effect this change in them, he had "rescued them from "the power of darkness," the empire of Satan, the prince of darkness, of ignorance, delusion, vice, enmity, and misery, whose blind and abject slaves they had formerly been; and he had translated them into the kingdom of righteousness, of liberty, of light, and holiness, of love and felicity, which he had constituted under "his dear "Son," or the "Son of his love;" (*Notes*, *Matt.* iii. 2. 16, 17;) by faith in whom they enjoyed this redemption, as the purchase of his atoning blood: and thus forgiveness of sins, and all other spiritual blessings, were vouchsafed to them. (*Marg. Ref.* o—t.—*Notes*, *Acts* xxvi. 16—18. *Eph.* i. 3—12. *Tit.* ii. 14.)—The apostle joined himself and the Jewish converts along with the Gentiles in these things: and doubtless all are the subjects of the prince of darkness, of whatever nominal religion they are, till inward conversion translates them into the kingdom of Christ. (*Notes*, *Matt.* xii. 43—45. *John* viii. 41—47. *Eph.* ii. 1—3. *Tit.* iii. 4—7. 1 *John* v. 19. *Rev.* xii. 7—12.) And to interpret it of the deliverance of the Gentile con-

15 Who is [u] the Image of [x] the invisible God, [y] the First-born [z] of every creature:

16 For [a] by him were all things created, that are [b] in heaven, and that are in earth, visible, and invisible, whether *they be* [c] thrones, or dominions, or principalities, or powers: all things were created [d] by him, and for him.

17 And [e] he is before all things, [f] and by him all things consist.

u Ex. xxiv. 10. Num. xii. 8. Ez. i. 26—28. John i. 18. xiv. 9. xv. 24. 2 Cor. iv. 4. 6. Phil. ii. 6. Heb. i. 3.
x 1 Tim. i. 17. vi. 16. Heb. xi. 27.
y 13. Ps. lxxxix. 27. John i. 14. iii. 16. Heb. i. 6.
z 16, 17. Prov. viii. 29—31. Rev. iii. 14. 24. John i. 3. 1 Cor. viii. 6. Eph. iii. 9. Heb. i. 2. 10—12. iii. 3, 4. iv. 39. 1 Chr. xxix. 11. Eph. i. 10. Phil. ii. 10. Rev. v. 13, 14.
a 15. Ps. cii. 25—27. Is xl. 9—12. xliv. 24. b 20. Deut.
c ii. 10. 15. Rom. viii. 38. Eph. i. 21. iii. 10. vi. 12. 1 Pet. iii. 22.
d Prov. xvi. 4. Is. xliii. 21. Rom. xi. 36. Heb. ii. 10.
e 15. Prov. viii. 22, 23. Is. xliii. 11—13. xliv. 6. Mic. v. 2. John i. 1, 2. viii. 58. xvii. 5. Heb. xiii. 8. Rev. i. 8. 11. 17. ii. 8.
f 1 Sam. ii. 8. Ps. lxxv. 3. John v. 17, 18. Acts xvii. 28. Heb. i. 3.

verts from idolatry, and of the happy state of the Jewish converts, as "the saints in light," is totally to enervate this highly animated passage.—The "glorious power," here spoken of, is sometimes ascribed to the Father, or to God absolutely; sometimes to the Holy Spirit, and frequently to Christ. For "these Three are One." (*Notes, Ps.* cxxxviii. 3. 2 *Cor.* xii. 7—10. *Eph.* iii. 14—19, *v.* 16. *Phil.* iv. 10—13, *v.* 13.)

Spiritual understanding. (9) Συνεσει πνευματικη. Συνεσις, ii. 2. *Mark* xii. 33. *Luke* ii. 47. 1 *Cor.* i. 19. *Eph.* iii. 4. 2 *Tim.* ii. 7. (*Notes*, ii. 1—4. 1 *Cor.* xii. 4—11.)—*Worthy of the Lord.* (10) Αξιως τυ Κυριυ. See on *Eph.* iv. 1.—*Unto all pleasing.*] Εις πασαν αρεσκειαν. Here only. Αρεσκω, *Rom.* viii. 8. Αρεσος, *John* viii. 29.—*Strengthened with all might according to his glorious power.* (11) Εν παση δυναμει δυναμουμενοι κατα το κρατος της δοξης αυτυ. See on *Eph.* i. 19. *Phil.* iv. 13.—*Who hath made us meet.* (12) Τω ικανωσαντι ἡμας. See on 2 *Cor.* iii. 6.—*Hath delivered.* (13) Ερρυσατο. *Matt.* vi. 13. *Luke* i. 74. *Rom.* vii. 24. xi. 26. 1 *Thes.* i. 10, *et al.*—*The power of darkness.*] Της εξουσιας τυ σκοτους. See on *Luke* xxii. 53.—*Hath translated.*] Μετεστησεν. See on *Luke* xvi. 4.

V. 15—17. Having mentioned Christ, as the "dear "Son" of God, or "the Son of his love" (13), the apostle here explained more fully the import of that expression. He declared him to be "the Image of the In- "visible God." (*Marg. Ref.* u, x.—*Notes*, 2 *Cor.* iv. 3—6. *Heb.* i. 1—4.) Being possessed of all divine perfections, as "One with the Father;" he appeared on earth, displaying those perfections, and performing all divine operations, through the medium of the human nature. Thus, he made the invisible God known to mankind, as his "ex- "press Image:" he represented the Father, and manifested his glory. In and through him, as "God manifest "in the flesh," sinners, believing "the sure testimony of "God," might know, approach, trust, and worship him with acceptance; which otherwise they could not have done.—It seems evident that Christ is not called "the "Image of God," in respect of his *divine nature*, as many, especially the ancient expositors, supposed; and so by their illustrations, weakened or perplexed the argument for his real Deity: for the divine essence is no more visible in the Person of the Son, than in that of the Father; and therefore the One cannot be "the Image," or visible representation, of the other. (*Note*, 1 *Tim.* vi. 13—16.) But the Person of Christ, as God in human nature, is the *visible*, or *sensible*, discovery of the invisible God; and "he that hath "seen him hath seen the Father." (*Notes, John* xii. 44—50. xiv. 7—14, *v.* 9. xv. 22—25.)—The apostle further declared Christ to be "the First-born of the whole creation;" for so the words may be literally rendered. Christ is called the "First-begotten," or "Only be- "gotten," of the Father; and it has been shewn, that these expressions must be understood, of the mysterious union in the sacred Trinity, and the relation of the second Person to the first in the divine subsistence; for the grand display of the love of God to the world consisted, in "giving his *own Son*" to become man, in order to die for our sins; rather than in giving him, *when incarnate*, to death for us. The expression here used seems to be of the same import: he was qualified to be "the Image "of the invisible God" to men, by reason of his original and essential glory. (*Marg. Ref.* y, z.—*Notes, John* i. 14. 18. 1 *John* iv. 9—12.) Existing, as the coeternal Son of the Father, before the creation of the world; he appeared as the "First-begotten Son of God," to be "the Heir of all things," when they were called into existence, as the First-born is the heir of the estate or kingdom. The reason, or proof, adduced by the apostle, demonstrates, that he meant the words in this sense; "for," says he, "by him all things were created." He then proceeds to mention all creatures in heaven and earth: and by the terms of "thrones, dominions, principalities, and "powers," clearly including the highest created dignity and exaltation, he evidently intended to declare, in the most emphatical terms, that every creature of God, however distinguished, was created by Christ, as one in Deity and operation with the Father and the Holy Spirit. Nay, he added, that they were all "created *for* him," for the display of his glory, and to do him service: (*Marg. Ref.* a—d.—*Notes, Prov.* viii. 22—33. xvi. 4. *Is.* xlii. 8, 9. xliv. 24. *John* i. 1—3:) that "he was before all things;" yea, that "all things by him consist," or are preserved in being and order; so that without his sustaining power, they must fall into confusion, or non-existence. (*Marg. Ref.* e, f.—*Note, Rom.* xi. 33—36.)—It is perhaps impossible to use stronger language, to express creating and upholding Power, universal Sovereignty, and real Deity, than is here employed; to which the Socinians can only say that it is all figurative, and means no more than the introduction of the gospel-dispensation, as a kind of new creation: but nothing can be more absurd. Or they may say, that the apostle was mistaken: and to such obstinate infidelity we oppose the demonstrative evidences, of the divine inspiration of the Scriptures. In fact, we find language in some respects similar almost in every part of the New Testament.—It should also be observed, that, however we may interpret the expression, "The First-born "of every creature," no man can infer from it, that Christ is a sort of supra-angelick creature, (according to the inconsistent opinion of the Arians,) without expressly opposing St. Paul's inference from his own doctrine, or rather the argument by which he confirms it; in which he evidently shews, that he meant Christ was before, above, and distinct from all creatures; yea, the Author,

g 24. ii. 10—14. 1 Cor. xi. 3. Eph. i. 10, 22, 23. iv. 15, 16. v. 23.
h John i. 1. 1 John i. 1. Rev. i. 8. iii. 14. xxi. 6. xxii. 13.
i John xi. 25, 26. Acts xxvi. 23. 1 Cor. xv. 20—23. Rev. i. 5. 18.
k Ps. xlv. 2—5. lxxxix. 27. Cant. v. 10. Is. liii. 12. Matt. xxiii. 8. xxviii. 18, 19. John i. 16. 27. iii. 29—31. 34, 35. Rom. viii. 29. 1 Cor. xv. 25. Heb. i. 5, 6. Rev. v. 9—13. xi. 15. xxi. 23, 24.

18 And g he is the Head of the body, the church: who is h the Beginning, i the First-born from the dead; k that * in all *things* he might have the pre-eminence.

19 For l it pleased *the Father* that in him should all fulness dwell;

20 And, † having m made peace through the blood of his cross, by him

* Or, *among all.* l ii. 3. 9. iii. 11. Matt xi. 25—27. Luke x. 21, 22. John i. 16. iii. 34. Eph. i. 3. 23. iv. 10, 11. † Or, *making peace.* m 21, 22. Lev. vi. 30. Ps. lxxxv. 10, 11. Is. ix. 6, 7. Ez. xlv. 17—20. Dan. ix. 24—26. Mic. v. 2. 5. Zech. ix. 9, 10. Luke ii. 14. Acts x. 30. Rom. v. 1. 2 Cor. v. 19—21. Eph. ii. 13—17. Heb. xiii. 20, 21. 1 John iv. 9, 10.

n 2 Cor. v. 18. Heb. ii. 17.
o Eph. i. 10. Phil. ii. 10.
p Rom. i. 30. v. 9, 10. viii. 7, 8. 1 Cor. vi. 9—11. Eph. ii. 1, 2 12. 19. iv. 18. Tit. iii. 3—7. Jam. iv. 4.
* Or, *by your mind in wicked works.*
q Rom. vii. 4 Eph. ii. 15, 16. Heb. x. 10. 20.
r 2 Cor. xi. 2. Eph. i. 4. v. 27. 1 Thes. iv. 7. Tit. ii. 14. 2 Pet. iii. 14. Jude 24.
s Job xv. 15. xxv. 5. Ps. li. 7. Heb. xiii. 21.

n to reconcile all things unto himself; by him, *I say*, whether *they be* o things in earth, or things in heaven.

21 And you, that were p sometime alienated, and enemies * in *your* mind by wicked works, yet now hath he reconciled,

22 In q the body of his flesh through death, r to present you holy, and unblameable, and unreprovable s in his sight:

Proprietor, and Supporter, of all ranks and orders of them in the universe.

The Image. (15) Εικων. iii. 10. *Matt.* xxii. 20. See on *Rom.* i. 23.—*Invisible.*] Αορατος. 16. See on *Rom.* i. 20.—*The first-born.*] Πρωτοτοκος. 18. *Matt.* i. 25. *Luke* ii. 7. *Rom.* viii. 29. *Heb.* i. 6. xi. 28. xii. 23. *Rev.* i. 5. *Ps.* lxxxix. 28. *Sept.* By using this word, and not "First-"created," πρωτοκτιστος, the apostle marks the distinction between the eternal Son of God and the most exalted of those creatures which derived their existence from him.

V. 18—20. The same glorious Person, of whose original majesty such sublime language had been employed, was next declared to be "the Head of the body, the "church." This manifestly related to his mediatorial character, which he voluntarily assumed, and sustained in human nature. (*Marg. Ref.* g.—*Notes*, ii. 10. 18, 19. 1 *Cor.* xii. 15—31. *Eph.* i. 15—23. iv. 14—16.) He is also "the Beginning," the Author and Source of spiritual and eternal life to man, "the Resurrection and the Life," both of body and soul: and "the First-born from the dead;" the first who rose to die no more; the First-fruits of his people, who rose to inherit the mediatorial throne, as their Surety and for their benefit. (*Marg. Ref.* h, i.—*Notes*, *John* xi. 20—27, *vv.* 25, 26. xiv. 4—6, *v.* 6. 1 *Cor.* xv. 20—28. *Rev.* iii. 14—16.) So that it was evidently intended, that "in all things he should have the pre-emi-"nence," over all worlds, and in all respects; as to creation, providence, redemption, essential dignity, universal sovereignty, assumed and delegated authority, personal excellency, and the display of Omnipotence; as the Conqueror of "death, and of him that had the power of death;" (*Note*, *Heb.* ii. 14, 15;) both in the world and in the church; above all creatures visible and invisible; during time and to eternity. (*Marg. Ref.* k, l.) For "it pleased "the Father, that in him should all fulness dwell." It seemed good to him; that all the plenitude of divine power, authority, wisdom, knowledge, holiness, justice, truth, mercy, grace, even all "the fulness of God," should dwell in the Person of Christ; and be exercised and communicated, through his human nature, by virtue of the union of the Deity and humanity in his mysterious Person; that believers, from his fulness, might receive the rich supply of their various and urgent wants. (*Marg. Ref.* l.—*Note*, *John* i. 16.) Thus "it pleased all Fulness," the original, infinite, inexhaustible Fulness of Being and perfection, or of the Deity, "to dwell in" Christ, for the benefit of his church; (*Note*, ii. 8, 9;) that, "having "made peace," or laid the foundation of an honourable reconciliation of sinners, of every age and nation, to himself, "by the blood of his cross," and the satisfaction there made to divine justice; he might actually effect that reconciliation, both in respect of "things in heaven, and "things on earth." (*Note*, *Eph.* i. 9—12.) "The spirits "of just men" then in heaven, owed their reconciliation to the Saviour's undertaking for them: and all on earth, whether Jews or Gentiles, who believed in Christ, were reconciled unto God through their union with him, and their interest in the atonement of his blood. (*Note*, *Rom.* iii. 21—26.) Thus the whole became one church and one body in him: and they all will at length be translated to heaven, there to continue for ever in a state of perfect reconciliation to God, and friendship with him and each other. This seems to be what is meant by "all things in "heaven and earth:" for, though holy angels become one family through Christ with redeemed sinners; yet they cannot be said to be reconciled unto God, as they never were in a state of enmity against him. (*Marg. Ref.* m—o. —*Notes*, *Rom.* v. 7—10. 2 *Cor.* v. 18—21. *Eph.* ii. 14—18.)—Some commentators would wholly confine the meaning, to man's being reconciled to God and his service; others explain it wholly of God's being reconciled to his offending creatures: but why should not both be included? For the atonement of Christ procured for all believers both pardon of sin and new-creating grace: that they might walk with God, in a state of mutual peace, and reciprocal friendship and love.

The beginning. (18) Αρχη. *John* i. 1. viii. 25. 1 *John* i. 1. *Rev.* iii. 14.—*Might have the pre-eminence.*] Γενηται πρωτευων. Here only N. T. *Esth.* v. 11. *Sept.*—*It pleased* the Father, *that in him should all fulness dwell.* (19) Εν αυτω ευδοκησε παν πληρωμα κατοικησαι.—Ευδοκεω, *Matt.* iii. 17. xvii. 5. *Luke* xii. 32. *Rom.* xv. 26. Πληρωμα, ii. 9. See on *John* i. 16. *Eph.* i. 10. 23. Κατοικεω, ii. 9. *Eph.* iii. 17.—*Having made peace.* (20) "Making peace." *Marg.* Ειρηνοποιησας. Here only N. T. *Prov.* x. 10. *Sept.* Ποιων ειρηνην, *Eph.* ii. 15. Ειρηνοποιος, *Matt.* v. 9.

V. 21—23. The Colossians, among others, had been called to share these blessings. They were once "alien-"ated" from God and his service, yea, "enemies to him "in their minds," which had been manifested by their "wicked works;" so that they had justly merited to be treated as enemies: yet, by his rich mercy in Christ Jesus, they were now brought into a state of reconciliation. (*Marg. Ref.* p.—*Notes*, *Rom.* v. 6—10. viii. 5—9.) This had been effected "in the body of his flesh;" in the body which he assumed of our nature, that he might be

23 If [t] ye continue in the faith, [u] grounded and settled, and *be* not [x] moved away from [y] the hope of the gospel, which ye have heard, *and* which was preached [z] to every creature which is [a] under heaven; [b] whereof I Paul am made a minister;

24 Who now [c] rejoice in my sufferings for you, and [d] fill up that which is behind of the afflictions of Christ, in my flesh, [e] for his body's sake, which is the church;

25 Whereof [f] I am made a minister, [g] according to the dispensation of God, which is given to me for you, [*] to fulfil the word of God;

* Or, *fully to preach the word of God.* Rom.

t Ps. xcii. 13, 14. cxxv. 5. Ez. xviii. 26. Hos. vi. 3, 4. Zeph. i. 6. Matt. xxiv. 13. Luke viii. 13—15 xxii. 32. John viii. 30—32. xv. 9, 10. Acts xi. 23. xiv. 22. Rom. ii. 7. Gal. iv. 11. v. 7. vi. 9. 1 Thes. iii. 5. Heb. iii. 6. 14. iv. 14. x. 38. 1 Pet. i. 5. 2 Pet. ii. 18—22. 1 John ii. 27. Rev. ii. 10. u ii. 7. Matt. vii. 24, 25. Luke vi. 48. Eph. ii. 21. iii. 17. iv. 16. x John xv. 6. Acts xx. 24. 1 Cor. xv. 58. 1 Thes. iii. 3. y 5. Rom. v. 5. Gal. v. 5. Eph. i. 18. 1 Thes. v. 8. 2 Thes. ii. 16. Tit. iii. 7. Heb. vi. 19. 1 Pet. i. 3. 1 John iii. 1—3. z 6. Mark xvi. 15. Rom. x. 18. a Deut. ii. 25. iv. 19. Lam. iii. 66. Acts ii. 5. iv. 12. b 25. Acts i. 25. xxvi. 16. Rom. xv. 16. 1 Cor. iv. 1—3. 2 Cor. iii. 6. iv. 1. v. 18—20. vi. 1. xi. 23. Eph. iii. 7, 8. 1 Tim. i. 12. ii. 7. 2 Tim. i. 11, 12. iv. 5, 6.

c Matt. v. 11, 12. Acts v. 41. Rom. v. 3. 2 Cor. vii. 4. Eph. iii. 1. 13. Phil. ii. 17, 18 Jam. i. 2. d 2 Cor. i. 6—8. iv. 8—12. xi. 23—27. Phil. iii. 10. 2 Tim. i. 8. ii. 9, 10. e *See on* 18. f *See on* b. 23.—1 Thes. iii. 2. 1 Tim. iv. 6. g Rom. xv. 15—18. 1 Cor. ix. 17. Gal. ii. 7, 8. Eph. iii. 2. xv. 19. 2 Tim iv. 2—5.

capable of sufferings and death, as a Sacrifice to divine justice for the sins of men. In consequence of this, the gospel had been preached to them, and they were induced to believe it: thus they were justified "by faith, "and had peace with God, through Jesus Christ;" and were also brought to love and serve God, by a mutual and cordial reconciliation: (*Note, Rom.* v. 1, 2:) the intent of which was, that they should at length be presented before God so perfectly holy, as to be "unblameable and "unreprovable" even "in his sight;" their sanctification being rendered as complete, as their justification had been when they believed. (*Marg. Ref.* q—s.—*Note, Eph.* v. 22—27.) This would certainly be the case with every one, who continued in the profession and exercise of faith, like a building that is grounded and settled on a firm foundation; (*Notes,* ii. 5—7. *Matt.* vii. 24—27. *Eph.* iii. 14—19;) and so was not, by fear of man, or by any delusion or temptation, "moved away from the hope of" eternal life, according to the truth of the gospel, which they had heard.—The Lord had commanded that this gospel should be "preached to every creature under heaven," and it had actually been published very widely, among Jews and Gentiles, without distinction of nation, or previous character; and of this gospel St. Paul had been made a minister and an apostle. (*Marg. Ref.* t—z, and on 6.) He uses a general term, "under heaven," commonly employed on similar occasions; the import of which may be learned from other places. (*Marg. Ref.* a.)—This last verse may be rendered, "Since ye continue, &c." implying a confidence of the sincerity of the Colossians, as evidenced by their stedfastness. But our translation is more obvious and literal; and perfectly consistent with the apostle's doctrine concerning perseverance: for many specious professors of true religion are "moved away from the hope of the gospel," "having "no root in themselves;" fear of coming short is one grand means of the true believer's perseverance; and it was frequently the apostle's manner, by such intimations, to caution his readers to beware of deceiving themselves.—*Mind,* &c. (21)—In the higher powers of the soul, the intellect and reasoning faculty, as well as the will and affections, man is "an enemy to God;" so vain is the notion, that the opposition of reason to the sensual appetites, is the conflict "between flesh and spirit," of which the apostle elsewhere discourses! (*Notes, Rom.* vii. 12—25. *Gal.* v. 16—18.)

Alienated. (21) Απηλλοτριωμενους. See on *Eph.* ii. 12.—*In your mind by wicked works.*] "By your mind in "wicked works." *Marg.* Τη διανοια εν τοις εργοις πονηροις. Διανοια, *Matt.* xxii. 37. See on *Eph.* i. 18.—*Unblameable and unreprovable.* (22) Αμωμους και ανεγκλητους. See on 1 *Cor.* i. 8. *Eph.* v. 27.—*If.* (23) Ειγε. 2 *Cor.* v. 3. *Gal.* iii. 4.—*Grounded.*] Τεθεμελιωμενοι. See on *Eph.* iii. 17.—*Settled.*] Εδραιοι. 1 *Cor.* vii. 37. xv. 58.—*Moved away.*] Μετακινουμενοι. Here only N. T. *Deut.* xix. 14. xxxii. 30. *Sept.*—*To every creature which is under heaven.*] Εν παση τη κτισει τη υπο τον ουρανον. "In all the creation, "which is under the heaven." Κτισις. See on *Rom.* viii. 19.

V. 24. The sufferings of the apostle came upon him, chiefly by preaching to the Gentiles: but the blessed effects of his ministry among them, and that of those who concurred with him in it, caused him to rejoice in all that he endured for their sakes: (*Notes, Eph.* iii. 13. *Phil.* ii. 14—18:) for he thus "filled up that which was behind of "the afflictions of Christ." The sufferings of Christ perfectly sufficed for the redemption of "his body the "church," and were an atonement of infinite value: nor could those of the apostle, in any measure, have made up the deficiency if there had been any. But the atonement of Christ must be received. It is received by faith; "faith "comes by hearing;" hearing by preaching; and preaching was in those days inseparable from suffering: so that the apostle's sufferings in his flesh, for the benefit of the church, were necessary in their place, and could not be dispensed with. (*Notes, Rom.* x. 12—17. 2 *Thes.* ii. 13, 14. 2 *Tim.* ii. 8—13.) By them he "filled up what was "behind of the afflictions of Christ;" as the sufferings of martyrs, confessors, and believers in general, form one aggregate of pain and distress, with those of the Head of the church, all of which is conducive and necessary, in different ways, to the complete salvation of the whole body. But the apostle might with the more propriety say this; as he suffered in the same cause, from the same persons, or those of the same character, in the same meek and patient manner, and from the same spirit of zeal and love, with his divine Master: so that his afflictions resembled those of the Saviour in every thing, except that the Saviour's alone were *expiatory.* (*Marg. Ref.*) Christ is also represented, as sympathizing in the sufferings of his disciples: and many think, the apostle had in view, the words, with which the Lord addressed him, in the way to Damascus: "Saul, Saul, why persecutest thou "me?" In this sense the sufferings of every part of the Lord's mystical body, are *his* sufferings: the former sense, however, appears by far the most suitable to the tenour of the passage. (*Notes,* 18—20. *Eph.* i. 15—23.)

Fill up that which is behind.] Αντιαναπληρω τα υστερηματα. Αναπληρω. Here only. Ex *anti, pro, vice, ana, iterum,* et πληροω, *impleo,* 25. It seldom if ever occurs in the Greek writers. Υστερημα, *Luke* xxi. 4. 1 *Cor.* xvi. 17. 2 *Cor.* viii. 13, 14.

V. 25—27. St. Paul had been made a minister of the

26 *Even* [a] the mystery which hath been hid from ages and from generations, but [l] now is made manifest to his saints;

27 To [k] whom God would make known what *is* [l] the riches of the glory of this mystery among the Gentiles; which is [m] Christ [*] in you, [n] the hope of glory:

28 [o] Whom we preach, [p] warning every man, and [q] teaching every man, [r] in all wisdom; that [s] we may present every man [t] perfect in Christ Jesus:

29 Whereunto I also [u] labour, [x] striving according to [y] his working, which worketh in me [z] mightily.

a Rom. xvi. 25, 26. 1 Cor. ii. 7. Eph. iii. 3—10. l Ps. xxv. 14. Matt. xiii. 11. Mark iv. 11. Luke viii. 10. 2 Tim. i. 10. k 1 Cor. ii. 12—14. 2 Cor. ii. 14. iv. 6. Gal. i. 15, 16. l ii. 3. Rom. ix. 23. xi. 33. Eph. i. 7. 17, 18. iii. 8—10. 16. Phil. iv. 19. m iii. 11. Luke xvii. 21. John vi. 56. xiv. 17. 20. 23. xv. 2—5. xvii. 22, 23. 26. Rom. viii. 10. 1 Cor. iii. 16. 2 Cor. vi. 16. Gal. ii. 20. iv. 19. Eph. ii. 22. iii. 17. 1 John iv. 4. Rev. iii. 20. * Or, *among you.* n 5. Ps. xvi. 9—11. Rom. v. 2. viii. 18, 19. 2 Cor. iv. 17. 1 Pet. i. 3, 4. o Acts iii. 20. v. 42. viii. 5. 35. ix. 20. x. 36. xi. 20. xiii. 38. xvii. 3. 18. Rom. xvi. 25. 1 Cor. i. 23. xv. 12. 2 Cor. iv. 5. x. 14. Eph. iii 8. Phil. i. 15—18. 1 Tim. iii. 16. p Jer. vi. 10. Ez iii. 17—21. xxxiii. 4—9. Matt. iii. 7. Acts xx. 20. 27. 31. 1 Cor. iv. 14. 1 Thes. iv. 6. v. 12—14. q Deut. iv. 5. Ezra vii. 10. Ec. xii. 9 Matt. xxviii. 20. Mark vi. 34. Eph. iv. 11. 1 Tim. iii. 2. 2 Tim. ii. 24. r Prov. viii. 5. Jer. iii 15. Luke xxi. 15. 1 Cor. ii. 6. 15. xii. 8. 2 Pet. iii. 15. s *See on* 22. t ii. 10. 1 Cor. i. 30. Eph. iv. 12, 13. Heb. x. 14. xiii. 21. u iv. 12. 1 Cor. xv. 10. 2 Cor. v. 9. vi. 5. xi 23. Phil. ii. 16. 1 Thes. ii. 9. 2 Thes. iii. 8. 2 Tim. ii. 10. Rev. ii. 3. x ii. 1. Luke xiii. 24. Rom. xv. 20. 30. 1 Cor. ix. 25—27. Phil. i. 27. 30. Heb. xii. 4. y 1 Cor. xii. 6. 11. Eph. i. 19. iii. 7. 20. Phil. ii. 13. Heb. xiii. 21. z 2 Cor. xii. 9, 10. xiii. 3.

gospel, according to the sovereign appointment of God, in his gracious dealings with him, and the stewardship of it committed to him; that he might "fulfil" the prophecies of the scripture; in preaching to the Gentiles, and bringing them into the church. Thus he was employed to "make known that mystery," which had been hidden from men, during all preceding ages and generations of the world; but was at length manifestly revealed to the holy followers of Christ. (*Marg. Ref.* f—i.—*Notes, Rom.* xvi. 25—27. *Eph.* iii. 1—12.) For to them it had pleased God to make known the immense abundance of his mercy and grace, as well as the glory of all his perfections, in this "mystery among the Gentiles." Not only was Christ, the promised Messiah, "God manifest in the "flesh," preached among the Gentiles; (*Note,* 1 *Tim.* iii. 16;) not only did he reign among them: but he actually dwelt *in* the hearts of true believers; "in" the hearts of multitudes of the Gentiles, by faith, and the power of his Spirit, implanting his love, renewing his image, and writing his law; which fully sealed and warranted their hope of eternal glory. (*Marg. Ref.* k—n.—*Notes, Gal.* ii. 17—21, *v.* 20. *Eph.* iii. 14—19, *v.* 17.)—Indeed, it cannot be made intelligible, how "Christ *among* the Gentiles;" according to the interpretation of some learned expositors, could give individuals a warranted "hope of glory." (*Notes,* 2 *Cor.* i. 20, 21. iii. 17, 18. iv. 13—18. xiii. 5, 6. *Eph.* i. 13, 14. 1 *Pet.* v. 10, 11.)

Dispensation. (25) Οικονομιαν. See on *Luke* xvi. 2.—*To fulfil.*] "Fully to preach." *Marg.* Πληρωσαι.—*From ages and from generations.* (26) Απο των αιωνων και απο των γενεων. See on *Acts* xv. 18.—*In you.* (27) "Among "you." *Marg.* Εν ὑμιν. *John* xiv. 20. xvii. 23. 2 *Cor.* xiii. 5. *Gal.* ii. 20. *Eph.* iii. 17.

V. 28, 29. This glorious and gracious Saviour was the great subject of the apostle's preaching, and that of his faithful fellow-labourers; who "warned every man" to "flee from the wrath to come," and from every other confidence, to this Refuge; and to beware of delusion in so important a matter, or whatever might draw them into any inconsistent conduct: and they "instructed every man in all wisdom," and in every thing, which could render them "wise unto salvation," or wise to serve God in their several places. For they desired and aimed "to "present every man," who attended on their ministry, "complete in Christ," perfectly justified, and at length perfectly sanctified. (*Marg. Ref.* o—t.—*Notes,* 21—23. 2 *Cor.* xi. 1—6.) In this, the apostle laboured with unwearied diligence; "striving" by every means to bring sinners to Christ, and believers to establishment and holiness: yet this assiduity and earnestness were not of himself; but according to the "working" of a divine power on his soul, which "wrought mightily in him;" exciting fervent desires after God and the salvation of souls; communicating vigour to all holy affections; raising him above all low and selfish aims; and supporting him in constancy, patience, and cheerful fortitude, amidst all difficulties and persecutions. Some would explain this power, to mean exclusively the miracles which the apostle wrought; but every one must perceive, that this wholly destroys the energy and darkens the sense of the passage. (*Marg. Ref.* u—z.)

Striving according to his working, which worketh in me mightily. (29) Αγωνιζομενος κατα την ενεργειαν αυτου την ενεργουμενην εν εμοι εν δυναμει.—Αγωνιζομαι, iv. 12. See on *Luke* xiii. 24. Αγων. ii. 12.—Ενεργεια, ii. 12. See on *Eph.* i. 19. Ενεργεω, *Rom.* vii. 5. *Phil.* ii. 13. See on 1 *Cor.* xii. 6. *Eph.* i. 19.

PRACTICAL OBSERVATIONS.

V. 1—8.

All spiritual blessings, "from God the Father and our "Lord Jesus Christ," belong to "the saints and faithful "brethren in Christ," wherever they are dispersed. May we be found of that number!—We are bound in love and duty to thank God for those, who shew "their faith in "Christ, by love to all his saints;" and also to pray heartily for them, (though they be not personally known to us,) when we hear a good account of them; for in these things 'the communion of saints' principally consists.—The hope of real Christians is "laid up for them "in heaven," out of the reach of enemies and disappointments; they have been called to partake of it, by "th "word of the truth of the gospel;" and, blessed be God, the joyful message is "come to us" in this far distant region!—If we have "known the grace of God in truth," it "bringeth forth fruit," in our holy lives and spiritual worship; but if it has in no degree this effect on us, it will only aggravate our condemnation. This may be learned from "all the fellow-servants" of our common Lord, who faithfully minister in different parts of his church: for they all declare, that "love in the spirit," love of Christ, of holiness, and of the people, ordinances, and commandments of God, and the unreserved obedience of love, are inseparable from saving faith.

V. 9—14.

It is not enough that we understand the grand outlines of divine truth: but we should also pray for ourselves, and

CHAP. II.

The apostle shews, how earnestly he prayed for the Colossians, and the churches which had not seen him; that they might be united in love, and thus comforted; and that they might attain to a clear knowledge of the mysteries of Christ, and not be seduced by deceivers, 1—4. He rejoices, as if he saw "their order, and the "stedfastness of their faith;" and exhorts them to perseverance and thankfulness, 5—7; warning them against vain philosophy and human traditions; and shewing that they were complete in Christ, 8—10; having in him the true circumcision, of which baptism was the external sign, 11—13. For God "had quickened them with Christ," having forgiven their sins, and abolished the law of ordinances, by his cross, 14; on which he triumphed over principalities and powers, 15. They ought not then to submit to legal impositions, which were shadows of Christ, 16, 17; nor be induced, by vain pretences, to worship angels, or to any other observances of voluntary humility, will-worship, and self-imposed austerity, 18—23.

for one another, while we use diligently all proper means, that we may be "perfected in the knowledge of the Lord's "will, in all wisdom and spiritual understanding;" in order that we may "walk worthy of our vocation," please God in every part of our conduct, and produce every kind of holy fruit in abundance. (*Note*, 1 *Thes.* iv. 1—5.) Thus we shall likewise "increase in the knowledge of "God:" for a humble, upright, teachable, and spiritual mind exceedingly helps the exercise of a sound judgment, in investigating the nature and perfections of God; and experience confirms the knowledge, which faith receives from divine revelation. (*Note*, 2 *Pet.* iii. 17, 18.) This again tends to increasing simplicity in dependence on God, which brings strength into the soul; that, being invigorated with "all might according to his glorious power," the believer may be able to exercise "patience and long-suf-"fering with joyfulness," under the most severe and long-continued trials and provocations. Indeed, we may well be very joyful and thankful to the "Father," if we have "the "witness in ourselves," (*Note*, 1 *John* v. 9, 10,) that "we "are made meet for the inheritance of the saints in light;" having acquired a relish for those contemplations, and that holy worship, society, and felicity, in which the blessed spirits before the throne are incessantly engaged. (*Notes*, *Rev.* iv. 6—11. v. 8—14. vii. 9—17.)—Alas! "the whole "world lieth under" "the power of darkness," and is the kingdom of the prince of darkness, except as divine grace rescues some from this destructive bondage, by "trans-"lating them into the kingdom of the beloved Son of "God, in whom they have redemption through his blood, "even the forgiveness of sins," without which there can be no salvation. The subjects of these two kingdoms, with their respective rulers, will shortly be removed to an eternal and unchangeable state; Christ and his people being collected together in heavenly felicity, Satan and his slaves being cast into outer darkness and despair. (*Notes*, *Matt.* xxv. 31—46. *Rev.* xx. 11—15.) When these things are duly considered, we shall account it so immense a favour to be delivered from the kingdom of the devil, and translated into that of Christ, that we shall know ourselves to have unspeakable cause for gratitude, in the deepest scenes of adversity, and amidst the sharpest conflicts of temptation. For our trials will soon terminate, and we shall speedily find ourselves among those "that "are come out of great tribulations," and are singing the praises of him, "who has washed them from their sins in "his own blood."

V. 15—20.

When admitted into heaven, and not before, we shall have some *adequate* conceptions of "the great mystery of "godliness;" and shall understand, in another manner than we now do, the import of the apostle's energetick language, concerning the Lord Jesus, "the Image of the "invisible God," "the First-born" of the whole creation; the universal Creator, Sustainer, Proprietor, and Lord of heaven and earth, of men and angels, of the visible and invisible world, and of all the hierarchies of cherubim and seraphim before the throne of God; all of which "were created by him and for him, and he is "before all things, and by him all things consist." Let us then at present adore these mysteries, in humble faith: and, instead of wanting material images "of the invisible "God," or framing gross notions of him in our creative imagination, or vain speculations; let us contemplate the glory of our God in Christ Jesus, "the express Image" of his essential excellency. Here we may learn humble confidence, reverential fear, and filial love; and be prepared for spiritual worship, joyful communion with God, and growing conformity to his holiness; as dwelling in our nature, reconciling the world unto himself, "the Begin-"ning" of our life, "the First-born from the dead;" "that in all things he might have the pre-eminence." Here we may become acquainted with the harmoniously glorious perfections of our God; and may approach him, and have fellowship with him, notwithstanding our exceedingly great guilt and pollution and infirmity. For it has pleased the infinitely glorious God, that "all fulness "should dwell in Christ," both to relieve our weak apprehensions, and our guilty consciences; in our discoveries of his glorious majesty and holiness, through so encouraging a medium, as the Person of Emmanuel; "making "peace by the blood of his cross;" and reconciling all things in heaven and on earth, to himself and to each other, in this most gracious and astonishing manner.

V. 21—29.

If we be convinced, that once we were "alienated from "God, and enemies in our minds by wicked works;" and if we are now reconciled to him, by the incarnation, sacrifice, and grace of Christ; we shall not attempt to explain away, or presumptuously expect to comprehend, these deep mysteries: but we shall see a glory and suitableness in this plan of redemption, as uniting the honour of the divine law and government, with the hope of guilty, perishing sinners; though much yet remains far above and out of the reach of our low capacities, and feeble conceptions of spiritual things: and, while we long to be "presented holy, unblameable, and unreprovable in the

a i. 24. 29. iv. 12. Gen. xxx. 8. xxxii. 24—30. Hos. xii. 3, 4. Luke xxii. 44. Gal. iv. 19. Phil. i. 30. Heb. v. 7. • Or, *fear*, or, *care*.

b iv. 13. 15, 16. Rev. i. 11. iii. 14—22.

c 5. Acts xx. 25, 38. 1 Pet. i. 8.

d iv. 8. Is. xl. 1. Rom. xv. 13. 2 Cor. i. 4—6. 1 Thes. iii 2. v. 14. 2 Thes. ii. 16, 17.

e iii. 14. Ps. cxxxiii. 1. John xvii. 21. Acts iv. 32. Gal. iii. 28. Phil. ii. 1. 1 John iv. 12. 16. 5. Heb. vi. 11. x. 22. 2 Pet. i. 10. 1 John iii. 19.

FOR I would that ye knew a what great • conflict I have for you, and *for* them b at Laodicea, and *for* as many as have c not seen my face in the flesh;

2 That d their hearts might be comforted, e being knit together in love, and unto f all riches g of the full assurance of h understanding, to the acknowledgment of the mystery of God, and i of the Father, and of Christ;

3 † In k whom are l hid all the treasures of wisdom and knowledge.

4 And this I say, m lest any man should beguile you with n enticing words.

f See on i. 27. g 1 Thes. i. 5.

h John vi. 69. xvii. 3. Rom. xvi. 25. 1 Cor. ii. 12. Eph. i 17—19. iii. 9, 10. Phil. iii. 8. 2 Pet. i. 3. iii. 18.

i i. 15—17. Is. liii. 11. Jer. ix. 24. Matt. xi. 25. 27. Luke x. 21, 22. John i. 1—3. v. 17. 23. x. 30. 38. xiv. 9—11. xvi. 15. xvii. 21—23. 1 Tim. iii. 16.

† Or, *Wherein*.

k i. 9. 19. iii. 16. Rom. xi. 33. 1 Cor. i. 24. 30. ii. 6—8. Eph. i. 8. iii. 10. 2 Tim. iii. 15—17.

l iii. 3. Job xxviii. 21. Prov. ii. 4. Matt. x. 26. Eph. iii. 9. Rev. ii. 17.

m 8. 18. Matt. xxiv. 4. 24. Acts xx. 30. Rom. xvi. 18, 19. 2 Cor. xi. 3. 11—13. Gal. ii. 4. Eph. iv. 14. v. 6. 2 Thes. ii. 9—11. 1 Tim. iv. 1, 2. 2 Tim. ii. 16. iii. 13. Tit. i. 10, 11. 2 Pet. ii. 1—3. 1 John ii. 18. 26. iv. 1. 2 John 7. Rev. xii. 9. xiii. 8. xx. 3. 8.

n 1 Cor. ii. 4.

" sight of God;" it will be impossible for us to abuse or pervert his grace, to encourage ourselves in sin. Many things indeed must try the faith of professed Christians: but every trial which we stand, and every temptation which we resist, without "being moved away from the "hope of the gospel;" and every event which shews that we "continue in the faith, grounded and settled;" tends to assure us, that we shall soon "be presented faultless "before our God with exceeding joy." (*Notes, Jude* 20—25.) May this gospel then be successfully "preached "to every creature that is under heaven." May numbers of ministers, like St. Paul, be raised up and sent forth, who may even "rejoice in their sufferings" for the cause of Christ, and after his example; and may we all remember that our afflictions, when properly supported, conduce to the glory of God, our own salvation, and the benefit of "the body of Christ." Let us be thankful, that God has revealed to us those mysteries, "which were hid from "ages and generations;" and has shewn "the riches of "his glory among us Gentiles." But, let it be observed, that these things can even under the full light of the gospel be known by his saints alone. "The secret of the "LORD is still with them that fear him:" and we need not wonder to hear learned, ingenious, and very sagacious men betray their ignorance of these mysteries; when we reflect on their pride, carnal mind, and evident contempt of the humbling doctrine of the cross, nay, their enmity against it. As Christ is preached *among* us, let us seriously enquire, whether he dwells and reigns *in* us; which alone can warrant our assured hope of his glory. This all ministers should "preach, warning every man, and "instructing every man in all wisdom; that they may pre-"sent every man perfect in Christ Jesus." May we then, every one of us, thus labour with all earnestness, and by every method endeavour to promote the cause of Christ; and be careful to "strive according to that working, which "worketh mightily" in those who simply depend on it and pray for it; and may we go forth in the strength and victorious energy of "the Lord almighty," to do his work and seek his glory, in the services of our several stations. Especially let us rely on it, and earnestly pray for it, both to animate and qualify us, and to render our labours successful, if employed in the arduous but blessed work of the sacred ministry; and to animate, strengthen, and prosper all ministers, and especially all missionaries, in every region of the earth.

NOTES.

CHAP. II. V. 1—4. The apostle was desirous, that the Christians at Colossè should know, what earnest longings he had experienced, and what vigorous endeavours and fervent prayers he had made for them, and the Christians of Laodicea, and all other churches, which had never seen him, in order to promote their spiritual welfare. (*Marg. Ref.* a—c.) He especially wrestled most earnestly with God in prayer, that their hearts might be encouraged by divine consolations, in every part of their duty; and that, in order to this, they might be united together in the most perfect love of one another: that so all envies, resentments, suspicions, and competition, might be excluded; which would otherwise certainly burden their consciences, inflame their passions, "grieve the Holy "Spirit," and interrupt their comfort. (*Marg. Ref.* d, e. —*Notes*, iii. 12—15. *Eph.* iv. 1—6. 14—16. 30—32. *Phil.* ii. 1—4.) In this most cordial union, he prayed that they might attain and possess all those spiritual riches, which were to be found in the distinct, complete, and satisfactory understanding of the gospel of Christ, for this would exclude all doubt and hesitation, being connected with the "full assurance of faith" and "hope:" (*Marg. Ref.* f—h.—*Notes*, *Heb.* vi. 11, 12. x. 19—22. 2 *Pet.* i. 10, 11:) that so they might confidently acknowledge, and profess their belief of "the mystery of God, *even* of the Father "and of Christ," his beloved Son, as One with him, according to "the great mystery of godliness, God manifest "in the flesh;" (*Note*, 1 *Tim.* iii. 16;) "in whom" (or *in which mystery*) were "hidden all the treasures of wis-"dom and knowledge." These treasures were indeed *hidden* from the eyes of unbelievers: but the infinite wisdom and knowledge of God were more displayed in the Person and redemption of Christ, than in all his other works. (*Marg. Ref.* k, l.—*Notes*, *Eph.* iii. 1—12.) All true wisdom and knowledge consisted in a believing and practical and experimental understanding of these mysteries, and such instructions as are deducible from them: yea, from this treasury all true wisdom and knowledge must be derived by faith and prayer; and all science or philosophy contrary to this are worthless. (*Notes*, *Matt.* xi. 25—27. *John* i. 16. 1 *Cor.* i. 20—31. ii. 6—9.) This the apostle insisted on, "lest any man should beguile them" into some specious delusion, by enticing words, or persuasive reasonings; such as plausible orators use frequently, for the purpose of imposing on the judgment by addressing the passions; or by assuming as true, what is specious indeed, but false: as if either heathen sages, or Jewish scribes, could teach any wisdom preferable to the mysteries of the gospel, or in any degree adding ought to it. (*Note*, 8—10.) 'It grieved the apostle to think, how in-'capable he was rendered of serving them, otherwise than 'by his letters and prayers. Oh! that such language

5 For though I [o] be absent in the flesh, yet am I with you in the spirit, joying [p] and beholding your order, [q] and the stedfastness of your faith in Christ.

6 As ye have therefore [r] received Christ Jesus the Lord, *so* [s] walk ye in him:

7 [t] Rooted and [u] built up in him, and [x] stablished in the faith, as ye have been taught, abounding therein [y] with thanksgiving.

8 [z] Beware lest any man [a] spoil you through [b] philosophy and vain deceit, [c] after the tradition of men, [d] after the [*] rudiments of the world, and not [e] after Christ.

o 1. 1 Cor. v. 3, 4. 1 Thes. ii. 17.
p 2 Chr. xxix. 35. 1 Cor. xi. 34. xiv. 40.
q Ruth i. 18. Ps. lxxviii. 8. 37. Acts ii. 42. 1 Cor. xv. 58. xvi. 13. 1 Thes. iii. 8. Heb. iii. 14. vi. 19. 1 Pet. v. 9. 2 Pet. iii. 17, 18.
r Matt. x. 40. John i. 12, 13. xiii. 20. 1 Cor. i. 30. Heb. iii. 14. 1 John v. 11, 12. 20. 2 John 8, 9.
s iii. 17. Is. ii. 5. Mic. iv. 2. John xiv. 6. 2 Cor. v. 7. Gal. ii. 20. Eph. iv. 1. v. 1, 2. Phil. i. 27. 1 Thes. iv. 1.
t i. 23. Ps. i. 3. xcii. 13. Is. lxi. 3. Jer. xvii. 8. Ez. xvii. 23, 24. Rom. xi. 17, 18. Eph. iii. 17. Jude 12.
u Matt. vii. 24, 25. Luke vi. 48. 1 Cor. iii. 9—15. Eph. ii. 20—22. 1 Pet. ii. 4—6. Jude 20.
x i. 23. Rom. xvi. 25. 1 Cor. xv. 58. 2 Cor. i. 21. 2 Thes. ii. 17. 1 Pet. v. 10. 2 Pet. iii. 17, 18. Jude 24.
y i. 12, 13. iii. 17. Eph. v. 20. 1 Thes. v. 18. Heb. xiii. 15.
z Deut. vi. 12. Matt. vii. 15. x. 17. xvi. 6. Phil. iii. 2. 2 Pet. iii. 17.
a 18. Cant. ii. 15. Jer. xxix. 8 Rom. xvi. 17. Eph. v. 6. Heb. xiii. 9. 2 John 8.
b Acts xvii. 18. 32. Rom. i. 21, 22. 1 Cor. i. 19—23. iii. 18, 19. xv. 35, 36. —2 Cor. x. 5. Gr. 1 Tim. vi. 20, 2 Tim. ii. 17, 18. iii. 13.
c 22. Matt. xv. 2 —9. Mark vii. 3—13. Gal. i. 14. 1 Pet. i. 18.
d 20. Eph. ii. 2.
* Or, *elements.* Gal. iv. 3. 9.
e Eph. iv. 20.

'might inspire every minister who reads it, with a desire 'to use his liberty to the best purposes, and to exert him-'self, as under such confinement he would wish he had 'done!' *Doddridge.—All the treasures,* &c. (3) 'Let this 'be the firmest argument against cavillers, that without 'Christ there is no true wisdom.' *Beza.*—The language of the first verse renders it at least highly probable, that the apostle had not been at Colossè.

What great conflict. (1) "*Fear,* or *care.*" *Marg.* Ηλικον αγωνα. Ηλικος, *Jam.* iii. 5. Αγων· See on *Phil.* i. 30.—Earnest prayer seems here specially intended. (*Notes,* iv. 9—14. *Gen.* xxxii. 24—29. *Luke* xxii. 44. *Heb.* v. 7—10.) —*Knit together.* (2) Συμβιβασθεντων. 19. See on *Acts* ix. 22.—*Full assurance of understanding.*] Της πληροφοριας της συνεσεως. Πληροφορια, 1 *Thes.* i. 5. *Heb.* vi. 11. x. 22. Πληροφορεω· See on *Luke* i. 1. Συνεσις· See on i. 9. (*Notes,* 1 *Thes.* i. 5—8, v. 5. *Heb.* vi. 11, 12.)—*In whom.* (3) "Wherein." *Marg.* Εν ῳ. As "Christ" is the more immediate antecedent; the version of the text is more obvious, and indeed in every respect preferable.—*Hid.*] Αποκρυφοι. *Mark* iv. 22. *Luke* viii. 17. Αποκρυπτω, *Matt.* xi. 25.—*Beguile.* (4) Παραλογιζηται. "Deceive by fallacious reason-"ing." *Jam.* i. 22. Not elsewhere. Ex παρα, et λογιζομαι, *computo, cogito, ratiocinor.*—*Enticing words.*] Πιθανολογια. Here only. Persuasive, plausible, but sophistical oratory.

V. 5—7. The apostle, "though absent in body, was "present in spirit" with the Colossians: he greatly interested himself in their concerns, and realized to his mind the prosperous state of their church, as made known to him by Epaphras. (*Notes,* i. 3—8. 1 *Cor.* v. 1—5.) Some think, that he had an immediate revelation concerning it; as Elisha had of Gehazi's conduct in following Naaman. (*Notes,* 2 *Kings* v. 26, 27. vi. 8—12.) By that view, however, which he had of their prosperous state, he was filled with joy and complacency; as if he had witnessed the orderly management, both of their private concerns, and of those of the church, as to the regularity and discipline maintained in it, and the stedfastness of their faith in Christ, notwithstanding the terrors of persecution, and the artifices of false teachers. (*Marg. Ref.* o—q.) As therefore they had, by faith, "received Christ Jesus" to be their Lord and Saviour, according to the several offices which he sustained for the benefit of his church, (*Notes, John* i. 10—12. 1 *John* v. 11, 12,) let them continue in habitual dependence on him and obedience to him: let them seek all their wisdom, strength, hope, holiness, and comfort from him, and aim in all things to serve and glorify him. (*Marg. Ref.* r, s.—*Notes, John* xv. 1—8.) Thus, being rooted in him as trees in a fruitful soil, and builded upon him as a house upon a firm foundation; and being stablished by living faith in him, according to the doctrine which they had been taught; they would become more and more stedfast in faith, and proceed in their course with fervent thanksgiving to God for all his benefits. (*Marg. Ref.* t—y.—*Notes,* iii. 16, 17. *Eph.* ii. 19—22. iii. 14—19. iv. 14—16.)

Order. (5) Την ταξιν. *Luke* i. 8. 1 *Cor.* xiv. 40. —*The stedfastness.*] Το στερεωμα. Here only. Στερεος, 2 *Tim.* ii. 19.—*Rooted and built up.* (7) Ερριζωμενοι και εποικοδομουμενοι. See on 1 *Cor.* iii. 10. *Eph.* iii. 18.

V. 8, 9. It was especially requisite for the Christians at Colossè to be upon their guard, that no man might "*rob* "them" (as victorious armies plunder the vanquished,) of their hope and comfort, or turn them aside from Christ, by philosophical subtleties, and vain delusive speculations, which were opposed to the simple faith of the gospel. These were "traditions of men," which were delivered from the heads and teachers of the several sects of philosophers, and so handed down from age to age: and they formed "the elements," or first principles, of a supposed wisdom, suited to the proud, curious, speculating, and carnal temper of the world; but which was totally incompatible with the doctrine of Christ.—The Judaizing teachers seem to have blended their system, with speculations borrowed from the Pagans, and their different sects of philosophers: thus the traditions of the sages, and those of the Pharisees, were incorporated; and the "worldly elements" of heathen superstition or philosophy, were blended with legal and traditionary external observances. Unless something of this kind be supposed, it will be found difficult to understand the apostle's discourse: for he spoke of philosophical delusions and legal ceremonies at the same time; he argued against both of them at once; but he levelled his reasonings chiefly against the Judaizing teachers. (*Marg. Ref.* z—e.—*Notes, Matt.* xv. 1—6.)—To what he had before advanced, he here added, that "in Christ all "the fulness of the Godhead dwelleth bodily." In the temple the Lord discovered his presence by the Shechinah, or "visible glory;" yet this was only an *emblem,* or *shadow,* of his gracious presence: but in Christ "the ful-"ness of the Deity dwells bodily," or substantially, and all the divine perfections are exercised by Christ, as "God "manifested in the flesh," through the mysterious Union of the divine and human nature in one Person. When the apostle spoke of believers being "filled with all the ful-"ness of God;" (*Note, Eph.* iii. 14—19;) he evidently meant it of their receiving a rich abundance of all divine

9 For [f] in him dwelleth all the fulness of the God-head [g] bodily.

10 And ye are [h] complete in him, which is [i] the Head of all principality and power:

11 In [k] whom also ye are circumcised with the circumcision made [l] without hands, [m] in putting off the body of the sins of the flesh, [n] by the circumcision of Christ:

12 [o] Buried with him in [p] baptism, [q] wherein also ye are risen with *him*,

f 2. 3. i. 19. Is. vii. 14. Matt. i. 23. John x. 30. xiv. 9, 10. 20. xvii. 21. 2 Cor. v. 19. 1 Tim. iii. 16. Tit. ii. 13. 1 John v. 7. 20.
g Luke iii. 22. John i. 14. ii. 21.
h iii. 11. John i. 16. 1 Cor. i. 30, 31. Gal. iii. 26—29. i. 16—18. Eph. i. 21—23. iv. 15, 16. Phil. ii. 9—11. 1 Pet. iii. 22. Rev. v. 9—13.
i Mark xiv. 58. Acts vii. 48. xvii. 24. 2 Cor. v. 1. Eph. ii. 11. Heb. ix. 11. 24.
k Deut. x. 16. xxx. 6. Jer. iv. 4.
l iii. 8, 9. Rom. vi. 6. Eph. iv. 22.
m Luke ii. 21. 2 Cor. v. 17. Gal. ii. 20. iv. 4, 5. Eph. ii. 10—18.
n Rom. vi. 4, 5. Heb. vi. 2.
o Rom. vi. 3. 1 Cor. xii. 13. Gal. iii. 27. Eph. iv. 5. Tit. iii. 5, 6.
p 1 Pet. iii. 21.
q iii. 1, 2. Rom. vi. 8—11. vii. 4. 1 Cor. xv. 20. Eph. i. 20. ii. 4—6. v. 14. 1 Pet. iv. 1—3.

communications from God; and his *in-dwelling* in his people refers to his gracious and powerful presence with them. But "all the fulness of the Godhead dwelling "bodily" in Christ, is language unspeakably stronger, and evidently refers to his being constituted the repository of all spiritual blessings, from whose fulness all believers receive. (*Notes, John* i. 14—16.) For God, dwelling in human nature as in a temple, exercises all divine perfections, performs all divine operations, and communicates all benefits to man, through that medium. (*Marg. Ref.* f, g.—*Notes*, 1—4, *v.* 3. i. 15—20. *John* v. 20—23. xiv. 18—20. *2 Cor.* v. 18—21.)—'Christ is not here said to be '"filled with all the fulness of God:"...but the whole 'fulness of the Godhead is said to reside in him. Now 'θειοτης and το θειον, never signify the gifts of God, or the 'doctrine of the gospel; but the divine nature only; nor 'can the will or revelation of God be said to "dwell '"bodily" in any person.' *Whitby.*—If the union of Deity and Manhood in one person can be expressed in human language, without doubt this verse does express it. (*Note*, 1 *Tim.* iii. 16.)

Spoil. (8) Εσται ὁ συλαγωγων. Here only. Ex συλη, *præda*, et αγω, *duco.—The rudiments.*] "The elements." *Marg.* Τα στοιχεια. 20. See on *Gal.* iv. 3.—*Bodily.* (9) Σωματικως. Here only. Σωματικος See on *Luke* iii. 22.

V. 10. As Christ was completely qualified for his mediatorial work, by "all the fulness of the Godhead dwell-"ing in him bodily;" so believers are completely supplied with all they want, by their mystical union with him. "They have been completed in him:" being "in him," as members of his mystical body, and as quickened by his Spirit; he is "made of God to them Wisdom, and Right-"eousness, and Sanctification, and Redemption:" all their instruction, acceptance, holiness, deliverance, liberty, victory, and happiness, are derived from him by faith, in the use of his appointed means; and they want nothing, which they have not in him. They therefore can have no need to seek any additional instruction, wisdom, help, or encouragement, either from Jewish ordinances and traditions, or from heathen sages.—As Christ is also "the "Head of all principality and power;" all angels being his willing servants, and the whole creation being subjected to him: so Christians have no cause to fear any creatures, or reason to seek help from them. (*Marg. Ref.*—*Notes, Rom.* viii. 28—39. 1 *Cor.* i. 26—31. *Eph.* i. 15—23. *Phil.* ii. 9—11. 1 *Pet.* iii. 21, 22.)—The Judaizing teachers seem to have imbibed, and new modelled, the Pagan notions of subordinate deities; and, applying it to the scriptural doctrine of angels, to have introduced the mediatorial worship of them; with which they, at an early period, attempted to corrupt the Christian church, and not wholly without success. To this the apostle here evidently refers, as well as in what is said afterwards. (*Note*, 20—23.) But Christians could have no occasion to pay homage of any kind to those creatures, who, however exalted, were subjected to Christ their Lord and Redeemer.

Ye are complete.] Εστε πεπληρωμενοι. i. 9. 25. iv. 12. 17.

V. 11, 12. The disciples of Jesus did not want the external seal of circumcision, in order to their acceptance, or complete salvation: for "in Christ" and by their union with him, they had the "true circumcision," which was not performed on their bodies by the hands of men, but on their hearts by the Holy Spirit; and in consequence of this regeneration, they were daily employed in "putting "off the body of the sins of the flesh." Thus they renounced and watched against all the sins, to which their natural corrupt propensities excited them; and they had "crucified the old man," as propagated from Adam, whence all these evil lustings originated. This was the "true circumcision," which Christ himself performed on the hearts of his people, by his Holy Spirit. (*Marg. Ref.* k—m.—*Notes, Deut.* x. 16. xxx. 1—10. *Jer.* iv. 3, 4. ix. 25, 26. *Acts* vii. 51—53. *Rom.* ii. 25—29. vi. 5—10. *Gal.* v. 19—26. *Phil.* iii. 1—7.) For "the circumcision "of Christ," seems rather to signify his work in the believer's soul, than his own personal circumcision: though that was a part of his mediatorial humiliation, by which the true circumcision was procured for them, and in which they are rendered conformable to him. (*Marg. Ref.* n.) Instead of the outward sign of circumcision, baptism had been substituted; which some suppose to be meant by "the circumcision of Christ:" this represented that death and burial with him, from former confidences, and sinful and worldly pursuits, which true Christians experience, in order to their being made conformable to him in his resurrection. (*Marg. Ref.* o—q.—*Notes*, iii. 1—4. *Rom.* vi. 3, 4. 1 *Pet.* iii. 21, 22. iv. 1, 2.)—The baptism of Jews and Gentiles, when converted to Christianity, implied their 'death unto sin and new birth unto righteousness;' their entrance into the church and kingdom of Christ; the washing away of the guilt and pollution of their sins; and their dedication to the service of God, the Father, the Son, and the Holy Spirit, in whose name, as the God of their salvation, they were baptized. (*Note, Matt.* xxviii. 19, 20, *v.* 19.) The same inward change had been signified by circumcision, which was administered to adult proselytes, and then to their infant-offspring: so that no argument can hence be deduced against the baptism of infants. (*Notes, Gen.* xvii. 9—12. *Rom.* iv. 9—12.)—This conformity to the crucified and risen Saviour was effected, "through the faith of the operation of God, who "raised him from the dead;" or, by a believing reliance on that effectual saving power of God, as displayed in the resurrection of Christ. (*Marg. Ref.* r, s.—*Note, Eph.* i. 15—23.) It is, no doubt, an important scriptural truth, that the faith, by which we receive all other blessings, is itself

through [r] the faith of the operation of God, [s] who hath raised him from the dead.

13 And you, being [t] dead in your sins, and [u] the uncircumcision of your flesh, hath [x] he quickened together with him, [y] having forgiven you all trespasses;

14 [z] Blotting out [a] the hand-writing of ordinances that was against us, which was contrary to us, and [b] took it out of the way, nailing it to his cross;

15 *And* [c] having spoiled [d] principalities and powers, he made a shew of them openly, [c] triumphing over them [*] in it.

[r] Luke xvii. 5. *Gr.* John i. 12, 13. iii. 3—7. Acts xiv. 27. Eph. i. 19. ii. 8. iii. 7. 17. Phil. i. 29. Heb. xii. 2. Jam. i. 16, 17.
[s] Acts ii. 24. Rom. iv. 24, 25. Heb. xiii. 20, 21.
[t] Ez. xxxvii. 1—10. Luke ix. 60. xv. 24. 32. Rom. vi. 13. 2 Cor. v. 14, 15. Eph. ii. 1. 5. v. 14. 1 Tim. v. 6. Heb. vi. 1. ix. 14. Jam. ii. 17. 20. 26. Ps. lxxi. 20. cxix. 50. John v. 21. vi. 63. Rom. iv. 17. viii. 11. 1 Cor. xv. 36. 45. 2 Cor. iii. 6. *marg.* 1 Tim. vi. 13.
[u] Eph. ii. 11.
[x] Ps. xxxii. 1. Is. i. 18. lv. 7. Jer. xxxi. 34. Acts xiii. 38, 39. 2 Cor. v. 19. Heb. viii. 10—12. 1 John i. 7—9. ii. 12.
[z] Num. v. 23. Neh. iv. 5. Ps. ii. 1. 9. Is. xliii. 25. xliv. 22. Acts iii. 19.
[a] 20. Esth. iii. 12. viii. 8. Dan. v. 7, 8. Luke i. 6. Gal. iv. 1—4. Eph. ii. 14—16. Heb. vii. 18. viii. 13. ix. 9, 10. x. 8, 9.
[b] Is. lvii. 14. 2 Thes. ii. 7.
[c] Gen. iii 15. Ps. lxviii 18 Is. xlix. 24, 25. liii. 8. Heb. ii. 14.
[d] Luke xxiii.
12. Matt. xii. 29. Luke x. 18. xi. 22. John xii. 31. xvi. 11. Eph. iv. Rev. xii. 9. xx. 2, 3. 10.
39—43. John xii. 32. xix. 30. Acts ii. 23, 24. 32—36.
* Or, *in himself.*

the gift and work of God; (*Notes, John* i. 10—13. *Eph.* ii. 4—10:) and this has induced some expositors, and very many preachers, to explain the clause to mean, 'the faith 'which God has wrought in the heart.' This was the author's view, when he wrote the first edition of this work. But a careful examination of the subject has convinced him, that this is rather imposing a sense on the apostle's words, than enquiring after the true meaning of them. The ablest Greek scholars are decided, that the idiom of the language will not admit of that construction: and certainly there is no instance in the New Testament, in which a similar mode of expression can fairly be thus interpreted. (*Mark* xi. 22. *Acts* iii. 16. *Rom.* iii. 22. 26. *Gal.* ii. 16. 20. iii. 22. *Eph.* iii. 12. *Phil.* i. 27. iii. 9. 2 *Thes.* ii. 13. *Jam.* ii. 1. *Rev.* ii. 13. xiv. 12. Gr.) It should however be observed, that though the clause does not affirm faith to be the work and gift of God, it neither teaches nor implies any thing to the contrary. Indeed, this is taught in the subsequent verse. (*Notes*, 13—15, *v.* 13. *John* iii. 1—8. *Tit.* ii. 4—7. *Jam.* i. 16—18. 1 *Pet.* i. 23—25.)

In the putting off. (11) Εν τη απεκδυσει. Here only. Ab απεκδυομαι. 15.—*The body of the sins of the flesh.*] Τα σωματος των αμαρτιων της σαρκος. See on *Rom.* vi. 6. vii. 24, 25. viii. 2. 13.—*Buried with him.* (12)—*Risen with him.*] Συνταφεντες ... συνηγερθητε. iii. 1. See on *Rom.* vi. 4. *Eph.* ii. 6.—*The operation.*] Της ενεργειας. See on i. 29. *Eph.* i. 19.

V. 13—15. The church at Colossè, consisting chiefly of converts from idolatry, had not only been "dead in "their sins," but in that carnal state of which "the un-"circumcision of their flesh" was an outward token: yet God had "quickened them together with Christ," by virtue of his resurrection; having, in his death, provided for the forgiveness of all their transgressions, to the full benefit of which he had thus admitted them. (*Marg. Ref.* —y.—*Notes*, iii. 1—4. *Eph.* ii. 1—13.) For Christ had 'blotted out the hand-writing of ordinances," the ceremonial law, which was, as it were, the bond of the ancient church for payment of the debt of sin, contracted by violation of the moral law; but which Christ the Surety had paid by his all-sufficient atonement, and so blotted out the debt. This "hand-writing was against" the Jews, and contrary to them, as well as to the Gentiles: for it is observable that the apostle changed the person, when he came to speak on this subject, saying "against *us*," not *you*. (*Notes, Matt.* v. 17, 18. *John* i. 17. *Eph.* ii. 14—18. *Heb.* vii. 18, 19. viii. 7—13. ix. 1—14. 18—23. x. 1—18.) Not only was the ritual law a heavy yoke for them to bear; (*Note, Acts* xv. 7—11;) but all its sacrifices and ablutions testified, that they were guilty and polluted: yet these typical expiations could not take away sins. So that the bond could never have been discharged, except Christ had come and made payment of it: and unbelievers among the Jews were under condemnation, by the testimony even of the ceremonial law; as well as for the additional sins which the multiplying of precepts necessarily occasioned. (*Note, Rom.* v. 20, 21.) At the same time, the Gentiles, who had not so much as these typical expiations, were under condemnation as transgressors, and were excluded by them even from the visible church. (*Note, Eph.* ii. 11—13.) But Christ not only "blotted out" the debt, but removed the bond out of the way, and "nailed it" as a cancelled deed "to his cross," that it might no more appear against his people. The ceremonial law, therefore, and the whole Mosaick dispensation, having received their intended accomplishment in Christ, were of no more force or value, than a cancelled bond: and the Gentiles, being admitted into the church by faith in Christ, and which they had openly professed by baptism, had no need of circumcision, or of any legal observances, and ought not to pay any regard to them. (*Marg. Ref.* z—b.)—Moreover, Christ had at the same time virtually deprived the "principalities "and powers" of darkness of their usurped dominion: and made way for the subversion of their kingdom, which was before universally established throughout the Gentile world. For, by satisfying the justice of God for sin, he had removed the cause of fallen man's subjection to Satan; and made way for the preaching of the gospel to the nations, "with the Holy Spirit sent down from heaven," to make it successful. So that he vanquished those enemies, when he hung upon the cross, 'triumphing over 'them by it, even by that cross, whereby they hoped to 'have triumphed over him.' *Doddridge.* When he arose and ascended, he led them captive; and he made an open shew of his victory, and manifested the triumphs of his cross, when, by the preaching of his gospel he proceeded to destroy Satan's strong-holds, and to rescue his captives in the different nations of the earth. (*Marg. Ref.* c—e.—*Notes, Gen.* iii. 14, 15. *John* xii. 27—33. 2 *Cor.* x. 1—6. *Eph.* iv. 7—13.)—*Against us.* (14) 'Circumcision pub-'lickly testified innate depravity: the purifications, the 'pollutions of sin, and the sacrifices, that its guilt de-'served death, to which the remarkable saying of Augus-'tine refers; In those ceremonies there was rather the '*confession*, than the *removal* of sin.' *Beza.*—The silencing of the heathen oracles and the gradual, yet rapid subversion of the Grecian and Roman idolatry, in consequence of the death of Christ, are fixed on by some commentators, as almost the exclusive meaning of the clause, "triumphing over them on it:" but these, however important, constituted only a small part of that victory over

16 Let no man therefore [f] judge you [*] in [g] meat, or in drink, or [†] in respect [h] of an holy-day or of [i] the new moon, [k] or the sabbath *days*:

17 Which are [l] a shadow of things to come; but [m] the body *is* of Christ.

18 Let [n] no man [‡] beguile you of your reward, [o] in a voluntary humility and [p] worshipping of angels, [p] intruding into those things which he hath not seen, [q] vainly puffed up by his [r] fleshly mind,

19 And [s] not holding the Head, from which [t] all the body, [u] by joints and bands having [x] nourishment ministered, and [y] knit together, [z] increaseth with the increase of God.

f Rom. xiv. 3. 10. 13. 1 Cor. x. 28—31. Gal. ii. 12, 13. Jam. iv. 11.
* Or, *for eating and drinking.*
g Lev. xi. 2—47. xvii. 10—15. Deut. xiv. 3, &c. Ez. iv. 14. Matt. xv. 11. Acts xi. 3—18. xv. 20. Rom. xiv. 2. 6. 14—17. 20, 21. 1 Cor. viii. 7—13. 1 Tim. iv. 3—5 Heb. ix. 10. xiii. 9.
† Or, *in part.* h Lev. xxiii. Num. xxviii. xxix. Deut. xvi. 1—17. Neh. viii. 9. x. 31. Ps. xlii. 4. Rom. xiv. 5, 6. i Num. x. 10. xxviii. 11. 14. 1 Sam. xx. 5, 18. 2 Kings iv. 23. 1 Chr. xxiii. 31. Neh. x. 33. Ps. lxxxi. 3. Is. i. 13. Ez. xlv. 17. xlvi. 1—3. Am. viii. 5. Gal. iv. 10. k Lev. xvi. 31. xxiii. 3. 24. 32. 39. 1 John i. 17. Heb. viii. 5. ix. 9. x. 1. m Matt. xi. 28, 29. Heb iv. 1—11. n 4. 8. Gen. iii. 13. Num. xxv. 18. Matt. xxiv. 24. Rom. xvi. 18. 2 Cor. xi. 3. Eph. v. 6. 2 Pet. ii. 14. 1 John ii. 26. iv. 1, 2. 2 John 7—11. Rev. xii. 9. xiii. 8. 14.
‡ Or, *judge against you.* 16.
i Gr. *being a voluntary in humility.* 23. Is. lvii. 9.
o Dan xi. 38. *Heb.* Rom. i. 25. 1 Cor. viii. 5, 6. 1 Tim. iv. 1. *Gr.* Rev. xix. 10. xxii. 8, 9.
p Deut. xxix. 29 Ps. cxxxi. 1, 2. Ez. xiii. 3.
q 8. 1 Cor. iv. 18. viii. 1. xiii. 4.
r Rom. viii. 6—8. 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 19, 20. Jam. iii. 14—16. iv. 1—6.
s 6—9. i. 18. Gal. i. 6—9. v. 2—4. 1 Tim. ii. 4—6. t Eph. iv. 15, 16. u Job x. 9—12. Ps. cxxxix. 15, 16. x John xv. 4—6. Rom. xi. 17. Eph. v. 29. y 2. John xvii. 21. Acts iv. 32. Rom. xii. 4, 5. 1 Cor. i. 10. x. 16, 17. xii. 12—27. Eph. iv. 3. Phil. i. 27. ii. 2—5. 1 Pet. iii. 8. z i. 10. 1 Cor. iii. 6. Eph. iv. 16. 1 Thes. iii. 12. iv. 10. 2 Thes. i. 3. 2 Pet. iii. 18.

"the powers of darkness," which Christ obtained on the cross, and of his subsequent triumphs. Of these triumphs the salvation of the dying thief may be considered as an earnest. (*Note, Luke* xxiii. 39—43.)

Hath he quickened together. (13) Συνεζωοποιησε. See on *Eph.* ii. 5.—*Blotting out.* (14) Εξαλειψας. See on *Acts* iii. 19.—*Hand-writing.*] Χειρογραφον. Here only. A note, or bond, ratified by the hand-writing or signature of him, who gave it. (*Note, Philem.* 17—21.)—*Of ordinances.*] Τοις δογμασιν. See on *Luke* ii. 1. *Eph.* ii. 15. The LXX use it for the ceremonies of the law.—*Which was contrary.*] Ὁ ην ὑπεναντιον. *Heb.* x. 27. Not elsewhere. Ex ὑπο, et εναντιος, *adversarius*, 1 *Thes.* ii. 15.—*Nailing.*] Προσηλωσας. Here only. Ex προς, et ἡλοω, quod ab ἡλος, *clavus*, *John* xx. 25.—*Having spoiled.* (15) Απεκδυσαμενος. iii. 9. Not elsewhere. Ex απο, εκ, et δυομαι. See on 11. 'He disarmed them, ... and left them naked, and spoiled of all 'power to do hurt.' *Leigh.* (*Notes, Matt.* xii. 29, 30. *Luke* xi. 21, 22.)—*He made a shew of them.*] Εδειγματισεν. Here only.—'Conquerors ... lead their captives chained together 'after their triumphal chariot into the city, with great 'pomp, the people looking on and applauding.' *Leigh.*—Δειγμα. *Jude* 7.—*Triumphing.*] Θριαμβευσας. See on 2 *Cor.* ii. 14. *Note, Ps.* lxviii. 18.

V. 16, 17. Seeing therefore that Christ had cancelled the ceremonial law; let no man presume to judge and condemn the Gentile believers, as guilty, or as no part of the church, because they disregarded it: and let no Christian disquiet himself about such censorious judgments; which related to the distinction between clean and unclean meats, or the use of this or the other drink, or abstinence from it; or the neglect of the Jewish festivals and solemnities, the new-moons, and sabbaths. (*Notes, Rom.* xiv. 1—6.) Doubtless, this last related principally to the weekly sabbath, which, as observed on the seventh day, was now become a part of the abrogated Jewish law. For the sabbath, under the Mosaick dispensation, was a *ceremonial* and a *judicial*, as well as a *moral* requirement: the morality of it had no necessary connexion with the seventh day in preference to all others, save as that was appointed during that dispensation: but the appropriation of a part of our time for the worship and service of God is of moral and essentially immutable obligation. (*Marg. Ref.* f—k. —*Note, Ex.* xx. 8—10.) "The first day of the week," "the Lord's day," was the time kept holy by Christians, in remembrance of Christ's resurrection; and "the sab-"bath," in the New Testament, always signifies the seventh day, the observance of which the Judaizing teachers wanted to impose upon the Gentile converts: and "the Lord's day," not the "sabbath," is the scriptural term for this day of sacred rest. (*Notes, John* xx. 19—23. *Acts* xx. 7—12, *v.* 7. *Rev.* i. 9—11, *v.* 10.)—These things in general were "shadows" of evangelical blessings: but the truth, reality, and substance of them were found in Christ, resulting from his Person, work, and salvation; and consisting in the holiness, peace, communion with God, and heavenly rest, which he vouchsafes to believers. —'In the law no kind of drink was forbidden, except to 'the Nazarites. ... Now ... it is not improbable, that the 'elders, who pretended to have received from Moses and 'the prophets, by tradition, many precepts not written in 'the law, might enjoin abstinence from wine and strong 'drink, to such of their disciples as aimed at superior holi-'ness.' *Macknight.*—*Shadow.* (17) *Note, Heb.* x. 1, 2. "The body, or substance," which forms this shadow, is constituted of those things which relate to Christ.

In meat or drink. (16) "For eating and drinking." *Marg.* Εν βρωσει η εν ποσει.—*In respect of.*] "In part of." *Marg.* Εν μερει. 2 *Cor.* iii. 10. ix. 3. 1 *Pet.* iv. 16.—*The new-moon.*] Νουμηνιας. Here only N. T.—*Ex.* xl. 2. 17. *Num.* x. 10. *Ezra* iii. 5. *Sept.*

V. 18, 19. As Christ was "the Head of all principali-"ties and powers" (10), the apostle warned the Colossians, not to allow any man to rob them of that glorious prize for which they were candidates, by giving them wrong directions, or turning them out of their course. The original word seems to be taken from the office of those, who presided in the Olympick and Isthmian games, and decided to whom the prize belonged. Now, if any man usurped authority of this kind among Christians, he would mislead all who willingly submitted to him; as well as domineer over their consciences. This was attempted by certain persons, who were "voluntary in "humility," and induced, by an uncommanded and self-imposed degradation of themselves, to "worship angels;" avowing that it was improper for mean sinful creatures to come to God immediately with their prayers, and that it was therefore expedient to solicit the mediatory good offices of holy angels: and they aimed to persuade others to this practice. Thus, they ascribed divine honours to created beings; as if ever present with men in all places, and at all times, and acquainted with the sincerity and the desires of their hearts; nay, they seemed to intimate, that they were more compassionate and kind than the Lord himself! (*Note, Ex.* xx. 3.) This might be called "hu-"mility," and indeed it was an *abasement*, to which a

20 Wherefore, [a] if ye be dead with Christ [b] from the [*] rudiments of the world, why, as though [c] living in the world, are ye [d] subject to ordinances,

21 ([e] Touch not, taste not, handle not,

22 Which all are [f] to perish with the using,) [g] after the commandments and doctrines of men?

23 Which things have indeed [h] a shew of wisdom, in [i] will worship, and humility, and [†] neglecting of the body; not in any honour to the satisfying of the flesh.

a iii. 3. Rom. vi. 2—11. vii. 4—6. Gal. ii. 19, 20. vi. 14. 1 Pet. iv. 1—3.
b *See on* 8.—Eph. ii. 15.
* Or, *elements.*
c John xv. 19. xvii. 14—16. 2 Cor. x. 3. Jam. iv. 4. 1 John v. 19.
d *See on* 14. 16.—Gal. iv. 9—12. Heb. xiii. 9.
e Gen. iii. 3. Is. lii. 11. 2 Cor. vi. 17. 1 Tim. iv. 3. 8.
f Mark vii. 18, 19. John vi. 27. 1 Cor. vi. 13.
g Is. xxix. 18. Dan. xi. 37. Matt. xv. 3—9. Mark vii. 7—13. Tit. i. 14. Rev. xvii. 18.
h Gen. iii. 5, 6. Matt. xxiii. 27, 28. 2 Cor. xi. 13—15. 1 Tim. iv. 3. 8.
i *See on* 18. 22.
† Or, *punishing, or, not sparing.* Eph. v. 29.

rational creature ought not to submit: yet, in fact, it originated in *pride*, and a most presumptuous intrusion into the supposed state of the invisible world: it substituted man's arrogant conjectures and speculations, in the place of divine revelation; and it was the genuine offspring of that self-wisdom, with which the carnal mind is so prone to be "puffed up." (*Marg. Ref.* n—q.) By thus exalting angels to the office of mediators, and worshipping them in that capacity; they especially dishonoured Christ, the "One Mediator between God and man," to whom as "God manifested in the flesh," such worship ought to be appropriated. They did not adhere to Christ, "the Head," and sole Mediator between God and man, or maintain communion with him; but, in fact, they departed from the grand principles of the gospel, by choosing and worshipping other mediators: (*Note*, 1 *Tim.* ii. 5—7:) and as no sinner can approach God, or be accepted, but in and by Christ; so this error tended directly to ruin their souls. For all true believers are united to him, and receive all grace from him: they are compacted together into one body by their union with him and with each other, and by thus filling up their proper places, and performing their proper functions, in his church; as the human body is made up of many members, compacted together, by joints, tendons, veins, and other constituent parts, united to one head. (*Note*, 1 *Cor.* xii. 12—26.) Thus Christians derive spiritual nourishment from Christ, through his ordinances; and, being knit together, they increase in knowledge and noliness, by the power of God, and grow up into nearer conformity to him. (*Marg. Ref.* s—z.—*Note*, *Eph.* iv. 14—16.)—It has before been intimated, that the Jews seem to have borrowed some of the Pagan notions, and applied them to the scriptural doctrine of angels: by these means, the Judaizing teachers had begun to corrupt Christianity with a new and refined species of idolatry. To what lengths the same principles afterwards carried professed Christians, in the worship of departed saints, real or imaginary, and the worship of images, as well as that of angels, especially in the church of Rome, is well known: and indeed it continues, in very many places, unimpaired to this day. But the whole has always been done in direct defiance to the apostle's testimony, which fully proves, all such practices to be as contrary to the honour of Christ in the gospel, as the most gross, or rather acknowledged idolatry is to the honour of God in the law.—Many expositors bestow great pains, in shewing what hereticks, or heretical teachers, the apostle had in view; and what sects of the philosophers had supplied, so to speak, the materials for these corruptions of the gospel. But it appears to me, that if Cerinthus, or the Gnosticks, or any other hereticks, had been then known, as avowing antichristian tenets; the apostle would no more have scrupled to name them, than he did to name "Hymeneus and Philetus:" unless he had thought that by naming some, he should be supposed to exculpate others, who, with some shades of difference, were equally corrupting the gospel. In like manner, the Stoicks and Epicureans are named by the sacred historian, in the same way, as the Pharisees and Sadducees are; (*Note*, *Acts* xvii. 18;) and if Christianity had been corrupted, *exclusively*, by the speculations of Pythagoreans or Platonists, it does not appear, why the apostle should omit to protest against them. But, if all the sects of the philosophers held notions suited to corrupt Christianity, then the reason is evident, why the apostle names no one: and it is equally strong, against our interpreting his words of any one exclusively. In fact, it is of immensely more importance for us to know *what*, than *whom*, he opposed: for if our attention be engrossed by the danger of ancient Christians, from this or the other sect, either of hereticks or philosophers: we shall probably be led to forget our own danger, from papists, Socinians, philosophizing infidels, *rational* Christians, (as some falsely call themselves,) and all the varieties of superstitious and enthusiastical deceivers; against all of whom the apostle's words, as explained in an enlarged sense, most solemnly warn us.

Beguile you of your reward. (18) "Judge against "you." *Marg.* Καταβραβευετω. "Act as an unjust um-"pire towards you." Here only. Ex *κατα* et *βραβευω*, iii. 15. Βραβειον· See on 1 *Cor.* ix. 24.—*In a voluntary humility.*] "Being a voluntary in humility." *Marg.* Θελων εν ταπεινοφροσυνη.—Ταπεινοφροσυνη, 23. iii. 12. See on *Acts* xx. 19. Μηδεις θελων· The deceiver was voluntary in humility.—*Worshipping.*] Θρησκεια. See on *Acts* xxvi. 5. Θελων ... θρησκεια.—Εν εθελοθρησκεια, 23. There only. —*Intruding into.*] Εμβατευων. Here only N. T.—*Josh.* xix. 49. 51. *Sept.* Entering boldly, as taking possession. (*Note*, *Deut.* xxix. 29.)—*Vainly puffed up.*] Εικη φυσιωμενος. Εικη· See on 1 *Cor.* xv. 2. Φυσιοω· See on 1 *Cor.* iv. 6. —*Fleshly mind.*] Τα νοος της σαρκος. (*Note*, *Rom.* viii. 5—9.) —*Holding.* (19) Κρατων. *Mark* vii. 3, 4. 8. *Acts* iii. 11. 2 *Thes.* ii. 15. *Rev.* ii. 13, 14, 15. 25. iii. 11, *et al.* —*By joints and bands having nourishment ministered, and knit together.*] Δια των αφων και συνδεσμων επιχορηγουμενον και συμβιβαζομενον. See on *Eph.* iv. 16. Συνδεσμος, iii. 14. See on *Eph.* iv. 3. Επιχορηγουμενον· See on 2 *Cor.* ix. 10.

V. 20—23. If the Colossians were indeed become "dead with Christ" to the ceremonial law, Christ having discharged and cancelled that bond, as well as to their pagan superstitions and vices; why did they act as if they were still "living in the world," under a carnal dispensation, and strangers to a more spiritual worship and service? and why did any of them submit to those, who *dog-*

CHAP. III.

The apostle exhorts Christians to "seek" and "set their affections on things above;" as risen with Christ, and as following him to heaven, 1—4: to mortify all carnal lusts, to put away malice, and to seek

matually imposed legal observances, and human traditions of any kind on them? (*Marg. Ref.* a—d. *Notes*, 8, 9.—*Note, Gal.* iv. 1—3. 8—11. *Eph.* ii. 14—18.) The Judaizing teachers, having imbibed also the notions of the heathen philosophers, had crept into the church at Colossè, and with great eagerness inculcated their principles; and seem to have met with countenance from some persons there. These dogmatists called on them, in a dogmatical and authoritative manner, not "to touch," or to eat such food, as was legally unclean, and not so much as to "taste" it; nor yet to handle any thing, which might pollute them: probably requiring them also to refrain from marriage. (*Marg. Ref.* c.—1 *Cor.* vii. 1.)—The next words are differently interpreted. But the more general, and, as it appears to me, the best founded interpretation, supposes the apostle to refer to our Lord's words concerning the traditions of the Pharisees; and implies, that abstaining from such things, when not divinely prohibited, as supported the body by perishing themselves, could do nothing towards the salvation of the soul: as, all such things perish with the using, and could communicate no real defilement. (*Notes, Matt.* xv. 10—20. 1 *Cor.* vi. 12—17.)—Typical instructions had, in former ages, been conveyed by the ritual law; but its obligation had now ceased, and it was of no more authority, than "the tradi- "tion of the elders," and other doctrines and commandments of human invention, which the false teachers added to it.—"The worship of angels," and the distinction of meats, had "a shew of wisdom," which might impose on the injudicious and superficial. To add voluntarily to the rule of duty, and thus to render it more strict, had a semblance of great devotion and extraordinary sanctity: but it implied that God had given a defective rule; and that he would be pleased with what he had never commanded. (*Notes, Deut.* iv. 2. *Prov.* xxx. 5, 6. *Rev.* xxii. 18—21, *vv.* 18, 19.) It might also appear very "humble" to worship angels; yet this arose from abominable pride and unbelief. (*Note*, 18, 19.) The abstaining from meats, with various self-imposed austerities, might have a shew of extraordinary spirituality, by which the body was neglected, from an affected superiority to animal indulgence, and willingness for mortification and suffering: yet all this was not "in any honour" to God, or any thing *valuable* in itself: nay, the whole tended to "satisfy," in a dishonourable manner, the propensities of the flesh, or "the "carnal mind," by gratifying self-will, self-wisdom, self-righteousness, bigotry, and contempt of others. (*Marg. Ref.* h, i.)—The last clause is differently interpreted.—'Nor are they of any value, as they regard those things, by 'which the flesh is gratified (or pampered.)' *Beza.* By "the flesh," he means "the carnal mind," which is gratified with every thing that affords nutriment to pride, self-preference, and contempt of others.—'"Not by any pro- '"vision for satisfying the flesh:" τιμη' (*honour*) 'some- 'times in scripture signifies the food and clothing neces- 'sary for the body. ... Thus the provision of the neces- 'saries and conveniences of life, made for parents, elders, 'and widows, is called τιμη. (1 *Tim.* v. 17.) The body is 'as real a part of our nature as the soul, and ought to 'have such food and recreation, as are necessary to its 'health and vigour. ... The wisdom which teaches the '"neglecting of the body," is not wisdom, but folly.' *Macknight.*—'Forbidding marriage, which "is honour- '"able in all."—And allowing no honourable means of 'satisfying those desires, which are implanted by nature, '... brought them to all dishonourable lusts.' *Hammond.* If this last meaning could be clearly made out, and established, it would very well suit the context. For it can hardly be doubted, that the Holy Spirit led the apostle to speak against the corruptions, by which certain Judaizing and speculating teachers, grafting the heathen philosopher, so to speak, on the superstitious Pharisee, attempted to corrupt the church, in language strictly prophetical of the subsequent corruptions of the "man of sin," the papal antichrist. (*Note*, 1 *Tim.* iv. 1—5.)—But it can hardly be supposed, that the words translated "satisfying the "flesh," which seems to imply *full gratification, even to repletion*, would have been used by the apostle in this connexion: so that, on the whole, the first interpretation appears to me the most satisfactory. 'While it puffed up 'men with a vain conceit of their own sanctity; it might 'rather be said to tend to the dishonourable satisfying, '"of the flesh," while it seemed most to afflict it: for 'that self-complacency, ostentation, and contempt of 'others, with which these severities are often attended, is 'indeed a carnal principle: nor could the grossest sen- 'sualities be more contrary to the will of God, and the 'genius of true religion.' *Doddridge.*

The rudiments of the world. (20) "Elements." *Marg.* Των στοιχειων τυ κοσμυ. See on 8.—*Are ye subject to ordinances?*] Δογματιζεσθε; Here only. 'Patior et permitto 'mihi leges imponi et edicta præscribi.' Schleusner. Δογμα. See on 14.—*Handle.* (21) Θιγης. *Heb.* xi. 28. xii. 28.—*To perish with the using.* (22) Εις φθοραν τη αποχρησει. Φθορα. 2 *Pet.* i. 4. ii. 12. 19. See on *Rom.* viii. 21. 'All 'these things tend to the corruption of that excellent reli- 'gion, into which you are initiated.' *Doddridge.*—This accords to one meaning of φθορα, but does not suit the context.—Αποχρησις. Here only. Ab αποχραομαι, *abutor.* Ex απο, et χραομαι· See on 1 *Cor.* vii. 31.—*Commandments*, &c.] Ενταλμαλα. 'This word occurs but thrice in the 'New Testament. (*Matt.* xv. 9. *Mark* vii. 7.) ... In all 'these places it is joined with ανθρωπων, *of men*, and is 'mentioned with evident disapprobation, and contrasted, 'by implication, with the commandments of God, which 'are called εντολαι.' *Campbell.*—*Doctrines.*] Διδασκαλιας. *Matt.* xv. 9. *Mark* vii. 7. *Eph.* iv. 14.—*Is.* xxix. 13. *Sept.*—*Will worship.* (23) Εθελοθρησκεια. See on 18.—*Neglecting of the body.*] "Punishing, or not sparing." *Marg.* Αφειδια σωματος. Here only. Ex α priv. et φειδομαι, *parco.* (*Note*, 1 *Cor.* ix. 24—27, *v.* 27.)—*To the satisfying of the flesh.*] Προς πλησμονην της σαρκος. Here only N. T. *Ex.* xvi. 3. 8. *Prov.* iii. 10. xxvii. 7. *Ex.* xxxix. 19. *Hag.* i. 6. *Sept.* A πλησω, *impleo.* Comp. *Rom.* xiii. 14.

PRACTICAL OBSERVATIONS.

V. 1—7.

They, who in some good measure know the worth of immortal souls, will seek and pray for the salvation of

conformity to Christ in holiness, 5—11; especially in love of each other, readiness to forgive injuries, and gratitude to God, 12—15: to "let the word of Christ "dwell in them richly;" to abound in grateful praises; and to "do all things in the name of Christ," 16, 17. He gives exhortations to wives and husbands, 18, 19; to children and parents, 20, 21; and to servants, 22—25.

sinners all over the earth: and such as greatly love their brethren, will earnestly *strive* for the establishment and progress even of those whom they have not seen; and, when they can do nothing else, they may "wrestle with God" in prayer for them.—The hearts of Christians are commonly comforted and animated, in proportion as they are "knit together in love:" and there are riches in "the "full assurance of understanding" of the gospel, with which believers in general are but little acquainted. Indeed, there is an inexhaustible mine of most precious treasure in the word of God; from which men are enriched, in proportion to the simplicity, humble teachableness, diligence, and perseverance, with which they seek it. (*Notes*, iii. 16, 17. *Prov.* ii. 1—9. *Matt.* xiii. 44.)—We cannot comprehend "the mystery of God, even of the "Father and of Christ;" but we may believe, acknowledge, contemplate, and adore. Thus we shall derive, from the treasures laid up in our Emmanuel, supplies of wisdom and knowledge, far more valuable than all man's boasted science and philosophy: but these treasures are "hidden" from the proud and unbelieving, and can be discovered and appropriated only by faith. We have peculiar need to insist on these things in the present day, when so many are employed in "beguiling men with enticing words;" extolling the powers of human reason, and depreciating revelation; deriding theology, and idolizing philosophy; boasting of demonstration and experiment in natural science; rejecting unanswerable evidences of the divine inspiration of the scriptures; and treating all experience of the power of divine grace in the heart with the most sovereign contempt. While multitudes of frivolous and superficial speculators are thus "beguiled" into infidelity, scepticism, or destructive perversions of Christianity; it must rejoice every established believer and every zealous minister, to know that there is yet a remnant to be found, and an increasing remnant, dispersed through the land, and divers nations, who "walk orderly," according to the obedience and worship of the gospel, and "are stedfast in "the faith" of Christ: with these he will find his heart united; and, if he have opportunity, he will exhort them to "walk in Christ," even as they have received him, to be their Prophet, Priest, and King; that, being "rooted "in him, and built up on him," they may be stedfast in the faith, and fruitful in every good work, "abounding "therein with thanksgiving," and holy joy and exultation.

V. 8—17.

Let young persons, and enquirers after the truth, especially beware, "lest any man spoil them through philo-"sophy." They may depend upon it, that all the boasted knowledge, which is opposed to the mysteries of the Person and redemption of Christ, is "a vain deceit," a "worldly wisdom;" like that of Jewish Scribes who crucified Christ, or that of heathen philosophers who counted the preaching of the cross to be foolishness. Men cannot follow such vain delusions, and be the disciples of Christ: for "in him dwelleth all the fulness of the Godhead "bodily." All true Christians glory in this "great mys-"tery of godliness;" and all who oppose it are strangers to the life of faith, and the way to the Father. (*Notes*, *Matt.* xi. 27. *John* xiv. 4—6, *v.* 6.)—Without union and communion with Christ, and with the Father through him, by "the supply of his Spirit," we can do nothing: (*Note*, *John* xv. 3—5:) but true Christians are "complete in "him." They derive all things which they want from his fulness; and they are safe in his keeping, who is the Head of "all principality and power."—If we enter into the spirit of genuine Christianity, we have no occasion either for Jewish ceremonies, or newly-invented superstitions. "The "circumcision of the heart," the "crucifixion of the "flesh," the death and burial to sin and the world, and the resurrection to newness of life, implied in baptism, and connected with "faith of the operation of God," sufficiently prove that our sins are forgiven, our debt is blotted out and cancelled, and that we are fully delivered from the curse of the law. He, who "triumphed upon "the cross" over the principalities and powers of darkness, will also, from his glorious throne, defend us from all their assaults and stratagems, till he has made us "more than conquerors." (*Notes*, *Rom.* viii. 32—39. xvi. 17—20.) We want no other wisdom, righteousness, strength, holiness, liberty, or victory, than those which Christ bestows. We need not regard those, who "judge "us in respect of meats and drinks, and holy-days," or other human traditions, which are not so much as "a "shadow of things to come," as Jewish ceremonies once were: but we enjoy the substance in Christ, living by faith in him, and walking in his ordinances and commandments blameless.

V. 18—23.

Having one all sufficient "Advocate with the Father," we want no other mediators; and must not by any means abase ourselves to worship fellow-servants, to the great dishonour of our common Lord. (*Notes*, *Rev.* xix. 9, 10. xxii. 8, 9.) Such voluntary self-degradation is real pride, which refuses submission to the teaching, righteousness, and authority of God: and it is the genuine effect of "a "carnal mind, puffed up" with imagined knowledge, and "vainly intruding into those things which are not seen." The church has long enough been corrupted, and souls deceived, with these gross delusions, with human inventions, "will-worship," and self-imposed austerities: men have long enough been misled by those who said, "Touch "not, taste not, handle not;" concerning such "things "as perish with the using." But, whatever shew there may be of wisdom, sanctity, or mortification in these devices, they certainly are worthless in themselves, they neither honour nor please God: and they gratify the proud self-preference, the domineering bigotry, and the persecuting temper of the carnal heart of man. Let us then not depart from the simplicity of our dependence on the Lord Jesus, and obedience to him. He is our Head of authority and influence, "from whom the whole body, by "joints and bands having nourishment ministered, and "knit together, increaseth with the increase of God." As "dead with him" to the world, and its wisdom and

a ii. 12, 13, 20. Rom. vi. 4, 5, 8—11. Gal. ii. 19, 20. Eph. i. 19, 20. ii. 5, 6.
b 2. Ps. xvi. 11. xvii. 14, 15. lxxiii. 25, 26. Prov. xv. 24. Matt. vi. 20, 33. Luke xii. 33. Rom. viii. 6. 2 Cor. iv. 18. Phil. iii. 20, 21. Heb. xi. 13—16.
c Ps. cx. 1. Matt. xxii. 44. xxvi. 64. Mark xii. 36. xiv. 62. xvi. 19. Luke xx. 42. xxii. 69. Acts ii. 34. vii. 55. Rom. viii. 34. Eph. i. 20. iv. 10. Heb. i. 3. 13. viii. 1. x. 12. xii. 2. 1 Pet. iii. 22.
d See on b. 1.—1 Chr. xxii. 19. xxix. 3. Ps. l ii. 10. xci. 14. cxix. 36, 37. Prov. xxiii. 6. Ec. vii. 14. Matt. xvi. 23. Rom. viii. 4—6. Phil. i. 23. 1 John ii. 15—17.
* Or, *mind.*
e 5. Ps. xlix. 11—17. Matt. vi. 19. Luke xii. 15. xvi. 8, 9, 11. 19—25. Phil. iii. 19.
f *See on* a. ii. 20. g 4. John iii. 16. iv. 14. v. 21. 24. 40. vi. 39, 40. x. 28—30. xiv. 19. Rom. v. 10. 21. viii. 2. 34—39. 1 Cor. xv. 45. Heb. vii. 25. 1 Pet. i. 3—5.
h ii. 3. Matt. xi. 25. 1 Cor. ii. 14. Phil. iv. 7. 1 Pet. iii. 4. 1 John iii. 2. Rev. ii. 17.
i John xi. 25. xiv. 6. xx. 31. Acts iii. 15. Gal. ii. 20. 2 Tim. i. 1. 1 John i. 1, 2. v. 12. Rev. ii. 7. xxii. 1. 14.

IF ye then be [a] risen with Christ, [b] seek those things which are above, [c] where Christ sitteth on the right hand of God.

2 [d] Set your * affection on things above, [e] not on things on the earth.

3 For ye [f] are dead, and [g] your life is [h] hid with Christ in God.

4 When Christ, *who is* [i] our Life, shall [k] appear, then shall ye also appear with him in glory.

5 [m] Mortify therefore your * members which are upon the earth; [l] fornication, uncleanness, [p] inordinate affection, [q] evil concupiscence, and [r] covetousness, which is idolatry:

6 For [s] which things' sake the wrath of God cometh on the [t] children of disobedience;

k 1 Tim. vi. 14. 2 Tim. iv. 8. Tit. ii. 13. Heb. ix. 28. 1 Pet. v. 4. 1 John ii. 28. iii. 2.
l Ps. xvii. 14. lxxiii. 24. Is. xxv. 8, 9. Matt. xxii. 43. John vi. 39, 40. xiv. 3. xvii. 24. 1 Cor. xv. 43. 2 Cor. iv. 17. Phil. iii. 21. 1 Thes. iv. 17. 2 Thes. i. 10—12. Jude 24.
m Rom. vi. 6. viii. 13. Gal. v. 24.
n Rom. vii. 5. 23. Jam. iv. 1.
o Matt. xv. 19. Mark vii. 21, 22. Rom. i. 29. 1 Cor. v. 1. 10, 11. vi. 9. 13. 18. 2 Cor. xii. 21. Gal. v. 19—21. Eph. v. 3. 1 Thes. iv. 3. Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15.
p Rom. i. 26. 1 Thes. iv. 5. *Gr.*
q Rom. vii. 7, 8. 1 Cor. x. 6—8. Eph. iv. 19. 1 Pet. ii. 11.
r 1 Cor. vi. 10. Gal. v. 19—21.—*See on* Eph. v. 3. 5.
s *See on* Eph. v. 6.
t Is. lvii. 4. Ez. xvi. 45, 46. Eph. ii. 2, 3.—1 Pet. i. 14. 2 Pet. ii. 14. *Gr.*

maxims, let us willingly bear his yoke, and steadily assert our liberty from human impositions. What he has left indifferent, let us regard as such, and leave others to the like freedom; and, remembering the transient nature of earthly things, let us endeavour to glorify God by a temperate, thankful, and charitable use of them.

NOTES.

CHAP. III. V. 1—4. If the Christians at Colossè were indeed "risen with Christ," as their baptism and profession, and former consistent conduct implied, it behoved them to shew it more and more, and to press forward in the divine life, by "seeking those things which are above." (*Marg. Ref.* a, b.—*Notes*, ii. 11—15. *Rom.* vi. 1—11. *Eph.* i. 15—23. ii. 4—10. 1 *Pet.* iv. 1—6.) Perfect knowledge, holiness, and felicity, in the immediate presence of God, and in his service and love, are evidently intended by "the things which are above." The assured hope and the happy earnests and first-fruits of these, they ought to seek; with the most decided preference to all worldly interests or pleasures, and in the diligent use of all appointed means. Thus they should follow Christ their Fore-runner: that, as they were become "dead to sin and "alive to God," in conformity to his death and resurrection, so they might be conformed to him in his ascension into heaven: where, as their Surety, he was exalted on the mediatorial throne, at the right hand of the Father, to appear in his presence and prepare a place for them. (*Marg. Ref.* c.—*Notes*, *Rom.* viii. 35—39. *Heb.* ix. 24—26.) By faith beholding his glory, and aspiring in hope to this heavenly inheritance, they ought to value, choose, savour, pursue, and delight in spiritual and heavenly things, and not in earthly things. (*Marg. Ref.* d, e.—*Notes*, *Matt.* vi. 19—21. *Rom.* viii. 5—9. 2 *Cor.* iv. 13—18.) For, according to their profession, and the apostle's confidence respecting them, they were already "dead" to their former hopes, interests, motives, and pursuits; all the main springs of human activity seemed broken: "and "their life was hid with Christ." The spring of that eternal life which abode in them, and from which all their present comforts, hopes, and activity were derived, was in Christ and his fulness: the streams of this living water flowed into their souls, by the influences of the Holy Spirit, through faith: thus they were united to Christ, and had communion with him; and wisdom, strength, grace, and comfort, were derived from him: he lived and ruled in them; and they lived in him, by him, and to him. (*Marg. Ref.* f, g.—*Note*, *Gal.* ii. 17—21, v. 20.) The Fountain of their life, and the nature, supports, and principles of it, were "*hidden*" from carnal men; who could not understand what were the secret springs of their active diligence and joyful patience, in opposition to all temporal interests and satisfactions. (*Note*, *Rev.* ii. 17.) This life was likewise secured, as "a hidden treasure," from wicked men and fallen spirits, who could by no means deprive them of it: nor was it in their own keeping, but in that of Christ; by whom it was sustained, and who was himself the unfailing Source of it. Thus it was "with "Christ, in God," through the union of the Deity with his human nature; and so the immutable power, faithfulness, wisdom, and love of God secured it for them. (*Marg. Ref.* h.—*Notes*, *John* x. 26—31. xiv. 18—20. *Rom.* v. 7—10. 15—19. viii. 10, 11. 32—34. 1 *Pet.* i. 3—5.) When therefore, "Christ their Life should appear," to raise the dead and judge the world; then would every one of them, who thus lived by him, "appear with him "in glory," being made completely like him, both in body and soul, that they might all be glorified together with him: and their comforts on earth, and the previous felicity of their departed spirits, would be an anticipation of this perfect and eternal glory reserved for them. (*Marg. Ref.* i—l.—*Notes*, *John* vi. 36—40. xi. 20—27, *vv.* 25, 26. xiv. 2—6. 1 *Cor.* xv. 50—54. *Phil.* iii. 20, 21. 1 *Thes.* iv. 13—18. 2 *Thes.* ii. 1. 5—12. 1 *Pet.* iv. 12—16. v. 1—4. 1 *John* iii. 1—3.)

Ye are risen with. (1) Συνηγερθητε. ii. 12.—*Those things which are above.*] Τα ανω. 2. *John* viii. 23. *Gal.* iv. 26. *Phil.* iii. 14.—*Set your affection on.* (2) Φρονειτε. See on *Matt.* xvi. 23. *Rom.* xii. 3.—*Is hid.* (3) Κεκρυπται. *Matt.* xiii. 35. *Rev.* ii. 17. Απορρυφος. See on ii. 3.

V. 5, 6. The exhortations here given are similar to those which have been already considered. (*Notes*, *Eph.* iv. 17—32. v. 1—7.) The "members which are upon the "earth," signify the various lusts of man's carnal nature, the members of "the old man," "the body of sin." (*Marg. Ref.* m, n.—*Note*, *Rom.* vii. 22—25.) In the regenerate "the flesh is crucified with its affections and "lusts;" yet there is still life in it. (*Note*, *Gal.* v. 22—26, *v.* 24.) It must therefore be daily "mortified;" a continual opposition must be made to all its corrupt work-

a ii. 13. Rom. vi. 19, 20. vii. 5. 1 Cor. vi. 11. Eph. ii. 2. Tit. iii. 3. 1 Pet. iv. 3, 4.

7 In the which [a] ye also walked sometime, when ye lived in them.

x 5. 9. Eph. iv. 22. Heb. xii. 1. Jam. i. 21. 1 Pet. ii. 1.

y Ps. xxxvii. 8. Prov. xvii. 14. xix. 19. xxix. 22. Matt. v. 22. Rom. xiii. 13. 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 15. 20. 26. Eph. iv. 26. 31, 32. 2 Tim. ii. 23, 24. Jam. i. 20. iii. 14—16.

z Lev. xxiv. 11—16. Mark vii. 22. 1 Tim. i. 13. 20. Jam. ii. 7. Jude 8. Rev. xvi. 9.

8 But now ye also [x] put off all these; [y] anger, wrath, malice, [z] blasphemy, [a] filthy communication out of your mouth.

a Eph. iv. 29. v. 4. Jam iii. 4—6. 2 Pet. ii 7. 18. Jude 8. 18.

9 [b] Lie not one to another, seeing that [c] ye have put off the old man with his deeds;

b Lev. xix. 11. Is. lxiii. 8. Jer. ix. 3—5. Zeph. iii. 13. Zech. viii. 16. John viii. 44. Eph. iv. 25. 1 Tim. i. 10. Tit. i. 12, 13. Rev. xxi. 8. 27. xxii. 15.

c 8. Rom. vi. 6 Eph. iv. 22.

10 And have [d] put on [e] the new *man*, which is [f] renewed in [g] knowledge, [h] after the image of him that created him:

d 12. 14. Job xxix. 14. Is. lii. 1 lix. 17. Rom. xiii. 12. 14. 1 Cor. xv. 53, 54. Gal. iii. 27. Eph. iv. 24.

e Ez. xi. 19. xviii. 31. xxxvi. 26. 2 Cor. v. 17. Gal. vi. 15. Eph. ii. 10. 15. iv. 24.

11 Where [i] there is neither Greek

Rev. xxi. 5. f Ps. li. 10. Rom. xii. 2. Eph. iv. 23. Heb. vi. 6. g John xvii. 3. 2 Cor. iii. 18. iv. 6. 1 John ii. 3. 5. h Gen. i. 26, 27. Eph. iv. 23, 24. 1 Pet. i. 14, 15. i Ps. cxvii. Is. xix. 23—25. xlix. 6. lii. 10. lxvi. 18—22. Jer. xvi. 19. Hos. ii. 23. Am. ix. 12. Mic. iv. 2. Zech. ii. 11. viii. 20—23. Mal. i. 11. Matt. xii. 18—21. Acts x. 34, 35. xiii. 46—48. xv. 17. xxvi. 17, 18. Rom. iii. 29. iv. 10, 11. ix. 24—26. 30, 31. x. 12. xv. 9—18. 1 Cor. xii. 13. Gal. iii. 28. Eph. iii. 6.

ings; the supplies of its life must be as it were cut off; no provision must be made for its indulgence; temptations and occasions of sin must be avoided; and even lawful inclinations must be habituated to brook denial and delay. Thus the members of the carnal nature, which affects earthly things and disrelishes heavenly, must be continually enfeebled, and put to death by a lingering, unrelenting execution.—In the detail of particulars here adduced, we may observe, that "inordinate affection," may relate to inexpedient and excessive desires, after even lawful indulgences of any kind: though some understand it of unnatural crimes. "Evil concupiscence," signifies the sensuality of the heart and imagination, which must be mortified, or gross crimes will follow. But several expositors explain the word rendered "covetousness," as denoting rather the excessive desire of sensual gratification, than the love of riches. (*Notes, Eph.* v. 3—7.) This appears to me a most dangerous misconstruction; for by this means, *sensuality* is supposed to be forbidden with a needless redundancy of words, and "covetousness" escapes without the least rebuke: whereas, "the love of money "is the root of all" kinds of "evil," and both the scripture and matter of fact, shew it to be one of the greatest possible hindrances to men's salvation, and the greatest of all snares to the professors of the gospel; nor can any vice so properly be called "idolatry," as *avarice*. (*Marg. Ref.* t, *Gr.—Notes, Eph.* iv. 19. v. 3—5. 1 *Tim.* vi. 6—10, *vv.* 9, 10.)—'There being in us naturally "the old '"man," (9. *Eph.* iv. 22,) and "the body of sin;" the 'inordinate affections and lustings of it are styled the 'members of that body; partly because they exert them-'selves by the members of the natural body; and partly, 'because as the members of the body are employed to 'accomplish the desires of the natural body, so these 'affections are employed to gratify the desires of the body 'of sin. ...As heathens place their confidence in idols, 'so the avaricious man doth place his confidence in gold 'and silver. ...The covetous person, though he doth not 'indeed believe his riches or his money to be a god; yet 'by so loving and trusting in them, as God alone ought to 'be loved and trusted in, he is as truly guilty of idolatry, 'as if he so believed.' *Whitby.*—By "the children of "disobedience," some understand wicked men in general; and others seem to confine the interpretation to idolaters. But the word rendered "disobedience" often signifies "unbelief." (*Note, Rom.* xi. 25—32.)—'It signifieth the 'want of the obedience of faith.' *Leigh.*—And "the "children of disobedience" are doubtless all those, however distinguished, who do not believe and obey the gospel; while the most profligate and abandoned, believing and obeying the gospel, become the "children of obedience." (*Notes, Eph.* ii. 1, 2. v. 5—7. 1 *Pet.* i. 13—16.)—The rites of Bacchus and Cybele were peculiarly observed at Colossè, the chief city of Phrygia, and conduced exceedingly to deprave the morals of the inhabitants, in many of the things here spoken of: but alas! the case of immense multitudes, even in professed Christian countries, requires precisely the same warnings and exhortations.

Mortify. (5) Νεκρωσατε. *Rom.* iv. 19. *Heb.* xi. 12. 'Νεκρω, *eneco, vitâ privo, mortifico*, a νεκρος, *mortuus.*' Schleusner.—*Members.*] Τα μελη. *Rom.* vii. 23. *Eph.* iv. 25.—*Which are upon the earth.*] Τα επι της γης. 2. *John* iii. 31.—*Inordinate affection.*] Παθος. 1 *Thes.* iv. 5. See on *Rom.* i. 26.—*Evil concupiscence.*] Επιθυμιαν κακην. *Phil.* i. 23. See on *Luke* xxii. 15. *Rom.* vii. 7.—*Covetousness.*] Την πλεονεξιαν. See on *Mark* vii. 22.—*Children of disobedience.*] (6) Τυς υιυς της απειθειας. See on *Eph.* ii. 2.

V. 7—11. The Christians at Colossè had once habitually practised one or other of the above-mentioned vices, when they lived "among" those who were of the same character, and when they had no experience or expectation of nobler interests or satisfactions. (*Marg. Ref.* u.) But now, they must not only mortify these gross sensual propensities, which had acquired strength by habit; but they must "put off," or lay aside as a cast-off garment, all evil practices, especially those which are next recapitulated. (*Marg. Ref.* x—b.—*Notes, Rom.* xiii. 11—14. *Eph.* iv. 20—32. *Jam.* i. 19—21. 1 *Pet.* ii. 1—3.)—The word translated "blasphemy," may signify slanders and revilings, as well as profane speeches respecting God and holy things. These, as well as all polluting discourse, and falsehood of every kind, must be renounced; seeing "they "had put off the old man with his deeds," by the mortification of the carnal nature, and by ceasing from the allowed practice of all sin. They ought therefore to avoid whatever was, in the least degree, inconsistent with their profession. (*Marg. Ref.* c.—*Notes, Rom.* vi. 1—11.) And as they "had put on the new man," and professed their conformity to Christ; and as this renewal of the soul after the holy image of him who had at first created it, (*Note, Gen.* i. 26, 27,) and who had thus new-created it, was "in knowledge," or by the transforming "knowledge of the glory of God in Christ;" (*Notes, 2 Cor.* iii. 17, 18. iv. 3—6;) so they ought to act like men who were of one mind and judgment with the Lord, "hating "iniquity and loving righteousness" in their whole conduct: or, "unto knowledge," that knowledge of God and his holy truth and will, which, rectifying the judgment, produces, under the teaching of the Holy Spirit, a revolution in the will and affections, and so induces men "to

nor Jew, [k] circumcision nor uncircumcision, [l] Barbarian, Scythian, [m] bond *nor* free: [n] but Christ *is* all, [o] and in all.

12 [p] Put on therefore, [q] as the elect of God, [r] holy and [s] beloved, [t] bowels of [u] mercies, kindness, humbleness of mind, meekness, long-suffering;

13 [x] Forbearing one another, and [y] forgiving one another, if any man have a [z] quarrel against any: [a] even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* [b] charity, which is [c] the bond of perfectness.

15 And let [d] the peace of God rule in your hearts, [e] to the which also ye are called in one body; [f] and be ye thankful.

16 Let [g] the word of Christ [h] dwell in you [i] richly in [k] all wisdom; [l] teaching and admonishing one another, [m] in psalms, and hymns, [n] and spiritual songs, [o] singing with grace in your hearts [p] to the Lord.

17 And [q] whatsoever ye do [r] in word or deed, *do* all [s] in the name of the Lord Jesus, [t] giving thanks to [u] God and the Father by him.

k 1 Cor. vii. 19. Gal. v. 6. vi. 15.
l Acts xxviii. 2. 4. Rom. i. 14. 1 Cor. xiv. 11.
m 1 Cor. vii. 21, 22. Eph. vi. 8.
n ii. 10. 1 Cor. i. 29, 30. iii. 21—23. Gal. iii. 29. vi. 14. Phil. iii. 7—9. 1 John v. 11, 12. 2 John 9.
o John vi. 56, 57. xiv. 23. xv. 5. xvii. 23. Rom. viii. 10, 11. Gal. ii. 20. Eph. i. 23. iii. 17. 1 John v. 20.
p *See on* d. 10.
q Is. xlii. 1. xlv. 4. lxv. 9, 22. Matt. xxiv. 22, 24, 31. Mark xiii. 20, 22, 27. Luke xviii. 7. Rom. viii. 29—33. ix. 11. xi. *b*—7. 2 Tim. ii. 10. Tit. i. 1. 1 Pet. i. 2 2 Pet. i. 10. 2 John 1. 13. Rev. xvii. 14.
r Rom. viii. 29. Eph. i. 4. 1 Thes. i. 3—6. 2 Thes. ii. 13, 14.
s Jer. xxxi. 3. Ez. xvi. 8. Rom. i. 7. Eph. ii. 4, 5. 2 Tim. i. 9. Tit. iii 4—6. 1 John iv. 19.
t Is. lxiii. 15. Jer. xxxi. 20. Luke i. 78. *marg.* Phil. i. 8. ii. 1. 1 John iii. 17.
u Rom. xii. 9, 10. Gal. v. 6. 22, 23. Eph. iv. 32. Phil. ii. 2—4. 1 Thes. v. 15. Jam. iii. 17, 18. 1 Pet. iii. 8—11. 2 Pet. i. 5—8. 1 John iii. 14—20.
x Rom. xv. 1, 2. 2 Cor. vi. 6. Gal. vi. 2. Eph. iv. 2.
y Matt. v. 44. vi. 12. 14, 15. xviii. 21—35. Mark xi. 25. Luke vi. 35—37. xi. 4. xvii. 3, 4. xxiii. 34. Jam. ii. 13.
z Or, *complaint*. Matt. xviii. 15—17. 1 Cor. vi. 7, 8.
a Luke v. 20—24. vii. 48—50. 2 Cor. ii. 10. Eph. iv. 32. v. 2. 1 Pet. ii. 21. a John xiii. 34. xv. 12. Rom. xiii. 8. 1 Cor. xiii. 1 Thes. iv. 9. 1 Tim. i. 5. 1 Pet. iv. 8. 2 Pet. i. 7. 1 John iii. 23. iv. 21.
b Eph. i. 4. 1 John iv. 7—12.
c Ps. xxix. 11. Is. xxvi. 3. xxvii. 5. lvii. 15. 19. John xiv. 27. xvi. 33. Rom. v. 1. xiv. 17. xv. 13. 2 Cor. v. 19—21. Eph. ii. 12—18. v. 1. Phil. iv. 7.
d 1 Cor. vii. 15. Eph. ii. 16. iv. 16.
e 17. i. 12. ii. 7. Ps. c. 4. cvii. 22. cxvi. 17. Jon. ii. 9. Luke xvii. 16—18. Rom. i. 21. 2 Cor. iv. 15. ix. 11. Eph. v. 20. Phil. iv. 6. 1 Thes. v. 18. 1 Tim. ii. 1. Heb. xiii. 15. Rev. vii. 12.
f John v. 39, 40. 2 Tim. iii. 15. Heb. iv. 12, 13. 1 Pet. i. 11. 12. Rev. xix. 10.
g Deut. vi. 6—9. xi. 18—20. Job xxiii. 12. Ps. cxix. 11. Jer. xv. 16. Luke ii. 51. John xv. 7. 1 John ii. 14. 24. 27. 2 John 2.
h 1 Tim. vi. 17. Tit. iii. 6. *marg.*
i 1. 9. 1 Kings iii. 9—12. 28. Prov. ii. 6, 7. xiv. 8. xviii. 1. Is. xi. 2. Eph. i. 17. v. 17. Jam. i. 5. iii. 17.
k i. 28. Rom. xv. 14. 1 Thes. iv. 18. v. 11, 12. 2 Thes. iii. 15. Heb. xii. 12—15. 1 Matt. xxvi. 30. 1 Cor. xiv. 26. Eph. v. 19. Jam. v. 13.
l 1 Chr. xxv. 7. Neh. xii. 46. Ps. xxxii. 7. cxix. 54. Cant. i. 1. Is. v. i. xxvi. 1. xxx. 29. Rev. v. 9. xiv. 3. xv. 3.
m iv. 6. Ps. xxviii. 7. xxx. 11, 12. xlvii. 6, 7. lxiii. 4—6. lxxi. 23. ciii. 1, 2. cxxxviii. 1. 1 Cor. xiv. 15. o 23.
n 23. 2 Chr. xxxi. 20, 21. Prov. iii. 6. Rom. xiv. 6—8. 1 Cor. x. 31.
o 2 Thes. ii. 17. 1 John iii. 18.
p Mic. iv. 5. Matt. xxviii. 19. Acts iv. 30. xix. 17. Phil i. 11. 1 Thes. iv. 1, 2.
q i. 12. ii. 7. Rom. i. 8. Eph v. 20. 1 Thes. v. 18. Heb. xiii. 15. 1 Pet. ii. 5. 9. iv. 11.
r Eph. i. 17. Phil. ii. 11. 1 Thes. i. 1. Heb. i. 5. 1 John ii. 23.

"walk in newness of life." All wickedness springs from ignorance and delusion in spiritual things; and "without "knowledge the heart cannot be good." (*Marg. Ref.* d—h.) The Colossians were indeed fully admitted to all the privileges of God's people, and ought therefore to act in character. They were now members of the Christian church, in which all other distinctions were abolished. Greeks and Jews, circumcised and uncircumcised, illiterate persons of the most barbarous nations, the uncivilized Scythians, and the meanest slaves as well as free men, were all equally made the children and heirs of God, by faith in Christ: their relation to him alone was requisite, and sufficient for their admission to all these privileges; (*Notes*, 1 *Cor.* vii. 17—24. *Gal.* iii. 26—29;) and he dwelt in them all, by the power of his Spirit transforming them into his own holy image, by which they were distinguished from all other persons. Christ was "all things" to them; (*Note*, ii. 10;) and Christ was "in them all." (*Marg. Ref.* i—o.—*Notes*, i. 25—27. *John* vi. 52—58. xiv. 18—24. xv. 1—8. xvii. 22, 23. *Rom.* viii. 10, 11. *Eph.* iii. 14—19.)—*Lie not*, &c. (9) 'Hence it appears, 'that to be addicted to lying is an evidence, that we have 'not put off the old man.' *Whitby.*

In them. (7) Εν αυτοις.—Αυτοις may agree either with ἁ, or ὑμας (6): but as εν οἱς evidently agrees with ἁ, it seems more obvious to connect ἀυτοις with ὑμας—"Among "them."—*Filthy communication.* (8) Αισχρολογιαν. Here only. *Turpitudo verborum.* Ex αισχρος, *turpis*, et λογος, *sermo.* Αισχροτης, *Eph.* v. 4. (*Notes*, *Eph.* iv. 29. v. 3, 4.)—*Seeing that ye have put off.* (9) Απεκδυσαμενοι. See on ii. 15.—*Which is renewed.* (10) Τον ανακαινουμενον. See on 2 *Cor.* iv. 16. Ανακαινωσις. See on *Rom.* xii. 2.

V. 12—15. (*Notes*, *Eph* i. 3—8. 2 *Thes.* ii. 13, 14. 1 *Pet.* i. 1, 2.) "As the elect of God," who had been beloved and chosen in Christ, and "called to be saints," or holy persons, the Christians at Colossè were required to "put on," and manifest in their whole conduct, a tender, compassionate, kind, lowly, unambitious, meek, and patient spirit; "bearing with each other, and for-"giving one another," if any dispute, or cause of complaint, arose among them, after the example of Christ's love to them. (*Marg. Ref.* q—z.—*Notes*, *Eph.* iv. 1—6. 30—32. v. 1, 2. *Phil.* ii. 1—4.) Over all these, let them "put on charity," or active liberal love, benevolence, and good-will to all mankind. (*Marg. Ref.* a.—*Notes*, 1 *Cor.* xiii. 4—7. 2 *Pet.* i. 5—7.) This would be as the bond of union to all their other graces, and form their characters consistent. It would compact them into one body, and produce the most perfect state of the church on earth: as indeed it is the very "bond," which unites God and all holy beings, in the perfect happiness and holiness of heaven. (*Marg. Ref.* a.—*Notes*, 1 *Cor.* xiii. 8—13. 1 *Thes.* iv. 9—11.) And as "the peace of God," in their hearts and consciences, was the source of all their comforts; that peace ought to "rule within them," as the umpire of all their differences; that they might be influenced, by so endearing an example, to "live peaceably with all men." Especially this should teach them "to keep the unity of "the Spirit in the bond of peace:" because they had been called into a state of peace with God, "in one body," as united in Christ their Head; for which it behoved them to be exceedingly thankful, and to shew their gratitude in this manner, and in every other way by which they possibly could do it. (*Marg. Ref.* c—e.—*Notes*, 16, 17. *Eph.* iv. 1—6. 30—32. v. 1, 2. *Phil.* ii. 1—4.)

Forbearing. (13) Ανεχομενοι. See on *Matt.* xvii. 17.—*A quarrel.*] Μομφην. Here only.—*Christ forgave.*] Ὁ Χριστος εχαρισατο. Comp. *Eph.* iv. 32.—*The bond of perfectness.* (14) Συνδεσμος της τελειοτητος.—Συνδεσμος. See on ii. 19. Τελειοτης, *Heb.* vi. 1. Not elsewhere. A τελειος, *perfectus.*—*Rule.* (15) Βραβευετω. Here only. Βραβειον. See on 1 *Cor.* ix. 24.

V. 16, 17. By "the word of Christ" the whole of the sacred scripture seems to be meant; which was all from him, as "the Light of the world," and the personal "Word of God;" and which, in one way or other, all

18 Wives, [t] submit yourselves unto your own husbands, [x] as it is fit in the Lord.

19 Husbands, [y] love *your* wives, and be not [z] bitter against them.

20 Children, [a] obey *your* parents [b] in all things, for this is [c] well-pleasing unto the Lord.

21 Fathers, [d] provoke not your children *to anger*, lest they be discouraged.

22 Servants, [e] obey in all things *your* masters according to the flesh; not

[a] Gen. iii. 6. Esth. i. 20. 1 Cor. xi. 3. xiv 34. Eph. v. 22—24. 33. 1 Tim. ii. 12. Tit. ii. 5. 1 Pet. iii. 1—6.
[x] Acts v. 29. Eph. v. 3. vi. 1.
[y] Gen. ii. 23, 24 xxiv. 67. Prov. v. 18, 19. Ec. ix. 9. Mal. ii. 14—16. Luke xiv. 26. Eph. v. 25. 28, 29. 33. 1 Pet. iii. 7.
[z] 21. Rom. iii. 14. Eph. iv. 31. Jam. iii. 14. [a] Gen. xxviii. 7. Ex. xx. 12. Lev. xix. 3. Deut. xxi. 18—21. xxvii. 16. Prov. vi. 20. xx. 20. xxx. 11. 17. Ez. xxii. 7. Mal. i. 6. Matt. xv. 4—6. xix. 19. Eph. vi. 1—3.
[b] 22. Eph. v. 24. Tit. ii. 9.
[c] 1. 10. Phil. iv. 18. Heb. xiii. 21
[d] Ps. ciii. 13. Prov. iii. 12. iv. 1—4. —*See on* Eph. vi. 4.—1 Thes. ii. 11. Heb. xii. 5—11.
[e] Ps. cxxiii. 2. Mal. i. 6. Matt. viii. 9. Luke vi. 46. vii. 8. Eph. vi. 5—7. 1 Tim. vi. 1, 2. Tit. ii. 9, 10. Philem. 16. 1 Pet. ii. 18, 19.

related to him. (*Note, Rev.* xix. 9, 10.)—It was very important, that the Colossians should, by diligent study and meditation, store their memories and understandings with the instructions of scripture, that it might thus abundantly dwell within them; (*Note, 2 John* 1—3;) and that so their judgments might be formed upon it, their hearts cast into the mould of it, and their consciences directed by it. Thus they would be enriched in all "spiritual "wisdom and knowledge," (*Note*, ii. 1—4,) and would learn to act wisely in their whole conduct; or, they would be influenced to use their knowledge in all wisdom, by reducing it to practice. (*Marg. Ref.* f—i.) This would enable them, with readiness and pertinency, to teach, caution, exhort, reprove, or encourage "one another:" while those psalms and sacred poems, which they sang together with holy affections, under the influence of divine "grace in their hearts," to the glory of the Lord, would furnish them with words suited to such mutual admonitions. (*Marg. Ref.* k—o.) Their idolatrous neighbours had laid up in their memories many songs, in praise of their abominable idols and imaginary deities, with their fabled exploits; and this had formerly been the case with those who now were Christians, which they used on every festive occasion, and when they met together for social intercourse; nay, for amusement and recreation when alone. In fact, it has always been the case, in every country; and the popular songs have an immense, but generally a most pernicious, effect on the people. They are learned in early life, and not soon forgotten; and often are considered as proverbial or oracular.—Let then Christians, excluding those polluting vanities, labour to get their memories and minds richly replenished with hymns and songs of praise to God; and poems of every kind, which are suited to prepare them for the worship of heaven, and to anticipate its joys; and let them use these hymns and songs constantly, not on publick occasions alone, but in social meetings also; and even when alone in their houses, or when journeying, and indeed in any other situation. (*Note, Eph.* v. 15—20, v. 18.) This will also render them edifying and animating companions to their fellow-Christians.—In general, whatever they are employed about, whether in conversation, in publick acts of adoration, in social worship, in their secular or domestick concerns, in every thing relative to the place of their abode, their removal to other residences, their employment in life; the connexions which they form, for themselves or their children; as well as in every work of piety or charity; let them "do "all in the name of the Lord Jesus;" in a believing dependence on his merits and grace, out of love to him, in obedience to his precepts, and for the honour of his name, "giving thanks to God, even the Father, by him." For even the best services can be accepted from sinners, only through his intercession: and nothing ought to be ventured on or engaged in by them or any Christians, which cannot thus be done "in the name" and for the sake of Jesus the Saviour. (*Marg. Ref.* p—t.—*Notes*, 22—25. *Phil.* i. 9—11, *v.* 11. *Heb.* xiii. 15, 16. 1 *Pet.* ii. 4—6.)

Dwell in you. (16) Ενοικειτω εν ὑμιν. 2 *Cor.* vi. 16. See on *Rom.* viii. 9.—*Richly.*] Πλουσιως. 1 *Tim.* vi. 17. *Tit.* iii. 6. 2 *Pet.* i. 11. A πλουσιος, *Eph.* ii. 4.

V. 18, 19. *Marg. Ref.*—*Notes, Eph.* v. 22—33. *Tit.* ii. 3—6. 1 *Pet.* iii. 1—7.—*As it is fit.* (18) As it is proper, becoming, and consistent with your character, and relation to the Lord; agreeable to his commandment, honourable to his gospel; and not contrary to the rule of obeying God rather than man. Christian wives would, at that time, in many cases be required to obey idolatrous husbands; and Christian husbands to love heathen wives. *Be not bitter.* (19) 'Thou art not a lord, but a husband; 'thou hast not got a maid-servant, but a wife: God would 'have thee the ruler of the inferior sex, not the tyrant.' *Ambrose.* (*Notes, Gen.* ii. 21—24. iii. 16. *Deut.* xxiv. 1—4. *Mal.* ii. 13—16. *Matt.* xix. 7. 9.)—'In this precept, fide-'lity to the marriage-covenant is enjoined; as well as care 'to provide for the wife such conveniences, as may be 'necessary to her happiness, agreeably to the husband's 'station.' *Macknight.*

As it is fit. (18) Ὡς ανηκεν. See on *Eph.* v. 4.—*Be not bitter.* (19) Μη πικραινεσθε. *Rev.* viii. 11. x. 9, 10.—*Ex.* xvi. 20. *Ruth* i. 13. 20. *Sept.* A πικρος, *amarus.*

V. 20, 21. *Marg. Ref.* a—c.—*Notes, Ex.* xx. 12. *Lev.* xix. 3. *Matt.* xv. 3—6. *Eph.* vi. 1—4.—*Lest they be discouraged.* (21) When parents are continually finding fault with their children, and confounding the distinction between wilful offences, obstinate disobedience, or immoral conduct, and the heedlessness or inadvertencies of youth; and when they sharply reprove even the defects of their endeavours to obey, without commending what is right; children imbibe the notion, that it is impossible to please their parents, and so discouragement renders them careless. They then count their parents harsh and unfriendly: they shun their company, and prefer the society of others; and in consequence are exposed to numberless and powerful temptations. (*Marg. Ref.* d.—*Note, Prov.* xiii. 24.)

Well-pleasing. (20) Ευαρεστον. *Phil.* iv. 18. See on *Rom.* xii. 1.—*Provoke not.* (21) Μη ερεθιζετε. See on 2 *Cor.* ix. 2.—Μη παροργιζετε, *Eph.* vi. 4.—*Be discouraged.*] Αθυμωσιν. Here only N. T.—1 *Sam.* xv. 11. *Sept.* 'Nolite ad iram 'provocare liberos vestros, ne vos metuant magis, quam 'ament: vel, *animum despondeant;* hoc est, omnem spem 'vobis satisfaciendi, et in melius progrediendi, prorsus 'abjiciant.' *Schleusner.*

V. 22—25. *Marg. Ref.* e, f.—*Notes, Mal.* i. 6—8. *Eph.* vi. 5—9. 1 *Tim.* vi. 1—5. *Tit.* ii. 9, 10. 1 *Pet.* ii. 18—25.—*Singleness,* &c. (22) He who simply aims to

f Gal. i. 10. 1 Thes. ii. 4.
g Matt. vi. 22. Acts ii. 46. Eph. vi. 5.
h Gen. xlii. 18. Neh. v. 9. 15. Ec. v. 7. viii. 12. xii. 13. 2 Cor. vii. 1.
i See on 17.—2 Chr. xxxi. 21. Ps. xlvii. 6, 7. cii. 1. cxix. 10. 34. 145. Ec. ix. 10. Jer. iii. 10. 1 Pet. i. 22. k Zech. vii. 5—7. Matt. vi. 16. Rom. xiv. 6. 8. Eph. v. 22. vi. 7. 1 Pet. ii. 13. 15. 1 ii. 18. Gen. xv. 1. Ruth ii 12. Prov. xi. 18. Matt. v. 12. 46. vi. 1, 2. 5. 16. x. 41. Luke vi. 35. xiv. 14. Rom. ii. 6, 7. iv. 4, 5. 1 Cor. iii. 8. ix. 17, 18. Heb. ix. 15. x. 35. xi. 6.

with eye-service, as f men-pleasers; but g in singleness of heart, h fearing God:

23 And i whatsoever ye do, do *it* heartily, k as to the Lord, and not unto men;

24 Knowing that of the Lord l ye shall receive the reward of the inheritance: for m ye serve the Lord Christ.

25 But n he that doeth wrong shall o receive for the wrong which he hath done: p and there is no respect of persons.

m John xii. 26. Rom. i. 1. xiv. 18. 1 Cor. vii. 22. Gal. i. 10. Eph. vi. 6. 2 Pet. i. 1. Jude 1.
n 1 Cor. vi. 7, 8. 1 Thes iv. 6. Philem. 18.
o 2 Cor. v. 10. Heb. ii. 2
p iv. 1. Lev xix. 15. Deut. i. 17. 2 Sam. xiv. 14. 2 Chr. xix. 7. Job xxxiv. 19. xxxvii. 24. Luke xx. 21. Acts x. 34. Rom. ii. 11. Eph. vi. 9. 1 Pet. i. 17. Jude 16.

please one master, will serve him with an open, *liberal*, and *free* heart.—Thus the poor slave, who singly aimed to please his gracious Lord and Saviour, in obeying even the unreasonable commands of a harsh and severe master, would do it cheerfully and willingly, to the best of his ability, as singly aiming to honour and obey Christ, and adorn his gospel: and he would never want a powerful motive to faithful obedience, even to an idolatrous, iniquitous, and cruel master; as "his Master in heaven" abundantly deserved it at his hands. This would render the meanest employment "a service acceptable, well-"pleasing unto God:" and, however such servants might fail of pleasing their masters, they would certainly receive an abundant, though gracious reward from God, especially in the heavenly inheritance. (*Marg. Ref.* g—m.—*Note*, 1 *Cor.* vii. 17—24.)—*Serve the Lord Christ.* (24) 'We are, '(saith Schlictingius, a Socinian,) to serve Christ as our 'heavenly Lord, which, saith he, comprehends faith in 'him, obedience to him, and worship and adoration of 'him.' *Whitby.*—*He that doeth wrong*, &c. (25) The misconduct of the servant would not excuse the cruelty and injustice of the master; and the idolatry, wickedness, or severity of the master, would not exempt the slothful, dishonest, or disobedient servant from punishment. (*Marg. Ref.* n—p.—*Note*, iv. 1.)

Not with eye-service, as men-pleasers. (22) Μη εν οφθαλμοδουλειαις, ὡς ανθρωπαρεσκοι. See on *Eph.* vi. 6.—*In singleness.*] Εν απλοτητι. See on *Eph.* vi. 5.—*Heartily.* (23) Εκ ψυχης. "From the soul." *Notes*, 16, 17, v. 16. *Ec.* ix. 10. —*Reward.* (24) Ανταποδοσιν. Here only. Ανταποδομα, *Luke* xiv. 12. *Rom.* xi. 9.—*Respect of persons.* (25) Προσωποληψια. See on *Eph.* vi. 9.

PRACTICAL OBSERVATIONS.

V. 1—11.

The sincerity of our professed faith and love must be evidenced by a consistent temper and conduct: and we should prove that we are spiritually alive, as risen with our risen Saviour, by earnestly seeking and delighting in those "things which are above, where Jesus sitteth at the "right hand of God," in most decided preference to all earthly things, and with a holy indifference about them. Thus we shall know our interest in his atonement, by the life which we have derived from him; (*Note*, *Rom.* viii. 5—9;) and may be assured, that "when Christ, who is "our Life, shall appear, then shall we also appear with "him in glory." This life of faith, however, and experienced communion with an unseen Saviour, must be hid from ungodly men, and frequently derided by them. Having such hopes and comforts, we should daily employ ourselves in mortifying every carnal affection, and in seeking a more entire deliverance, not only from all hankering after forbidden gratifications, but from "inordinate affection," and every desire of sensual indulgence even if lawful, if in any way inexpedient; and from that idolatrous "covetousness, which God abhorreth:" for "because of "these things cometh the wrath of God upon the children "of disobedience." In such practices and pursuits we might have been left to perish: for, whether we once "walked in them," or not, we were by nature prone to them, and should have lived and died among "the chil-"dren of disobedience," if we had been left to ourselves. (*Notes*, *Eph.* ii. 3. *Tit.* iii. 4—7.) Let us then also put off anger, malice, slander, revilings, irreverent words concerning God, polluting discourse, and all kinds and degrees of insincerity: for a Christian should no more dishonour God and disgrace himself by any of these, than a courtier should dishonour his prince, and demean himself, by wearing squalid and ragged garments. Having therefore "put "off the old man and his deeds," and "put on Christ," and being "renewed in knowledge after his image;" let us study more and more to copy his example, to have the same mind which was in him, and to act consistently with our rank and character.

V. 12—25.

We may well be indifferent to all other interests and distinctions, if we be indeed true believers, seeing "Christ "is all and in all:" but we should be earnestly desirous of evidencing that we are "the elect of God, holy and be-"loved," by cultivating every benign, friendly, humble, and gentle temper; by copying the forgiveness through which we are saved; and by putting on that "love which "is the bond of perfectness," that it may above all appear in every part of our conduct; while "we follow peace "with all men," and are of one mind with those who belong to the Lord's body.—We should also seek to be enriched in divine "knowledge and wisdom," by a comprehensive acquaintance with "the word of Christ;" that, being familiarly versed in the Holy Scriptures, we may be "throughly furnished unto every good work." From this sacred treasury, we may deduce instructions for mutual admonition, while we unite in the worship of God, and in praising him "with grace in our hearts:" and so we shall be habitually led to "do all things in the name of the "Lord Jesus, giving thanks to God, even the Father, by "him." By these means, our ordinary employments and relative conduct will be sanctified, and made a spiritual sacrifice. Thus the disobedient and disobliging behaviour of wives, and the bitter words and harsh conduct of husbands, will alike be precluded; because such things are not *meet* for those who are devoted to the Lord. Children will thus learn obedience to their parents, because "this "is well-pleasing to the Lord:" and, from the same motives, parents will learn to exercise their authority with prudence and gentleness; not exasperating their children

CHAP. IV.

Masters are charged to behave properly to their servants, 1: Exhortations to perseverance in prayer, 2—4; and to prudence and edifying speech, 5, 6. The apostle commends Tychicus and Onesimus, by whom he sends the epistle, 7—9; and concludes with salutations, admonitions, and directions, 10—18.

MASTERS, [a] give unto *your* servants, that which is just and equal; knowing that [b] ye also have a Master in heaven.

2 ¶ [c] Continue in prayer, and [d] watch in the same with [e] thanksgiving;

3 Withal [f] praying also for us, [g] that God would open unto us a door of utterance, to speak [h] the mystery of Christ, [i] for which I am also in bonds:

4 That [k] I may make it manifest, [l] as I ought to speak.

5 [m] Walk in wisdom toward [n] them that are without, [o] redeeming the time.

6 Let [p] your speech *be* alway with grace, [q] seasoned with salt, that ye may know [r] how ye ought to answer every man.

a Lev. xix. 13. xxv. 39—43. Deut. xv. 12—15. xxiv. 14, 15. Neh. v. 5—13. Job xxiv. 11, 12. xxxi. 13—15. Is. lviii 3. 5—9. Jer. xxxiv. 9—17. Mal. iii. 5. Jam. ii. 13. v. 4.
b Ec. v. 8. Matt. xxiii. 8, 9. xxiv. 48—51. Luke xvi. 1—13. xix. 15. Eph. vi. 8, 9. Rev. xvii. 14. xix. 16.
c 12. i. 9. 1 Sam. xii. 23. Job xv. 4. xxvii. 8—10. Ps. lv. 16, 17. cix. 4.—*See on* Luke xviii. 1. Rom. xii. 12. Eph. vi. 18. Phil. iv. 6. 1 Thes. v. 17, 18.
d Matt. xxvi. 41. Mark xiii. 33. Luke xxi. 36. 1 Pet. iv. 7.
e *See on* iii. 15. 17.
f Rom. xv. 30—32. Eph. vi. 19. Phil. i. 12. 1 Thes. v. 25. Philem. 22. Heb. xiii. 18, 19.
g 1 Cor. xvi. 9. 2 Cor. ii. 12. 2 Thes. iii. 1, 2. Rev. iii. 7, 8.
h *See on* i. 26. ii. 2, 3.
i Eph. iii. 1. iv. 1. Phil. i. 13, 14. 2 Tim. i. 16. ii. 9.
k Matt. x. 26, 27. Acts iv. 29. 2 Cor. iii. 12. iv. 1—4.
l 6. Acts v. 29. 1 Cor. ii. 4, 5. 2 Cor. ii. 14—17. Eph. vi. 20.
m iii. 16. Matt. x. 16. Rom. xvi. 19. 1 Cor. xiv. 19—25. Eph. v. 15. 17. Jam. i. 5. iii. 13. 17.
n 1 Cor. v. 12, 13. 1 Thes. iv. 12. 1 Tim. iii. 7. 1 Pet. iii. 1.
o *See on* Eph. v. 16.
p iii. 16. Deut. vi. 6, 7. xi. 19. 1 Chr. xvi. 24. Ps. xxxvii. 30, 31. xl. 9, 10. xlv. 2. lxvi. 16. lxxi. 15—18. 23, 24. lxxviii. 3, 4. cv. 2. cxix. 13. 46. Prov. x. 21. xv. 4. 7. xvi. 21—24. xxii. 17, 18. xxv. 11, 12. Ec. x. 12. Mal. iii. 16—18. Matt. xii. 34, 35. Luke iv. 22. Eph. iv. 29.
q Lev. ii. 13. 2 Kings ii. 20—22. Matt. v. 13. Mark ix. 50.
r Prov. xxvi. 4, 5. Luke xx. 20—40. 1 Pet. iii. 15.

by violent anger or durable resentment, nor discouraging them by disapproving of their endeavours to please. Thus, servants will learn to be faithful, diligent, and conscientious in obeying their masters, from fear of God, and regard to his authority and all-seeing eye upon them. In short, true religion will teach every man to do the work of his station "heartily," from his soul, to the best of his ability, and with cheerful diligence, "as unto the Lord "and not unto men," in obedient faith, as the servant of Christ, expecting from him the gracious reward of the heavenly inheritance; and fearing, when tempted to do wrong, lest he should come short of that inheritance, or expose himself to the displeasure of God, who is "no "Respecter of persons." These principles, and these alone, will render men *universally* conscientious, in all places and circumstances, from love to Christ, zeal for his glory, a desire of recommending the gospel, and of possessing the assurance that they are interested in its blessings. But that evangelical profession, which leaves men regardless of relative duties, and gives those with whom they are connected *just* cause for complaint, is very much to be suspected; and the misconduct in the several relations of life, of many who are zealous for the doctrines of the gospel, is so evidently and habitually wrong, that there can be no doubt but they deceive themselves, as well as disgrace the cause. Let us then earnestly pray for grace, to enable us "to adorn the doctrine "of God our Saviour," in these and in all other things; that the sincerity of our love may be evinced, beyond all reasonable ground of doubt, either in our own consciences, or in those of other men.

NOTES.

CHAP. IV. V. 1. (*Note*, iii. 22—25.) The concluding verse of the preceding chapter relates to masters, as well as to servants: and the former are here more expressly exhorted, to give their servants that support and recompence for their labours which are just and equitable; implying care of them in sickness, provision in old age, and proportionable rewards for extraordinary fidelity and exertions. Thus they should in all things act towards them in a considerate and reasonable manner; not abusing their authority, but remembering their accountableness to their Master in heaven. (*Marg. Ref.*—*Notes, Deut.* xv. 13—15. 1 *Sam.* xxv. 14—17. 2 *Kings* v. 2—4. 13, 14. *Job* xxiv. 2—12. xxxi. 13—15. *Is.* lviii. 5—7. *Matt.* viii. 5—7. *P. O.* 5—13. *Acts* x. 3—8. *Eph.* v. 5—9, *v.* 9. *Jam.* v. 1—6.)

Give.] Παρεχεσθε. *Luke* vii. 4. *Acts* xvi. 16. xix. 24. xxviii. 2. 1 *Tim.* i. 4. vi. 17, *et al.*—*That which is just and equal.*] Το δικαιον και την ισοτητα.—Δικαιον, *Eph.* vi. 1. *Phil.* i. 7. Ισοτης. See on 2 *Cor.* viii. 14.

V. 2—4. In order to the suitable performance of all the before-mentioned duties, the apostle exhorted the Colossians to *persist* steadily in prayer; watching against all indisposition and impediments; persevering notwithstanding delays, temptations, and discouragements; and joining thanksgivings for mercies continually received, to their prayers and supplications in behalf of themselves and others. (*Marg. Ref.* c, d.—*Notes, Eph.* vi. 18—20. *Phil.* iv. 3—7. 1 *Pet.* iv. 7.) He especially excited them to pray for him, and his brethren in the ministry; that God would give them opportunity and boldness to speak "the mys-"tery of Christ," for which the apostle was then a prisoner; (*Notes*, i. 25—27. *Eph.* iii. 1—12;) that, both while thus circumstanced, and when set at liberty, he might "fully "manifest" the counsel of God, concerning the way of salvation, and the calling of the Gentiles, as he ought to do, without fearing what man could do unto him. (*Marg. Ref.* f—l.—*Note, Acts* iv. 29—31.)

Continue in prayer. (2) Τη προσευχη προσκαρτερειτε. See on *Acts* i. 14.—*A door of utterance.* (3) Θυραν του λογου. 1 *Cor.* xvi. 9. 2 *Cor.* ii. 12. (*Note*, 1 *Cor.* xvi. 5—9, *v.* 9.)—*I am ... in bonds.*] Δεδεμαι. "I have been bound." *Acts* xx. 22. xxi. 11. 13. 33. Δεσμος, 18.

V. 5, 6. "Wisdom toward them that were without," might perhaps be intended to include a prudent caution, not to expose themselves needlessly to their persecutors, to which some expositors in a great measure restrict it. But the words contain a general rule of great extent and importance; implying such habitual propriety, circumspection, and discretion in the whole conduct, as may preserve Christians from being ensnared or drawn into sin by their unconverted neighbours, and from giving them any unfavourable impressions of the gospel; and such an evident excellency of character, as may silence calumny, soften prejudice, and win upon the beholders, to examine into those religious principles which produce such happy

7 All [s] my state shall [t] Tychicus declare unto you, *who is* [u] a beloved brother, and [x] a faithful minister, and fellow-servant in the Lord:

8 Whom [y] I have sent unto you for the same purpose, that he might know your estate, [z] and comfort your hearts;

9 With [a] Onesimus, a faithful and beloved brother, who *is* one of you. They shall make known unto you all things which *are done* here.

10 [b] Aristarchus, my fellow-prisoner, [c] saluteth you, [d] and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, [e] receive him;)

11 And Jesus, which is called Justus, [f] who are of the circumcision. These only *are my* [g] fellow-workers unto the kingdom of God, which have been [h] a comfort unto me.

12 [i] Epaphras, who is *one* of you, [k] a servant of Christ, saluteth you, [l] always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

s Eph. vi. 21—23.
t Acts xx. 4. 2 Tim. iv. 12. Tit. iii. 12.
u 9. 12. *See on* Eph. vi. 21. Phil. ii. 25.
x 1 Cor. iv. 1—4.
y 1 Cor. iv. 17. 2 Cor. xii. 18. Eph. vi. 22. Phil. i. 23. 1 Thes. iii. 5.
z ii. 2. Is. xl. 1. lxi. 2, 3. 2 Cor. i. 4. ii. 7. 1 Thes. ii. 11. iii. 2. iv. 18. v. 11. 14. 2 Thes. ii. 17.
a 7. Philem. 10—19.
b Acts xix. 29. xx. 4. xxvii. 2. Philem. 24.
c *See on* Rom. xvi. 21—23.
d Acts xii. 12. xiii. 5. 13. xv. 37—39. 2 Tim. iv. 11. 1 Pet. v. 13.
e Rom. xvi. 2. 3 John 8, 9.
f Acts x. 45. xi. 2. Rom. iv. 12. Gal. ii. 7, 8. Eph. ii. 11. Tit. i. 10.
g 7. 1 Cor. iii. 5—9. 2 Cor. vi. 1. Phil. iv. 3. 1 Thes. iii. 2. Philem. 1. 24.
h 2 Cor. vii. 6, 7. 1 Thes. iii. 7.
i 7. Philem. 23.
k John xii. 26. Gal. i. 10. Jam. i. 1. 2 Pet. i. 1.
l *See on* 2.—Luke xxii. 44. Gal. iv. 19. Heb v. 7. Jam. v. 16.

effects. (*Marg. Ref.* m, n.—*Note, Matt.* x. 16—18, *v.* 18.) Thus the Colossians ought to "redeem their time," in acquiring and exercising this heavenly wisdom, to the honour of God and the good of mankind: (*Notes, Jam.* iii. 13—18:) in order that their conversation might not only be inoffensive, but "always with grace," the genuine language of piety, purity, wisdom, and love; savouring of heavenly things, as meat is preserved, and made relishing, by being seasoned with salt. (*Note, Jam.* iii. 1—6.) By attention to these rules, they would "know how they "ought to answer every man:" whether he asked a reason of their hope, and seriously enquired into the nature of Christianity; or desired a solution of some doubt or difficulty; or whether he were disposed to object, cavil, dispute, or revile: for the meekness of heavenly wisdom would dictate a pertinent answer on every occasion, and preserve them from disgraceful contentions. (*Marg. Ref.* p—r.—*Notes, Prov.* xxvi. 4—6. *Matt.* xxii. 15—40. *Eph.* iv. 17—19. v. 15—20, *vv.* 15—17. 1 *Pet.* iii. 13—16.)—*Salt.* (6) The wit, smartness, or ingenuity, often accompanied with polluting or profane allusions, which was customary and admired among the Greeks, was called *Attick Salt.* Probably, the apostle refers to this, but shews his readers a far more excellent way. (*Notes, Lev.* ii. 13. 2 *Kings* ii. 19—22. *Matt.* v. 13. *Mark* ix. 43—50, *vv.* 49, 50.)

Seasoned. (6) Ηρτυμενος. See on *Luke* xiv. 34.

V. 7, 8. (*Marg. Ref.*—*Note, Eph.* vi. 21—24.) These verses, compared with the parallel passage in Ephesians, shew that the two epistles were written about the same time, and sent by the same persons.—*Minister.* (7) Διακονος. 'A deacon of your church.' *Doddridge.*—This pious writer has paraphrased the same word, in Ephesians, 'a minister 'and fellow-servant.'—It is almost certain, that Tychicus was much superior to a deacon of one particular church. (*Notes, Acts* vi. 2—6.) He was rather an assistant of the apostle, like Timothy and Titus. The word διακονος is used with great latitude, and the apostle uses it of himself; (i. 23. 25. 1 *Cor.* iii. 5;) nay, of Christ his Lord. (*Rom.* xv. 8.)

V. 9—14. Onesimus, of whom we read elsewhere, (*Notes, Philem.* 8—21,) and whom the apostle sent with Tychicus, had been formerly an inhabitant of Colossè. The language used concerning him, shews how high he now stood in the apostle's estimation: and it also implies, that Tychicus was not "one of them;" that is, one of Colossè. (12)—Aristarchus continued with Paul during his imprisonment; but it is not certain, whether this was voluntary, or whether he was confined with him for the sake of the gospel: the latter however is probable. (*Notes, Acts* xix. 23—31. xx. 1—6. xxvii. 1, 2.) Marcus, or John Mark, nephew to Barnabas, was before this fully reconciled to the apostle; and Paul's unfavourable opinion of him was completely erased, by his subsequent good conduct. (*Marg. Ref.* d.—*Notes, Acts* xiii. 13—15. xv. 36—41. 2 *Tim.* iv. 9—13.) Probably, the Colossians had formerly received some injunction from the apostle, not to countenance Mark as a minister; but he now reversed it: for he and Aristarchus, with one called Jesus, (a common name among the Jews,) and surnamed "Justus" because of his integrity, were the only ministers "of the circumci-"sion," who had cordially united with him in preaching the kingdom of God among the Gentiles; and who had been a comfort to him, by their animating converse, hearty counsel, and zealous concurrence or assistance, in all his designs. (*Marg. Ref.* g, h.—*Note, Prov.* xxvii. 9.) This is generally and justly urged, as absolutely conclusive against the traditions of the papists, that the apostle Peter was at this time bishop of Rome, where he resided twenty-five years! It also renders it highly probable, that Luke was not a Jew, or a circumcised proselyte. (*Preface to the Gospel according to St. Luke.*)—Epaphras, a Colossian, a pastor of the church, and probably its founder, sent his salutations to them. (*Note,* i. 3—8.) He could not then attend his labours among them, being confined as a prisoner; (*Note, Philem.* 22—25;) but he continually prayed for them so fervently, that he even "laboured," *agonized,* or *wrestled,* with God for them; that they might be established in the faith, be stedfast and upright disciples of Christ, and complete in the knowledge and practice of the whole will of God. (*Note,* ii. 1—4.) For the apostle could testify to the greatness of his zeal, for the spiritual welfare of the Colossians, and of those other neighbouring churches, with which he had been connected.—Luke had long been Paul's beloved companion, in travel and in sufferings; he had been educated a physician, but he seems to have been an "evangelist," or preacher of the gospel in the various cities to which he went. With him Demas sent his salutations, of whom we afterwards read an unfavourable account. (*Marg. Ref.* p, q.—*Note, 2 Tim.* iv. 9—13.)

Sister's son. (10) Ο ανεψιος. Here only N. T.—*Num.* xxxvi. 11. *Sept.*—*Comfort.* (11) Παρηγορια, ἀ παρηγορεω, *hortor.* Here only. It implies animating and encouraging exhortation, such as delights and solaces the

ways [*] labouring fervently for you in prayers, [m] that ye may stand perfect and [†] complete in all the will of God.

13 For [n] I bear him record, that he hath a great zeal for you, and them *that are* in [o] Laodicea, and them in Hierapolis.

14 [p] Luke, the beloved physician, and [q] Demas, greet you.

15 Salute the brethren which are [r] in Laodicea, and Nymphas, and [s] the church which is in his house.

16 And when [t] this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to [u] Archippus, [x] Take heed to [y] the ministry, which thou hast received in the Lord, that thou [z] fulfil it.

18 The salutation [a] by the hand of me Paul. [b] Remember my bonds. [c] Grace *be* with you. Amen.

* Or, *striving.* ii. 1. Rom. xv. 30. *See on* i. 9. 22. 28—Matt v. 48. 1 Cor. ii. 6. xiv. 20. *Gr.* 2 Cor. xiii. 11. Phil. iii. 12—15. 1 Thes. v. 23. Heb. v. 14. *Gr.* Jude 24.
† Or, *filled.* Rom. xv. 14.
m Rom. x. 2. 2 Cor. viii. 3.
n 15, 16. ii. 1. Rev. i. 11. iii. 14—18.
o 2 Tim. iv. 11. Philem. 24.
p 2 Tim. iv. 10. Philem. 24.
q *See on* v. 13.
r Rom. xvi. 5. 1 Cor. xvi. 19. Philem. 2.
s 1 Thes. v. 27.
t Philem. 2.
u Lev. x. 3. Num xviii. 5. 2 Chr. xxix. 11. Ez. xliv. 23, 24. Acts xx. 28. 1 Tim. iv. 16. vi. 11—14. 20. 2 Tim. iv. 1—5.
x Acts i. 17. xiv 23. 1 Cor. iv. 1 2. Eph. iv. 11. 1 Tim. iv. 14. 2 Tim. i. 6. ii 2.
y 2 Tim. iv. 5.
z 1 Cor. xvi. 21 2 Thes. iii. 17.
a 2 Tim. i. 8. Heb. xiii. 3.
b *See on* Rom. xvi. 20. 24. 2 Cor. xiii. 14. 1 Tim. vi. 21. 2 Tim. iv. 22. Heb. xiii. 25.

soul.—*Labouring fervently.* (12) Αγωνιζομενος. i. 29. See on *Luke* xiii. 24.—*Perfect.*] Τελειοι. 1 *Cor.* ii. 6. *Phil.* iii. 15. *Heb.* v. 14.

V. 15, 16. Nymphas seems to have been an eminent Christian at Laodicea, whose well ordered family might properly be called a Christian church, or a society by whom the Lord was statedly worshipped. (*Marg. Ref.* r, s.—*Notes, Matt.* xviii. 15—18.) The apostle directed this epistle to be read in the neighbouring church of Laodicea, as it was suited for general instruction; and that an epistle, which they would receive from Laodicea, should be publickly read among them. (*Note,* 1 *Thes.* v. 23—28, *v.* 27.) This direction has given rise to various conjectures: but probably the apostle had written to the Laodiceans, though the epistle was not preserved.—'For all the epistles, which 'the apostles ever wrote, are not preserved; any more 'than all the words and actions of our blessed Lord.' *Doddridge.*—Some think, that the epistle to the Ephesians was intended to be a kind of circular letter; and that, by private direction, a copy of it was sent to Laodicea, to be thence forwarded to Colossè. Indeed, that epistle contains so little peculiar to the church at Ephesus, and so much important instruction of general interest, that this opinion, though probably unfounded, is not destitute of plausibility. (*Preface to Ephesians.*)

V. 17. Some suppose Archippus to have been the bishop of Colossè.—'That he should have been then 'bishop of Colossè, and that St. Paul should not write one 'word, or send one salutation, to him; but send to the 'people at Colossè to admonish him of his duty, is not 'very credible.' *Whitby.*—'Archippus being old and in-'firm, ... received this encouragement from the apostle, to 'strengthen him.' *Bengelius.* It is far more probable, that he had been newly appointed to the ministry; and shewed some symptoms of timidity or negligence: the apostle therefore sent a message to him in particular, charging him to take heed to his sacred ministry: and to perform fully the several duties of it, with diligence, faithfulness, boldness, and zealous affection; for the edification of believers and the conversion of sinners, by sound doctrine, a holy example, fervent prayers, unwearied labours, and every means in his power. For he had "re-"ceived it from the Lord," being accountable to him for his conduct in it; he was warranted to expect his assistance in his endeavours to act by his authority; and he was bound to seek his glory, in a decided preference to his own ease, security, interest, reputation, or accommodation. (*Marg. Ref.—Note, Philem.* 1, 2.)

V. 18. The apostle wrote the salutation with his own hand, as usual. (*Notes, Rom.* xvi. 21—23. 1 *Cor.* xvi. 21—24. 2 *Thes.* iii. 17.) He called on the Colossians to "remember his bonds" and long continued sufferings for their sake as Gentile converts: this would confirm them in the faith, render them constant in enduring persecutions for the same cause, and induce them to pay the more entire regard to his admonitions: and he concluded with praying that the grace of God might be with them. (*Marg. Ref.—Note,* 2 *Cor.* xiii. 14.)

PRACTICAL OBSERVATIONS.

V. 1—6.

There "is no respect of persons" with God: and his ministers must act with similar impartiality, and instruct and exhort masters as well as servants, the rich as well as the poor, and rulers as well as their subjects, when opportunity is given them, in the duties of their several stations; and to render to their inferiors "what is just "and equal, knowing that they also have a Master in "heaven." None of these duties can be performed aright, except we "persevere in prayer," "and watch unto it "with thanksgiving;" and it is "just and equal" that masters, professing godliness, should pray for and with their servants, and give them suitable instructions for their souls, as well as a comfortable provision for their temporal life.—Those who love the gospel should always remember faithful ministers in their prayers; beseeching the Lord to assist and prosper all their labours, and to enable them, with suitable plainness and boldness, to declare "the mys-"tery of Christ:" (*Notes,* 2 *Cor.* iii. 12—16. iv. 1—4:) and they who are exposed to peculiar dangers or sufferings, in the cause of the gospel, should be especially remembered in the supplications of their brethren.—Great wisdom and circumspection are required in all our conduct, "towards those that are without;" with whom we are often connected in relative life, and engaged in secular concerns. They will certainly watch and scrutinize our whole behaviour; and sometimes artfully endeavour to persuade, entice, or provoke us to sin, that they may charge the blame on our religious principles: and they will make little or no allowance for our faults; so that even our indiscretions may produce an abiding prejudice against the truth. On the other hand, a sober, discreet, upright, faithful, and friendly conduct will frequently win upon them, and be greatly instrumental to their good. We ought then to "redeem the time," that we may employ it in seeking wisdom from the word and Spirit of

God; as well as in using it for the benefit of mankind. We should indeed store our hearts with good treasure, and seek to have them seasoned with wisdom and grace, that our speech may always be instructive, and suited to the persons with whom we converse; and that we "may "know how we ought to answer every man," on whatever occasion we may be called to do it.

V. 7—18.

Christians should desire to know one another's state: and mutual visits, or friendly correspondence, among faithful ministers and fellow-servants of Christ, may help forward this 'communion of saints,' excite their prayers for each other, and conduce to the comfort of their hearts. —What amazing changes does divine grace make in men's characters! *Dishonest and worthless servants* thus become "faithful and beloved brethren." Often "the first be-"comes last, and the last first," in the visible church: (*Notes, Matt.* xix. 29, 30. xx. 1—16, *v.* 16. *Luke* xiii. 22—30, *v.* 30:) our fears of some who have misbehaved are removed, and they become "fellow-workers who are a "comfort to us;" while our hopes of others are grievously disappointed. But "the Lord knoweth them that are his:" and we should always "labour fervently in prayer" for those connected with us, "that they may stand perfect "and complete in the whole will of God;" in this manner testifying our zeal for them, when unable to render them other help.—Ministers, especially when they first enter upon their office, or when they seem wavering in it, should be seriously and affectionately exhorted, "to take "heed to their ministry, which they have received of the "Lord, that they fulfil it." For the smiles, flatteries, or frowns of the world, the spirit of error, and the various workings of self-love, turn many aside, or lead them into such a style of preaching and living, as comes very far short of "fulfilling their ministry," and "making full "proof of it." Thus their own souls are endangered; their flocks are soothed into a formal profession, or deluded into error; and the promising hopes, which had been entertained of their usefulness, are lamentably disappointed. Let such persons, then, "take heed to them-"selves and to their doctrine," as those who serve the Lord Jesus; let them remember the counsel of Paul, his bonds for Christ, and his laborious, self-denying faithfulness even unto death: for in preaching his doctrine, imbibing his spirit, and copying his example, we may expect that the favour and blessing of God will be with our souls, and prosper all the labours of our hand. (*Notes*, 1 *Tim.* iv. 11—16.)

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

IN the notes on the concise narrative of the apostle's labours at Thessalonica, it has been shewn to be at least highly probable, that he continued there a considerable time, preaching to the Gentiles, beyond the "three sabbath days," on which he "reasoned with the Jews in the synagogue;" and that he was peculiarly successful. (*Notes, Acts* xvii. 1—9.) He was, however, at length constrained, by the persecution of the zealots for the Mosaick law, and the zealots for idolatry, who had formed a most unnatural coalition against him, to leave the newly planted church under heavy trials, and destitute of many advantages: for though it seems clear, that pastors had been appointed over them; yet, the pastors themselves must have been new and inexperienced converts. (*Note*, v. 12—15.) The apostle was, on this account, peculiarly solicitous about them; and Timothy having come to him at Athens, according to his appointment, he chose to be left alone in that city, that he might send this his faithful coadjutor to Thessalonica. (*Notes*, iii. 1—10. *Acts* xvii. 10—15. xviii. 1—6.) But Timothy, returning to him at Corinth, brought him so good an account of them, that he was filled by it with joy and gratitude. He indeed exceedingly longed to visit them: but, having been repeatedly disappointed in his plans for that purpose, he at length wrote this epistle; which breathes a peculiar spirit of paternal love and affection, and shews that he considered the Christians at Thessalonica, as at least equal in faith and holiness, to those of any church to which he wrote.—It is clear from these particulars, that this epistle was written from Corinth, and not from Athens, according to the spurious postscript; but probably soon after the apostle arrived at Corinth. This is supposed by some expositors to have been as early as A. D. 51; and by others A. D. 54: but, for reasons before given, a rather later date is here assigned to it. (*Note, Acts* xv. 1—6. *Preface to* 1 *Cor.—Note, Gal.* ii. 1—5.) It is, however, generally agreed, that it was written before any other of the apostolical epistles; and some think, probably without sufficient reason, before any other part of the New Testament.—It was evidently the leading design of the apostle, in writing to the Thessalonians, to confirm them in the faith, and to animate them to a courageous profession of the gospel, and the practice of all the duties of Christianity, notwithstanding the persecutions and trials to which they were exposed. In pursuance of his grand object, he was led to mention, with high approbation, the manner in which they had received the gospel from him; and this almost unavoidably led him to speak of his ministry and conduct among them, in a way peculiarly instructive to the ministers of the gospel, in every age and place.—'It is remarkable, with how much address he improves all the influence, which his zeal and fidelity in their 'service must naturally give him, to inculcate upon them the precepts of the gospel, and persuade them to act 'agreeably to their sacred character. This was the grand point he always kept in view, and to which every thing else 'was made subservient. Nothing appears, in any part of his writings, like a design to establish his own reputation, 'or to make use of his ascendency over his Christian friends, to answer any secular purposes of his own. On the 'contrary, in this and in his other epistles, he discovers a most generous disinterested regard for their welfare, ex-'pressly disclaiming all authority over their consciences, and appealing to them, that he had chosen to maintain him-'self by the labour of his own hands, rather than prove burdensome to the churches, or give the least colour of 'suspicion, that, under zeal for the gospel, and concern for their improvement, he was carrying on any private sinister 'view.—The discovery of so excellent a temper, must be allowed to carry with it a strong presumptive argument in 'favour of the doctrines he taught. ...And indeed, whoever reads St. Paul's epistles with attention, and enters into 'the spirit with which they were written, will discern such intrinsick characters of their genuineness, and the divine 'authority of the doctrines they contain, as will perhaps produce in him a stronger conviction, than all the external 'evidence with which they are attended.' *Doddridge.* These remarks are well grounded and important: but to suppose, with Dr. Macknight, that the apostle intended, as his main object, to prove the divine authority of Christianity, by a chain of regular arguments, in which he answered the several objections, which the heathen philosophers are supposed to have advanced against him, seems quite foreign to the nature of the epistle; and also to be grounded on a mistaken notion, that the philosophers deigned at so early a period, to enter into a regular disputation with the Christians; when, in fact, they derided them as enthusiasts, and their doctrine as "foolishness."—It is remarkable,

that the apostle, in writing this first epistle, found very much to commend, which he does unreservedly, and scarcely any thing to blame; though he saw it needful to intermix cautions and warnings, with his exhortations.—The exact, though manifestly undesigned coincidence of this epistle with the history contained in the Acts of the apostles, which it tends to elucidate and confirm, is worthy of special notice.—It appears, that afterwards the apostle visited Thessalonica; (*Note*, *Acts* xx. 1—6;) but nothing further is found in scripture concerning this flourishing church, except the second epistle which the apostle wrote to it.—Thessalonica is now called Salonica, or Salonici, and is under the dominion of the Turks, and the inhabitants are generally Mohammedans.—'Our epistle concludes with a direction, 'that it should be publickly read in the church to which it was addressed. ...The existence of this clause ...is an 'evidence of its authenticity: because to produce a letter, purporting to have been publickly read in the church at 'Thessalonica, when no such letter had been read or heard of in that church, would be to produce an imposture 'destructive of itself. ...Either the epistle was publickly read in the church of Thessalonica, during St. Paul's life-'time, or it was not. If it was, no publication could be more authentick, no species of notoriety more unquestion-'able, no method of preserving the integrity of the copy more secure. ...If it was not, the clause ...would remain 'a standing condemnation of the forgery, and one would suppose, an invincible impediment to its success.' *Paley*.—It may also be added, that the circumstance of this injunction being given, in the first epistle which the apostle wrote, implied a strong and avowed claim to the character of an inspired writer; as, in fact, it placed his writings on the same ground, with those of Moses and the ancient prophets.

A. D. 55.

CHAP. I.

The apostle salutes the church at Thessalonica, 1; and shews how he thanked God on their behalf, and prayed for them; remembering the fruits of their faith, love, and patient hope, as evidences of their "election "of God," 2—4. He speaks, more particularly, concerning the happy effects of his success among them: for, "receiving the word in much affliction," copying the example of their teachers, and setting good examples to others; their conversion from idols to the service of the true God, and their patient waiting for Jesus, the Deliverer "from the wrath to come," speedily became known in every place, 6—10.

PAUL, and [a] Silvanus, and [b] Timotheus, [c] unto the church of the [d] Thessalonians, *which is* [e] in God the Father, and *in* the Lord Jesus Christ: [f] Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We [g] give thanks to God always for you all, making mention of you in our prayers;

3 [h] Remembering without ceasing [i] your work of faith, [k] and labour of love, [l] and patience of hope in our Lord Jesus Christ, [m] in the sight of God and our Father;

4 [n] Knowing, brethren [*] beloved, your election of God.

a Acts xv. 27. 32. 34. 40. xvi. 19. 25. 29. xvii. 4. 15. xviii. 5. *Silas*. 2 Cor. i. 19. 2 Thes. i. 1. 1 Pet. v. 12.
b Acts xvi. 1—3 xvii. 14, 15. xviii. 5. xix. 22. xx. 4. 2 Cor. i. 1. Phil. i. 1. Col. i. 1. 1 Tim. i. 2. 2 Tim. i. 2. Heb. xiii. 23.
c *See on* 1 Cor. i. 2. Gal. i. 2.
d Acts xvii. 1—9. 11. 13.
e Gal. i. 22. 2 Thes. i. 1. 1 John i. 3. Jude 1.
f *See on* Rom. i. 7.—Eph. i. 2.
g *See on* Rom. i. 8, 9. vi. 17.—1 Cor. i. 4. Eph. i. 15, 6. Phil. i. 3, 4. Col. i. 3.
h 1 Thes. i. 2. 2 Tim. i. 3—5.
i ii. 13, 14. John vi. 27—29. Rom. xvi. 26. 1 Cor. xv. 58. Gal. v. 6 Heb. iv. 11. xi. 7, 8. 17. 24—34. Jam. ii. 17—26. Rev. ii. 19.
k Gen. xxix. 20. Cant. viii. 7. John xiv. 15. 21—23. xv. 10. xxi. 15—17. Rom. xvi. 6. 1 Cor. xiii. 4—7. 2 Cor. v. 14, 15. viii. 7—9. Gal. v. 13. Philem. 5—7. Heb. vi. 10, 11. 1 John iii. 18. v. 3. Rev. ii. 2—4.
l Rom. ii. 7. v. 3—5. viii. 24, 25. xii. 12. xv. 13. 1 Cor. xiii. 13. Gal. vi. 9. Heb. vi. 15. x. 36. Jam. i. 3, 4. v. 7, 8. 1 John iii. 3. Rev. iii. 10.
m Ec. ii. 26. Acts iii. 19. x. 31. 2 Cor. ii. 17. 1 Tim. ii. 3. Heb. xiii. 21. 1 Pet. iii. 4. 1 John iii. 21.
n 3. Rom. viii. 28—30. xi. 5—7. Eph. i. 4. Phil. i. 6, 7. 1 Pet. i. 2. 2 Pet. i. 10.
* Or, *beloved of God, your election*. Rom. i. 7. ix. 25. Eph. ii. 4, 5. Col. iii. 12. 2 Thes. ii. 13. 2 Tim. i. 9, 10. Tit. iii. 4, 5.

A. D. 55.

NOTES.

CHAP. I. V. 1—4. Silas, or Silvanus, did not come to the apostle, when driven from Thessalonica and Berea, till after his arrival at Corinth, nor did Timothy continue with him in that city, being speedily sent back to Thessalonica; (*Notes*, iii. 1—5. *Acts* xvii. 10—15. xviii. 1—6;) so that the epistle could not be written from Athens. St. Paul joined these two faithful fellow-labourers with himself in this address, to express his affection for the Christians at Thessalonica, to whom they were well known. (*Marg. Ref.* a—f.) After his usual salutation and introduction, (*Notes*, *Rom.* i. 5—7. *Eph.* i. 1, 2. 2 *Thes.* i. 1, 2,) he observed, that he constantly remembered, and mentioned before God in his prayers, their "work "of faith." They professed to believe in Christ, and their active obedience shewed, that their faith was living, and "worked by love" of Christ, and his ministers, truth, and cause: (*Notes*, *Gal.* v. 1—6. *Jam.* ii. 14—26:) and that this powerful principle of holy love induced them to "labour" strenuously, in all things connected with the honour of Christ, and the benefit and comfort of their brethren. (*Marg. Ref.* g—k.) They professed all to "hope" in the promises of God, and to expect eternal life, as his gift in Christ Jesus; and this living hope rendered them "patient," and constant in their adherence to him, amidst tribulations and persecutions. (*Marg. Ref.* l, m.—*Notes*, *Rom.* v. 3—5. 1 *Cor.* xv. 55—58. *Heb.* vi. 16—20. *Jam.* i. 1—4. v. 7—11.) These graces and duties they attended to, as "in the sight of God," even their reconciled Father; and the apostle was satisfied, from what he had witnessed, that they were his "brethren "beloved," and "the elect of God" in Jesus Christ. This he did not speak as a matter of immediate revelation: but his favourable conclusion respecting them was drawn, by tracing back the effects of divine grace in their conversion, to the source of them in "their election of "God." (*Marg. Ref.* n.—*Notes*, *Phil.* i. 3—8. 2 *Pet.* i. 5—11.)—The purpose of God, in calling the Gentiles collectively, could not be known in this manner; and indeed some of the Thessalonians were Jewish converts. And in what sense a remnant of Thessalonians, (that is, a small proportion of the inhabitants of one city,) could prove the *national* election of the Macedonians, those who

5 For [o] our gospel came not unto you [p] in word only, [q] but also in power, and [r] in the Holy Ghost, and [s] in much assurance; as ye know [t] what manner of men we were among you [u] for your sake.

6 And [x] ye became followers of us, [y] and of the Lord, having [z] received the word in much affliction, [a] with joy of the Holy Ghost:

7 So that ye were [b] ensamples to all that believe, [c] in Macedonia and Achaia.

8 For [d] from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also [e] in every place your faith to [f] God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us [g] what manner of entering in we had unto you, and how [h] ye turned to God from idols, to serve [i] the living and true God;

10 And to [k] wait for his Son from heaven, [l] whom he raised from the dead, *even* [m] Jesus, which delivered us from [n] the wrath to come.

o Rom. ii. 16. 2 Cor. iv. 3. Gal. i. 8—12. ii. 2. 2 Thes. ii. 14. 2 Tim. ii. 8.
p ii. 13. 1 Cor. iv. 20. 2 Cor. iii. 6.
q Ps. cx. 2, 3. Mark xvi. 20. Acts xi. 21. xvi. 14. Rom. i. 16. xv. 18, 19. 1 Cor. i. 24. ii. 4, 5. iii. 6. 2 Cor. x. 4, 5. Eph. i. 17—20. ii. 4, 5. 10. iii. 20. Phil. ii. 13. Jam. i. 16—18. 1 Pet. i. 3.
r John xvi. 7—15. Acts ii. 33. x. 44—46. xi. 15—18. 1 Cor. iii. 16. xii. 7—11. 2 Cor. vi. 6. Gal. iii. 2—5. v. 5. 22, 23. Tit. iii. 5, 6. Heb. ii. 4. 1 Pet. i. 12.
s Col. ii. 2. Heb. vi. 11. 18, 19. x. 22. 2 Pet. i. 10. 19.
t ii. 1—11. Acts xx. 18, 19. 33—35. 1 Cor. ii. 2—5. iv. 9—13. x. 33. 2 Cor. iv. 1, 2. vi. 3—10. Phil. iv. 9. 2 Thes. iii. 7—9. 1 Tim. iv. 12—16. 1 Pet. v. 3.
u 1 Cor. ix. 19—23. 2 Tim. ii. 10. x ii. 14. 1 Cor. iv. 16. xi. 1. Phil. iii. 17. 2 Thes. iii. 9.
y Matt. xvi. 24. John viii. 12. xiii. 13—15. Eph. v. 1. 1 Pet. iii. 13. 3 John 11.
z ii. 13, 14. iii. 2—4. Hos. ii. 14. Mark x. 29, 30. Acts xvii. 5. 2 Cor. viii. 1, 2. 2 Thes. i. 4.
a John xiv. 16—18. Acts v. 41. ix. 31. Rom. v. 3—5. viii. 16—18. xv. 13. Gal. v. 22. Heb. x. 34. 1 Pet. i. 6. 8.
b iv. 10. 1 Tim. iv. 12. Tit. ii. 7. 1 Pet. v. 3.
c 8. Acts xvi. 12. xvii. 13. xviii. 1. 2 Cor. i. 1. ix. 2. xi. 9, 10.
d Is. ii. 3. lii. 7. lxvi. 19. Rom. x. 14—18. 1 Cor. xiv. 36. 2 Thes. iii. 1. Rev. xiv. 6. xxii. 17.
e Rom. i. 8. 3 John 12.
f Ex. xviii. 19. 2 Cor. iii. 4. 5, 6. ii. 1. 13.
g Is. ii. 17—21. Jer. xvi. 19. Zeph. ii. 11. Zech. viii. 20—23. Mal. i. 11. Acts xiv. 15. xxvi. 17, 18. 1 Cor. xii. 2. Gal. iv. 8, 9.
h Deut. v. 26. 1 Sam. xvii. 26. 36. Ps. xlii. 2. lxxxiv. 2. Is. xxxvii. 4. 17. Jer. x. 10. Dan. vi. 26. Hos. i. 10. Rom. ix. 26. 2 Cor. vi. 16, 17. 1 Tim. iv. 10. Heb. xii. 22. Rev. vii. 2.
i Deut. v. 26. 1 Sam. xvii. 26. 36. Ps. xlii. 2. lxxxiv. 2. Is. xxxvii. 4. 17. Jer. x. 10. Dan. vi. 26. Hos. i. 10. Rom. ix. 26. 2 Cor. vi. 16, 17. 1 Tim. iv. 10. Heb. xii. 22. Rev. vii. 2.
k iv. 16, 17. Gen. xlix. 18. Job xix. 25—27. Is. xxv. 8, 9. Luke ii. 25. Acts i. 11. iii. 21. Rom. viii. 23—25. 1 Cor. i. 7. Phil. iii. 20. 2 Thes. ii 7. 2 Tim. iv. 1. Tit. ii. 13. Heb. ix. 28. 2 Pet. iii. 12. 14. Rev. i. 7.
l Acts ii. 24. iii. 15. iv. 10. v. 30, 31. x. 40, 41. xvii. 31. Rom. i. 4. iv. 25. viii. 34. 1 Cor. xv. 4—21. Col. i. 18. 1 Pet. i. 3. 21. iii. 18. Rev. i. 18.
m v. 9. Matt. i. 21. Rom. v. 9, 10. Gal. iii. 13. 1 Pet. ii. 21.
n Matt. iii. 7. Luke iii. 7. Heb. x. 27.

adopt this opinion would do well to inform us. Some explain the words, to mean election to external privileges, as Israel had been chosen: (*Notes, Rom.* ix. 6—23:) but an external profession of Christianity was sufficient to prove this; whereas the apostle grounds his confidence respecting the Thessalonians, on "their work of faith, and labour "of love, and patience of hope," "things which," no doubt, "accompany salvation." (*Notes, Rom.* viii. 28—31. 2 *Thes.* ii. 13, 14. *Heb.* vi. 9—12.)—He had once indeed had his fears of them; but subsequent tidings from them had fully satisfied him: (iii. 5—7:) yet, if any individuals did not shew the same "active faith, laborious "love, and patient hope," as the rest did; they were exceptions also to the apostle's general confidence, respecting the professed Christians at Thessalonica.

Labour of love. (3) Τυ κοπυ της αγαπης.—Κοπος, ii. 9. 2 *Thes.* iii. 8. See 2 *Cor.* vi. 5.—*Patience of hope.*] Της ὑπομονης της ελπιδος. See on *Rom.* v. 3—5. Ὑπομονη. See on *Luke* viii. 15.—*Brethren beloved, your election of God.* (4) "Brethren beloved of God, your election." *Marg.* Αδελφοι ηγαπημενοι ὑπο Θευ την εκλογην ὑμων. *Col.* iii. 12. 2 *Thes.* ii. 13. Εκλογη. See on *Acts* ix. 15.

V. 5—8. The confidence of the apostle concerning the Christians at Thessalonica, as to their "election of "God," was grounded on what he had witnessed: for the gospel, which he and his fellow labourers preached, had come to them, "not in word only;" it had not been left to its natural efficacy, or merely to the power of arguments and persuasion, on their minds. Numbers had thus heard it in many places, who nevertheless continued to live in idolatry and iniquity: but "it had come with "power, and with the Holy Ghost," or 'with power, 'even with the Holy Spirit.' This cannot relate to miracles exclusively; for numbers saw miracles, who notwithstanding continued unbelievers: but the new-creating power of the Holy Spirit, accompanying the word of God, had produced such a full conviction of its nature and importance, and such an assurance of faith and hope, as had induced the Thessalonians, at all events, to embrace and profess the gospel; even as a ship is carried, by a full tide and a fair wind, over every obstacle, into the haven. 'A metaphor taken from ships, when they are 'carried on under full sails.' *Leigh.* (*Marg. Ref.* o—s.) —For "they knew" and observed, "what manner of "men" the preachers of Christianity "were among them "for their sakes;" while they witnessed their patience, self-denial, diligence, zeal, holiness, and love; and how they laboured with their own hands for a maintenance, that they might not be burdensome to the converts: and this induced them to attend to their doctrine. (*Marg. Ref.* t, u.—*Notes*, ii. 9—12. 2 *Thes.* iii. 6—9.)—They not only appeared "holy men of God" to others; but were evidently such among their most intimate companions. Thus the Thessalonians were induced to join themselves to these despised servants of a crucified Saviour; they associated with them in divine worship; they copied their examples; and in doing so, they became imitators of the Lord himself. (*Marg. Ref.* x, y.—*Notes*, 1 *Cor.* xi. 1. *Phil.* iii. 17—19. iv. 8, 9. *Tit.* ii. 7, 8.) They indeed received the word into their hearts amidst great afflictions in their circumstances, and from their persecutors: yet they had such joy from the Holy Spirit, as made them ample amends. (*Marg. Ref.* z, a.—*Note*, 2 *Cor.* viii. 1—5.) In this manner they became examples, not only to their idolatrous neighbours, but even to believers in other parts of Macedonia, and in Achaia: for the gospel was soon spread from Thessalonica into those regions, perhaps by persons who went out for that purpose. In all places, whither the apostle also travelled, the report of the conversion and good conduct of the Thessalonians had arrived before him; and those who came to him from other parts, declared the same to him.

In much assurance. (5) Εν πληροφορια πολλη. See on *Col.* ii. 2.—*Followers.* (6) Μιμηται. ii. 14. See on 1 *Cor.* iv. 16. Many *follow* pious teachers, who do not *imitate* them.—*Ensamples.* (7) Τυπυς. *Phil.* iii. 17. 2 *Thes.* iii. 9. 1 *Tim.* iv. 12. *Tit.* ii. 7. See on *John* xx. 25.—*Sounded out.* (8) Εξηχηται. Here only. Ex ἐξ, et ηχεω, *sono, resono, Luke* xxi. 25. 1 *Cor.* xiii. 1.

V. 9, 10. In every city the apostle met with those who joyfully mentioned his prosperous entrance, with the gospel, among the Thessalonians: (*Notes*, ii. 1—8. 13—

CHAP. II.

The apostle reminds the Thessalonians of his affectionate, faithful labours, and holy manner of life, among them, 1—12. He expresses his satisfaction, as to the manner in which they had received the gospel; and their constancy amidst persecution, 13, 14: and speaks of the guilt and ruin of the unbelieving Jews, especially for opposing the gospel's being preached to the Gentiles, 15, 16. He shews his joy on the account of the Thessalonians, his desire of seeing them again, and his hope of a joyful meeting at the coming of Christ, 17—20.

16:) and how they had been converted from the worship of idols, (either *dead* men, or imaginary beings, or evil spirits,) to "serve" and worship "the one living and "true God," by faith in Christ; and to wait for the Saviour's coming from heaven to raise the dead and judge the world, in believing and patient hope, diligent preparation, and universal conscientiousness. (*Marg. Ref.* g—i.—*Notes*, 2 *Tim.* iv. 6—8. *Tit.* ii. 13. *Heb.* ix. 27, 28.) For they were fully assured, that God the Father had raised him from the dead, and advanced him to the mediatorial throne, to reign "at his right hand, till all enemies "should be put under his feet." (*Notes*, *Acts* ii. 33—36. xvii. 30, 31. 1 *Cor.* xv. 20—28.) Him therefore they looked and "waited for," as the great "Deliverer from "the wrath to come." To this wrath, both Jews and Gentiles had been justly exposed for their sins; and under this they must all have finally perished, if the Son of God had not become incarnate, performed his surety-ship obedience to the law, laid down his life as a Sacrifice for sin, risen as "the First-fruits of the resurrection," ascended into heaven to be the Advocate of sinners, sent forth his gospel to call men to partake of this salvation, and accompanied it by the power of his Spirit, to overcome the proud and carnal opposition of their hearts. Thus he had "delivered" believers from the merited wrath of God, which is coming, and will for ever be coming, upon all impenitent and unbelieving sinners. (*Marg. Ref.* l—n. —*Note, Matt.* iii. 7—10.) Of this deliverance their conversion was the sure evidence, and having this earnest and pledge of final salvation, they waited in joyful hope for that solemn season, which will complete the felicity of believers, and the destruction of the wicked. (*Marg. Ref.* k.—*Notes*, ii. 17—20. iv. 13—18. *Job* xix. 23—27. *Is.* xxv. 6—9. 2 *Thes.* i. 5—10. 2 *Tim.* iv. 6—8, *v.* 8.)

What manner of entering in. (9) Ὁποιαν εισοδον.—Ὁποιος, *Acts* xxvi. 29. 1 *Cor.* iii. 13. *Gal.* ii. 16. *Jam.* i. 24.—Εισοδος, ii. 1. *Acts* xiii. 24. *Heb.* x. 19. 2 *Pet.* i. 11.—*Wait.* (10) Αναμενειν. Here only N. T.—*Job* vii. 2. *Is.* lix. 11. *Jer.* xiii. 16. *Sept.* (*Notes*, *Gen.* xlix. 18. *Rom.* viii. 24—27. *Jam.* v. 7—11.)—*Which delivered.*] Τον ῥυομενον. *Matt.* vi. 13. *Luke* i. 74. *Rom.* vii. 24. xi. 26. 2 *Thes.* iii. 2. 2 *Tim.* iii. 11. iv. 17, 18. 2 *Pet.* ii. 7. 9.

PRACTICAL OBSERVATIONS.

It excites cordial joy and fervent gratitude, in faithful ministers, when they witness "the work of faith, and "labour of love, and patience of hope in the Lord Jesus," of those among whom they have preached the gospel. This puts vigour into their prayers and praises for them; as evidencing that they are "in God the Father and our "Lord Jesus Christ," partakers of "mercy, grace, and "peace," "beloved brethren," and "the elect of God." But faith which works not obedience, professed love that declines self-denying labour, and hope which is separated from "patient continuance in well-doing," can never prove a man's "election;" all other ways of proving it are vain and delusory; and this scriptural medium is not capable of being perverted.—Alas! even the gospel, which the apostle preached, often "comes in word only;" and thus men continue impenitent and slaves to sin; or at most, become only notional formalists and mere *professors* of the gospel. This should excite all who preach and all who love the gospel, to "pray without ceasing," that it may every where, and at all times, be attended by the divine power of the Holy Spirit; producing, in the minds and hearts of men, that "full assurance" of its truth and importance, which alone can prevail with them to break through all hindrances, and make all sacrifices, that they may follow Christ and be partakers of his salvation. (*Notes*, *Rom.* i. 13—16. 1 *Cor.* i. 25. ii. 3—5. 2 *Cor.* iv. 7. x. 1—6.) This is "the work of God;" but he works by means: and when ministers evidently set before the people such an edifying example, that by imitating them they imitate Christ also, it is very conducive to their conviction and conversion.—When this happy change is effected, and sinners join themselves to those who "walk as Christ "walked," they are often enabled to "receive the word," amidst poverty, contempt, and manifold afflictions and persecutions, with abundant "joy in the Holy Ghost." Thus they become good examples to their families and neighbours, and even to their fellow Christians: the word of God sounds forth from them to others; and they zealously embrace every opportunity of diffusing this heavenly light. And when great numbers of careless, ignorant, and immoral persons, are turned from their idols and iniquities, their worldly pursuits and connexions, "to serve "the living and true God;" to believe in and obey the Lord Jesus; to "deny ungodliness and worldly lusts; to "live soberly, righteously, and godly in this present "world;" and to "wait for the Lord Jesus from heaven," as 'believing that he will come to be their Judge,' and hoping and earnestly praying 'to be numbered with his 'saints in glory everlasting;' the fact speaks for itself: there needs little pains to spread the report, for it is a work of God which will be sure to be known, and rendered conspicuous by its own light. May he then send forth ministers into all parts of the world, attended by his power, and thus made abundantly successful, in the conversion of the nations to the worship of the living God, and the obedience of faith in his beloved Son!—But let us remember, "that the wrath of God is revealed from "heaven against all ungodliness and unrighteousness of "men." (*Note, Rom.* i. 18—20.) All temporal miseries, terminating in death, are the effects of that wrath: Jesus did not come to deliver us from these sufferings, but from "the wrath to come," the everlasting misery of hell. None but Jesus can deliver any man from this merited condemnation: all who believe in him, with an obedient faith, are delivered from it, and on all others "the wrath "of God still abideth." For if indeed all true Christians

FOR yourselves, brethren, know [a] our entrance in unto you, that it was not [b] in vain:

2 But even after that we had suffered before, and were [c] shamefully entreated, as ye know, at Philippi, we were [d] bold in our God to speak unto you the gospel of God with [e] much contention.

3 For [f] our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as [g] we were allowed of God [h] to be put in trust with the gospel, even so we speak; [i] not as pleasing men, [k] but God which trieth our hearts.

5 For neither at any time [l] used we flattering words, as ye know, nor [m] a cloke of covetousness; [n] God *is* witness:

a 1 Thes. i. 5—10. 2 Thes. iii. 1.
b iii. 5. Job xxxix. 16. Ps. lxxiii. 13. cxxvii. 1. Is. xlix. 4. lxv. 23. Hab. ii. 13. 1 Cor. xv. 2. 10. 58. 2 Cor. vi. 1. Gal. ii. 2. iv. 11. Phil. ii. 16.
c Acts v. 41. xvi. 22—24. 37. 2 Tim. i. 12. Heb. xi. 36, 37. xii. 2, 3. 1 Pet. iv. 14—16.
d Acts iv. 13. 20. 31. xiv. 3. Eph. vi. 19, 20.
e Acts vi. 9, 10. xv. 1, 2. xvii. 2—9. 17. xix. 8. Phil. i. 27—30. Col. ii. 1. Jude 3.
f 5, 6. 11. iv. 1, 2. Num. xvi. 15. 1 Sam. xii. 3. Acts xx. 33, 34. 2 Cor. ii. 17. iv. 2. 5. vii. 2. xi. 13. xii. 16—18. 2 Pet. i. 16.
g 1 Cor. vii. 25. Eph. iii. 8. 1 Tim. i. 12, 13.
h Luke xii. 42. xvi. 11. 1 Cor. iv. 1, 2. ix. 17. Gal. ii. 7. 1 Tim. i. 11. vi. 20. 2 Tim. i. 14. ii. 2. Tit. i. 3.
i 1 Cor. ii. 4, 5. 2 Cor. iv. 2. v. 11. 16. Gal. i. 10. Eph. vi. 6. Col. iii. 22.
k Num. xxvii. 16. 1 Kings viii. 39. 1 Chr. xxix. 17. Ps. vii. 9. xvii. 3. xliv. 21. cxxxix. 1, 2. Prov. xvii. 3. Jer. xvii. 10. xxxii. 19. John ii. 24, 25. xxi. 17. Rom. viii. 27. Heb. iv. 13. Rev. ii. 23.
l Job xvii. 5. xxxii. 21, 22. Ps. xii. 2, 3. Prov. xx. 19. xxvi. 28. xxviii. 23. xxix. 5. Is. xxx. 10. Matt. xxii. 16. 2 Pet. ii. 18.
m Is. lvi. 11. Jer. vi. 13. viii. 10. Mic. iii. 5. Mal. i. 10. Matt. xxiii. 14. Acts xx. 33. Rom. xvi. 18. 2 Cor. iv. 2. vii. 2. xii. 17. 1 Tim. iii. 3, 8. Tit. i. 7. 1 Pet. v. 2. 2 Pet. ii. 3. 14, 15. Jude 11. Rev. xviii. 12, 13.
n *See on* Rom. i. 9. ix. 1.—Gal. i. 20.

once were exposed to this wrath; all they, whom "Jesus "has not delivered," must be still exposed to it. (*Notes*, *John* iii. 19—21. 27—36, *v.* 36.) Let us then examine this infinitely important matter, with proportionable seriousness and fervency of prayer; let us "give diligence to "make our calling and election sure;" and if we have obtained this assurance, let us remember the price which our deliverance cost the great Redeemer, that humble love may constrain us devotedly to obey him, and cheerfully to suffer for him. But, if any are conscious that they have not experienced this deliverance, let them take warning, without delay, "to flee from the wrath to come," and to seek refuge in Christ and his salvation. (*Note*, *Heb.* vi. 16—20.)

NOTES.

CHAP. II. V. 1—8. The Christians at Thessalonica well knew, that the apostle and his fellow-labourers did not come among them with empty speculations, or in an inefficacious manner; but they were sensible, that it was a well-grounded testimony, and not a vague report, which had been spread abroad concerning them: and by the external proof of miracles, and the internal efficacy of divine grace, it had been rendered successful. (*Marg. Ref.* a, b. —*Notes*, 13—16, *v.* 16. i. 9, 10. *Is.* lv. 10—13.) For he and his company having been, by immediate revelation, directed to go into Macedonia; they did not yield to discouraging fears, even when they had suffered the most severe, ignominious, and iniquitous usage at Philippi: (*Notes*, *Acts* xvi. 6—12. 19—28. 35—40:) but as soon as they were set at liberty, they came to Thessalonica; and there boldly, in dependence on God and from zeal for his glory, they preached that gospel, of which he was the Author. (*Note*, *Acts* xvii. 1—9.) This they did, with great earnestness of spirit, and strong desires of usefulness; and with the most constant perseverance, notwithstanding the opposition of the Jews, the disputings which they were constrained to maintain with them, and the persecutions which they endured. (*Marg. Ref.* c—e.) For their exhortations were not suited to beguile men, either into erroneous and delusive opinions, or licentious practices; nor had they any sinister or selfish motives. On the contrary, they were most fully assured of the divine authority and excellency of the doctrine which they taught; and conscious of the utmost integrity, purity, and sincerity, in their endeavours to propagate it. For as they had been "approved by God" himself, and marked out to be "stewards of his mysteries," and entrusted with the gospel; so they had spoken with the most simple and sincere desire of approving themselves faithful to him, and meeting with his acceptance; knowing that he would scrutinize, and prove as by fire, the secret intentions of every heart. (*Marg. Ref.* f—k.—*Notes*, 1 *Cor.* iii. 10—15. iv. 3—5. *Rev.* ii. 20—23, *v.* 23.) They had not indeed at all sought to "please men," for the sake of their own ease, interest, reputation, or accommodation; or in any way, except as conducive to their edification. (*Notes*, *Rom.* xv. 1—3. 1 *Cor.* iv. 1—5. *Gal.* i. 6—10.) They had never, on any occasion, employed "flattering words," to soothe their hearers into a delusive opinion of their own good estate or character, to palliate their sins, or to commend their endowments or virtues. (*Notes*, *Job* xxxii. 18—22. *Prov.* xxix. 5.) This the Thessalonians knew; being sensible, that they addressed them in the plainest and most convincing language: and "God himself was witness," that they had never made religion, or their ministry, "a cloke" to cover any avaricious designs. Nor had they courted applause, or aimed at popularity, or aspired at authority and honour, among them or any other Christians; on the contrary, they even receded from their due, and would not burden them by requiring a maintenance. This was a mark of respect, which the other apostles generally received from the churches; and Paul had as just a claim to it as they: but he did not insist upon it, either for himself or his companions; because he was aware, that it would have been "burdensome" to the people, as they were in low circumstances. (*Marg. Ref.* l—r.—*Notes*, 1 *Cor.* ix. 13—18. 2 *Cor.* viii. 1—5. xi. 7—12. xii. 11—16.) In this and in all other respects, they had imitated "the gentleness" of a nursing mother, to her own beloved infant; whom she deems it a pleasure to suckle and attend on, and has the desired recompence of her disinterested assiduity, when it thrives and is in health. Thus, being "affectionately desirous" of their spiritual growth and prosperity, they were not only willing to impart the gospel to them; but the tenderest feelings of their hearts accompanied their labours. They readily spent their strength, employed all their knowledge and ability, exhausted their spirits, and even ventured their lives for them, "because they were "become dear to them:" and they desired no other recompence, than the "furtherance and joy of faith" of their beloved people. (*Marg. Ref.* s—y.—*Notes*, 2 *Cor.* i. 23, 24. *Phil.* i. 21—26.)

After that we had suffered before. (2) Προπαθοντες. Here only.—*Were shamefully entreated.*] Υβρισθεντες. See on

o Esth. i. 4. v. 11. Prov. xxv. 27. Dan. iv. 30. John v. 41. 44 vii. 18. xii. 43. Gal. v. 26. vi. 13. 1 Tim. v. 17.
p 2. 1 Cor. ix. 12—18. 2 Cor. x. 1, 2. 10, 11. xiii. 10.
* Or, used authority.
q 2 Cor. xi. 9. xii. 13, 14. 2 Thes. iii. 8. 9.
r 1 Cor. ix. 4—6. Gen. xxxiii. 13. 14. Is. xl. 11. Ez. xxxiv. 14—16. Matt. xi. 29, 30. John xxi. 15—17. 1 Cor. ii. 3. ix. 22. 2 Cor. x. 1. xiii. 4. Gal. v. 22, 23. 2 Tim. ii. 24, 25. Jam. iii. 17.
t 11. Num. xi. 12. Is. xlix. 23. lxvi. 13. Acts xiii. 18. marg.
u Jer. xiii. 15—17. Rom. i. 11, 12. ix. 1—3. x. 1. 2 Cor. vi. 1. 11—13. Gal. iv. 19. Phil. i. 8. ii. 25, 26. Col. i. 28. iv. 12. Heb. xiii. 17.
x Acts xx. 23, 24. 2 Cor. xii. 15. Phil. ii. 17. 1 John iii. 16.
y Luke vii. 2. Phil. ii. 20. marg. iv. 1. Col. i. 7. Philem. 1.
z i. 3. Acts xviii. 3. xx. 34, 35. 1 Cor. iv. 12. ix. 6. 18. 2 Cor. vi. 5. 2 Thes. iii. 8, 9. 1 Tim. iv. 10.
a iii. 10. Ps. xxxii. 4. lxxxviii. 1. Jer. ix. 1. Luke ii. 37. xviii. 7. Acts xx. 31. 1 Tim. v. 5. 2 Tim. i. 3.
b 6. Neh. v. 15. 18. 1 Cor. ix. 7. 18. 2 Cor. xi. 9. xii. 13, 14.
c 2. Acts xx. 24. Rom. i. 1. xv. 16. 19. 1 Tim. i. 11.
d i. 5. 1 Sam. xii. 3—5. Acts xx. 18. 26. 33, 34. 2 Cor. iv. 2. v. 11. xi. 11. 31.

6 Nor [o] of men sought we glory, neither of you, nor *yet* of others, [p] when we might have [*] been [q] burdensome, [r] as the apostles of Christ.

7 But [s] we were gentle among you, even [t] as a nurse cherisheth her children:

8 So, being [u] affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, [x] but also our own souls, because ye were [y] dear unto us.

9 For ye remember, brethren, [z] our labour and travail; for, labouring [a] night and day, because we would not be [b] chargeable unto any of you, we preached unto you [c] the gospel of God.

10 Ye *are* [d] witnesses, and God *also*, [e] how holily, and justly, and unblameably, we behaved ourselves among you that believe:

11 As ye know, [f] how we exhorted, and comforted, and [g] charged every one of you, [h] as a father *doth* his children;

12 That ye would [i] walk worthy of God, [k] who hath called you unto his kingdom and glory.

13 ¶ For this cause also [l] thank we God without ceasing, [m] because when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, [n] the word of God, which [o] effectually worketh also in you that believe.

e Num. xvi. 15. Job xxix. 11—17. xxxi. 1—39. Ps. vii. 3—5. xviii. 20—24. Jer. xviii. 20 Acts xxiv. 16. 2 Cor. i. 12. vi. 3—10. viii. 2. 2 Thes. iii. 7. 1 Tim. iv. 12. 2 Tim. iii. 10. Tit. ii. 7, 8. 1 Pet. v. 3.
f iv. 1. v. 11. Acts xx. 2. 2 Thes. iii. 12. 1 Tim. vi. 2. 2 Tim. iv. 2. Tit. ii. 6. 9. 15. Heb. xiii. 22.
g Num. xxvii. 19. Deut. iii. 28. xxxi. 14. Eph. iv. 17. 1 Tim. v. 7. 21. vi. 13. 17. 2 Tim. iv. 1.
h Gen. i. 16, 17. 1 Chr. xxii. 11—13. xxviii. 9. 20. Ps. xxxiv. 11. Prov. i. 10. 15. ii. 1. iii. 1. iv. 1—12. v. 1, 2. vi. 1. vii. 1.
i Gen. xxxi. 1—9. 1 Cor. iv. 14, 15. 1 iv. 12. Gal. v. 16. Eph. iv. 1. v. 2. 8. Phil. i. 27. Col. i. 10. ii. 6. 1 Pet. i. 15, 16. 1 John i. 6, 7. ii. 6.
k v. 24. Rom. viii. 30. ix. 23, 24. 1 Cor. i. 9. 2 Thes. i. 11, 12. ii. 13, 14. 2 Tim. i. 9. 1 Pet. i. 15. ii. 9. iii. 9. v. 10. 1 *See on* i. 2, 3. Rom. i. 8, 9.
m Jer. xliv. 16. Matt. x. 13, 14. 40. Acts ii. 41. x. 33. xiii. 45. 48. xvi. 14. 30—34. xvii. 11. 18—20. 32. Gal. iv. 14. 2 Pet. iii. 2, 3.
n Jer. xxiii. 28, 29. Luke v. 1. viii. 11. 21. xi. 28. Acts viii. 14. xiii. 44. 46. Rom. x. 17. Heb. iv. 12. 1 Pet. i. 25. 2 Pet. i. 16—21
o i. 5—10. John xv. 3. xvii. 17. 19. Rom. vi. 17, 18. 2 Cor. iii. 18. Col. i. 6. Heb. iv. 12. Jam. i. 18. 1 Pet. i. 23. ii. 2. 1 John iii. 3. v. 4, 5.

Luke xi. 45.—*We were bold.*] Επαρρησιασαμεθα. *Eph.* vi. 20. See on *Acts* ix. 27. From παρρησια. See on *John* vii. 4. —*Contention.*] Αγων. See on *Phil.* i. 30. *Col.* ii. 1.—*We were allowed.* (4) Δεδοκιμασμεθα.—*Which trieth.*] Τῳ δοκιμαζοντι. v. 21. See on *2 Cor.* xiii. 5.—*To be put in trust.*] Πιστευθηναι. See on *Rom.* iii. 2.—*Flattering.* (5) Κολακειας. Here only. A κολαξ, *parasitus;* quod a κολον, *cibus.* 'Be-'cause men flatter for the sake of the belly.' *Leigh.*—*Have been burdensome.* (6) "Used authority." *Marg.* Εν βαρει ειναι. *Matt.* xx. 12. *Gal.* vi. 2.—*Gentle.* (7) Ηπιοι. *2 Tim.* ii. 24.—'Qui lenes sunt, et benigni erga liberos.' *Schleusner.*—*A nurse.*] Τροφος. Here only N. T.—*Gen.* xxxv. 8. *2 Kings* xi. 2. *Sept.* Α τρεφω, *nutrio.*—*Cherisheth.*] Θαλπῃ. See on *Eph.* v. 29.—*Her children.*] Τα ἑαυτης τεκνα, "her own children," as distinguishing the nursing mother, from the hired nurse of another woman's child.—*Being affectionately desirous, ... we were willing,* &c. (8) Ἱμειρομενοι ... ευδοκουμεν.—Ἱμειρομενοι. Here only. Ab ἱμερος, *desiderium.* "Longing after you, we took pleasure." The clause can hardly be done justice to in a translation; and the original throughout is peculiarly tender and pathetick.

V. 9—12. The Thessalonians could well remember the disinterested and fatiguing labour of the apostle and his fellow-labourers: for they not only employed the day, in the various parts of their ministerial duty, or in working for a subsistence; but they bereaved themselves of rest, often spending the whole or a considerable part of the night, in the same manner: lest, by being "chargeable "unto any of" their hearers, they should prevent their own success. (*Marg. Ref.* z—b.—*Note, 2 Thes.* iii. 6—9.) Thus they faithfully preached to them the gospel of God: and the Thessalonians could testify, (as the Lord himself also would,) in what a holy, upright, and blameless manner they behaved themselves: not only in those things which unbelievers might have noticed, but also in their most retired and intimate behaviour among such as believed the gospel: so that none of them had seen any thing, but what evinced the greatest purity, probity, sincerity, and holy love. (*Marg. Ref.* c—e.—*Note,* i. 5—8.) They had also exhorted and animated them, with every affectionate and consolatory topick, and "charged" them with all authority, as testifying the will of God concerning them, to copy their example. This they did, not only in general, publickly, but privately to "every one of "them," as the case might require. And as a wise and affectionate father uses arguments, persuasions, encouragements, and commands, in directing the conduct of his children; so they had used the same means, of inducing them to walk worthy of the holy perfections of that God whom they worshipped, the example of his love and mercy to them, and their immense obligations to him; who had so graciously translated them from "the power of dark-"ness into the kingdom of his dear Son," that they might be trained up on earth, for the eternal glory and holy felicity of heaven. (*Marg. Ref.* f—k.—*Notes, Eph.* iv. 1—6. *Phil.* i. 27—30. 1 *Pet.* v. 10, 11.)—*Worthy of God,* &c. (12) 'That you would walk, 1. So as is well pleas-'ing to him. 2. As it becomes those who are called to 'enjoy a glorious kingdom. 3. As most conduceth to his 'glory. And, 4. So as to resemble his imitable perfec-'tions in your conversation.' *Whitby.*

Labour and travail. (9) Τον κοπον και τον μοχθον. *2 Thes.* iii. 8. See on *2 Cor.* xi. 27. "Weariness and painfulness." —*Because we would not be chargeable.*] Προς το μη επιβαρησαι. *2 Thes.* iii. 8. See on *2 Cor.* ii. 5.—*Comforted.* (11) Παραμυθουμενοι. v. 14. See on *John* xi. 19.—*Worthy of God.* (12) Αξιως τυ Θευ. See on *Eph.* iv. 1.—*His kingdom.*] Την ἑαυτυ βασιλειαν. "His own kingdom and glory."

V. 13—16. The apostle and his friends thanked God continually, because the Christians at Thessalonica when they received "the word of God, which they had heard "from them, did not receive it as the word of man." This might be disputed against, rejected, or even derided; or it might be received and believed in part, but not

14 For ye, brethren, [p] became followers of [q] the churches of God, which in Judea [r] are in Christ Jesus: for [s] ye also have suffered like things of your own countrymen, [t] even as they *have* of the Jews,

15 Who both [u] killed the Lord Jesus, and their own prophets, and have [*] persecuted us; and they [x] please not God, and are [y] contrary to all men:

16 [z] Forbidding us to speak to the Gentiles, [a] that they might be saved, [b] to fill up their sins alway: [c] for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you, for a short time, [d] in presence, not in heart, [e] endeavoured the more abundantly to see your face with great desire.

p i. 6. q Acts ix. 31. Gal. i. 22. r i. 1. 2 Thes. i. 1. s iii. 4. Acts xvii. 1—8. 2 Cor. viii. 1, 2. t Acts viii. 1. x. 1. ix. 1. 13. xi. 19. xii. 1—3. Heb. v. 33, 34. u Matt. v. 12. xxi. 35—39. xxiii. 31—35. xxvii. 25. Luke xi. 48—51. xiii. 33, 34. Acts ii. 23. iii. 15. iv. 10. vii. 52. * Or, *chased us out.* Am. vii. 12. Acts xxii. 18—21. x Acts xii. 3. 1 Cor. x. 5. y Esth. iii. 8. Luke xi. 52, 53. z Acts xi. 2, 3. 17, 18. xiii. 50. xiv. 5. 19. xvii. 5, 6. 13. xviii. 12, 13. xix. 9. xxi. 27—31. xxii. 21, 22. Gal. v. 11. Eph. iii. 8. 13. a Is. xlv. 22. Mark xvi. 16. Acts iv. 12. Rom. x. 13—15. 2 Thes. ii. 10. 1 Tim. ii. 4. b Gen. xv. 16. Zech. v. 6—8. Matt. xxiii. 32. c Joel ii. 30, 31. Mal. iv 1. 5. Matt. iii. 7—10. 12. xii. 45. xxi. 41—44. xxii. 6, 7. xxiv. 21, 22. Luke xi. 50, 51. xix. 42—44 xxi. 20—24. Heb. vi. 8. x. 27—30. Jam. v. 1—6. d 2 Kings v. 26. Acts xvii. 10. 1 Cor. v. 3. Col. ii. 5. e iii. 6. 10, 11. Gen. xxxi. 30. xlv. 28. xlviii. 11. 2 Sam. xiii. 39. Ps. lxiii. 1. Luke xxii. 15. Rom. i. 13. xv. 23. Phil. i. 22—26.

wholly or implicitly, without material criminality or detriment, however plausible or ingenious it were. On the contrary, "they had received it as the word of God," which it certainly was; and had accordingly reverenced it, submitted to it, and implicitly obeyed it. Thus it had effectually wrought in their hearts, repentance of sin, hatred of idolatry, faith in Christ, love to him and his cause, delight in the worship and service of God, a supreme valuation of his favour, and a realizing view of eternal things. (*Marg. Ref.* l—o.—*Notes*, i. 5—8. *Rom.* i. 13—16. *Col.* i. 3—8.) In this manner, they became "imi-"tators" of the Christian churches in Judea, in doctrine, worship, and holy obedience: and they adhered to the truth and will of Christ, patiently and cheerfully, amidst the persecutions which they endured from their neighbours and countrymen, as instigated by the unbelieving Jews; even as the Christians in Judea were hated and persecuted, by those of their own nation. (*Marg. Ref.* p—t.—*Note*, *Acts* xvii. 5—9.) Nor should this excite any astonishment; seeing the Jews, though professed worshippers of the one living and true God, had murdered the promised Messiah, as their ancestors had the prophets; and they persecuted the apostles and disciples of Christ, from a proud and blind zeal for the ritual law, and the traditions of the elders. (*Marg. Ref.* u.—*Notes*, *Matt.* xxiii. 29—39. *Acts* vii. 51—60.) In this, they were far indeed from pleasing God, as some of them vainly imagined; (*Notes*, *John* xvi. 1—3. *Acts* xxvi. 9—11;) nay, they exceedingly provoked him: and they "were contrary to all men," and opposed, as much as possible, the salvation both of Jews and Gentiles: especially, as they prohibited, and did all in their power to hinder, the preaching of the gospel to the Gentiles; as if they could not endure that they should be saved. (*Marg. Ref.* x—a.) Thus, with ceaseless efforts, they "filled up the measure" of their personal and national iniquities, for which the wrath of God was, even then, about to come upon them to the uttermost, in the destruction of the city and temple; the slaughter of immense multitudes of the nation; the scattering, enslaving, and abject miseries of the survivors; and the most unheard of calamities of every kind, pursuing them into every region of the earth, throughout numerous successive generations, even to this day. (*Marg. Ref.* c.—*Notes*, *Dan.* ix. 24—27. *Zech.* v. 5—11. *Matt.* xxiv. *Mark* xiii. *Luke* xxi.)—The morose and unsocial bigotry of the Jews, respecting all gentiles, from the time when they ceased to copy their idolatries, is largely insisted on by commentators in general; and the testimony of gentiles is adduced in proof of it. This evidence, however, is not much to be regarded: for if the Jews had shewn the most compassionate, liberal, and friendly attention to idolaters in temporal things; while they steadily adhered to the divine law, by separating from them in all things relating to religion; the clamour of the gentiles against their bigotry would not have been silenced, if it had been even abated. The steady refusal of what some have called *an intercommunity* of deities and religious rites, would have sufficed to keep up the prejudice against Jews, and the disdain of them, among the proud Greeks and Romans; for the same reasons, that no philanthropy or liberality can exempt those from contempt and reproach, even among professed Christians, who unreservedly avow their attachment to the doctrines of the gospel as their rule of faith, and the precepts of Christ as their rule of conduct. The Jews were, however, in this respect, very blameable; and so are many Christians: but the grand point, which here demands consideration, is this; that the determined opposition of the Jewish nation, to the preaching of the gospel among the gentiles, was the immediate cause of "wrath coming on them to the uttermost." Let Britain, let every inhabitant of Britain, tremble at the thought, of opposing the cause of missions among the heathen, as too many are disposed to do, "lest wrath "come upon us also to the uttermost."—'They who ob-'struct the progress of the gospel, and persecute the pro-'moters of it, are the ministers of Satan, and therefore 'bear his name' (18). *Whitby.*—It should also be distinctly noted, that the apostle does not give the least intimation, that the gentiles could be saved by Christ, or in any other way, unless the gospel were preached to them. (*Notes*, *Rom.* x. 12—17. *Eph.* ii. 11, 12.)

When ye received. (13) Παραλαβοντες. iv. 1. 2 *Thes.* iii. 6. See on 1 *Cor.* xi. 23.—*The word of God which ye heard of us.*] Λογον ακοης παρ' ἡμων, τυ Θευ. *Rom.* x. 16, 17.—*Ye received.*] Εδεξασθε.—*Effectually worketh.*] Ενεργειται. *Phil.* ii. 13. See on *Eph.* i. 20.—*Your own countrymen.* (14) Των ιδιων συμφυλετων. Here only.—*Persecuted.* (15) "Driven us "out." *Marg.* Εκδιωξαντων. *Luke* xi. 49.—1 *Chr.* viii. 13. xii. 15. *Ps.* cxix. 157. *Sept.*

V. 17—20. The apostle had been driven by violence from the Thessalonians; but his affections were still with them. The painful separation (for he had left them with as much reluctance as a parent parts with his children, whom he leaves as orphans in this evil world,) was only for a short season, or for "the space of one hour;" for the apostle's mind was 'full of the ideas of eternity, which 'did, as it were, annihilate any period of mortal life.' *Doddridge.* He had, however, been exceedingly desirous of returning to them, which he had attempted with abundant earnestness; (for in this he spake of himself, as Timothy had visited them again, and perhaps Silvanus also:) but

18 Wherefore we would have come
unto you, [f] even I, Paul, [g] once and
again; but [h] Satan hindered us.
19 For what is [i] our hope, or joy, or
[k] crown of [*] rejoicing? *Are* not even
ye, [l] in the presence of our Lord Jesus
Christ at his coming:
20 For ye are [m] our glory and joy.

f 1 Cor. xvi. 21. Col. iv. 18. 2 Thes. iii. 17. Philem. 9.
g Job xxxiii. 14. Phil. iv. 16.
h Zech. iii. 1, 2. Rom. xv. 22. 2 Cor. xi. 12—14. Rev. ii. 10. xii. 9—12.
i 2 Cor. i. 14. Phil. ii. 16. iv. 1.
k Prov. iv. 9. xii. 4. xvi. 31. xvii. 6. Is. lxii. 3. 1 Pet. v. 4. Rev. iv. 10, 11.
* Or, *glorying*. 20. Rom xv. 16—19.
l iii. 13. v. 23. 1 Cor. iv. 5. xv. 23. Phil. ii. 16. 2 Thes. i. 7—12. ii. 1. 1 Tim. vi. 14, 15. 2 Tim. iv. 1, 2. Tit. ii. 13. 1 John ii. 28.
m Prov. xvii. 6. 1 Cor. xi. 7.

CHAP. III.

The apostle shews, that his care for the Christians at Thessalonica had induced him to send Timothy, to establish and encourage them, 1—5; whose good report concerning them had been a great comfort to him in his distresses, 6—8. He thanks God in their behalf, and shews how earnestly he desires to see them, 9, 10; and prays, that he may be enabled to visit them; and for their growth in holiness and love, and perseverence to the end, 11—13.

Satan, by exciting disturbances and opposition to him at Berea and in other places, had hindered him from effecting his purpose, seeing he could not have come with propriety. (*Marg. Ref.* d—h.—*Notes, Zech.* iii. 1—5. *Rom.* i. 13—16.) Otherwise, they might be sure, that he gladly would have come, and that he would embrace the first opportunity of so doing. For what, did they suppose, was the object of his "hope," in the work of the ministry, but such success as he had met with among them? Or what was his "joy and crown of exultation," in that respect, but to see numbers of such affectionate converts to Christ as they were; whom he could look upon, as those in whom he should rejoice before the Lord Jesus, at his coming to judge the world? (*Marg. Ref.* i. 1.—*Note*, i. 9, 10. iv. 13—18. *Phil.* ii. 14—18.) For, indeed, he and his brethren did not "glory" or rejoice in their gifts, excellency of speech, or popularity and celebrity among men; but in being prospered by God, as his instruments in the conversion of sinners, and in encouraging believers to a holy walk and conversation. (*Marg. Ref.* m.—*Note*, iii. 6—10.)—The fervour of affection, and the animation with which it is expressed, in this chapter, are incomparable.

Being taken from you. (17) Απορφανισθεντες αφ' υμων. Here only. Εκ απο, et ορφανος· See on *John* xiv. 18.—*For a short time.*] Προς καιρον ωρας. *John* v. 35. *Gal.* ii. 5. *Philem.* 15. *Desire.*] Επιθυμια. See on *Rom.* vii. 7.—*Rejoicing.* (19) "Glorying." *Marg.* Καυχησεως. Some copies read αγαλλιασεως, *exultation.*

PRACTICAL OBSERVATIONS.

V. 1—12.

Confidence in God, zeal for his glory, love to the souls of men, and conscious integrity, will support faithful ministers amidst manifold hardships and sufferings: and when they have "suffered and been shamefully used" in one place, they will not at all be disposed to decline further labours and perils; but relying on the divine protection and support, they will be courageous in speaking the gospel of God in another situation. Even when their ministry excites the opposition of unbelievers, and constrains them to engage in argument, and to "contend earnestly" for the truth; though they love peace, and hate disputatious contests, they must persevere in their testimony: for they "cannot but speak the things which they have heard and "known." (*Note, Jude* 3, 4.)—All ministers should be careful, that their preaching be far removed from fallacy, deceit, and a licentious tendency; and that their *motives* be equally pure from all artful designs of advancing, enriching, or indulging themselves, by means of their ministry. For such scandalous discoveries have been made, respecting priests of different religions, and even the more plausible and earnest of them; that men are very apt to suspect some fraud, or corrupt intention, lurking under a great appearance of zeal and devotion. It is in vain to oppose *arguments* to this deep-rooted suspicion, except they are corroborated by *manifest facts*.—We ought to consider ourselves, as "allowed of God to be put in trust "with the gospel;" and recollect that this is the most important stewardship, which ever was or can be committed to man: our faithfulness in it will produce the happiest consequences to ourselves and others; our unfaithfulness will constitute the most aggravated guilt, and ensure the deepest condemnation. (*Notes*, 1 *Cor.* iv. 1, 2. 1 *Tim.* vi. 20, 21. 2 *Tim.* i. 11—14. ii. 1, 2.) We should, therefore, by no means "seek to please men;" but simply study to "approve ourselves to God, who trieth the "hearts." Even the approbation of pious men may be fallacious, and may interfere with our simplicity, in aiming to please the Lord by faithfulness to our trust. A man may indeed, by harshness and severity, in his manner of stating the truth, prevent his own usefulness; but selfish principles will far more generally lead men to temporize, to palliate, and to "speak smooth things." This strain tends to bring the hearers into *a good humour* with themselves, and that makes them friendly to the preacher; which may be greatly conducive to his popularity and secular advantage, and for a time even add to his reputation. It is therefore a very great thing indeed, for a minister to be able on good grounds to say, "Neither at any time used "we flattering words, as ye know, nor a cloke of covet-"ousness, God is witness; nor of men sought we glory:" and to be able, to appeal both to the Lord and to men, that he has constantly receded even from his equitable claims, out of love to the souls of his hearers, and lest he should be "burdensome to them." But, when this decided faithfulness, this unambitious, disinterested, and self-denying "plainness of speech," on all occasions, unites with equal tenderness and affection; so that the same persons can say, "We were gentle among you, even as a "nursing mother cherisheth her own children: so, being "affectionately desirous of you, we were willing to have "imparted unto you, not the gospel of God only, but also "our own souls, because ye were dear unto us;" then the servants of Christ come as near to the mind of their Lord, as can be conceived attainable by mortal men. There are, however, but few, if any, who are not warped, either one way or the other, by constitution, habit, or circumstances: it behoves us therefore to search out our spirits, to be open to conviction, and to guard against our own peculiar weakness. (*Note, Luke* ix. 51—56. *P. O.* 46—56.)—If we be desirous of the character of able, faithful, and affectionate ministers of Christ, we must not

WHEREFORE, [a] when we could no longer forbear, [b] we thought it good to be left at Athens alone;

2 And sent [c] Timotheus, [d] our brother, and minister of God, and our fellow-labourer in the gospel of Christ, [e] to establish you, and to comfort you concerning your faith:

3 That no man should be [f] moved by these afflictions; for yourselves know that [g] we are appointed thereunto.

4 For verily, when we were with you, [h] we told you before, that we should suffer tribulation; [i] even as it came to pass, and ye know.

5 For this cause, [k] when I could no longer forbear, [l] I sent to know your faith, [m] lest by some means the tempter have tempted you, [n] and our labour be in vain.

a 5. ii. 17. Jer. xx. 9. xliv. 22. 2 Cor. ii. 13. xi. 29, 30.
b Acts xvii. 15.
c Acts xvi. 1. xvii. 14. xviii. 5.
d Rom. xvi. 21. 1 Cor. xvii. 10, 11. 2 Cor. ii. 13. viii. 23. Eph. vi. 21. Phil. ii. 19—25. Col. i. 7. iv. 9. 12.
e 13. Acts xiv. 22, 23. xvi. 5. Eph. vi. 22. Phil. i. 25.
f Ps. cxii. 6. Acts ii. 25. xx. 24. xxi. 13. Rom. v. 3. 1 Cor. xv. 58. Eph. iii. 13. Phil. i. 28. Col. i. 23. 2 Thes. i. 4. 2 Tim. i. 8. 1 Pet iv. 12—14. Rev. ii. 10. 13.
g v. 9. Matt. x. 16—18. xxiv. 9, 10. Luke xxi. 12. John xv. 19—21. xvi. 33. Acts ix. 16. xiv. 22. xxi. 13. Rom. viii. 35—37. 1 Cor. iv. 9. 2 Tim. iii. 11, 12. 1 Pet. ii. 21. iv. 12.
h John xvi. 1—3.
i ii. 2. 14. Acts xvii. 1. 5—9. 13. 2 Cor. viii. 1, 2. 2 Thes. i. 4—6.
k *See on* 1.
l 2. 6. Acts xv. 36. 2 Cor. vii. 5—7.
m Matt. iv. 3. 1 Cor. vii. 5.
n *See on* ii. 2 Cor. ii. 11. xi. 3. 13—15. Gal. i. 6—9. Eph. iv. 14. Jam. i. 13, 14. 1.—Is. xlix. 4. Gal. ii. 2. iv. 11. Phil. ii. 16.

shrink from "labour and toil, day or night." We should cheerfully endure hardship, both in preaching the gospel; and also in diligent endeavours to "avoid being charge-"able to" those, who are *unable* or *unwilling* to assist us: and we ought to aim at a noble ambition of being able to appeal to men, as well as unto God, that we have behaved ourselves with purity and equity, and in a blameless manner, among those with whom we were most intimately conversant. This will give energy to our words, whilst we "exhort, encourage, and charge" our people, to walk worthy of God, who "hath called them to his kingdom "and glory." Indeed, we ought always to have their welfare at heart, as entirely as a good and wise father has that of his children; and to seek it, with the same affectionate and assiduous earnestness, from the most disinterested motives.

V. 13—20.

It is incumbent on us, to "give thanks to God without "ceasing," in behalf of those, who receive the gospel from us, not as the opinion of fallible men, but as the "sure testimony of the Lord, which maketh wise the sim-"ple." This it most certainly is, as far as any man preaches according to the scriptures; however unlearned, obscure, or frail he may be. When thus received with reverent faith and obedient attention, it "works effectu-"ally" an entire change in the judgment, disposition, and characters of men: they become not so much *followers* of this or the other leader of a sect, as *imitators* of the primitive Christians, and so of Christ himself: and should in consequence expect to be reviled and persecuted by their neighbours, (as far as outward circumstances will admit,) even as the first converts to the gospel were by the Jews. For the same nature is in men, of every age and clime, which was in those "who killed the Lord Jesus and the "holy prophets," and who "persecuted the apostles" and disciples of the Saviour: and Satan, who "worketh "in the children of disobedience," hates the pure gospel of Christ, and the faithful preaching of it to sinners of all descriptions, as much as he did of old. But they who would forbid us thus to preach to "the chief of sinners," and to those who are dead in sin, and to send or carry the gospel, and the word of God to the heathen, "that they "may be saved," do not in this "please God, and they "are contrary to all men." The object and motives of those in general, who would hinder the publishing of the gospel, in any part of the world, are manifest: they idolize worldly interests, care little for the temporal good and nothing for the souls of men, and either hate or slight the genuine and unadulterated word of God. But it is grievous to think, that some apparently pious men, misled by an undue attachment to system, should in any way or degree, countenance the conduct of those, who in every age are actuated by the same worldly, proud, bigoted, and selfish spirit, which influenced the Jews of old, when filling up the measure of their sins, "till wrath came upon them "to the uttermost."—The affectionate and faithful ministers of Christ may be forced from those, with whom their hearts are most united; and they may be frustrated, through the devices of Satan, in their most earnest desires and endeavours to come to them again: yet their separation will be only for a short space. Their "hope and joy" are intimately connected with the spiritual growth and fruitfulness of those who have profited by their labours. These are now "their crown of rejoicing and glorying," far more than all possible commendation from other men. (*Note, Phil.* iv. 1.) And they will meet them, in the presence of the Lord Jesus, at his coming, as "their glory "and joy:" and then all the pangs of their partings and separations will be richly and eternally compensated.

NOTES.

CHAP. III. V. 1—5. (*Marg. Ref.* a, b.—*Notes, Acts* xvii. 10—15. xviii. 1—6.) Timothy came from Berea to Athens, while Paul was there; but it seems that Silas did not.—The apostle, being anxious about the new converts at Thessalonica, could not endure to remain any longer in suspense, or to act as if he were unconcerned for their welfare: (*Notes, 2 Cor.* ii. 12, 13. vii. 5—7:) he therefore decidedly chose and submissively acquiesced to be left alone at Athens, though that must have been very inconvenient to him: and he sent back Timothy to Thessalonica, to establish the Christians of that city in the faith, by suitable instructions, which he was eminently qualified to give them; and to exhort and encourage them to hold fast their profession, whatever opposition they might meet with, by assuring them of peculiar protection, consolation, and reward. This was intended to prevent any of them from being "moved" to renounce or disguise their faith, by means of the afflictions to which it exposed them: for they could not but know, if they understood the nature of their profession, that the disciples of Christ were appointed to have fellowship with him in his sufferings. Their situation, amidst the enemies of God, and their doctrine and character, would render contempt and enmity unavoidable: Satan would certainly stir up persecutions as far as he could: and it pleased the Lord to appoint them a certain

6 But now [o] when Timotheus came from you unto us, [p] and brought us good tidings of your [q] faith and charity, [r] and that ye have good remembrance of us always, [s] desiring greatly to see us, as we also *to see* you;

7 Therefore, brethren, [t] we were comforted over you, [u] in all our affliction and distress, by your faith:

8 For now [x] we live, [y] if ye stand fast in the Lord.

9 For [z] what thanks can we render to God again for you, [a] for all the joy wherewith we joy for your sakes [b] before our God;

10 [c] Night and day, [d] praying exceedingly, that we might see your face, and [e] might perfect that which is lacking in your faith?

11 Now [f] God himself and our Father, [g] and our Lord Jesus Christ, [*] direct [h] our way unto you.

o Acts xviii. 5.
p Prov. xxv. 25. Is. lii. 7. 2 Cor. vii. 5—7.
q 1 Cor. xiii. 13. Gal. v. 6. Col. i. 4. 2 Thes. i. 3. 1 Tim. i. 5. Philem. 5. 1 John iii. 23.
r i. 3. ii. 9. 1 Cor. xi. 2. Col. iv. 18. 2 Tim. i. 3. Heb. xiii. 3. 7.
s 9, 10. *See on* ii. 17.—Phil. i. 8.
t 8, 9. 2 Cor. i. 4. vii. 6. 7. 13. 2 John 4.
u Acts xvii. 4—10. 1 Cor. iv. 9—13. 2 Cor. xi. 23—29. 2 Tim. iii. 10—12.
x 1 Sam. xxv. 6. *Heb.* Ps. xxx. 5. Phil. i. 21.
y John viii. 31. xv. 4. 7. Acts xi. 23. 1 Cor. xv. 58. xvi. 13. Gal. v. 1. Eph. iii. 17. iv. 15, 16. Phil. i. 27. iv. 1. Col. i. 23. Heb. iii. 14. iv. 14. x. 23. 1 Pet. v. 10. 2 Pet. iii. 17. Rev. iii. 3. 11.
z i. 2, 3. 2 Sam. vii. 18—20. Neh. ix. 5. Ps. lxxi. 14, 15. 2 Cor. ii. 14. ix. 15.
a 7, 8.—*See on* ii. 19.
b Deut. xii. 12. 18. xvi. 11. 2 Sam. vi. 21. Ps. lxviii. 3. xcvi. 12, 13. xcviii. 8, 9.
c Luke ii. 37. Acts xxvi. 7. 2 Tim. i. 3. Rev. iv. 8. vii. 15.
d 11. ii. 17, 18. Rom. i. 10. xv. 30—32. Philem. 22.
e Rom. i. 11, 12. 2 Cor. i. 15. 24.
f 13. Is. lxiii. 16. Jer. xxxi. 9. Mal. i. 6. Matt. vi. 4. 6. 8, 9. 14. 18. 26. 32. Luke xii. 30. 32. John xx. 17. 2 Cor. vi. 18. Col. i. 2. 1 John iii. 1.
g *See on* Rom. i. 3.—2 Ther. ii. 16.
* Or, *guide*.
h Ezra viii. 21—23. Prov. iii. 5, 6.

measure of suffering, for the trial of their faith, the progress of their sanctification, and the honour of the powerful and excellent effects of his grace in them. (*Marg. Ref.* c—h.—*Notes, Matt.* v. 10—12. x. 21—28. *John* xv. 17—21. 2 *Cor.* iv. 13—18. 2 *Thes.* i. 5—10. 2 *Tim.* iii. 10—12. *Heb.* xii. 4—11.) This the apostle had plainly and confidently predicted, and warned them to expect, when he was with them, even before the persecution had begun: he had never allowed them to be deluded, by an expectation of peace or prosperity; but had taught them to look for tribulations from without, and for inward consolations. Accordingly it had come to pass: so that he and his helpers had been driven from them by furious persecutions. He had thus left them in the midst of a fiery trial; and he had sent to see how they had stood it, and whether their faith had thus been proved genuine: (*Rom.* v. 3—5. *Jam.* i. 1—4. 1 *Pet.* i. 6, 7. iv. 12—16:) for he could not wholly divest himself of solicitude, lest the tempter, even Satan, should have prevailed against them by his manifold artifices, to renounce the faith, and comply with the idolatry of their neighbours; and lest his unwearied labours for their eternal salvation should thus prove in vain. (*Marg. Ref.* k—n.—*Note*, i. 1—4.)—Some would explain, what the apostle here speaks concerning persecution, exclusively of himself and the other apostles and evangelists; as if the enemies pleaded this argument against the divine original of Christianity: and as if the danger of the Thessalonians arose, not from any persecutions to which they themselves were exposed, but from the vain reasonings of their heathen neighbours, respecting those which the apostle endured, and his leaving Thessalonica on account of them. But the Thessalonians were themselves exposed to persecution; as all must expect to be "who live godly "in Christ Jesus:" and what they suffered or dreaded would be at least as likely to "move them," as any reasonings of their enemies; and such reasonings of philosophical opposers do not appear to have existed at so early a period. (*Preface.—Notes, Acts* xiv. 21—23. 2 *Thes* i. 3, 4.)

When we could no longer forbear. (1) Μηκετι στεγοντες. 5. See on 1 *Cor.* ix. 12.—*We thought it good.*] Ευδοκησαμεν. *Matt.* iii. 17. xvii. 5.—The apostle here speaks in the *plural*, having Timothy with him, in consulting what to do: but afterwards he uses the *singular*, 5.—*Be moved.* (3) Σαινεσθαι. Here only. 'Moveor *huc et illuc ... ut* 'arundines.' *Zanch.* (*Note, Matt.* xi. 7—11.) It includes the effects of persuasions and allurements, as well as those of terror.—*We are appointed thereunto.*] Εις τουτο κειμεθα. *Matt.* iii. 10. *Luke* ii. 12. 34. *Phil.* i. 17. 1 *Tim.* i. 9. 1 *John* v. 19. Comp. 1 *Pet.* ii. 21. (*Note*, 2 *Tim.* ii. 19.)

V. 6—10. During Timothy's absence, Paul departed from Athens to Corinth; whither Timothy and Silas also returned to him. The tidings, which he received from Thessalonica, concerning the faith and love of the brethren in that city, and their affectionate remembrance of him, and earnest reciprocal desire to see him, were so entirely satisfactory; that they not only relieved his mind from anxiety, but abundantly compensated for all his other trials and distresses, and filled his benevolent heart with consolation. (*Marg. Ref.* o—u.—*Note*, 2 *Cor.* vii. 5—7.) For indeed he seemed to enjoy life with great relish, and to live to some purpose, when his spiritual children "stood "fast in the faith," hope, love, and obedience of the gospel. (*Marg. Ref.* x, y.—*Notes, Acts* xi. 23, 24. 1 *Cor.* xv. 55—58. xvi. 13, 14. *Phil.* iv. 1.) Nor could he find language sufficiently energetick to express the gratitude which he owed to God, and the thanks which he was excited to render him, on their account; and for that overflowing joy, with which this inspired his heart before God: whilst night and day he poured out his unremitted prayers, that he might have the satisfaction of once again seeing them, and of perfecting what was wanting in their faith, whether in respect of knowledge in the testimonies and promises of God; or the realizing assurance, with which they credited them, and depended on them. (*Marg. Ref.* z—e.)—'Esthius observes, from the '9th verse, that both the apostles' joy, and their faith and 'constancy, were the gift of God: ... for giving of thanks 'is not except for benefits received. He might also have 'observed the excellent pattern the apostle here gives to 'all the bishops and pastors of the church, to be con'tinually solicitous to know of the welfare of their flock; 'incessantly praying for it, blessing God daily for it, and 'looking upon it as the very felicity of their own lives.' *Whitby.*

Brought us good tidings of your faith. (6) Ευαγγελισαμενου ημιν την πιστιν.—*Desiring greatly.*] Επιποθουντες. See on *Rom.* i. 11.—*Live.* (8) *Note*, 1 *Sam.* xxv. 3—6.—*Exceedingly.* (10) Υπερεκπερισσου. v. 13. See on *Eph.* iii. 20.—*Might perfect what is wanting.*] Καταρτισαι τα υστερηματα—Καταρτιζω See on *Matt.* xxi. 16. Υστερημα, *Phil.* ii. 30. *Col.* i. 24. See on 1 *Cor.* xvi. 17.

V. 11—13. The apostle closed the expressions of his affectionate and pious fervour of holy exultation, by pour-

12 And [l] the Lord make you to increase and [k] abound in [l] love, one toward another, and toward all *men*, [m] even as we *do* toward you:

13 To the end [n] he may stablish your hearts [o] unblameable in holiness, [p] before God, even our Father, [q] at the coming of our Lord Jesus Christ, [r] with all his saints.

l iv. 10. Ps. cxv. 14. Luke xvii. 5. 2 Cor. ix. 10. Jam. i. 17. 2 Pet. iii. 18.
k iv. 9, 10. Phil. i. 9. 2 Thes. i. 3.
l v. 15. Matt. vii. 12. xxii. 39. Rom. xiii. 8. 1 Cor. xiii. Gal. v. 6. 13, 14. 22. 2 Pet. i. 7. 1 John iii. 11—19. iv. 7—16.
m ii. 8.
n v. 23. Rom. xiv. 4. xvi. 25. 1 Cor. i. 8. 2 Thes. ii. 16, 17. 1 Pet. v. 10.
o Eph. v. 27. Col. i. 22. Jude 24.
p *See* ch. 11.
q ii. 19. iv. 15. v. 23. 1 Cor. i. 7. xv. 23. 2 Thes. ii. 1.
r Deut. xxxiii. 2. Zech. xiv. 5. 2 Thes. i. 10. Jude 14.

CHAP. IV.

The apostle earnestly exhorts his brethren, to increasing in diligence in obeying Christ, 1, 2: and to chastity, and integrity in all things; as God had called them to holiness: and those who despised these admonitions, would despise God himself, 3—8. He calls on them to "abound more and more in love" of one another, 9, 10; to be industrious in their respective callings, 11, 12; and to moderate their sorrow for deceased believers, from assured expectation of the coming of Christ to raise the dead, to change the living, and to receive all his people to himself, 13—18.

ing out the requests of his heart for the Christians at Thessalonica. He earnestly besought "God, *even* our Father, "and our Lord Jesus Christ as the incarnate Son, and as "Head over all things to his church," to direct, and make plain his way unto them, by removing all those providential hindrances which had hitherto prevented him. (*Marg. Ref.* f, g.) He also intreated the Lord Jesus, (for as the former clause is an undeniable act of divine worship rendered to Christ as One with the Father, so this also seems to have been immediately addressed to him, *Note*, 2 *Thes.* ii. 16, 17;) that by further communications from his fulness, he would cause them to "increase in love of "one another, and of all men," not excepting their persecutors; according to the various exercises of that holy affection, required by the commandments of God; and to "abound in this love," according to the nature and measure of the apostle's fervent, spiritual, and enlarged love of them. (*Marg. Ref.* i—m.—*Notes*, iv. 9—12. *Phil.* i. 9—11. 2 *Thes.* i. 3, 4. 1 *Pet.* i. 22.) This he desired, in order to the "establishment of their hearts in holiness;" and that their affections, tempers, and conduct, might be "unblameable," in every part of their various duties to God, towards each other, and towards all men, in the several relations of life; and that it might at last be manifested that they were so, as in the presence of their holy and heart-searching God and Father, in that decisive day, "when the Lord Jesus shall come with all his holy ones," whether angels or redeemed sinners, to "judge the quick "and dead." For the souls of the redeemed, who have died in the Lord, will descend with him from heaven, to be re-united to their glorified bodies: and the saints on earth will be changed, and meet the Lord in the air. (*Marg. Ref.* n—r.—*Notes*, iv. 13—18. 2 *Thes.* i. 5—10. *Jude* 14—16.)—'This invocation of him' (Christ) 'by all Christians, in all places, must suppose him omnis-'cient, omnipresent, and the Searcher of all hearts; and 'these are the properties of God alone.' *Whitby.*

Direct. (11) Καλεῖσθαι. *Luke* i. 79. 2 *Thes.* iii. 5.

PRACTICAL OBSERVATIONS.

The love which zealous ministers of Christ bear to their people, and the longing desires after their salvation which they experience and desire to cherish, cannot wholly be separated from painful solicitude on their account. This often disposes them to renounce their own convenience, and to endure additional fatigue, in order to obtain satisfaction concerning them, and to promote their spiritual benefit. And it is a great advantage for such as are engaged at a distance from those, of whom they are thus "affectionately desirous," to have faithful fellow-labourers, whom they may employ in "establishing and comforting "them concerning their faith."—In the most peaceful times, every Christian should "count his cost," and remember that the followers of Christ are "appointed to "suffer" affliction: (*Note*, *Luke* xiv. 25—33:) and ministers should not shun to forewarn their hearers; that they may be prepared for the cross, and meet every trial with watchfulness and prayer: as in this manner they will best be preserved constant and "stedfast in the faith." For the tempter has many artful devices: he knows how to suit his suggestions to men's dispositions, and to avail himself of their circumstances; and he will be sure to work on their hopes, fears, desires, or aversions, by the most subtle methods imaginable. So many indeed, who for a time made a creditable profession of the gospel, have been overcome in the day of trial, that the experienced minister will generally feel a degree of anxiety: and he will not fail to caution the people to be on their guard, "lest by any means the tempter should tempt them, and "his labour should be in vain." But in proportion to these solicitudes will be his rejoicing, when he finds that his beloved children "stand fast in the faith," and walk in love; and that their remembrance of him, and affection to him, correspond with his feelings towards them. In proportion as he has the mind of St. Paul, (that is, the mind of Christ, *Note*, *Heb.* xii. 2, 3,) he will be "comforted over them, in all his affliction and distress by their "faith:" the pleasure of his life will greatly consist in seeing them "stand fast in the Lord," walking in his ordinances and commandments blameless, and in no degree moved by the reproaches of their enemies. He will feel, that he can never sufficiently "thank God for all the joy "which" he derives from them, and the testimony of the acceptance of his labours which their conversion implies: and if he be absent from them, such good tidings of them will draw out his soul in more fervent prayers to God continually; that he may again enjoy the comfort of their beloved society, and "perfect what is lacking in their "faith," to whatever hardships or perils this may expose him. Thus will he beseech "God, even our Father, and "our Lord Jesus Christ, to direct his way unto them;" that he may again on earth meet with those, whom he so tenderly loves: and that especially, the Lord would make them to "increase and abound in love one towards another, "and towards all men;" and *thus* (for "love is the fulfilling "of the law,") "establish their hearts unblameable "in holiness, before God our Father, at the coming of the "Lord Jesus, with all his saints;" when all such desires

FURTHERMORE then [a] we [*] beseech you, brethren, and [†] exhort *you* [b] by the Lord Jesus, that as [c] ye have received of us how [d] ye ought to walk, and [e] to please God, [f] *so* ye would abound more and more.

2 For ye know [g] what commandments we gave you by the Lord Jesus.

3 For [h] this is the will of God, *even* [i] your sanctification, [k] that ye should abstain from fornication;

4 That every one of you [l] should know how to possess [m] his vessel in sanctification and [n] honour;

5 Not [o] in the lust of concupiscence, even [p] as the Gentiles which [q] know not God.

6 That no *man* [r] go beyond, and [*] defraud his brother [†] in *any* matter; because that [s] the Lord *is* the Avenger of all such, [t] as we also have forewarned you, and testified.

7 For [u] God hath not called us unto [x] uncleanness, but unto holiness.

8 He therefore, that [‡] despiseth, [y] despiseth not man, but God, [z] who hath also given unto us his Holy Spirit.

a ii. 11. Rom. xii. 1. 2 Cor. vi. 1. x. 1. Eph. iv. 1. Philem. 9, 10. Heb. xiii. 22.
* Or, *request.*
† Or, *beseech.*
b 2. Eph. iv. 30. 2 Thes. ii. 1. 1 Tim. v. 21. vi. 13, 14. 2 Tim. iv. 1.
c 11, 12. Acts xx. 27. 1 Cor. xi. 23. xv. 1. Phil. i. 27. Col. ii. 6. 2 Thes. iii. 10—12.
d *See on* ii. 12.
e Rom. viii. 8. xii. 2. Eph. v. 17. Col. i. 10. Heb. xi. 6. xiii. 16. 1 John iii. 22.
f 10. Job xvii. 9. Ps. xcii. 14. Prov. iv. 18. John xv. 2. Phil. i. 9. iii. 14. 2 Thes. i. 3. 2 Pet. i. 5—10. iii. 18.
g Ez. iii. 17. Matt. xxviii. 20. 1 Cor. ix. 21. 2 Thes. iii. 6. 10.
h v. 18. Ps. xl. 8. cxliii. 10. Matt. vii. 21. xii. 50. Mark iii. 35. John iv. 34. vii. 17. Rom. xii. 2. Eph. v. 17. vi. 6. Col. i. 9. iv. 12. Heb. x. 36. xiii. 21. 1 Pet. iv. 2. 1 John ii. 17. 1 4. v. 23. John xvii. 17—19. Acts xx. 32. xxvi. 18. Rom. vi. 22. *Gr.* 1 Cor. i. 30. vi. 11. Eph. v. 26, 27. 2 Thes. ii. 13. Tit. ii 14. 1 Pet. i. 2.
k Matt. xv. 19. Acts xv. 20. 29. Rom. i. 29. 1 Cor. v. 9—11. vi. 9, 10. 13—18. vii. 2. 2 Cor xii. 21. Gal. v. 19. Eph. v. 3—5. Col. iii. 5. Heb. xii, 16. xiii. 4. Rev. xxi. 8. xxii. 15. *Gr.* 1 Rom. vi. 19. xii. 1. 1 Cor. vi. 18—20.
l 1 Sam. xxi. 5. Acts ix. 15. Rom. ix. 21—23. 2 Tim. ii. 20, 21. 1 Pet. iii. 7.
n Phil. iv. 8. Heb. xiii. 4.
o Rom. i. 24. 26. Col. iii. 5.
p Matt. vi. 32. Luke xii. 30. Eph. iv. 17—19. 1 Pet. iv 3.
q Acts xvii. 23. 30, 31. Rom. i. 28. 1 Cor. i. 21. xv. 34. Gal. iv. 8. Eph. ii. 12. 2 Thes. i. 8.
r Ex. xx. 15. 17. Lev. xix. 11. 13. Deut. xxiv. 7. xxv. 13—16. Prov. xi. 1. xvi. 11. xx. 14. 23. xxviii. 24. Is. v. 7. lix. 4—7. Jer. ix. 4. Ez. xxii. 13. xlv. 9—14. Am. viii. 5, 6. Zeph. iii. 5. Mal. iii. 5. Mark x. 19. 1 Cor. vi. 7—9. Eph. iv. 28. Jam. v. 4.
* Or, *oppress*, or, *over-reach.* Lev. xxv. 14. 17. 1 Sam. xii. 3, 4. Prov. xxii. 22. Jer. vii. 6. Mic. ii. 2. Zeph. iii. 1. Jam. ii. 6.
† Or, *in the matter.*
s Deut. xxxii. 35. Job xxxi. 13, 14. Ps. xciv. 1. cxl. 12. Prov. xxii. 23, 23. Ec. v. 8. Is. i. 23, 24. Rom. i. 18. xii. 19. Eph. v. 6. 2 Thes. i. 8.
t Luke xii. 5. Gal. v. 21. Eph. iv. 17.
u Lev. xi. 44. xix. 2. Rom. i. 7. viii. 29, 30. 1 Cor. i. 2. Eph. i. 4. ii. 10. iv. 1. 2 Thes. ii. 13, 14. 2 Tim. i. 9. Heb. xii. 14. 1 Pet. i. 14, 15. ii. 9—12. 21, 22.
x ii. 3. Gal. v. 19. Eph. iv. 19. 2 Pet. ii. 10.
‡ Or, *rejecteth.*
1 Sam. viii. 7. x. 19. John xii. 48.
y Prov. i. 7. xxiii. 9. Is. xlix. 7. liii. 3. Luke x. 16. Acts xiii. 41. Jude 8.
z Neh. ix. 30. Acts v. 3, 4. 1 Cor. ii. 10. vii. 40. 1 Pet. i. 12. 2 Pet. i. 21. 1 John iii. 24.

and prayers will fully be accomplished.—May the Lord make all, who are called the ministers of Christ, partakers of this faithful, loving, diligent, and disinterested spirit! May he prosper all their labours and "comfort their "hearts," with numbers of converts like these Thessalonians; and may he send forth numbers of such labourers into all the nations of the earth!

NOTES.

CHAP. IV. V. 1—5. It was further needful for the apostle to "intreat" the Thessalonians, with the most affectionate persuasions, and to "exhort" them with earnestness and authority, "to abound more and more" in the practice of all those duties, concerning which he had instructed them, when at Thessalonica. They had "received" these instructions, in an obedient and teachable manner; and thus had learned how they ought to order their whole conduct, that they might "please God" in all their actions: and he now called upon them to be still more zealous in every good work, and assiduous in cultivating every holy disposition. (*Marg.* and *Marg. Ref.* a—f.—*Notes, Rom.* xii. 1, 2. *Col.* i. 9—14.) It was indeed unnecessary for him to enter into an exact detail of particulars; as they "knew what commandments he had given "them in the name" and by the authority "of the Lord "Jesus." (*Marg. Ref.* g.—*Note, Matt.* xxviii. 19, 20, v. 20.) For "their sanctification," or entire separation from all evil, and consecration to God; the complete mortification of the old corrupt nature, and the renewal of their souls to the divine image, by the influence of the Holy Spirit, through faith, constituted "the will of God" respecting them.—It was especially incumbent upon them "to abstain from fornication," as well as from adultery, and all other licentiousness, which was generally practised among the Gentiles: (*Notes, Rom.* i. 24—27. *Eph.* iv. 17—19. *Col.* iii. 5, 6. 1 *Pet.* iv. 3—5:) that so every one of them might understand in what manner to possess his body, the receptacle of his rational soul, in a sanctified and honourable use of all its members, as "instruments "of righteousness unto God," (*Notes, Rom.* vi. 12, 13. 16—19. 1 *Cor.* vi. 18—20,) and in an exact government of every sense and appetite, according to the divine law, and the ends intended by the all-wise Creator. (*Marg. Ref.* h—p.) Thus every man would act honourably, as a rational creature, and a worshipper of God: whereas all the defilements of the imagination and affections, and every kind of inordinate or forbidden indulgence, according to "the lust of concupiscence," would be exceedingly disgraceful and scandalous in a Christian; being an imitation of the base practices of the Gentiles, the worshippers of impure deities, and strangers to the holy character, law, and truth of God. (*Notes, Acts* xvii. 22—25. *Rom.* i. 28—32. 1 *Cor.* xv. 31—34. *Gal.* iv. 8—11.)

Furthermore. (1) Το λοιπον. 2 *Cor.* xiii. 11. *Eph.* vi. 10. *Phil.* iii. 1. iv. 8. 2 *Thes.* iii. 1.—*How ye ought to walk.*] Το πως δει ὑμας περιπατειν.—*Commandments.* (2) Παραγγελιας. *Acts* v. 28. xvi. 24. 1 *Tim.* i. 5. (*Note,* 1 *Tim.* i. 5.)—*His vessel.* (4) Το ἑαυτου σκευος· See on *Acts* ix. 15.—*In the lust of concupiscence.* (5) Εν παθει επιθυμιας. Παθος. See on *Rom.* i. 26. *Col.* iii. 5. Επιθυμια· See on *Rom.* vii. 7. (*Note, Rom.* vii. 7, 8.)

V. 6—8. In like manner, the apostle warned the Thessalonians, not to over-reach, or defraud, their brethren or neighbours in any transaction; either by taking advantage of their ignorance, necessity, or credulity; by exacting immoderate profits; or by any of those artifices and subterfuges, which selfishness devises to impose upon the unwary, without ruining men's credit, or incurring punishment by human laws. (*Marg. Ref.*—*Notes, Ex.* xx. 15. 1 *Cor.* vi. 7—11.) Such dishonest persons might not be detected, or could not be called to account, by men; but the Lord would not suffer their hypocrisy and injustice to escape with impunity; being himself "the Avenger of "all" clandestine frauds and impositions, as well as of open injustice and oppression. (*Marg. Ref.* s.) Of this the apostle had before warned the Thessalonians, when he was with them; and he had testified, that these practices should not escape the vengeance of God. For he had not

9 ¶ But as [a] touching brotherly love [b] ye need not that I write unto you: [c] for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward [d] all the brethren which are in all Macedonia: but we beseech you, brethren, that [e] ye increase more and more;

11 And [f] that ye [g] study to be quiet, [h] and to do your own business, and [i] to work with your own hands, as we commanded you,

12 That [k] ye may walk honestly toward [l] them that are without, and *that* ye may have lack of [*] nothing.

13 ¶ But [m] I would not have you to be ignorant, brethren, concerning them [n] which are asleep, that [o] ye sorrow not, even as others [p] which have no hope.

[a] Lev. xix. 8. Ps. cxxxiii. 1. John xiii. 34, 35. xv. 12—17. Acts iv. 32. Rom. xii. 10. Eph. v. 1, 2. Heb. xiii. 1. 1 Pet. iii. 8. 2 Pet. i. 7. 1 John ii. 10. iii. 11. 14—19. 23. iv. 7—16.

[b] v. 1. Jer. xxxi. 34. Heb. viii. 10, 11. 1 John ii. 20. 27.

[c] Is. liv. 13. John vi. 44, 45. Heb. x. 16. 1 John v. 1.

[d] i. 7. 2 Cor. viii. 1, 2. 8—10. Eph. i. 15. Col. i. 4. 2 Thes. i. 3. Philem. 5—7. e 1. iii. 12. Phil. i. 9. iii. 13—15. 2 Pet. iii. 18. f Prov. xvii. 1. Ec. iv. 6. Lam. iii. 26. 2 Thes. iii. 12. 1 Tim. ii. 2. 1 Pet. iii. 4. g Rom. xv. 20. 2 Cor. v. 9. *Gr.* h Mark xiii. 34. Luke xii. 42, 43. Rom. xii. 4—8. Col. iii. 22—24. 1 Tim. v. 13. Tit. ii. 4—10. 1 Pet. iv. 10, 11. 15. i Acts xx. 35. Rom. xii. 11. 1 Cor. iv. 12. Eph. iv. 28. 2 Thes. iii. 7—12. Tit. iii. 14. *marg.*

[k] v. 22. Rom. xii. 17. xiii. 13. 2 Cor. viii. 20, 21. Phil. iv. 8. Tit. ii. 8—10. 1 Pet. ii. 12. iii. 16, 17.

[l] Mark iv. 11. 1 Cor. v. 12, 13. Col. iv. 5. 1 Tim. iii. 7. 1 Pet. iii. 1.

[*] Or, *no man.* 2 Cor. xi. 7—9.

[m] Rom. i. 13. 1 Cor. x. 1. xii. 1. 2 Cor. i. 8. 2 Pet. iii. 8.

[n] 15. v. 10. 1 Kings i. 21. ii. 10. Dan. xii. 2. Matt. xxvii. 52. Luke viii. 52, 53. John xi. 11—13. Acts vii. 60. xiii. 36. 1 Cor. xv. 6. 18. 2 Pet. iii. 4. o Gen. xxxvii. 35. Lev. xix. 28. Deut. xiv. 1. 2 Sam. xii. 19, 20. xviii. 33. Job i. 21. Ez. xxiv. 16—18. John xi. 24. Acts viii. 2. p *See on* Eph. ii. 12.—Job xix. 25—27. Prov. xiv. 32. Ez. xxxvii. 11. 1 Cor. xv. 19.

called them into his family, in order to give them a licence to live in an unholy manner, either by gratifying their sensual appetites, or their avarice; but that they might be taught, inclined, and enabled, to walk before him in holiness. (*Marg. Ref.* t, u.)—The word "uncleanness," here used, has led many learned expositors to explain the sixth verse of clandestine adultery. But, if fornication were forbidden, adultery must be of course; for even the Gentiles condemned adultery, while they connived at fornication: nay, in fact, they sanctioned it, when committed only with slaves and courtezans; as it is evident from the writings of Demosthenes, Cicero, and others. This interpretation is far from the most obvious meaning of the passage: dishonesty is as inconsistent with Christianity, as licentiousness; and, in this *over-reaching, fraudulent* manner, perhaps even more common: and the word "uncleanness" may either be referred to what went before, or be understood as a general word for wickedness, all which is filthiness in the sight of God.—Notwithstanding the excellent state of the Thessalonian church, some might have found admission into it, who would speak of the doctrines and comforts of Christianity, and yet affect to despise these practical exhortations, as inconsistent with the grace and liberty of the gospel: but the apostle reminded them, that in so doing, they did not despise him, or Sylvanus, or Timothy; but God himself, who had given them his Holy Spirit, by whose inspiration these exhortations had been written.—'In this passage St. Paul asserts his 'own inspiration, in the strongest terms, and with the 'greatest solemnity.' *Macknight.*

Go beyond. (6) Υπερβαινειν. Here only N. T. 2 *Sam.* xxii. 30. *Job* xxiv. 2. xxxviii. 11. *Sept.*—*Defraud.*] "Oppress." *Marg.* and *Ref.* Πλεονεκτειν. See on 2 *Cor.* ii. 11. vii. 2. Πλεονεξια· See on *Mark* vii. 22.—*In any matter.*] "In the matter." *Marg.* Εν τῳ πραγματι. '*In* 'negotiatione, ... *in ullo negotio, in re qualibet, quam cum* 'altero habere possit.' Schleusner.—*Uncleanness.* (7) Ακαθαρσια. ii. 3. See on *Rom.* i. 24.—*Unto holiness.*] Εν ἁγιασμῳ. 3, 4. 2 *Thes.* ii. 13. See on *Rom.* vi. 19.—*That despiseth.* (8) Ὁ ἀθετων. See on *Mark* vii. 9.

V. 9—12. In respect of "the new commandment," which Christ had given his disciples, of "loving one another," (*Note, John* xiii. 31—35,) the apostle need not write to the Thessalonians, concerning the ground, nature, exercises, fruits, and blessed effects of it: for they were "taught of God," by the illumination and sanctification of the Holy Spirit, thus to do; as it was an essential part of that holy state of the mind and affections which constituted "the new man," and counteracted and overpowered the selfishness of "the old man." (*Marg. Ref.* a—c.—*Notes,* 1 *Pet.* i. 22—25. 1 *John* iii. 13—17.) Indeed, they did exercise "brotherly love," not only among one another, but towards all the Christians of the several churches in Macedonia: yet he would exhort them to "increase more and more," in the fervency of their love, and in all the fruits of it. (*Marg. Ref.* d, e.—*Notes,* iii. 11—13. *Phil.* i. 9—11. 2 *Thes.* i. 3, 4.) While men in general aspired to eminence, reputation, or authority, by an intermeddling and turbulent conduct, both in publick and private stations, it should be their "ambition," to behave quietly, peaceably, and contentedly, in their own situations, however low and obscure; and to attend diligently to their proper work, in the community, in the church, and in relative life. And, as most of them were poor, or might be reduced to poverty for conscience' sake in one way or other, they ought to be industrious in manual labour, as the apostle had commanded them, at the time when he laboured for his bread among them. Thus they would be enabled to act honourably and creditably, among their unbelieving neighbours; paying all their dues, maintaining their families decently, and being preserved from seeking relief by any disgraceful services or compliances; as not having any want of things suited to their station, or requisite in order to relieve one another in their distresses. (*Marg.* and *Marg. Ref.* f—l.—*Notes, Eph.* iv. 28. 2 *Thes.* iii. 6—15.)

Brotherly love. (9) Φιλαδελφιας. See on *Rom.* xii. 10. *Heb.* xiii. 1. (*Notes,* 1 *Pet.* i. 22. 2 *Pet.* i. 5—7, v. 7.)—*Taught of God.*] Θεοδιδακτοι. Here only. Διδακτοι τυ Θευ. *John* vi. 45.—*Is.* liv. 13. *Sept.*—*That ye study.* (11) Φιλοτιμεισθαι. See on *Rom.* xv. 20. "To be ambitious." *To be quiet.*] Ἡσυχαζειν. See on *Luke* xxiii. 56.—*To do your own business.*] Πρασσειν τα ιδια. *Notes, Is.* liv. 11—14. *Jer.* xxxi. 33, 34. *John* vi. 41—46.—*Commanded.*] Παρηγγειλαμην. *Luke* v. 14. *Acts* v. 28. 1 *Tim.* i. 3. vi. 13. 17. Παραγγελια· See on 2.—*Honestly.* (12) Ευσχημονως. See on *Rom.* xiii. 13. Ευσχημων· See on *Mark* xv. 43.

V. 13—18. (*Notes,* 1 *Cor.* xv. 20—28. 50—54.) Perhaps the apostle heard, that some of the Thessalonian believers had lately died, or suffered martyrdom; and that their relatives and brethren were greatly dejected about them, not duly attending to the consolations suggested by the gospel. He therefore "would not have them to be "ignorant concerning those who were asleep" in Christ,

14 For [q] if we believe that Jesus
died, and rose again, even so them also
which [r] sleep in Jesus will [s] God bring
with him.

15 For this we say unto you [t] by the
word of the Lord, that we, [u] which are
alive, *and* remain unto the coming of
the Lord, shall not [x] prevent them which
are [y] asleep.

16 For [z] the Lord himself shall de-
scend from heaven, [a] with a shout, with
the voice of [b] the arch-angel, and [c] with
the trump of God: [d] and the dead in
Christ shall rise first:

17 Then [e] we which are alive *and*
remain, shall be [f] caught up together
with them [g] in the clouds, to meet the
Lord in the air: [h] and so shall we ever
be with the Lord.

18 [i] Wherefore, [†] comfort one ano-
ther with these words.

q Is. xxvi. 19. Rom. viii. 11. 1 Cor. xv. 12—23. 2 Cor. iv. 13, 14. Rev. i. 18.
r 13. 1 Cor. xv. 18. Rev. xiv. 13.
s 17. Gen. xlix. 10. Zech. xiv. 5. Matt. xxiv. 31. 1 Cor. xv. 23. Phil. iii. 20, 21. 2 Thes. ii. 1. Jude 14, 15.
t 1 Kings xiii. 1. 9. 17, 18. 32. xx. 35. xxii. 14.
u 1 Cor. xv. 51—53. 2 Cor. iv. 14.
x Job xli. 11. Ps. lxxxviii. 13. cxix. 147, 148. Matt. xvii. 25.
y *See on* v. 13. 2 Thes. i. 7. 2 Pet. iii. 10. Rev. i. 7.
z Is. xxv. 8, 9. Matt. xvi. 27. xxiv. 30, 31. xxv. 31. xxvi. 64. Acts i. 11.
a Num. xxiii. 21. Ps. xlvii. 1. 5. Zech. iv. 7. ix. 9.
b Jude 9.
c Ex. xix. 16. xx. 18. Is. xxvii. 13. Zech. ix. 14. 1 Cor. xv. 52. Rev. i. 10. viii. 13.
d 1 Cor. xv. 23. 51, 52.
e 15. 1 Cor. xv. 52.
f 1 Kings xviii. 12. 2 Kings ii. 11. 16. Acts viii. 39. 2 Cor. xii. 2, 4. Rev. xi. 12. xii. 5
g Matt. xxvi. 64. Mark xiv. 62. Acts i. 9. Rev. i. 7.
h Ps. xvi. 11. xvii. 15. xlix. 15. lxxiii. 24. Is. xxxv. 10. lx. 19, 20. John xii. 26. xiv. 3. xvii. 24. 2 Cor. v. 8. Phil. i. 23. 2 Pet. iii. 13. Rev. vii. 14—17. xxi. 3—7. 22, 23. xxii. 3—5.
i v. 11. 14. Is. xl. 1, 2. Luke xxi. 28. Heb. xii. 12.
† Or, *exhort.*

that they were in a safe and happy state: seeing it was not proper for them to sorrow on these occasions, in so disconsolate a manner, or with such outward expressions of violent grief, as those who had no hope respecting their deceased friends, or expectation of meeting them again, were used to do. (*Marg. Ref.* m. o, p.—*Notes, Prov.* xiv. 32. *Eph.* ii. 11—13.) For "since" they believed "that "Jesus" died for their "sins, and rose again for their "justification;" they might thence assuredly infer, that God would raise again incorruptible the bodies of those who slept in Jesus; that they might be produced with him, and presented by him, at the last day. Death was become only a sleep "*through* Jesus," as the body felt no pain, and the soul was present with the Lord in holiness and felicity. (*Marg. Ref.* n. q.—*Notes*, 2 *Cor.* v. 1—8. *Phil.* i. 21—26.) He must therefore "say unto them, by "the word of the Lord," or by immediate revelation, that such of the whole multitude of believers, as should be found alive at his coming, would not enter into the full enjoyment of heavenly felicity, in body and soul, before their brethren, who had previously died and been buried. (*Marg. Ref.* t—y.) For at that solemn period, "the "Lord Jesus" will be seen to "descend from heaven," with the acclamations of attending angels, "and the spirits "of just men made perfect," and "the voice of the arch-"angel," who will be appointed to lead the hierarchies of heaven, on this illustrious occasion; and with "the trum-"pet of God," sounding in a manner similar to what it did from mount Sinai, but doubtless far more loud and tremendous. (*Marg. Ref.* z—c.—*Note, Ex.* xix. 16—20.) Then, "all that are in the graves shall hear the voice of "the Son of God, and shall come forth;" but "the dead "in Christ shall rise first," and be rendered incorruptible, even before their brethren who never died shall be changed. Immediately after, these "will be changed," and their bodies become immortal and spiritual. (*Notes*, 1 *Cor.* xv. 50—54. *Phil.* iii. 20, 21.) Thus will they be suddenly taken up together into "the clouds, to meet the Lord in "the air;" that, being approved as heirs of the kingdom, the whole company may be his assessors in judgment, and then re-enter heaven with him triumphantly: and "so "will they be for ever with the Lord." Wherefore the apostle exhorted the Thessalonians to comfort and encourage themselves and each other with these animating topicks, under the loss of their brethren, the prospect of death, and all their trials and sorrows. (*Marg.* and *Marg. Ref.* e—i.)—Some suppose, that the apostle expected to live till the day of Judgment, because he spoke in the first person plural concerning those who should be alive at that time: but he elsewhere spoke of being absent from the body, and of being "raised up with Jesus." (2 *Cor.* iv. 14. v. 8.) He was one, who remained alive after others had been removed; his faith and hope annihilated, as it were, the intervening space; his love made him consider the cause of the whole multitude as his own; and it is evident that he did not speak it personally of himself: for when the Thessalonians imagined that "the day of judg-"ment was at hand," he diligently set himself to rectify that mistake. (*Note*, 2 *Thes.* ii. 1, 2.) As the apostle expressly declares, that he spake "by the word of the Lord," or by divine inspiration; the consequences of allowing him to be mistaken in what he said, should very seriously be considered. Similar expressions may be found in other parts of scripture. (*Ps.* lxvi. 6. lxxxi. 5. *Hos.* xii. 4.)—Some suppose, that Christ himself was meant by "the "archangel," being "the ruler of all angels;" but, as we must understand the words, "the Lord," of him; it seems not natural to explain another term in the same sentence of him likewise: and many intimations are given of different ranks and orders among the holy angels. (Comp. 2 *Pet.* ii. 11. with *Jude* 9.—*Notes, Eph.* i. 15—23, *v.* 21. iii. 9—12. 1 *Pet.* iii. 21, 22, *v.* 21. *Jude* 9, 10.)—The resurrection of believers is exclusively meant, as every attentive reader must perceive; and therefore all speculations concerning the bodies with which the wicked shall arise, (a subject on which the scripture observes a profound silence,) must be wholly foreign to the subject. (*Notes, Eph.* i. 21. iii. 9. 1 *Pet.* iii. 22.) The notions which prevailed among the Gentiles, left them totally destitute of a firm, well-grounded, and animating hope of again meeting their deceased friends, in a state of happiness: and so do the notions on these subjects of merely nominal Christians.—Some expositors have said, that the expression, "So shall we ever be with the Lord," implies that the souls of believers are not previously, at least not permanently, with him: but has not the apostle expressly assured us of the contrary? (2 *Cor.* v. 8. *Phil.* i. 23, 24.)—*By the word of the Lord.* (15) 1 *Kings* xiii. 1.

Them which are asleep. (13) Των κεκοιμημενων. 14, 15. See on *John* xi. 11.—*Others.*] Οι λοιποι. See on *Luke* xviii. 9.—*Sleep in Jesus.* (14) Κοιμηθεντας δια τυ Ιησυ. 1 *Cor.* xv. 18.—It is "through Jesus," that death, in this sense, is called sleep.—*With a shout.* (16) Εν κελευσματι. Here only. 'Cum hortationis clamore.' Beza.—*Of the*

CHAP. V.

As the coming of Christ will be sudden, and bring inevitable destruction on the wicked; "the children "of light" are especially called on to prepare for it, in vigilance and sobriety, with faith and love and hope, and to comfort and edify one another, 1—11. Various exhortations, admonitions, and encouragements, 12—25. Concluding prayers and salutations, 26—28.

arch-angel.] Αρχαγγελω. *Jude* 9.—There is no article here; two articles in Jude, Ὁ Μιχαηλ ὁ Αρχαγγελος. —*Shall be caught up.* (17) Ἁρπαγησομεθα. See on *Matt.* xi. 12. *John* vi. 15.—*To meet.*] Εις απαντησιν. *Matt.* xxv. 1. 6. *Acts* xxviii. 15. Απανταω, *Matt.* xxviii. 9.—*In the air.*] Εις αερα. See on *Eph.* ii. 2.—Christ shall "come "in the clouds;" "the air" here means the same; and however understood, has no reference to the *reality* of that kingdom, which his saints shall then inherit.

PRACTICAL OBSERVATIONS.

V. 1—8.

The ministers of Christ are bound to instruct their flocks, not only in the great doctrines and promises of the gospel; but also in every part of their duty, that they may "know how they ought to walk and to please God:" and Christians should as readily receive these instructions, as they do the most encouraging declarations of saving grace, and everlasting love. They should also take in good part the earnest, repeated, affectionate, and authoritative exhortations of their pastors; when they "beseech "and charge" them to abound "more and more" in every good work, according to "the commandments given "them in the name of the Lord Jesus." For, as all men come far short of absolute perfection; zealous ministers cannot be fully satisfied with the present measure of the people's fruitfulness, any more than humble Christians are with their own attainments.—"The will of God," as revealed in his holy law, and in his precious promises, implies his purpose of their complete sanctification: (*Notes, Ps.* cxxx. 7, 8. 2 *Pet.* i. 3, 4:) we should therefore diligently follow after perfect holiness. And it may encourage those, who long for more entire sanctification, to reflect, that, in this respect, their will and that of God are now coincident. In aspiring after this renewal of the soul unto holiness, the strictest restraints must be imposed upon the appetites and senses of the body, and upon all those thoughts and inclinations of the mind, which are connected with them: that, not only "fornication" and gross transgressions may be abstained from; but that every one "may know how to possess his vessel in sanc-"tification and honour;" at a distance from "the lust of "concupiscence," which so shamefully degrades the immense numbers of those "who know not God." It is a deep disgrace to a rational creature to be a slave to his animal inclinations, and to act contrary to his better judgment, his true interest, or the welfare of his neighbour, for the sake of gratifications, of which the beasts are equally capable: but it is far more dishonourable for a spiritual man, a child of God, a member of Christ, a temple of the Holy Spirit, and an heir of heaven, to have his mind and body polluted, or unfitted for communion with God, by unlawful or inexpedient gratifications, or even by improper thoughts and desires. Yet, in many cases this will not be avoided, without very strict watchfulness, and fervent, persevering prayer; without diligence in every means of grace, and a constant care to shun all temptations or occasions of evil. It is equally inconsistent with the character of a Christian, to "go beyond or defraud "his brother in any matter;" or to injure him in his property, reputation, or connexions. This too calls for the most diligent care, and the most impartial scrutiny into every part of our conduct: for self-love, and the customs of the world, and even former habits, will otherwise lead us, without reflection, in some measure, to violate the golden rule of "doing to others, as we would they should "do unto us." If a believer be led to commit offences of this kind, the Lord will surely chastise him, and thus bring him to repent and forsake them: but if any cloke allowed dishonesty, with specious appearances of piety, or zeal for certain doctrines however true, they will dreadfully find, that "the Lord is the Avenger of all such;" and their present impunity will only tend to their heavier condemnation at last. (*Note, Matt.* xxiii. 14.) Of this the great champion for the doctrines of grace "forewarned" his new converts, his beloved Thessalonians; testifying that nothing could induce the Lord to connive at the want of strict honesty, in the dealings of men with each other. For the Lord has not called us into a state of peace with him, that we may go on in the polluting practice of worldly lusts; but that, depending on his promises, "we may "cleanse ourselves from all filthiness of flesh and spirit, "perfecting holiness in the fear of God." (*Note, 2 Cor.* vii. 1.) And let it be remembered, that he who despises such admonitions, does not so much despise him who enforces them from the pulpit or the press, as that God by whose Spirit they were originally dictated: yea, he as really despises God, as that man does, who contemns the message of salvation by the grace of the gospel. (*Note,* 1 *Sam.* xii. 9, 10.)

V. 9—18.

All true believers are "taught of God to love one an-"other" as brethren in Christ, and from love to his name: (*Notes,* 1 *John* ii. 7—11. iii. 13—15. 18—24. iv. 7, 8. v. 1—3:) they remember the instructions they have received on that subject, which is so congenial to their new nature; by practice they acquire *habits* of kindness, compassion, forbearance, and forgiveness; they love their brethren, wherever they meet with them; and they feel an expansive benevolence to all mankind: yet, it is very proper to exhort them to "increase" in these things "more "and more." It should also be the height of their ambition, to behave quietly and peaceably; avoiding all interference in other men's matters, diligently attending to their own duty; being willing to "labour, working with their "own hands" in any honest calling; and to be active in every service, which their station in the church, the family, or the community requires of them. When Christians are thus industrious, and contented in obscure situations; submitting to many difficulties in order to pay every one his due; decently maintaining their families, devising by every means to live within the bounds of their income; having no need to raise contributions, in order to supply deficiencies, occasioned by improvidence or extravagance; and being

a Matt. xxiv. 3. 36. Mark xiii. 30—32. Acts i. 7.
b iv. 9. 2 Cor. ix. 1. Jude 3.
c Jer. xxiii. 20.
d Matt. xxiv. 42—44. xxv. 13. Mark xiii. 34, 35. Luke xii. 39, 40. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.
e Deut. xxix. 19. Judg. xviii. 27, 28. Ps. x. 11—13. Ia. xxi. 4. lvi. 12. Dan. v. 3—8. Nah. i. 10. Matt. xxiv. 37—39. Luke xvii. 26—30. xxi. 34, 35.

BUT of [a] the times and the seasons, brethren, [b] ye have no need that I write unto you.

2 For yourselves [c] know perfectly, that [d] the day of the Lord so cometh, as a thief in the night.

3 For when they shall say, [e] Peace and safety; [f] then sudden destruction cometh upon them, [g] as travail upon a woman with child; [h] and they shall not escape.

4 But ye, brethren, [i] are not in darkness, that that day should [k] overtake you as a thief.

f Ex. xv. 9, 10. Josh. viii. 20—22. Judg. xx. 41, 42. 2 Chr. xxxii. 19—21. Ps. lxxiii. 18—20. Prov. xxix. 1. Is. xxx. 13. Acts xii. 22, 23. xii. 41. 2 Thes. i. 9. 2 Pet. ii. 4. Rev. xviii. 7, 8.
g Ps. xlviii. 6. Is. xiii. 8. xxi. 3. Jer. iv. 31. vi. 24. xxii. 23. Hos. xiii. 13. Mic. iv. 9, 10.
h Matt. xxiii. 33. Heb. ii. 3. xii. 25.
i Rom. xiii. 11, 12. Col. i. 13. 1 Pet. ii. 9, 10. 1 John ii. 8. 1b. 43. Jer. xiii. 16. Hos. x. 9. Zech. i. 6.
k Deut. xix. 6. xxviii.

ready to spare a little for the relief of their more indigent brethren and neighbours, they will be respectable themselves, and an honour to the profession of the gospel. And should disappointments and afflictions at any time render them incapable of acting according to their plan; they may expect candid allowance and cheerful assistance: as they will have a testimony in every one's conscience, that it is a real and unavoidable necessity.—Christianity does not forbid, grace does not extinguish, our natural affections; but only teaches us to regulate and moderate them. It therefore behoves believers, to mourn with resignation even for such relatives, as they cannot think of without discouragement in respect of their eternal state: but it is peculiarly improper for them to indulge grief and sorrow, "as men "without hope, for those who sleep in Jesus;" whose souls are at rest with him, and whose bodies also shall be raised again, to attend the triumph of their once crucified and risen Redeemer. Indeed inconsolable sorrow, in such cases, however admired by the world, is rebellion against the appointment of God, and the offspring of unbelief; grief should no more be *indulged* and *cherished*, than our anger or other passions. Our own loss, on such occasions, we must feel and mourn for with submission to the will of God: but the separation will be short, the re-union rapturous, and the subsequent felicity uninterrupted, unalloyed, and eternal. Nor shall such of us, as endure the stroke of death, be eventually less favoured and happy than those, who will be "found alive at the coming of the Lord;" that great event, to which we should continually look forward. For when the incarnate Lord of all worlds shall appear, in "his own glory, and in that of the Father, with "all his holy angels;" at his summons, attended "with "the voice of the arch-angel, and the trump of God," "the dead in Christ shall rise first;" and, being joined by their brethren then living on the earth, "they shall meet "their Lord in the air," with unutterable joy, and be for ever with him in the regions of perfect felicity. May we, by realizing faith and hope, continually anticipate that solemn but joyful period; and comfort ourselves and each other with these words of truth and love! (*P. O.* 1 *Cor.* xv. 41—58.)

NOTES.

CHAP. V. V. 1—3. The apostle did not think it needful, to write to the Thessalonians concerning the precise time of Christ's coming; or the seasons appointed by God, for the accomplishment of his promises and predictions. This was not a matter of revelation, and it did not belong to him, or them, to enquire into it, from an unavailing, presumptuous curiosity. (*Marg. Ref.* a, b.—*Notes, Matt.* xxiv. 45—51. xxv. 1—13. *Mark* xiii. 32—37. *Acts* i. 4—8, *v.* 7.) In general, they "perfectly knew," from his former instructions, that "the day of the Lord "was coming as a thief in the night." (*Marg. Ref.* c, d. —*Notes, Matt.* xxiv. 42—44. 2 *Pet.* iii. 10—13. *Rev.* xvi. 12—16.) The thief breaks into the house, while the family is asleep, and unprepared for resistance; and thus excites great terror, and plunders or murders as he pleases: thus the day of the Lord is coming on the ignorant, the careless, the secure, and unbelieving, when they do not expect it; it will excite the most distressing consternation, and will plunge them into the most tremendous destruction.—As the hour of death is the same to each person, which judgment will be to mankind in general; so the same remarks and illustrations equally answer to both cases: and when sinners are flattering themselves with the hope of "peace and safety," then sudden destruction will come upon them. (*Marg. Ref.* e, f.—*Note, Luke* xii. 15—21, *v.* 20. xxi. 34—36.) This is further illustrated by another most striking similitude: as the woman with child, often when she is thinking of something else, is suddenly seized with her travailing pangs, which will unavoidably increase upon her; so ungodly men have abundant reason to look forward with terror to death and judgment: yet, they are employed and amused by so many other matters, that they are suddenly surprised with those solemn events, when they least expect them; and this first astonishment will be followed with increasing misery, from which it will be impossible for them ever to escape. (*Marg. Ref.* g, h.—*Notes, Ps.* xlviii. 4—7. *Is.* xxi. 3—5. *Dan.* v. 5—9. 30, 31. *Matt.* xxii. 32—35.) The former chapter ends with a special revelation, concerning the Lord's coming to judgment; and the beginning of this ought certainly to be interpreted of the same grand events.

Times and seasons. (1) Των χρονων και των καιρων. *Acts* i. 7.—*Perfectly.* (2) Ακριβως. *Acts* xviii. 25. *Eph.* v. 15.—*The day of the Lord.*] Η ἡμερα Κυριυ. 1 *Cor.* i. 8. v. 5. 2 *Cor.* i. 14. *Phil.* i. 6. 10. ii. 16. 2 *Tim.* i. 12. 18. iv. 8.—*Sudden destruction.* (3) Αιφνιδιος ολεθρος. *Luke* xxi. 34. Ολεθρος, 2 *Thes.* i. 9. 1 *Tim.* vi. 9.—See on 1 *Cor.* v. 5.—*Cometh upon.*] Εφισταται. *Luke* ii. 9. 38. xxi. 34. 2 *Tim.* iv. 2.

V. 4—11. The apostle judged it needful to give these warnings, for the benefit of those who were negligent in preparing for "the coming of the Lord:" yet, he was well satisfied as to the Christians at Thessalonica in general. They not only enjoyed the outward light of the gospel, and professed to believe and walk in it; but he was persuaded, that they were really "delivered from the "power of darkness," and the ignorance and wickedness of their heathen state. (*Marg. Ref.* i.—*Notes, Acts* xxvi. 16—18. *Col.* i. 9—14.) They were not, therefore, in

5 Ye are all [l] the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore [m] let us not sleep, as *do* others; but let us [n] watch and be [o] sober.

7 For [p] they that sleep, sleep in the night; [q] and they that be drunken, are drunken in the night.

8 But let us, [r] who are of the day, be sober, putting on [s] the breast-plate of faith and love; and for an helmet, [t] the hope of salvation:

9 For God hath [u] not appointed us to wrath; but to [x] obtain salvation by our Lord Jesus Christ,

10 Who [y] died for us, that, [z] whether we wake or sleep, we should live together with him.

11 [a] Wherefore, [*] comfort yourselves together, [b] and edify one another, [c] even as also ye do.

12 ¶ And we beseech you, brethren, [d] to know them which [e] labour among you, [f] and are over you in the Lord, [g] and admonish you;

13 And to [h] esteem them very highly

l Luke xvi. 8. John xii. 36. Acts xxvi. 18. Eph. v. 8.
m Prov. xix. 15. Is. lvi. 10. Jon. i. 6. Matt. xiii. 25. xxv. 5. Mark xiv. 37. Luke xxii. 45. Rom. xiii. 11—14. 1 Cor. xv. 34. Eph. v. 14.
n Matt. xxiv. 42. xxv. 13. xxvi. 38. 40, 41. Mark xiii. 34, 35. 37. xiv. 38. Luke xii. 37. 39. xxi. 36. xxii. 46. Acts xx. 31. 1 Cor. xvi. 13. Eph. vi. 18. Col. iv. 2. 2 Tim. iv. 5. 1 Pet. iv. 7. Rev. iii. 2. xvi. 15.
o 8. Phil. iv. 5. 1 Tim. iii. 2 11. Tit. ii. 6. 12. 1 Pet. i. 13. v. 8.
p Joh iv. 13. xxxiii. 15.
q 1 Sam. xxv. 36, 37. Prov. xxiii. 29—35. Is. xxi. 4, 5. Dan. v. 4, 5. Acts ii. 15. 2 Pet. ii. 13.
r 5. Rom. xiii. 13. Eph. v. 8, 9. 1 Pet. ii. 9. 1 John i. 7.
s Is. lix. 17. Rom. xiii. 12. 2 Cor. vi. 7. Eph. vi. 11. 13—18.
t Job xix. 23—27. Ps. xlii. 5. 11. xliii. 5. Lam. iii. 26. Rom. v. 2—5. viii. 24, 25. 1 Cor. xiii. 13. Gal. v. 5. 2 Thes. ii. 16. Heb. vi. 19. x. 35, 36. 1 Pet. i. 3—5. 13. 1 John iii. 1—3.

u iii. 3. Ex. ix. 16. Prov. xvi. 4. Ez. xxxviii. 10—17. Matt. xxvi. 24. Acts i. 20. 25. xiii. 48. Rom. ix. 11—23. 2 Tim. ii. 19, 20. 1 Pet. ii. 8. 2 Pet. ii. 3. Jude 4.
x Rom. xi. 7. 30. 2 Thes. ii. 13, 14. 1 Tim. i. 13. 16. 2 Tim. ii. 10. 1 Pet. ii. 10. 2 Pet. i. 1.
y Matt. xx. 28. John x. 11. 15. 17. xv. 13. Rom. v. 6—8. viii. 34. xiv. 8, 9. 1 Cor. xv. 3. 2 Cor. v. 15. 21. Eph. v. 2. 1 Tim. ii. 6. Tit. ii. 14. 1 Pet. ii. 24. iii. 18.
z *See on* iv. 13. 17
a *See on* iv. 18.
* Or, *exhort.*
Heb. iii. 13. x. 25.
b Rom. xiv. 19. xv. 2. 1 Cor. x. 23. xiv. 5. 12. 26. 2 Cor. xii. 19. Eph. iv. 12. 16. 29. 1 Tim. i. 4. Jude 20.
c Iv. 10. Rom. xv. 14, 15. 2 Pet. i. 12.
d 1 Cor. xvi. 18. Phil. ii. 29.
e ii. 9. Matt. ix. 37, 38. Luke x. 1, 2. 7. John iv. 38. Acts xx. 35. 1 Cor. iii. 9. xv. 10. xvi. 16. 2 Cor. v. 9. vi. 1. xi. 23. Gal. iv. 11. Phil. ii. 16. Col. i. 29. 1 Tim v. 17, 18. 2 Tim. ii. 6. Rev. ii. 3.
f Acts xx. 28. 1 Cor. xii. 28. Tit. i. 5. Heb. xiii. 7. 17. 1 Pet. v. 2, 3. Rev. i. 20. ii. 1. 8. 12. 18. iii. 1, 7. 14.
g 14. 1 Tim. v. 1. 20. Tit. i. 13. ii. 15.
h Matt. x. 40. 1 Cor. iv. 1, 2. ix. 7—11. Gal. iv. 14. vi. 6.

danger of being overtaken by the day of the Lord, when unprepared; as the thief surprises those that are asleep. They were all, according to their profession, nay, according to his confidence in them, "the children of light, and "of the day;" (*Notes*, *John* viii. 12. xii. 34—36. *Eph.* v. 8—14;) for none of Christ's true disciples were "of "the night, or of darkness." They neither continued in ignorance or under delusion, nor lived in wickedness, nor wanted concealment for their secret practices: but, being delivered from the thick darkness of heathenism, or the comparative darkness of Judaism, they enjoyed and walked according to the clear light of the gospel. (*Marg. Ref.* k, l.—*Notes*, *Is.* lx. 1—3. 1 *John* i. 5—7. ii. 7—11.) It behoved them, therefore, to act up to their privileges; and not to be supine, indolent, careless, and unwatchful, as others were, or as "the rest of mankind" were: but to be vigilant, circumspect, upon their guard against the assaults and stratagems of their enemies, and attentive to every opportunity of duty; and to be serious, considerate, moderate in every thing of a secular nature, and indifferent as to all animal indulgences. (*Marg. Ref.* m—o.—*Notes*, 1 *Pet.* ii. 9—12. iv. 1—5. 7. *P. O.* 1—11. v. 8, 9.) In general, men choose to sleep during the quiet of the night; and to be drunken or riotous, when others were asleep, that their excess might be the less noticed. In like manner, all sloth, unwatchfulness, intemperance, or excessive worldly pursuits, were more consistent with the condition of benighted heathens, than with that of Christians; who would, as it were, turn the day into night, if they were betrayed into any such practices. (*Marg. Ref.* p, q.—*Note*, *Rom.* xiii. 11—14.) As therefore they enjoyed the full light of "the Sun of righteousness," they ought to "be sober and vigilant:" for they had not only a great work to do; but an arduous warfare to maintain, against numerous potent, active, and subtle enemies. (*Notes*, *Eph.* vi. 10—20.) They ought to stand armed like soldiers, and to be vigilant as centinels: while faith in Christ, and a firm belief of the divine word, with reliance on the promises, and love to God, to Christ Jesus, to holiness, to each other, and to all men, constituted "a breast-"plate," to defend their heart and mind from mortal wounds; and a well-grounded, realizing "hope" of eternal happiness and complete salvation, was like "a "helmet" to cover their heads in the day of battle, to defend them from the fear of the most cruel persecutors. (*Marg. Ref.* r, s.—*Notes*, *Heb.* vi. 11—20, *v.* 19. 1 *Pet.* i. 3—5. 13—16. 1 *John* i. 1—4.) This hope they were warranted to entertain; as their conversion proved, that "God had not appointed them to" endure the severity of his "wrath," which their sins had deserved; but had "chosen them to obtain salvation" of his free mercy, through Jesus Christ; who had willingly suffered death to atone for their sins, and to ransom their souls; that "whether they waked or slept," whether they lived or died, or in whatever circumstances they were found at death, or at the coming of their Lord, they might live together with him in glory. (*Marg. Ref.* u—z.—i. 1—4. *Rom.* v. 3—10. viii. 28—31. 2 *Thes.* ii. 13, 14.) They ought therefore to comfort themselves, and each other when they met together, by mutual exhortations and encouragements; while every individual endeavoured to animate his brethren, and especially his most intimate friend and companion; and thus to instruct and edify one another in faith and holiness, as they had already begun to do. (*Marg.* and *Marg Ref.* a—c.)—*They that be drunken*, &c. (7) 'Note, O the sad dissoluteness of the manners of 'the Christians of our age, who frequently are guilty of 'that drunkenness in the day-time, which heathens only 'practised in the night.' *Whitby.*

Should overtake. (4) Κλαλαβῃ. *Phil.* iii. 12, 13. See on *John* i. 5. *Eph.* iii. 18.—*Be sober.* (6) Νηφωμεν. 8. 2 Tim. iv. 5. 1 *Pet.* i. 13. iv. 7. 'Quasi ex νη et πινω.' *Schleusner.*—*Appointed.* (9) Εθετο. *John* xv. 16. *Acts* xiii. 47. xx. 28. 1 *Cor.* xii. 28. 1 *Tim.* i. 12.—*To obtain salvation.*] Εις περιποιησιν σωτηριας.—Περιποιησις· See on 2 *Thes.* ii. 14.

V. 12—15. It is evident that the apostle, either personally, or by Timothy, Titus, and others of his fellow-labourers, used to "ordain elders in every city:" (*Notes*, *Acts* xiv. 21—23. xx. 17—28. 1 *Tim.* v. 21, 22. 2 *Tim.* ii. 1, 2. *Tit.* i. 5—9:) and, though no mention is made of this, either in the brief history of his labours at Thessalonica, or in the opening of the epistle; there can be no reasonable doubt, that he had appointed elders over

in love for their work's sake. [l] *And* be at peace among yourselves.

14 Now we [*] exhort [k] you, brethren, [l] warn them [m] that are [†] unruly, [n] comfort the feeble-minded, [o] support the weak, [p] be patient toward all *men*.

15 [q] See that [r] none render evil for evil unto any *man*; but [s] ever follow that which is good, both among yourselves, [t] and to all *men*.

16 [u] Rejoice evermore.

17 [x] Pray without ceasing.

18 In [y] every thing give thanks: [z] for this is the will of God in Christ Jesus concerning you.

19 [a] Quench not [b] the Spirit.

20 [c] Despise not prophesyings.

21 [d] Prove all things: [e] hold fast that which is good.

22 [f] Abstain from all appearance of evil.

l Gen. xlv. 24. Ps. cxxxiii. 1. Mark ix. 50. Luke xvii. 3—5. John xiii. 34, 35. xv. 17. Rom. xiv. 17—19. 2 Cor. xiii. 11. Gal. v. 22. Eph. iv. 3. Col. iii. 15. 2 Thes. iii. 16. 2 Tim. ii. 22. Heb. xii. 14. Jam. iii. 18.

* Or, *beseech.* Rom. xii. 1.

k *See on* 12.

l Jer. vi. 10. Ez. iii. 17—21. xxxiii. 3—9. Acts xx. 27. 31. 1 Cor. iv. 14. Col. i. 28.

m Tit. i. 6. 10.

† Or, *disorderly.* 2 Thes. iii. 11—13.

n ii. 7—12. Is. xxxv. 3, 4. xl. 1, 2. 11. Ex. xxxiv. 16. Matt. xii. 20. Luke xxii. 32. John xxi. 15—17. Rom. xiv. 1. xv. 1—3. Gal. vi. 1, 2. Heb. xii. 12.

o Acts xx. 35. *Gr.*

p Is. lxiii. 9. 1 Cor. xiii. 4, 5. Gal. v. 22. Eph. iv. 2. 32. v. 1, 2. Col. iii. 12, 13. 1 Tim. iii. 3. vi. 11. 2 Tim. ii. 24, 25. iv. 2. Heb. v. 2, 3. xiii. 2.

q Gen. xlv. 24. 1 Cor. xvi. 10. Eph. v. 15. 33. 1 Pet. i. 22. Rev. xix. 10. xxii. 9.

r Ex. xxiii. 4, 5. Lev. xix. 18. 1 Sam. xxiv. 13. Ps. vii. 4. Prov. xvii. 13. xx. 22. xxiv. 17. 29. xxv. 21. Matt. v. 39. 44, 45. Luke vi. 35. Rom. xii. 17—21. 1 Cor. vi. 7. 1 Pet. ii. 22, 23. iii. 9.

s iii. 12. Deut. xvi. 20. Ps. xxxviii. 20. Rom. xiv. 19. 1 Cor. xiv. 1. 1 Tim. vi. 11. Heb. xii. 14. 1 Pet. iii. 11—13. 3 John 11.

t Rom. xii. 17, 18. Gal. vi. 10. 2 Tim. ii. 24. Tit. iii. 2. 1 Pet. ii. 17.

u *See on* 2 Cor vi. 10. Phil. iv. 4.—Matt. v. 12. Luke x. 20 Rom. xii. 12.

x *See on* Luke xviii. 1. Eph. vi. 18. Col. iv. 2.

y *See on* Eph. v. 20. Phil. iv. 6. Col. iii. 17.—Job i. 21. Ps. xxxiv. 1. Heb. xiii. 15.

z iv. 3. 1 Pet. ii. 15. iv. 2. 1 John ii. 17.

a Cant. viii. 7. Eph. vi. 16.

b Gen. vi. 3. 1 Sam. xvi. 14. Neh. ix. 30. Ps. li. 11. Is. lxiii. 10. Acts vii. 51. Eph. iv. 30. 1 Tim. iv. 14. 2 Tim. i. 6.

c iv. 8. Num. xi. 25—29. 1 Sam. x. 5, 6. 10—13. xix. 20—24. Acts xix. 6. 1 Cor. xi. 4. xii. 10. 28. xiii. 2. 9. xiv 1. 3—6. 22—25. 29—32. 37—39. Eph. iv. 11, 12. Rev. xi. 3—11.

d Is. viii. 20. Matt. vii. 15—20. Mark vii. 14—16. Luke xii 57. Acts xvii. 11. Rom. xii. 2. 1 Cor. ii. 14, 15. xiv. 28. Eph. v. 10. Phil. i. 10. *marg.* 1 John iv. 1. Rev. ii. 2.

e Deut. xi. 6—9. xxxii. 46, 47. Prov. iii. 1. 21—24. iv. 13. vi. 21—23. xxiii. 23. Cant. iii. 4. John viii. 31. xv. 4. Acts xi. 23. xiv. 22. Rom. xii. 9. 1 Cor. xv. 58. Phil. iii. 16. 2 Thes. ii. 15. 2 Tim. i. 13. iii. 6. iv. 14. Heb. x. 23. Rev. ii. 25. iii. 3. 11.

f Iv. 12. Ex. xxiii. 7. Matt. xvii. 26, 27. Rom. xii. 17. 1 Cor. viii. 13. x. 31—33. 2 Cor. vi. 3. viii. 20, 21. Phil. iv. 8. Jude 23.

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the church in that city also. It was their office to "labour" among the people, in preaching the word of God, and in every means of promoting their edification, and the conversion of sinners: to preside in the regulation and conduct of publick worship, and in the management of their spiritual concerns; as placed over them in the Lord, to act by his authority and in his name: and to admonish, reprove, and warn such persons as acted wrong, or were likely to be drawn aside. The apostle therefore exhorted the people to be observant of these teachers and rulers, to acknowledge them as the Lord's stewards, and to regard their admonitions: and they were directed not only to love them as Christians, but to "esteem them more "abundantly in love for their work's sake;" and to shew them all respect and kindness, in return for the benefit which they derived from their faithful labours; that, under their guidance and instruction, they might live in entire harmony with each other. (*Marg. Ref.* d—i.)—The apostle on the other hand exhorted the pastors, and others in conjunction with them, to warn, reprove, and censure such persons as were unruly, and acted like soldiers who quit their ranks; to comfort those who were weak in the faith, timorous, discouraged through temptation, and harassed by perplexities, fears, and misapprehensions; to support, by proper instructions and every encouraging topick, such as were ready to stumble, or were of a weak and feeble capacity; as well as to support and provide for those who were sick, and unable to maintain themselves. (*Marg. Ref.* k—o.—*Notes, Is.* xxxv. 3, 4. xl. 1, 2. *Matt.* xii. 14—21. *Acts* xx. 32—35, v. 35.) At the same time, it was incumbent on them, to exercise patience and long-suffering towards persons of all kinds; behaving with tenderness and meekness even to those who acted in the most ungrateful or perverse manner. Indeed all of them ought to be extremely watchful, lest injuries and insults should induce them to "render evil for evil." Let them see to it, that on no account whatever, they did this "to "any man," however inexcusable his conduct might be; on the contrary they ought steadily to persevere in all those things, which were kind, benevolent, beneficent, and useful, "both among themselves and towards all men," without excepting even their virulent persecutors. (*Marg. Ref.* p—t.—*Notes, Prov.* xxiv. 17, 18. 29. xxv. 21, 22. *Rom.* xii. 14—21. 1 *Pet.* iii. 8—12.) This may also imply an instruction to the pastors and other Christians, to watch over their brethren; and if they perceived any indications of a bitter and vindictive spirit, to repress it by every suitable means, and with all their influence.

To know. (12) Ειδεναι. 'Look on them, and distinguish them from others, who do not thus labour.' (*Note*, 1 *Tim.* v. 17, 18.)—*Which labour.*] Τους κοπιωντας. 1 *Tim.* iv. 10. v. 17. 2 *Tim.* ii. 6.—*Are over you.*] Προϊσταμενους. See on *Rom.* xii. 8. (*Notes, Heb.* xiii. 7, 8. 17.)—*Very highly.* (13) Υπερ εκπερισσου. See on iii. 10. —*Them that are unruly.* (14) "Disorderly." *Marg.* Τους ατακτους. Here only. Ατακτως, 2 *Thes.* iii. 6. 11. Ατακτεω, 2 *Thes.* iii. 7. Ex α priv. et τασσω, *ordino.* See on *Acts* xiii. 47. (*Notes, 2 Thes.* iii. 6—12.)—*Comfort.*] Παραμυθεισθε. See on ii. 11.—*Feeble-minded.*] Ολιγοψυχους. Here only N. T.—*Prov.* xiv. 29. xviii. 14. *Is.* liv. 6. lvii. 15. Ex ολιγος, *parvus*, et ψυχη, *animus.*—*Support.*] Αντεχεσθε. *Matt.* vi. 24. *Tit.* i. 9.—*Follow.* (15) Διωκετε. See on *Rom.* xii. 13.

V. 16—22. The apostle exhorted the Christians at Thessalonica to consider it as their duty, as well as privilege, to be "always rejoicing" in the Lord. (*Marg. Ref.* u.—*Notes, Hab.* iii. 17—19. *Rom.* v. 3—5. 2 *Cor.* iv. 13—18. *Phil.* iii. 1—7, v. 3. iv. 4.) He also directed them to pray incessantly, at stated seasons, occasionally, and with frequent ejaculations; and to watch against every thing, which could put them out of frame for this important privilege and duty: (*Marg. Ref.* x.—*Notes, Luke* xviii. 1—8. *Eph.* vi. 18—20. *Col.* iv. 2—4:) to "give "thanks" also in every thing, and in all circumstances, as all their mercies were unmerited, and all their trials would prove beneficial: so that this constant spirit of gratitude was "the will of God concerning them," as his children in Christ Jesus. (*Marg. Ref.* y, z.—*Notes, Phil.* iv. 5, 6. *Col.* iii. 16, 17. *Heb.* xiii. 15, 16. 1 *Pet.* ii. 9, 10.)—Many have explained "quenching the Spirit," of restraining the exercise of spiritual gifts, in themselves or others: but doubtless it relates principally to the sanctifying and comforting influences of the Holy Spirit, in the hearts of believers; not excluding his strivings and convictions in the hearts and consciences of sinners. These sacred influences tend to kindle a flame of sacred love in

23 And the very [g] God of peace [h] sanctify you wholly; and *I pray God* [i] your whole spirit and soul and body be [k] preserved blameless unto the [l] coming of our Lord Jesus Christ.

24 [m] Faithful *is* he that [n] calleth you, [o] who also will do *it*.

25 Brethren, [p] pray for us.

26 [q] Greet all the brethren with an holy kiss.

27 [r] I [s] charge you by the Lord, [t] that this epistle be read unto all the [u] holy brethren.

28 The [v] grace of our Lord Jesus Christ *be* with you. Amen.

g Rom. xv. 5. 13. 33. xvi. 20. 1 Cor. xiv. 33. 2 Cor. v. 19. Phil. iv. 9. 2 Thes. iii. 16. Heb. xiii. 20. 1 Pet. v. 10.
h Jii. 18. iv. 3. Lev. xx. 8. 26. Ez. xxxvii. 28. John xvii. 19. Acts xx. 32. xxvi. 18. 1 Cor. i. 2. Heb. ii. 11. 1 Pet. i. 2. Jude 1.
i Heb. iv. 12.
k iii. 13. 1 Cor. i. 8. Eph. v. 26, 27. Phil. i. 6. 10. ii. 15, 16. Col. i. 22. Jude 24.
l Deut. vii. 9. Ps. xxxvi. 5. xl. 10. lxxvi. 15. lxxxix. 2. xcii. 2. c. 5. cxxxviii. 2. cxlvi. 6. Is. xxv. 1. Lam. iii. 23. Mic. vii. 20. John i. 17. iii. 33. 1 Cor. i. 9. x. 13. 2 Thes. iii. 3. 2 Tim. ii. 13. Tit. i. 2. Heb. vi. 17, 18.
m ii. 12. Rom. viii. 30. ix. 24. Gal. i. 15. 2 Thes. ii. 14. 2 Tim. i. 9. 1 Pet. v. 10. 2 Pet. i. 3. Rev. xvii. 14.
n Num. xxiii. 19. 2 Kings xix. 31. Is. ix. 7. xiv. 24—26. xxxvii. 32. Matt. xxiv. 35.
o Rom. xv. 30. 2 Cor. i. 11. Eph. vi. 18—20. Phil. i. 19. Col. iv. 3. 2 Thes iii. 1—3. Philem. 22. Heb. xiii. 18, 19.
p *See on* Rom. xvi. 16. 1 Cor. xvi. 20.
q ii. 11. Num. xxvii. 23. 1 Tim. i. 3. 18. v. 7. 21. vi. 13. 17. 2 Tim. iv. 1.
r Or, *adjure*.
1 Kings xxii. 16. 2 Chr. xviii. 15. Matt. xxvi. 63. Mark v. 7. Acts xix. 13. 1 Cor. xvi. 16. 2 Thes. iii. 14.
s Heb. iii. 1.
t *See on* Rom. i. 7. xvi. 20. 24.—2 Thes. iii. 18.

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the soul: but they may be quenched, by evil tempers, by procrastination, by worldly cares, by inexpedient indulgences, by trifling company, or by negligence; even as fire may be quenched with water, and will go out if it be not supplied with fuel, if it want air, or be choked with ashes. Thus convictions are often finally extinguished, and the Holy Spirit will "no more strive with men:" (*Note, Gen.* vi. 3:) and thus believers often greatly damp the holy ardour of their souls, mar their own comfort, and impede their growth in grace; by not giving themselves up without delay to those spiritual affections, which are excited by the Holy Spirit, and by "quenching" them in the manner before-mentioned: and this is the direct opposite to "quenching the fiery darts of the wicked one." (*Marg. Ref.* a, b.—*Notes, Eph.* iv. 30—32. vi. 14—17.)—The apostle also warned his brethren, "not to despise prophe-"syings;" or those instructions, and intimations of the divine will, which were given them by the prophets, either in explaining the scriptures, or from immediate suggestions of the Spirit. (*Marg. Ref.* c.—*Notes*, 1 *Cor.* xiv.) The exhortation may also fairly include the more ordinary preaching of God's word.—Yet, as there would be many false teachers, and erroneous doctrines propagated by them; they must be careful to "prove," or *try*, both the teachers and their instructions, by the word of God; that they might reject what was spurious, and adhere to what was good and excellent. (*Marg. Ref.* d, e.—*Notes, Is.* viii. 20. 1 *John* iv. 1—3.) And, not only were they exhorted to abstain from evident evil; but from every thing which appeared to be sinful, either in their own judgment, or in that of others; and to do nothing, concerning the lawfulness of which they doubted; or which might appear suspicious to those around them, and so prejudice them against the truth. (*Marg. Ref.* f.—*Notes, Rom.* xiv. 19—23. 2 *Cor.* viii. 16—24, *v.* 21.)—No doubt, cases often arise, in which we are required to do those things, that appear evil to misinformed, prejudiced, and unreasonable men; in order to obey the commands of God, and to follow the clear dictates of our own consciences. But these are exceptions to the *general* rule, which could not be particularized in so compendious an exhortation: and they seem to be the only exceptions. For it is better to avoid what appears evil to others, though lawful in itself, if it can be done with a safe conscience; than by an uncharitable exercise of our Christian liberty, to cause our weak brother to offend, or to prejudice others against the gospel. (*Notes, Rom.* xii. 17—21. xiv. 13—18. xv. 1—3. 1 *Cor.* viii. 7—13. x. 23—33.)—*The Spirit.* (19) 'That is, the afflatus, and light 'of God shining into our minds. But, some one will 'say, if that be never extinguished in the elect, this is 'commanded in vain. This, however, I strenuously deny. 'Nay, for this reason it is not extinguished in the elect, 'because they cherish it; and they are induced by these 'exhortations to cherish it. For he, who hath determined 'never wholly to extinguish his Spirit in the elect, hath 'also made known by what means he will cherish it, 'namely, by the progress of his people in piety.' *Beza.*—*Prove*, &c. (21) 'The apostle does not here bid the guides 'of the church try all things, and the people hold fast 'that which they delivered to them; but gives an injunction 'common to all Christians, having "their senses exercised '"to discern good and evil;" to all, who are obliged "to '"hold fast that which is good," and not to believe false 'prophets: which is a strong argument for the perspicuity 'and sufficiency of holy scripture for this work, and against 'the necessity of a living judge. For he that must "try '"all things," must also try the doctrine of this living 'judge, and therefore till he hath made this trial, must 'not admit his doctrine as an article of Christian faith. 'For these words plainly teach, that what we must hold 'fast, must first be tried. Hearers, says St. Basil, who 'are instructed in the scriptures, ought to try the things 'spoken by their teachers; ...and receive those doctrines 'which are consonant, and reject those things which are 'alien from the holy scriptures.' *Whitby.* (*Notes, Matt.* vii. 15—20. xv. 10, 11. *Luke* xii. 54—57. *Acts* xvii. 10—15.)

Quench not. (19) Μη σβεννυτε. *Eph.* vi. 16.—*Despise.* (20) Εξουθενειτε. See on *Luke* xviii. 9.—*Prophesyings.*] Προφητειας. *Rom.* xii. 6. 1 *Cor.* xii. 10. xiii. 2. 8. xiv. 6. 22. 1 *Tim.* i. 18, *et al.*—*Prove.* (21) Δοκιμαζετε. ii. 4. See on *Luke* xii. 56.—*Hold fast.*] Κατεχετε. 2 *Thes.* ii. 6, 7. *Heb.* iii. 6. 14. x. 23. See on *Rom.* i. 18.

V. 23—28. The apostle subjoined to his exhortations, fervent prayers to God; knowing that his efficacious grace alone could produce "the will and power," to do all the things to which he exhorted them. He besought the "very God of peace," "as in Christ reconciling the world "unto himself;" and as actually reconciled to believers, and the Author of all their inward and outward peace; that he would sanctify them wholly and in respect of their entire nature; as consisting of a rational and immortal soul, an animal life with its various sensitive appetites, and a material body: that every sense, member, organ, and faculty, might be completely purified, and devoted to the service of God; and that thus they might be preserved blameless till the coming of Christ. (*Marg. Ref.* g—i.—*Note*, iii. 11—13.)—He was confident that the church at Thessalonica consisted in general of true be-

lievers: and, as he was assured of the Lord's faithfulness to his promises, and covenant-engagements to his people, whom he had called by his grace; so he was satisfied that he would fully grant his prayer for them. (*Marg. Ref.* k—n.—*Notes*, 1 *Cor.* i. 4—9. x. 13—17. *Phil.* i. 3—8.)—Having therefore desired them also to pray for him, and solemnly charged them by the authority of the Lord Jesus, to let this epistle be read to all the holy brethren, the saints that formed their church; he concluded with his usual salutations and benedictions. (*Marg. Ref.* o—t.)—*The very God of peace.* (23) *Notes*, 2 *Cor.* v. 18—21. 2 *Thes.* iii. 16. *Heb.* xiii. 20, 21.—*Charge you*, &c. (27) It seems evident, that this was addressed to the pastors of the church, and not to believers in general: else the persons charged, and they for whose benefit the charge was given, would have been precisely the same.—The original is "I "adjure you."—The solemn charge implies likewise a most decided claim to divine inspiration: for it evidently places this, and consequently the apostle's other epistles, on the footing of the ancient scriptures, "the oracles of "God." (*Note*, *Col.* iv. 15, 16.) It likewise shews, both that oaths and adjurations are in some cases lawful; and that the subject, concerning which the apostle wrote, was considered by him, as peculiarly important. This is worthy of the most serious consideration of all those, even among protestants, who do not make the reading of the scriptures a part of the service, when they meet in the worship of God; and of those who read them in so careless and indistinct a manner, that the congregation cannot hear or understand them. The advantage to illiterate people, to the multitude who cannot read, or who can read but imperfectly, of an audible, distinct, and emphatical reading of the scriptures in publick, can scarcely be calculated. It will soon render even the best preaching more fully understood; and it will in some degree supply the deficiency, in other cases.

Wholly. (23) Ὁλοτελεις. Here only.—*Whole.*] Ὁλοκληρον. *Jam.* i. 4.—*Lev.* xxiii. 15. *Deut.* xxvii. 6. *Sept.* Ex ὁλος, *totus*, et κληρος, *sors*. It seems to be used as a substantive for the whole of man, consisting of "spirit, soul, and "body." Ὁλοκληρια. See on *Acts* iii. 16.—*Be preserved.*] Τηρηθειη. 1 *Pet.* i. 4. 2 *Pet.* iii. 7. *Jude* 13. —*Unto the coming.*] Εν τη παρουσια. ii. 19. iii. 13. iv. 15. *Phil.* i. 26. 2 *Thes.* ii. 1. 8, 9. See on *Matt.* xxiv. 3.—*I charge.* (27) "I adjure." *Marg.* Ὁρκιζω. See on *Mark* v. 7.

PRACTICAL OBSERVATIONS.

V. 1—11.

Curious enquiries about "times and seasons," are commonly unprofitable and vain. "Behold, now is the ac- "cepted time; behold, now is the day of salvation:" the *present* time we ought to redeem, the *present* season of obtaining peace with God by faith in Christ, and of doing his will, we ought to embrace: and then we shall be safe and happy at all events. But, if we regard the scripture, "we know perfectly, that the day of the Lord cometh, as "a thief in the night;" and that when sinners are, presumptuously or carelessly, "saying peace and safety; then "sudden destruction cometh upon them, as travail upon a "women with child, which they shall not escape." No man is sure, that death and judgment will not thus surprise him; unless he continually expect and prepare for those approaching events. 'Numbers at this very hour, 'are speaking peace and safety to themselves, over whose 'heads instantaneous destruction is hovering.' *Doddridge.* And how dreadful will be the astonishment and consternation of the scornful infidel, the careless profligate, the proud Pharisee, or the hardened hypocrite, when sudden destruction shall thus seize upon him, and no possible method of escape can be found! As yet we are in the land of light, of hope, of prayer, of forgiveness; though we might justly long before this have been "cast into outer "darkness." Nor are we enveloped with Pagan, Mohammedan, or Antichristian darkness and delusion: we have the light of the gospel, and the holy scriptures afforded us; and we have been led to pay some attention to them. If then we be yet so in darkness, "that the day of the "Lord would overtake us as a thief," our guilt must be peculiarly aggravated. Let us therefore seriously enquire, whether we really be "the children of the light and of the "day," by divine illumination, and by an obedient faith. Let us seek to render this evident, as well as to act consistently with our profession, by "casting off the works "of darkness," and shaking off indolence and carelessness; that we "may not sleep as others do, but may watch and "be sober." Let us leave sloth, self-indulgence, ungodliness, and worldly lusts, to "the children of the night "and of darkness:" but let us, who profess "to be of "the day, be sober," vigilant, circumspect, and armed with "the breast-plate of faith and love," and with "hope "as the helmet of salvation." Thus our evidence will continually increase, that "God hath not appointed us to "wrath, but to obtain salvation by the Lord Jesus;" and that "whether we wake or sleep, we shall" surely "live together with him." (*Notes*, 2 *Cor.* v. 1—8.) And when we remember, that he purchased our deliverance from the wrath to come, by dying on the cross as a sacrifice for our sins; we shall not only be directed how to "comfort ourselves together," and to edify one another in "our most holy faith;" but we shall feel the constraining power of admiring, adoring, grateful love; and learn how to live to him, with whom we hope to live for ever in glory.

V. 12—22.

The office of a minister calls a man to "labour" for the salvation of souls with unwearied assiduity, as well as to "preside over them in the Lord:" nor ought the spiritual authority ever to be separated from the "labouring "in the word and doctrine:" though alas, it very generally is!—Faithful pastors should be carefully distinguished from slothful, ambitious, or mercenary men, who have the name and garb of ministers: they should be owned and attended to, and their admonitions valued and obeyed; and they ought to be "esteemed very highly in love," not because of the name and office which they bear, but "for "their work's sake," and in proportion to their skill, faithfulness, and diligence in it. They, therefore, are highly culpable, who despise the admonitions, reject the authority, and refuse respect and affection to the persons, of faithful ministers: but such as expect the reputation, esteem, authority, or emolument, of the ministry, without a diligent attention to its various and laborious duties, are even still more criminal. Outward respect may indeed be paid them: but it is impossible for intelligent Christians "to esteem them very highly in love for their work's "sake:" though they will compassionately mourn over

and pray for them.—Our love of "peace among ourselves," should not induce us to connive at sin: but we must, according to our several relations in the church, in domestick life, or in society, "warn," reprove, and censure "the "unruly," as well as tenderly soothe and "comfort the "feeble-minded, and support the weak" in body or soul. We should also learn "patience towards all men," especially towards persons of weak capacities, or little faith; who are often very wearying with their complaints, scruples, doubts, mistakes, and infirmities; and yet give no reason to suspect their sincerity, but rather call for compassion; being harassed with sore temptations, which perhaps have an effect, for the time, upon their tempers. (*Note, Gal.* vi. 1—5.) Even when we are injured in the most atrocious manner, we must "see to it, that" we on no account "render evil for evil to any man;" but must learn "to "follow," with persevering constancy, "that which is "good" and friendly, "both among ourselves and to all "men;" as knowing what patience and mercy we have experienced and still continually need from God.—His glory is concerned in our "always rejoicing:" this will be greatly promoted, if we "pray without ceasing;" and in "every thing give thanks, according to the will of God "in Christ Jesus concerning us." To make progress in this life of communion with God, we must be careful not "to quench the Spirit," by refusing compliance with his holy suggestions, or postponing the good works to which his influences tend to excite us. (*Ec.* ix. 10.) We should also learn to pay a reverent attention to every message, delivered to us by his ministers; and thus we shall "grow "in grace," and abound in consolation. Yet, as "Satan's "ministers are transformed into the ministers of righteous-"ness;" while we "despise not prophesyings," we must learn to prove and assay men and doctrines; that we may distinguish between truth and specious error, and so choose and cleave to that which is good and right: and that for the honour of the gospel, we may "abstain from all ap-"pearance of evil;" "providing for honest things, not "only in the sight of the Lord, but also in the sight of "men;" and taking heed, "that our good be not evil "spoken of." (*P. O. Rom.* xii. 9—16. *2 Cor.* viii. 16—24.)

V. 23—28.

The exhortations above given, shew us what we ought to be and to do: but we must remember, that our hearts are naturally opposite to them; nor can any inward and abiding change be wrought in us, save by a divine power. As therefore ministers should pray for their people, as well as exhort them; every individual should turn the precepts and promises of God into prayers, for himself and his brethren: and, while he uses every other means of grace, and vigilantly shuns all hindrances and temptation; he should still beseech "the God of peace himself, to sanctify him "wholly, and that his spirit, and soul, and body, may be "preserved blameless, until the coming of our Lord Jesus." If these be our earnest desires, fervent prayers, and diligent endeavours; the promises and covenant of our God, his power and love, and his immutable faithfulness authorize our fullest assurance, that, having called us by his grace, he will keep us by the same, unto complete and everlasting salvation, whatever immense inward or outward difficulties may seem to render it impracticable.—The most eminent servants of Christ want and value the prayers of their weakest brethren.—Let us be thankful that these excellent epistles are reserved for our perusal also: and while we remember, that the apostle "charged" the Thessalonians, by the authority of the Lord Jesus, to let them be *read to* all the holy brethren, some of whom might not be able to read them for themselves; we may be sure that an Antichrist alone would forbid the laity to read the scriptures, lest they should lead them into heresy. What then shall we think of those protestants, even pastors and rulers, who oppose the circulation of the scriptures, *without note or comment*, as greatly endangering either the church or the state, or both? We shall also hence learn the propriety of reading them in our publick congregations; and we shall be stirred up to study them with more humble diligence and obedient faith; that thus "the grace of the Lord Jesus may be with us" also. (*Note*, *2 Cor.* xiii. 11—14.)

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

THIS Epistle is commonly supposed to have been written from Corinth, not very long after the foregoing, because Silvanus and Timothy still continued with Paul; but the evidence is not very conclusive, and some difficulties attend this opinion. (*Note*, i. 3, 4.) It is, however, certain that it was not sent from Athens, according to the spurious postscript.—The main object of the epistle seems to have been, to prevent mistakes, which the Christians at Thessalonica were about to fall into, concerning the near approach of the day of judgment; grounded in part on a misconstruction of some expressions in his former epistle, and of what the apostle had spoken when with them; but supported also by some person or persons making a claim to inspiration, and, as some think, by a forged epistle. As this opinion was of a very injurious tendency, the apostle strenuously opposed it. (*Notes*, ii. 1—4.)—He had also heard of some individuals, who on religious pretences neglected their secular employments, and walked disorderly; whom he exhorted his brethren to censure and shun, yet so as to seek their good. Amidst a number of instructive warnings, exhortations, and encouragements, it contains a most remarkable prophecy; (*Notes*, ii. 3—12;) the exact fulfilment of which is a full demonstration of the divine inspiration, by which the apostle wrote his epistles.—'Besides 'the general marks of its genuineness, and divine authority, which it bears in common with the rest of the epistles; it 'has one peculiar to itself, from the exact representation it contains of the papal power, under the characters of "the '"man of sin," and "the mystery of iniquity." For, considering how directly opposite the principles here de-'scribed were to the genius of Christianity, it must appear, at the time when this epistle was written, highly im-'probable to all *human* apprehension, that they should ever prevail in the Christian church: and consequently a pre-'diction like this, which answers in every particular so exactly to the event, must be allowed to carry its own 'evidence with it, and to prove that the author of it wrote under a divine influence.' *Doddridge.*

A. D. 56.

CHAP. I.

The apostle salutes the Church of the Thessalonians, 1, 2; thanks God for their growth in faith and love; encourages their perseverance under persecutions, by the prospect of the coming of Christ; and shews how glorious he will then appear in the destruction of all unbelievers, and the complete salvation of his people, 3—10. He prays for their perfect sanctification, and meetness for heavenly felicity, by the grace, and for the glory, of God the Father, and the Lord Jesus Christ, 11, 12.

A. D. 56.

PAUL, [a] and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace [b] unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We [c] are bound to thank God always for you, brethren, [d] as it is meet, because that [e] your faith groweth ex-

[a] *See on* 2 Cor. i. 19. 1 Thes. i. 1.
[b] *See on* Rom. i. 7. 1 Cor. i. 3.
[c] ii. 13.—*See on* Rom. i. 8. 1 Cor. i. 4.
[d] Luke xv. 32. Phil. i. 7. 2 Pet. i. 13.
[e] Job xvii. 9. Ps. lxxxiv. 7. xcii. 13. Prov. iv. 18. Is. xl. 29—31. Luke xvii. 5. John xv. 2. Phil. i. 9. 1 Thes. iv. 1, 9, 10. 1 Pet. i. 22. 2 Pet. i. 5—10. iii. 18.

NOTES.

CHAP. I. V. 1, 2. *Marg. Ref.—Notes, Rom.* i. 5—7. *2 Cor.* i. 17—20. 1 *Thes.* i. 1—4. 1 *Pet.* i. 1, 2. *Rev.* i. 4—6.

V. 3, 4. The apostle, since he wrote the foregoing epistle, had received further accounts concerning the church at Thessalonica, which were so fully satisfactory, that he deemed himself bound, to return continual thanks

ceedingly, and the charity of every one of you all toward each other abound-
eth;

4 So that we ourselves [f] glory in you, in the churches of God, for [g] your patience and faith, in all [h] your persecutions and tribulations that ye endure:

5 *Which is* [i] a manifest token of the [k] righteous judgment of God, that ye [l] may be counted worthy of the kingdom of God, [m] for which ye also suffer:

6 Seeing [n] *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you [o] who are troubled rest with us, [p] when the Lord Jesus shall be revealed from heaven, with [*] his mighty angels,

8 In [q] flaming fire, [†] taking [r] vengeance on them that [s] know not God, [t] and that obey not the gospel of our Lord Jesus Christ:

9 Who shall [u] be punished with everlasting destruction [x] from the presence of the Lord, and from [y] the glory of his power;

10 When he shall come [z] to be glorified in his saints, and to be admired in all them that believe (because [a] our testimony among you was believed,) [b] in that day.

f 2 Cor. vii. 14. ix. 2. 4. 1 Thes. ii. 19, 20.
g iii. 5. Rom. ii. 7. v. 3—5. viii. 25. xii. 12. 1 Thes. i. 3. iii. 2—8. Heb. vi. 15. x. 36. xii. 1—3. Jam. i. 3, 4. v. 7, 8. 2 Pet. i. 6. Rev. xiv. 12.
h 1 Thes. ii. 14. iii. 3, 4.
i Phil. i. 28. 1 Pet. iv. 14—18.
k Job viii. 3. Ps. ix. 7, 8. xxxiii. 5. l. 6. lxxii. 2. xcix. 4. cxi. 7. Jer. ix. 24. Dan. iv. 37. Rom. ii. 5. Rev. xv. 4. xvi. 7. xix. 2.
l 11. Luke xx. 35. xxi. 36. Acts xiii. 46. Eph. iv. 1. Col. i. 12. Rev. iii. 4.
m 7. Acts xiv. 22. Rom. viii. 17. 1 Thes. ii. 14. 2 Tim. ii. 12.
n Deut. xxxii. 41—43. Ps. lxxiv. 22, 23. lxxix. 10—12. xciv. 20—23. Is. xlix. 26. Zech. ii. 8. Rev. vi. 10. xi. 18. xv. 4. xvi. 5, 6. xviii. 20. 24. xix. 2. o Is. lvii. 2. Matt. v. 10—12. Luke xvi. 25. Rom. viii. 17. 2 Cor. iv. 17. 2 Tim. ii. 12. Heb. iv. 1, 9, 11. 1 Pet. iv. 1. Rev. vii. 14—17. xiv. 13. xxi. 4. p Matt. xiii. 39—43. xvi. 27. xxv. 31. xxvi. 64. Mark viii. 38. xiv 62. John i. 51. Acts i. 11. 1 Thes. iv. 16, 17. Tit. ii. 13. Heb. ix. 28. Jude 14, 15. Rev. i. 7. xx. 11.

[*] Gr. *the angels of his power.* John i. 3. Eph. i. 2. Col. i. 16. 1 Pet. iii. 22. Rev. xxii. 6. 9. 16.
q Gen. iii. 24. Deut. iv. 11. v. 5. Ps. xxi. 8, 9. l. 2—6. Dan. vii. 10. Matt. xxv. 41. 46. Heb. x. 27. xii. 29. 2 Pet. iii. 7. 10—12. Rev. xx. 10, 14, 15. xxi. 8.
[†] Or, *yielding.*
r Deut. xxxii. 35. Ps. ii. 9—12. xciv. 1. Is. lxi. 2. lxiii. 4—6. Heb. x. 30. Rev. vi. 10. 16, 17.
s Ex. v. 2. 1 Sam. ii. 12. Ps. ix. 10. lxxix. 6. Is. xxvii. 11. Jer. ix. 6. John iii. 19. viii. 19 Rom. i 28. 1 Cor. xv. 34. 1 Thes. iv. 5.
t Deut. iv. 30. Ps. xviii. 44. Is. i. 19. Acts vi. 7. Rom. i. 5. ii. 7, 8. vi. 16. x. 16. xv. 18. xvi. 26. 2 Cor. x. 5. Gal. iii. 1. Heb. ii. 3. v. 9. xi. 8. 1 Pet. i. 2. iii. 6. iv. 17. u Is. xxxiii. 14. lxvi. 24. Dan. xii. 2. Matt. xxv. 41. 46. xxvi. 24. Mark ix. 43—49. Luke xvi. 25, 26. John v. 14. Heb. x. 29. 2 Pet. ii. 17. Jude 13. Rev. xiv. 10, 11. xx. 14. xxi. 8. xxii. 15. x Gen. iii. 8. iv. 16. Job xxi. 14. xxii. 17. Ps. xvi. 11. ii. 11. Matt. vii. 23. xxii. 13. xxv. 41. Luke xiii. 27. y Deut. xxxiii. 2. Is. ii. 10. 19. 21. Matt. xvi. 27. xxiv. 30. Tit. ii. 13. *Gr.* Rev. xx. 11. z 12. Num. xxiii. 23. Is. xliii. 21. xliv 23. xlix. 3. lx. 21. Jer. xxxiii. 9. John xi. 4. xvii. 10. Gal. i. 21. Eph. i. 6. 12. 14. 18. ii. 7. iii. 10. 16. 1 Pet. ii. 9. Rev. vii. 11, 12. a ii. 13. 1 Thes. i. 8. ii. 13. b Mal. iii. 17. Matt. vii. 22. xxiv. 36. Luke x. 12. 2 Tim. i. 12. 18. iv. 8.

to God in their behalf. (*Notes*, 1 *Thes.* i. 1—8.) This was "meet" and right; seeing that, in answer to his prayers, and by means of his epistolary exhortations, they became more fully acquainted with divine truth, and grew stronger in faith, by an exceedingly rapid progress: and the "love" of every one of them towards all the rest, "abounded" in all its manifold exercises and beneficial effects: so that he rejoiced and gloried in them in the churches of God, shewing them what flourishing Christians the Thessalonians were, and what a blessed seal God had given to his ministry in their conversion. (*Marg. Ref.*)—This may induce a doubt, whether the epistle were written from Corinth or not: for, on that supposition, Paul had visited no other churches since he wrote the former epistle, except such as had been planted in that vicinity: and we can hardly suppose, that he only referred to what Timothy or Silvanus had said of them; if indeed they had left him for a season to visit other churches, and then returned. (*Preface to* 1 *Thes.*) However, he and his fellow-labourers gloried in the Thessalonians; because they endured various persecutions and heavy afflictions with exemplary patience and constant faith. We are not informed of the particulars relative to these persecutions; but they seem to have exposed them to very great hardships and dangers. (*Notes*, 2 *Cor.* viii. 1—5. 1 *Thes.* iii. 1—5.)

Meet. (3) Ἄξιον. *Matt.* iii. 8. *Luke* iii. 8. *Rom.* viii. 18. 1 *Cor.* xvi. 4, *et al.*—*Groweth exceedingly.*] Ὑπεραυξάνει. Here only.

V. 5—10. The patience of the Christians at Thessalonica, while suffering in the cause of Christ, and for "conscience sake," was "a manifest token," or demonstration, "of the righteous judgment of God:" it fully proved, that he would "judge the world in righteousness," and rectify all the apparent disorders of the present scene: seeing he left his blameless and zealous worshippers to endure persecutions and tribulations, and his enemies to prosper in their impious and iniquitous opposition against his cause and people. (*Marg. Ref.* i, k.—*Note*, 1 *Pet.* iv. 12—16.) Indeed, he permitted his servants to be afflicted, in order to prove and manifest their faith and grace, and to increase in them all holy dispositions and affections; that they might at length be "counted worthy," or proper persons, to inherit that kingdom of heavenly glory, "which God hath prepared for them that love him;" in hope of which felicity they so patiently suffered, as well as from love to 'his kingdom of grace,' established upon earth, and in order to promote its prosperity and enlargement. For by these means it would be manifestly shewn, to be perfectly just and "righteous" in God "to recompense tribulation" and anguish to those, who troubled his harmless and holy friends and worshippers, by their cruel enmity and persecution, because of their relation and conformity to him; as they would thus evidently be proved to be his inveterate enemies. On the other hand, it would appear honourable to his justice, as well as his mercy, to bestow "rest" and felicity in heaven on those, who willingly endured tribulation in his cause, for his sake, from his enemies, and according to his will: and indeed having given promises to this effect, his equity required the fulfilment of them. (*Marg. Ref.* l—o.—*Notes*, *Matt.* v. 10—12. *Luke* vi. 21—26.)—This righteous judgment of God will be executed, when "the Lord Jesus shall be revealed," as visibly descending from heaven, attended by "the angels "of his power;" his creatures, worshippers, and servants, who shall then act as the ministers of his authority, in shewing mercy and executing vengeance. (*Marg. Ref.* p. —*Notes*, *Matt.* xiii. 36—43. xvi. 24—28. xxiv. 29—31. xxv. 31—33. *Jude* 14—16.) Then he will appear "in "flaming fire," to burn up this visible creation, and this will be an emblem of his awful avenging justice. (*Notes*, 2 *Pet.* iii. 5—9.) For he will take vengeance, not only on idolatrous gentiles, persecuting Jews, and men of scandalous and abandoned characters, but on all those, who continue strangers and enemies to the true God, and his holy worship and service; on all who have not so known him, as to fear, love, trust, and serve him; and on all, "who "obey not the gospel of the Lord Jesus," by receiving him, relying on him, and submitting to him, as their

11 Wherefore also [c] we pray always for you, that [d] our God [e] would [*] count you worthy of *this* [f] calling, and [g] fulfil all [h] the good pleasure of *his* goodness, and [i] the work of faith with power:

12 That [k] the name of our Lord Jesus Christ may be glorified in you, [k] and ye in him, according to [m] the grace of our God, and the Lord Jesus Christ.

c *See on* Rom. i. 9.—Eph. i. 16. iii. 14—21. Phil. i. 9—11. Col. i. 9—13. 1 Thes. iii. 9—13.
d Ps. xlviii. 14. lxviii. 20. Is. xxv. 9. lv. 7. Dan. iii. 17. Rev. v. 10. e *See on* 5. * Or, *vouchsafe*. f ii. 14. Rom. viii. 30. ix. 23, 24. Phil. iii. 14. 1 Thes. ii. 12. Heb. iii. 1. 1 Pet. v. 10. g Ps. cxxxviii. 8. Prov. iv. 18. Is. lxvi. 9. Hos. vi. 3. Zech. iv. 7. Mark iv. 28. 1 Cor. i. 8. Phil. i. 6. h Ps. ii. 18. Luke xii. 32. Eph. i. 5. 9. Phil. ii. 13. Tit. iii. 4—7.
i John vi. 27—29. Eph. i. 19, 20. 1 Thes. i. 3. ii. 13. Heb. xii. 2.
k *See on* x. 10.—John xvii. 10. 1 Pet. iv. 14.
l Gen. xviii. 18. Ps. lxxii. 17. Is. xlv. 17. 25. John xvii. 21—26. Phil. iii. 9. Col. ii. 9, 10. 1 Pet. i. 7, 8. 4. 2 Cor. viii. 9. xiii. 4. Tit. ii. 11. Rev. i. 4. m *See on* Rom. i. 7.—1 Cor. i.

Saviour and King. (*Marg. Ref.* q—t.—*Notes, Matt.* xxv. 34—46. *Rom.* ii. 4—16. 2 *Cor.* v. 9—12. *Rev.* xx. 11—15.) All these, however numerous, or distinguished by rank, accomplishments, or splendid actions, "will be "punished with eternal destruction," being banished as accursed, "from the presence of the Lord," in which alone felicity can be found; and finding his avenging frown, like lightning, to appal and torture their inmost souls, and "the glory of his power" irresistibly forcing them, with dreadful consternation, into the place of torment. (*Marg. Ref.* u—y.) This will be accomplished, when Jesus shall appear with divine majesty in human nature, to "be glorified by his saints:" as the riches of his love, the preciousness of his redemption, the efficacy of his grace, the power of his arm, and his faithfulness to his promises, will be most gloriously displayed in their complete salvation. And not only will he then be admired *by* those that now believe in him, who will then find their largest expectations far exceeded, and who will not think it possible sufficiently to adore and praise such a glorious Benefactor; but he will be admired *in* them likewise, by all the inhabitants of heaven, who will celebrate the wonders wrought by him, in thus saving and exalting such mean, guilty, and polluted rebels and enemies, and the astonishing change effected in their character and condition. (*Marg. Ref.* z.—*Note, Num.* xxiii. 23. *Ps.* cxxvi. 1—3.) This the apostle was confident would be the case of the Christians at Thessalonica, because his "testimony" concerning Christ had been credited by them, and their faith had been manifested by its genuine effects. (*Marg. Ref.* a—b.)

A manifest token. (5) Ενδειγμα. Here only. Ενδειξις· See on *Rom.* iii. 25.—*Counted worthy.*] Καταξιωθηναι. See on *Luke* xx. 35.—*Rest.* (7) Ανεσιν. *Acts* xxiv. 23. 2 *Cor.* ii. 13. vii. 5. viii. 13.—*When the Lord Jesus shall be revealed.*] Εν τη αποκαλυψει τυ Κυριυ Ιησυ. 1 *Cor.* i. 7. 2 *Thes.* i. 7. 1 *Pet.* iv. 13.—*His mighty angels.*] "The "angels of his power." *Marg. and Ref.* Αγγελων δυναμεως αυτυ.—*In flaming fire.* (8) Εν πυρι φλογος. *In igne flammæ.* See on *Luke* xvi. 24.—*Taking vengeance.*] "Yielding vengeance." *Marg.* Διδοντος εκδικησιν—Εκδικησις, See on *Luke* xviii. 7.—*Shall be punished.* (9) Δικην τισουσιν.—Δικη, *Acts* xxv. 15. xxviii. 4.—Τιω. Here only N. T. *Prov.* xx. 22. xxiv. 22. xxvii. 12. *Sept.*—*Everlasting destruction.*] Ολεθρον αιωνιον. *Matt.* xxv. 46. *Rom.* vi. 22. 1 *Thes.* v. 3.—*From the glory of his power.*] Απο της δοξης της ισχυος αυτυ. *Is.* ii. 19. 21. *Sept.* (*Note, Is.* ii. 19—21.)—*To be admired.* (10) Θαυμασθηναι. *Matt.* viii. 10. 27. ix. 8. 33. xv. 31. *Acts* iii. 12, *et al.*

V. 11, 12. In the prospect of the decisive season above mentioned, the apostle and his fellow-labourers prayed continually for their brethren at Thessalonica, that the Lord would vouchsafe them whatever was wanting to make them "meet" for this felicity, to which the gospel called them; that he would adjudge them to be entitled to it, "according to the grace" of the new Covenant in Christ; and that he would "accomplish the work" of complete sanctification, and prepare them for that glory, to which the sovereign good pleasure of his goodness and love had appointed them, and which he had great complacency and delight in conferring on them; (*Note, Luke* xii. 22—34, *v.* 32;) that so he would finish the work by his almighty power, which he was carrying on in their souls, through faith, till at length it should be perfected in vision and enjoyment. (*Marg. Ref.* c—i.) This they prayed for, in order that "the name of Christ might be glorified "in them," both by their present bold profession of his truth, and their holy conduct, and zealous labours to spread the gospel; and, at length, in the sight of the whole world to all eternity: and that they might also "be "glorified in Christ," by perfectly bearing his image, enjoying his love, being owned as his brethren, and sharing all his honour, according to the infinite riches of the mercy and grace of God the Father, and the Lord Jesus. (*Marg. Ref.* k—m.—*Notes, John* xvii. 22—26.)

Would count ... worthy. (11) "Vouchsafe." *Marg.* Αξιωση. *Luke* vii. 7. *Acts* xv. 38. 1 *Tim.* v. 17. *Heb.* iii. 3. x. 29. Αξιος· See on 3.—*Calling.*] Κλησεως. *Eph.* iv. 1—4. *Phil.* iii. 14. *Heb.* iii. 1. 2 *Pet.* i. 10.—*The good pleasure of* his *goodness.*] Ευδοκιαν αγαθωσυνης.—Ευδοκια· See on *Matt.* xi. 26. Αγαθωσυνη· See on *Rom.* xv. 14.

PRACTICAL OBSERVATIONS.

Those who have already distinguished themselves by "the work of faith, and the labour of love, and the pa-"tience of hope," are yet capable of "growing exceed-"ingly" in all these things: for the highest attainments of saints on earth fall far beneath full perfection. (*Note, Phil.* iii. 12—14.) When Christians thus "grow in "grace," and abound in all the exercises of mutual love; the hearts of faithful and zealous ministers greatly rejoice: and they will feel themselves "bound to give thanks to God "always for them, as it is meet;" and to speak of them "in the churches of God," to excite their thanksgivings also, and to animate them to a holy emulation.—The patient sufferings of exemplary Christians, and the prosperity of ungodly men and cruel persecutors, fully demonstrate a future judgment; when all shall "discern be-"tween the righteous and the wicked, between him that "serveth God, and him that serveth him not." (*Note, Mal.* iii. 13—18, *v.* 18.) This assists us in explaining those mysteries of Providence, which would otherwise greatly perplex us: and we perceive that the devoted worshippers and beloved children of God are proved and purified in the fiery furnace of tribulation, "that they "may be accounted worthy of that kingdom for which "they suffer;" and that wicked men are permitted to prosper, that their rancorous enmity against God may be

CHAP. II.

The apostle warns the Thessalonians, against groundlessly supposing that the day of Christ was at hand, 1, 2; and shews that it must be preceded by a great apostasy; in which "the man of sin," by his blasphemies, usurpations, and impostures, would cause the destruction of numbers, and then sink himself into perdition, 3—12. He thanks God for his special and effectual grace shewn in choosing and calling the Christians at Thessalonica, "unto salvation and glory," 13, 14. He exhorts them to stedfastness, 15; and prays that they may be "comforted, and established "in every good word and work," 16, 17.

NOW [a] we beseech you, brethren, [b] by the coming of our Lord Jesus Christ, [c] and *by* our gathering together unto him,

2 That ye be not soon [d] shaken in mind, or be troubled, neither [e] by spirit, nor by word, [f] nor by letter as from

a *See on* Rom. xii. 1.
b *See on* 1 Thes. iv. 14—16.
c Gen. xlix. 10. Matt. xxv. 32. Mark xiii. 27. Eph. i. 10. 1 Thes. iii. 13. 2 Tim. iv. 1.
d Is. vii. 2. viii. 12, 13. xxvi. 3. Matt. xxiv. 6. Mark xiii. 7. Luke xxi. 9. 19. John xiv. 1. 27. Acts xx. 23, 24. 1 Thes. iii. 3.
e Deut. xiii. 1—5. Jer. xxiii. 25—27. Mic. ii. 11. Matt. xxiv. 4, 5. 24. 2 Pet. ii. 1—3. 1 John iv. 1, 2. Rev. xix. 20.
f 2 Thes. iv. 15. 2 Pet. iii. 4—8.

manifested, and the measure of their crimes filled up; and that all may see the glory of that justice, which consigns them to the punishment intended for them. (*Note*, 2 *Pet.* ii. 4—9.) It must indeed at length appear evident to all rational creatures, that "it is righteous in God to recom-"pence tribulation to those who trouble" his people, from hatred to his holy truth and service; and that it is honourable to all his perfections to give "rest" and felicity to those, who have been troubled for his sake, and for their love to his cause and worship. Faith, anticipating the grand decisive day, is enabled by the light of revelation to read, and, in a measure, to understand the book of Providence; and thus to wait with composure and comfort for the coming of the Lord. That will be indeed "the "day of wrath and of the revelation of the righteous judg-"ment of God:" then the Saviour, once "a Man of "sorrows," and generally despised, rejected, and disobeyed, will "be revealed, with his mighty angels, in "flaming fire, taking vengeance," not only on cruel oppressors, persecutors, and murderers, or on scandalous profligates and depredators, but "on all, who knew not "God, and obeyed not the gospel of his Son;" whether infidels, Pharisees, scoffers, hypocrites, enthusiasts, or Antinomians, or however they might otherwise be denominated or distinguished. All these "shall be punished "with an everlasting destruction from the presence of the "Lord." The majesty of that countenance, which was once defiled with blood and spitting; and the glory of his power, who was once crucified in apparent weakness, shall be intolerable to all the multitudes of the wicked; and they will be wholly incapable of making the least resistance, when with tremendous frown he shall say to them, "De-"part, ye cursed, into everlasting fire, prepared for the "devil and his angels!" But, at that awful season, he will come especially "to be glorified in his saints," who have here believed the testimony of God by his apostles concerning him, and thus learned to trust, love, obey, and rejoice in him whom they have not yet seen: and to know and worship God the Father in and through him. (*Notes*, *John* xx. 24—29, *vv.* 28, 29. 1 *Pet.* i. 8, 9.) No words can possibly express the admiring and adoring gratitude and love, which will unite with the exulting joy and triumph of that happy period. All hopes and imaginations must fall immensely beneath those unutterable glories, and the holy affections with which they will be contemplated and adored. But every believer will then reflect, display, and increase the manifested glory of the divine Saviour, and enhance the praises of all the inhabitants of heaven, "to the Lamb that was slain, and hath redeemed "them to God with his blood." May we then "pray "always," for ourselves and each other, that "our God "may count us worthy of this calling, and fulfil in us all "the good pleasure of his goodness, and the work of "faith with power; that so the name of our Lord Jesus "may be" finally "glorified in us," and our salvation; "and that we may be glorified in and with him, according "to the grace of our God, and the Lord Jesus Christ." May we diligently seek to obtain and possess the full assurance, that this shall be our felicity, when "the "wicked shall be turned into hell, and all the people "that forget God;" and may we now do all in our power to promote and recommend the gospel, and to do good to our fellow-sinners and fellow-Christians. For thus glorifying him on earth, we may be sure of being for ever glorified with him in heaven!

NOTES.

CHAP. II. V. 1, 2. Having encouraged the faith, hope, and patience of the persecuted Thessalonians, by the prospect of Christ's coming to perfect their salvation; the apostle exhorted them, and even "besought them by the "coming of Christ," and as they hoped to be "gathered "together unto him" in glory; not to allow themselves to be easily deluded into the opinion, "that the day of "Christ was at hand:" whether that opinion were propagated, by men professing to speak by the Spirit of God; or whether it were grounded on something which he had spoken among them, or on a misconstruction of some expressions in his former epistle. (*Marg. Ref.* a—f.—*Note*, 1 *Thes.* iv. 13—18.) For such an erroneous expectation would disquiet their minds, and create in them needless troubles and perplexities: and when they found themselves disappointed in it, they might be tempted to question the truth of the gospel itself. It would at least take them off from the duties of their several callings in society; and their conduct, expectations, and disappointment might eventually render them the derision of their unbelieving neighbours. Several learned men would explain this, of our Lord's coming, in Providence, to destroy Jerusalem, and terminate the persecutions excited by the Jews: but that coming was very near; and the apostle earnestly warned his readers against supposing, that the coming of which he spake was at hand. If, however, this had not been the case, what could there be, in the near approach of divine judgments on Judea, to excite any extraordinary commotion, among the converts at Thessalonica, in Macedonia, nearly a thousand miles distant from Judea; and these chiefly from the Gentiles.

By the coming. (1) Υπερ της παρουσιας. 8, 9. See on 1 *Thes.* v. 23. Υπερ, *John* vi. 51. xi. 4. *Rom.* viii. 26.

us, as that the day of Christ is at hand.
3 Let [g] no man deceive you by any means: for *that day shall not come,* [h] except there come a falling away first, and that [i] man of sin be revealed, [k] the son of perdition;

4 Who opposeth [l] and exalteth himself above all that is [m] called God, or that is worshipped; so that he as God [n] sitteth in the temple of God, shewing himself that he is God.

[g] *See on* Matt. xxiv. 4. 1 Cor. vi. 9. Eph. v. 6.
[h] 1 Tim. iv. 1—3. 2 Tim. iii. 1—3. iv. 3, 4.
[i] 8—10. Dan. vii. 25. 1 John ii. 18. Rev. xiii. 11, &c.
[k] John xvii. 12. Rev. xvii. 8. 11.
[l] Is. xiv. 13. Ez. xxviii. 2. 6. 9. Dan. vii. 8. 25 viii. 9—11. xi. 36. Rev. xiii. 6.
[m] 1 Cor. viii. 5.
[n] Dan. viii. 12—14. xi. 45. Rev. xiii. 6, 7.

31. 1 *Cor.* xv. 3. 2 *Cor.* vii. 4. viii. 23. This preposition is never thus used, as implying an adjuration; which some suppose to be here meant.—*Our gathering together.*] Ἡμων επισυναγωγης. *Heb.* x. 25. Not elsewhere. (*Notes, Gen.* xlix. 10. *Matt.* xxv. 31—33. 1 *Thes.* iv. 13—18.)—*Be not ... shaken.* (2) Το μη σαλευθηναι. See on *Luke* vi. 38.—*Be troubled.*] Θροεισθαι. See on *Matt.* xxiv. 6.—*Is at hand.*] Ενεστηκεν. 2 *Tim.* iii. 1. Ενεστως. See on *Rom.* viii. 38.

V. 3, 4. The apostle again most earnestly exhorted them, to "let no man deceive them, by any" artful device or pretence whatever, into so injurious an expectation: and it is evident that this caution was not unnecessary; for notwithstanding it, many of the early Christians expected the day of judgment speedily to come, which betrayed them into various practical mistakes. But Paul, by the Spirit of prophecy, assured them, that Christ would not come to judgment, till "a falling away," or *the apostasy,* of a great body of professed Christians from the true gospel of Christ had previously taken place. (*Marg. Ref.* g, h.) Doubtless many apostasies occurred, in the primitive ages, under different heresiarchs: but, all the circumstances of this prediction were never verified, except in that departure from the faith, and that usurpation and spiritual tyranny connected with it, which took place by means of the church of Rome: and the manifest absurdity of all other interpretations, as clearly shewn in the controversies of those who contend for one or another of them against their opponents, abundantly prove this. No apostasy of equal magnitude and duration, no delusions equally pernicious and abominable, have taken place, since the apostle's days. The imposture of Mohammed alone can be at all compared with it, and this could not be here intended: for that impostor and his successors were not placed "in the temple of God," the visible church; (*Note, Rev.* xi. 1, 2;) but *without* it, and in direct opposition to the very name of Christianity; they propagated their delusions mainly by the sword, and not by "lying "miracles;" (*Note,* 8—12;) and indeed the impieties of Mohammed never equalled the blasphemies here predicted.—In connexion with this apostasy, "the man of "sin would be revealed." In the language of prophecy, a king generally signifies a succession of monarchs, of the same family or dynasty, carrying on the same design. (*Notes, Dan.* vii. 15—27.) Thus "the man of sin" does not mean a single person, but a succession of men, impious in themselves; and conducting the same wicked design of corrupting Christianity, in doctrine, worship, and practice; establishing an intolerable tyranny on religious pretences; and using all kinds of seduction, iniquity, and cruel persecution, to induce mankind to adopt the antichristian system. (*Marg. Ref.* i.—*Notes, Rev.* xiii.) This "man of sin" would be "the son of perdition;" (*John* xvii. 12;) a genuine descendant of Judas, the apostle and the traitor, who sold his Lord for money, and betrayed him with a kiss; a peculiar factor and agent of Satan, in destroying the souls of men; and finally sinking himself into perdition as his inheritance. (*Notes, Rev.* xvii. 7—14.) It is manifest, that no succession of men have yet appeared on earth, to whom this description fully accords, except that of the Roman pontiffs, as in succession the visible head of the popish church.—This deceiver would "oppose and exalt himself above all that is called God, "or is worshipped," either by Christians or Pagans: thus the Roman pontiffs have opposed the truths, commandments, and disciples of Christ, in every age and by every means; they have opposed the prophetical office of Christ, by teaching human inventions; his priestly office, by the doctrine of human merits and created intercessors; and his kingly office, by changing and dispensing with his laws. (*Notes, Dan.* xi. 34—45. 1 *Tim.* iv. 1—5. 1 *John* ii. 18, 19.)—They have "exalted themselves above all "that is called God, and is worshipped," by claiming authority to forgive sins, even in those who manifestly continue impenitent; by granting indulgences to men to break the commandments of God; by dispensing with his laws, and placing their own decrees above them, as if of superior validity; and by presuming to give meaning and authority to the scriptures themselves; which must not be understood in any other sense, than what they impose upon them. (*Marg. Ref.* k—m.)—Moreover, this "man of sin," "sits as God in the temple of God," and we must therefore look for him within the visible church: there he blasphemously usurps the throne of God, shewing himself to be God. Many Roman emperors affected divine honours and demanded adoration: but there was no antecedent "apostasy" from Christianity or the worship of JEHOVAH; and they might rather be said to sit in the temple of Jupiter or Mars, than in that of God; whose temple must be considered to be among his professed worshippers, and not among avowed heathens. But the Roman pontiff, claiming to be the universal head of the whole church of God; called by his flatterers 'Vice-God,' 'a God upon earth;' arrogating the title of 'his Holiness,' boasting of 'infallibility,' claiming a right to depose kings and bestow kingdoms on whom he pleases; with those impious claims beforementioned, answers so exactly to the description here given, that we cannot reasonably doubt for whom it was designed. While the Roman pontiff opposes the worship of God, by enjoining the worship of images, and of saints and angels, and the authority of his laws, to enforce subjection to his own edicts; he himself may be called the great idol, as well as the great tyrant, of the Romish church; (*Note, Rev.* xiii. 13—17;) as he demands the most abject submission, and prostration from all men, both in body and soul, and pours contempt on all authority human and divine. But particulars cannot here be more fully insisted on. It suffices to shew

o Matt. xvi. 2. Mark viii. 18. Luke xxiv. 6, 7. Acts xx. 31.
p iii. 10. John xvi. 4. Gal. v. 21. 1 Thes. iii. 11. 2 Pet. i. 15.
* Or, *holdeth*. 7.
q 3. 8.
r 1 Tim. iii. 16. Rev. xvii. 5. 7.
s Acts xx. 29. Col. ii. 18—23. 2 Tim. ii. 17, 18. 1 John ii. 18. iv. 3.
t 6.

5 °Remember ye not, that, ᵖwhen I was yet with you, I told you these things?

6 And now ye know what *withholdeth, that he might be ᵠrevealed in his time.

7 For ʳthe mystery of iniquity doth already work; only ᵗhe who now letteth, *will let*, until he be taken out of the way.

8 And then shall ᵘthat Wicked be revealed, ˣwhom the Lord shall consume with ʸthe spirit of his mouth, and shall destroy ᶻwith the brightness of his coming:

9 *Even him*, whose coming ᵃis after

u 3. Matt. xiii. 19. 38. 1 John ii. 18, 14. iii. 12. v. 18, 19.
x Dan. vii. 10, 11. 26. Rev. xviii. 8—10. xix. 20. xx. 10.
y Job iv. 9. Ps. xviii. 15. Is. xi. 4. Hos. vi. 5. Rev. i. 16. ii. 16. xix. 15. 21.
z *See on* i. 8, 9.
a John viii. 41. 44. Acts viii. 9—11. xiii. 10.
2 Cor. iv. 4. xi. 3. 14. Eph. ii. 2. Rev. ix. 11. xii. 9. 17. xiii. 1—5. xix. 20. xx. 10.

that the Roman pontiffs answered, and still do answer to this description, as the person intended is the archetype of an excellent portrait; and we may venture to assert, that no other succession of men ever did thus accord to it; perhaps no single individual within the visible church.—The apostles, at least after the gospel was preached to the Gentiles, never spoke of the temple at Jerusalem as the temple of God; but the Christian church in general, or believers in particular, are always denoted by that phrase.—The striking coincidence of this extraordinary prediction, with many parts of the prophecy of Daniel, and of the Revelation of St. John, may be seen to advantage, by consulting the marginal references; and, as far as the author's views of them are concerned, by examining the notes on the passages referred to in those prophecies.—*Who opposeth*, &c. (4) "That adversary." 'Opposed to Christ 'diametrically.' *Bullinger*. 'By a determined perpetual 'purpose he opposeth God.' *Grotius*.

A falling away. (3) Ἡ αποστασια. "The apostasy." *Acts* xxi. 21. Not elsewhere. 'Neither do I see the ne-'cessity for denying, that the article has here its proper 'force: since apostasy, however long continued, might 'fitly be called *the* apostasy, the several acts marking its 'progress being considered as one whole.' *Bp. Middleton*.—*That man of sin*.] Ὁ ανθρωπος της αμαρτιας. 'Insignis 'ille impostor, qui multos abstrahet a religione Christ-'iana.' *Schleusner*.—*The son of perdition*.] Ὁ υἱος της απωλειας. See on *John* xvii. 12.—*Who opposeth*. (4) Ὁ αντικειμενος. "Even he who opposeth." See on *Luke* xxi. 15.—*Exalteth himself*.] Ὑπεραιρομενος. See on 2 *Cor.* xii. 7.—*That is worshipped*.] Σεβασμα. See on *Acts* xvii. 23.—*Shewing himself*.] Αποδεικνυντα ἑαυτον. See on *Acts* ii. 22.

V. 5—7. During the short time which the apostle spent at Thessalonica, he had stated these particulars to his converts, which they ought to have remembered. (*Notes, Acts* xvii. 1—9.) When they recollected what he had spoken upon this subject, they would know what "withheld," or retarded, this apostasy for the present; and so prevented its taking place openly and evidently, till the time appointed for it in the purpose of God. The Roman empire, united under one potent government, and extremely jealous of all other power and authority, prevented the establishment of that spiritual tyranny and usurpation, by which Satan was attempting to make his grand effort against Christianity: but it would not have been prudent for the apostle, explicitly to mention it, in an epistle for general perusal; nor would it have accorded to the style of prophecy: however, most of the fathers so far understood him, as to declare that Antichrist would not come, till after the downfall of the Roman empire. Had it not been for this obstacle, the evil would have broken out much sooner: for even when this was written, "the mystery of iniquity did already work." This grand and deep design of Satan, this mysterious system, which was founded in all kind of iniquities, or productive of them, being placed in direct opposition to the "great mystery of godliness," was already operating upon the minds of men. (*Marg. Ref.* q, s.—*Notes*, 1 *Tim.* iii. 16. iv. 1—5. *Rev.* xvii. 3—5.) The ambition and avarice of some, who preached the gospel, and exercised spiritual gifts from corrupt motives; who opposed the apostles, in order to obtain authority, influence, and secular advantage; or who perverted the doctrine of justification by faith in Christ, introducing false and selfish confidences, superstitions, will-worship, self-imposed austerities, and the worship of angels; and the disposition of many professed Christians to "follow their pernicious ways," were as a corrupt leaven, which, working secretly, would at length produce this great apostasy. (*Notes, Col.* ii. 18—23. 2 *Tim.* ii. 14—19. iii. 1—9. 2 *Pet.* ii. 1—3.) But the Roman empire, which then "letted" or *hindered* its full effect, by keeping the church under persecution, and curbing all authority but its own, would continue to retard this event, until it should be removed out of the way. The conversion of the Roman emperors to Christianity, in the beginning of the fourth century, tended greatly to prepare things for this apostasy, by giving scope to the ambition and avarice of the ecclesiasticks, and by multiplying exceedingly merely nominal Christians: but it was not till the subversion of the western empire by the northern nations, and the division of it into ten kingdoms, that way was made for the full establishment of the papal usurpation at Rome, the capital city of the empire. (*Notes, Rev.* viii. xi—xiv.)

What withholdeth. (6) Το κατεχον. 7. 1 *Thes.* v. 21. See on *Rom.* i. 18.—*The mystery of iniquity*. (7) Το μυστηριον της ανομιας.—"The mystery of the iniquity." Μυστηριον, 1 *Tim.* iii. 16. *Rev.* xvii. 5. 7. See on *Matt.* xiii. 11. Ανομια, *Rom.* iv. 7. vi. 19. Ανομος, 8.—*Doth ... work*.] Ενεργειται. See on 1 *Thes.* ii. 13.—Ενεργεια, 9.

V. 8—12. The obstacle abovementioned having been taken out of the way, "that wicked," or *lawless one*, would be revealed, and would display the deformity of his character without disguise, by endeavouring to exalt himself above all laws human and divine. But though this great usurper would "practise and prosper;" yet the Lord would at length consume him by "the spirit," or the breath, of his mouth. (*Marg. Ref.* u—y.—*Notes, Job* iv. 7—11. *Is.* xi. 2—5. *Rev.* xix. 11—16.) According to the predictions of his word, and by the preaching of his gospel attended by the influences of his Spirit, he would

the working of Satan, with all power
[b] and signs, and lying wonders,
10 And with all [c] deceivableness of
unrighteousness [d] in them that perish;
because [e] they received not the love of
the truth, [f] that they might be saved.
11 And [g] for this cause [h] God shall
send them strong delusion, [i] that they
should believe a lie:
12 That [k] they all might be damned,
who believed not the truth, [l] but had
pleasure in unrighteousness.

b Ex. vii. 22. viii. 7. 18. Deut. xiii. 1, 2. Matt. xxiv. 24. Mark xiii. 22. 2 Tim. iii. 8. Rev. xiii. 11—15. xviii. 23. xix. 20.
c Rom. xvi. 18. 2 Cor. ii. 17. iv. 2 xi. 13. 15. Eph. iv. 14. 2 Pet. ii. 18.
d 1 Cor. i. 18. 2 Cor. ii. 15. iv. 3. 2 Pet. ii. 12.
e Prov. i. 7. ii. 1—6. iv. 5, 6. viii. 17. Matt. xiii. 11. John iii. 19—21. viii. 45—47. Rom. ii. 7, 8. vi. 17. Jam. i. 16—18.
f John iii. 17. v. 34. Rom. x. 1. 1 Thes. ii. 16. 1 Tim. ii. 4.
g Ps. lxxxi. 11, 12. cix. 17. Is. xxix. 9—14. John xii. 39—43. Rom. i. 21—25. 28.
h 1 Kings xxii. 18—22. 2 Chr. xviii. 18—22. See on Is. vi. 9, 10. Ez. xiv. 9.
i Is. xliv. 20. lxvi. 4. Jer. xxvii. 10. Ez. xxi. 29.
k Mark xvi. 16. John iii. 36. 1 Thes. v. 9. 2 Pet. ii. 3. Jude 4, 5. 1 Pe. xi. 5. i. 16—21. iii. 3, 4. Hos. vii. 3. Mic. iii. 2. Mark xiv. 11. John iii. 19—21. Rom. i. 32. ii. 8. viii. 7, 8. xii. 9. 2 Pet. ii. 13—15. 3 John 11.

gradually waste and consume this anti-christian tyranny, and terminate all his corruptions of the gospel. This he has been accomplishing, during the space of above three hundred years, since the first dawnings of the Reformation: he will shortly destroy the whole papal authority, and all obstinately attached to it, "by the brightness of "his coming" to spread the gospel through the nations; (*Notes, Rev.* xviii—xx. 1—6;) and he will finally condemn, and punish with everlasting destruction, all the actors in this grand delusion, when he shall come to judge the world. (*Note, Rev.* xx. 11—15.) Such will certainly be the doom of this "lawless one," this "man of sin," this "son of perdition," whose coming would be attended, and whose success obtained, not by open force, but by the deep subtlety and peculiar "energy of Satan;" with the highest pretences of authority and claims of power; and with every kind of counterfeit signs and wonders, either of deep-laid human imposture, or of satanical operation, by which men would mimick the miracles of Christ and his apostles, as the Egyptian magicians did those of Moses. It would also be accompanied with all the various kinds of forgery, fraud, and imposture, with which men's senses and understandings have been deluded by artful deceivers, in different ages and nations of the world: and with every hypocritical device, which the ingenuity and sagacity of men or devils could possibly invent, to support the cause of unrighteousness, and delude the world into a stupid admiration, a blind reverence, and an implicit submission, to the arrogant claims and multiplied idolatries and abominations of this grand delusion. (*Marg. Ref.* a—c.) Thus, by artful stratagems and machinations, multitudes would be fatally deceived, among such as were in the way of perdition. For, seeing they had not "received the love "of the truth," but had neglected or perverted the saving doctrine of the gospel, through pride and carnal enmity; they would, for this cause, be left to judicial blindness; (*Note, John* iii. 19—21;) and God would, by means of these men, "send them a strong delusion," which would bind them fast in the chains of error and false confidence; so that they would be fascinated into the firm belief of Satan's lie, and venture their souls upon it. (*Marg. Ref.* d—i.—*Notes,* 1 *Kings* xxii. 19—23. *Is.* vi. 9, 10. xliv. 18—20. *Ez.* xiv. 9—11.) Thus, being held in impenitence and unbelief, and under the power of their own lusts, they would be left to manifest their enmity to God, and to fill up the measure of their sins; that they might be condemned at the day of judgment, and receive their merited punishment; even those who had not believed the truth of Christ, but "had pleasure in unrighteousness," and in the delusions of this great apostate and usurper, because it accorded to their pride, love of the world, and dislike to the spiritual worship and service of God: for this seems rather to refer to the deceived, than to the deceivers. It implied, that God would act in this matter, according to the general rule, of giving up those who obstinately hated the truth through love of sin, to be blinded by Satan; and that there would be a remnant, even under the deepest darkness of this impostor's reign, of another character and description.—Nothing can more exactly coincide with the system of popery, as it prevailed in the Roman church, and under the Roman pontiff for many ages, than this passage does. Even their boasted pretensions to miraculous powers; and the imposture or ambiguity of every instance, is the grand proof of all, that they were marked out by the Holy Spirit. And the adherence of the church of Rome, even to the present day, to the gross worship of images, saints, and angels; and to the doctrine of authoritative absolutions, dispensations, penances, purgatory, transubstantiation, and the merit of good works, proves that "the man of sin," though consuming by the Spirit and the word of Christ, is yet very far from being destroyed "by the brightness of his coming."—It is very wonderful, that any reflecting persons should ever think this prophecy applicable to the *antichristian* delusions of modern infidels or atheists, who have apostatized from a profession of Christianity; when the single expression, "signs and lying wonders," demonstrates that they could not be meant. Antichrist indeed has made strenuous efforts as an *unmasked* infidel; yet these short-lived appearances must not be compared with the permanent and wide-spread mischiefs of one thousand three hundred years. The original words may mean, either false and lying pretences to the power of working miracles, and the impostures by which they are rendered plausible; or they may relate to things really supernatural, when performed in support of false doctrine, and claims to a divine authority, in propagating it. (*Notes, Ex.* vii. 11, 12. *Deut.* xiii. 1—5. 2 *Tim.* iii. 6—9.)—*Damned.* (12) The original is *judged,* as in several other places; and, in such awful declarations, a needless and ungrounded asperity of language, in the translation, only gives occasion to objections, and so weakens the general effect. Yet, in this place, the meaning is unequivocal, and *judging* such characters, as are here described, at the coming of the Lord, must terminate in their eternal condemnation. But this is not always the case, when the same word is used. (*Note,* 1 *Cor.* xi. 29—34.)

That wicked. (8) Ὁ ανομος. *Acts* ii. 23. 1 *Cor.* ix. 21.—'*Tunc palam prodibit impostor ille et corruptor,* qui v. 8, ὁ ανθρωπος της ανομιας, vocatur.' *Schleusner.*—*Shall consume.*] Αναλωσει. *Luke* ix. 54. *Gal.* v. 15.——*The brightness.*] Τη επιφανεια. 1 *Tim.* vi. 14. 2 *Tim.* i. 10. *Tit.* ii. 13. Επιφαινω, *Luke* i. 79.—*Of his coming.*] Της παρουσιας αυτου. 9. See on 1.—*After the working.* (9) Κατ' ενεργειαν. 11. See on *Eph.* i. 19.—*Lying wonders.*] Τερασι ψευδους.

13 ¶ But [m] we are bound to give thanks alway to God for you, brethren, [n] beloved of the Lord, because God hath [o] from the beginning [p] chosen you to salvation, [q] through sanctification of the Spirit, and [r] belief of the truth:

14 Whereunto [s] he called you by [t] our gospel, [u] to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, [x] stand fast, and [y] hold [z] the traditions which ye have been taught, [a] whether by word, or our epistle.

16 Now [b] our Lord Jesus Christ

m i. 3. *See on* Rom. i. 8. vi. 17.
n 16. Deut. xxxiii. 12. 2Sam. xii. 25. *marg.* Jer. xxxi. 3. Ez. xvi. 8. Dan. ix. 23. x. 11. 19. Rom. i. 7. Col. iii. 12. 1 John iv. 10. 19.
o Gen. i. 1. Prov. viii. 23. Is. xlvi. 10. John i. 1. viii. 44. Heb. i. 10.
p Rom. viii. 33. ix. 11. Eph. i. 4, 5. 2 Tim. i. 9.
q 10. 12. Luke i. 75. 1 Pet. i. 2—5.
r John viii. 45, 46. xiv. 6. Acts xiii. 48. xv. 9. Gal. iii. 1. Eph. ii. 8. Col. i. 5. 2 Tim. ii. 15. iii. 15. Jam. i. 18.
s *See on* Rom. viii. 28—30.—1 Thes. ii. 12.
t Rom. ii. 16. xvi. 25. 1 Thes. i. 5.
u Ps. xvi. 11. Matt. xxv. 21. John xiv. 2, 3. xvii. 22. 24. Rom. viii. 17. Eph. i. 18. 1 Thes. ii. 12. 2 Tim. ii. 12. 1 Pet. i. 4, 5. v. 10. Rev. iii. 21. xxi. 23. xxii. 3—5.
x *See on* 1 Cor. xv. 58. xvi. 13. Phil. iv. 1. 17. Jude 3. *Gr.*
y iii. 6. 1 Cor. xi. 2.
z Rom. vi. 17. Jude 3. *Gr.*
a 2. iii. 14.
b i. 2.—*See on* Rom. i. 7. 1 Thes. iii. 11.

"Wonders of a lie." Τερας, *Matt.* xxiv. 24. *Mark* xiii. 22. —*Deut.* xiii. 1. *Sept.* Ψευδος, 11. *John* viii. 44.—*With all deceivableness of unrighteousness.* (10) Εν παση απατη της αδικιας. *Heb.* iii. 13.—Απατη, *Mark* iv. 19. See on *Eph.* iv. 22.—*In them that perish.*] Εν τοις απολλυμενοις. See on 1 *Cor.* i. 18.—*A strong delusion.*] Ενεργειαν πλανης. Ενεργεια· See on 9.—Πλανη· See on *Matt.* xxvii. 64.—*Damned.* (12) Κριθωσι. See on *John* iii. 17, 18.

V. 13, 14. The apostle intimated in these verses, that even at the time when he wrote, "strong delusions" were sent to those, who "received not the love of the truth that "they might be saved:" he was therefore "bound to "thank God always" for his brethren at Thessalonica; because it was evident that they were "beloved of the "Lord," having been "from the beginning chosen to sal- "vation." Some contend, that the apostle meant, the beginning of the gospel being preached to them; but he plainly distinguished this *choice* of them, from their *calling*, and spoke of the latter as the effect of the former.—The doctrine of election has been repeatedly considered. (*Marg. Ref.* m—p.—*Notes, Rom.* viii. 28—31. ix. 10—14. *Eph.* i. 3—12.) We may here add, that if the "calling" of the Thessalonians was the effect of any preceding *choice* of them; it comes to the same thing, whether that choice was made the preceding day, or from "before the "foundation of the world," or from eternity; except as the immutable perfections and purposes of God and his absolutely perfect prescience are concerned. Otherwise, if he acted wisely and righteously in choosing *them*, rather than their companions in idolatry and vice; it was equally wise and righteous to choose them from eternity, as at the very hour or moment preceding their regeneration.—This choice of them, however, was "to salvation," and it had not been made, because he foresaw they would be holy, nor yet with the purpose of leaving them unholy; but with the purpose of preparing them for heavenly happiness, "through the sanctification of the Spirit," and his new-creating energy beginning, carrying on, and perfecting their renewal to the divine image: and through their "belief of the truth," as here opposed to the lie of the man of sin. (*Marg. Ref.* q, r.—*Notes*, 8—12. 1 *Pet.* i. 1—5 22—25.) For when they had been "quickened "from the death of sin," he led them to believe the several truths of the word of God, especially those relating to the Person and Redemption of Christ, "the truth as it is "in Jesus;" thus they were brought to receive him, and rely on him for pardon, righteousness, and grace; and so they received their title to heavenly felicity, and were trained up for the enjoyment of it. According to these purposes of God respecting them, he "had called them "by the gospel," which Paul, Sylvanus, and Timothy were sent to preach to them: this "came to them not in "word only, but with the power of the Holy Ghost;" and their conversion by it both evidenced their "election "of God," and was designed in order to "their obtaining "the glory of our Lord Jesus Christ." (*Marg. Ref.* t, u. —*Notes*, 1 *Thes.* i. 1—8. ii. 13—16. v. 4—11.)—'How 'wisely and happily does the apostle unite the views of 'the grace of God and the duties of men! while he re- 'presents our choice to salvation in a light so worthy of 'God; since this salvation is still to be obtained, "through '"sanctification of the Spirit, and belief of the truth."' *Doddridge.*

From the beginning. (13) Απ' αρχης. *Matt.* xix. 4. 8. *Mark* x. 6. *Luke* i. 2. *John* viii. 44. xv. 27. *Acts* xxvi. 4. 1 *John* i. 1. ii. 7. iii. 11.—'Idem quod προ καταβολης κοσμου. Ab 'æterno Deum vobis destinasse felicitatem Christianam.' *Schleusner.*—*To the obtaining of.* (14) Εις περιποιησιν. 1 *Thes.* v. 9. See on *Eph.* i. 14.

V. 15. The apostle exhorted his beloved brethren, "by "the mercies of God", bestowed on them, (*Notes, Rom.* xii. 1, 2,) to "stand fast," in the belief of those truths, which they had heard from him, not only amidst the rage of persecutors, but against the artifices of deceivers: maintaining the instructions, which he had given them, whether by word of mouth when with them, or by any verbal message, or by his former epistle. (*Marg. Ref.* 1 *Thes.* iii. 6—13. iv. 1—8.)—Doubtless the apostle's oral "traditions" were worthy of credence and obedience; but how should we, at this day, know any thing of them, except as they were written for our benefit? It is therefore a singular instance of the "deceivableness of unrighteous- "ness" in "the man of sin," to attempt the support of his corrupt system, by a single word in that very chapter, which most fully exposes his devices. For oral traditions, of equal authority to the written word, being the rule of its interpretation, and committed to the keeping of the church, (that is, to the Romish clergy,) has been the grand support of popery for ages: and of this fundamental principle they have no better *scriptural* proof, than this single word, and one or two more of similar import! (*Notes, Matt.* xv. 1—20.)

Stand fast.] Στηκετε. 1 *Cor.* xvi. 13. *Phil.* iv. 1. 1 *Thes.* iii. 8.—*Hold.*] Κρατειτε. *Mark* vii. 3, 4. 8. See on *Col.* ii. 19.—*Traditions.*] Παραδοσεις. iii. 6. See on *Matt.* xv. 2.

V. 16, 17. The apostle here addressed himself in prayer, to "our Lord Jesus Christ himself, and God, even "our Father," and he mentioned Christ first, in this most evident act of divine adoration: for "He and the Father "are One," and, with the Holy Spirit the Comforter, that one God, "who had loved them, and given them ever-

himself, and God, even our Father,
[e] which hath loved us, and hath given
us [d] everlasting consolation, and [e] good
hope [f] through grace,
17 [g] Comfort your hearts, and [h] stab-
lish you [i] in every good word and work.

[e] See on p. 13.—John iii. 16. xv. 9. 13. Rom. v. 8. Eph. ii. 4, 5. v. 2. 25. Tit. iii. 4—7. 1 John iii. 16. iv. 9, 10. Rev. i. 5. iii. 9. [d] Ps. ciii. 17. Is. xxxv. 10. li. 11. lx. 19, 20. lxi. 7. Luke xvi. 25. John iv. 14. xiv. 16—18. xvi. 22. 2 Cor. iv. 17, 18. Heb. vi. 18. 1 Pet. i. 5—8. Rev. vii. 16, 17. xxii. 5. [e] Rom. v. 2—5. viii. 24, 25. Col. i. 5. 23. 1 Thes. i. 3. Tit. i. 2. ii. 13. Heb. vi. 11, 12. 19. vii. 19. 1 Pet. i. 3—5. 1 John iii. 2, 3. [f] Acts xv. 11. xviii 27. Rom. iv. 4. 16. v. 2. xi. 5, 6. [g] 16. Is. li. 3. 12. lvii. 15. lxi. 1, 2. lxvi. 13. Rom. xv. 13. 2 Cor. i. 3—6. [h] iii. 3. Is. lxii. 7. Rom. i. 11. xvi. 25. 1 Cor. i. 8. 2 Cor. i. 21. Col. ii. 7. 1 Thes. iii. 2. 13. Heb. xiii. 9. 1 Pet. v. 10. Jude 24. [i] Jam. i. 21, 22. 1 John iii. 18.

CHAP. III.

The apostle requests the prayers of the Thessalonians, especially for the success of his ministry; expresses his confidence respecting them; and prays for them, 1—5. He charges them to censure and withdraw from disorderly walkers, who neglected their own business, and intermeddled in that of others; interspersing suitable arguments, directions, and exhortations, 6—15. He concludes with benedictions, 16—18.

"lasting consolation," a well-spring of comfort in his gospel, and by his Spirit in their hearts, which would endure to eternity, and of which they then enjoyed the earnest. (*Marg. Ref.* b. d.—*Note, John* iv. 10—15, *v.* 14.) He had also given them a "good hope," well-grounded, of a good, a suitable, and sufficient portion and felicity, which originated from his mercy, and was evidenced and sanctioned by his grace in their hearts; and which produced the most beneficial effects in their lives, and supported them under their manifold trials. (*Marg. Ref.* e.—*Notes, Rom.* v. 1—5. xv. 8—13. *Tit.* i. 1—4. *Heb.* vi. 10—15. 1 *Pet.* i. 3—5. iii. 13—16. 1 *John* iii. 1—3, *v.* 3.) He therefore besought "our Lord Jesus Christ himself, "and God, even our Father," still more and more to "comfort them;" and to render them stedfast, not only in faith and hope, but in a constant attention to holiness, in all their discourse and behaviour, and in an habitual readiness unto every good word and work. (*Marg. Ref.* g—i.)

Everlasting consolation. (16) Παρακλησιν αιωνιαν.—Παρακλησις, *Luke* ii. 25. vi. 24. *Acts* ix. 31. See on *Rom.* xii. 8. *Phil.* ii. 1.—*Comfort.* (17) Παρακαλεσαι. iii. 12. *Acts* xi. 23. *Rom.* xii. 1.—Παρακλητος. See on *John* xiv. 16.

PRACTICAL OBSERVATIONS.

V. 1—4.

It is peculiarly incumbent on ministers, to caution men against expectations not warranted by scripture; but grounded on impressions, pretended revelations, and perversions of the word of God: for Satan makes immense use of these delusions, not only to unsettle men's minds, and fill them with needless apprehensions, but even to shake the foundations of their faith and hope, to draw them off from their duty, and to expose the gospel itself to ridicule and contempt, from scoffers of all descriptions. It is sufficient for us to know that our Lord will come, and will "gather all his saints" unto him: and we should be careful to be always ready for his coming; and to guard against delusions and presumption, in respect to the exact time of that great event. We know, however, that "the "scripture cannot be broken:" the day of Christ could not come, till the predicted apostasy had taken place. These prophecies have now in a great measure received their completion, and confirm our assured belief of the truth of the scriptures: but, though "the son of perdi-"tion" has been revealed; though he has "opposed and "exalted himself above all that is called God, or that is "worshipped;" and has spoken and acted, as if he were a deity upon earth, who had a right to be adored in the temple of God himself; though "the mystery of iniquity," after working long in secret, at length was brought to light; and "the lawless one" openly proclaimed his arrogance, enforced his presumptuous decrees and supported his delusions, by the working of Satan with lying miracles, and all kinds of impostures: yet, the Lord has not yet fully "destroyed him with the bright-"ness of his coming;" and many more immensely important prophecies still remain to be fulfilled, before the end shall come.—But let us observe, that Satan does most mischief by those, who, like Judas, profess themselves disciples and apostles, and sell Christ for money: these are emphatically "sons of perdition" and "men of sin." (*Notes, Is.* lvi. 9—12. *P. O.* 9—14. *Matt.* xxi. 12, 13. *P. O.* 12—16. *Rev.* xviii. 11—19. *P. O.* 9—19.)—Avarice, pride, and ambition are always hateful; but they are most diabolical, when employed about spiritual things: and there have indeed been many Antichrists; yet no one has been so mischievous, as he "who seated himself in the "temple of God."

V. 5—12.

The world, in every age, has been replete with cheats and forgeries; yet none are so iniquitous or impious as those which some have called 'pious frauds;' and "Satan "transformed into an angel of light," (*Note, 2 Cor.* xi. 13—15,) carries on his trade of destruction, by means of "lying signs" and miracles, or other species of "the de-"ceivableness of unrighteousness," with more fatal effect than in any other character, or by any other engine. However, neither "the father of lies," nor any of his children, can go further, or proceed more rapidly, than the only wise God is pleased to permit. Every event takes place in the appointed season; and, after all the mysterious devices of iniquity, which Satan or wicked men can frame, "the "counsel of God shall stand, and he will do all his plea-"sure;" nay, one Antichristian power has often been employed, far besides his purpose, to stop the progress of another, still more pestiferous.—It will at last appear that none were deceived by any "energy of delusion," who were not, at heart, enemies to the truth and will of God, and who continued to "take pleasure in unright-"eousness:" he is constantly permitting the devil to seduce persons of this character into the belief of some lie, by which they are held, as with fetters of iron, till they receive their merited condemnation. To avoid this fatal doom, men should take heed not to repress their convictions from love of sin, but to reverence the dictates and admonitions of conscience, by which God speaks to them emphatically, and with special application. They should pray earnestly for "the love of the truth," and for saving faith as inseparably connected with it: for many

a Matt. ix. 38. Luke x. 2. Rom. xv. 30. 2 Cor. i. 11. Eph. vi. 19, 20. Col. iv. 3. 1 Thes. v. 17. Heb. xiii. 18, 19.
b Acts vi. 7. xii. 24. xiii. 49. xix. 20. 1 Cor. xvi. 9. 2 Tim. ii. 9.
* Gr. *run.*
c Ps. cxxxviii. 2. Acts xiii. 48.
d 1 Thes. i. 5. ii. 1. 13. e Rom. xv. 31. 1 Cor. xv. 32. 2 Cor. i. 8—10. 1 Thes. v. 18. 2 Tim. iv. 17. † Gr. *absurd.* f Deut. xxxii. 20. Matt. xvii. 17. xxiii. 23. Luke xviii. 8. John ii. 23—25. Acts xiii. 45. 50. xiv. 2. xvii. 5. xxviii. 24. Rom. x. 16. 2 Cor. iv. 3, 4.

FINALLY, brethren, [a] pray for us, that [b] the word of the Lord may [*] have *free* course, and [c] be glorified, [d] even as *it is* with you;

2 And that we may be [e] delivered from [†] unreasonable and wicked men: [f] for all *men* have not faith.

3 But [g] the Lord is faithful, who shall [h] stablish you, [i] and keep *you* from evil.

4 And [k] we have confidence in the Lord touching you, [l] that ye both do and will do the things which we command you.

5 And [m] the Lord direct your hearts

g *See on* 1 Cor. i. 9. x. 13. 1 Thes. v. 24.
h *See on* ii. 17.
i Gen. xlviii. 16. 1 Chr. iv. 10. Ps. xix. 13. cxxi. 7. Matt. vi. 13. Luke xi. 4. John xvii. 15. 2 Tim. iv. 18. 2 Pet. ii. 9. Jude 24.
k Rom. xv. 14. 2 Cor. ii. 3. vii. 16. viii. 22. Gal. v. 10.
Phil. i. 6. Philem. 21. l 6. 12. Matt. xxviii. 20. Rom. ii. 7. xv. 18. 1 Cor. vii. 19. xiv. 37. 2 Cor. ii. 9. vii. 15. Phil. ii. 12. 1 Thes. iv. 1, 2. 10, 11. m 1 Kings viii. 58. 1 Chr. xxix. 18. Ps. cxix. 5. 36. Prov. iii. 6. Jer. x. 23. Jam. i. 16—18.

fall away and perish, who have "the knowledge of the "truth;" but "the love of the truth" "accompanies sal- "vation," and never fails.—They should also use every means of obtaining that humble and spiritual mind, which is the best and the only security against every fatal delusion.

V. 13—17.

If we now hate sin, and love the truth, "we are bound "to thank God" for ourselves, and for each other. Many can well remember the time, when they despised or hated the doctrines of scripture, and preferred soothing errors; nay, some of us seemed awfully to provoke God "to send "us strong delusion to believe a lie;" and we should certainly have held it fast, if we had been left to ourselves. If then it be *now* otherwise, we may thankfully ascribe it to the love of God, to his special unmerited mercy and grace; who from the "beginning chose us unto salvation, "through sanctification of the Spirit, and belief of the "truth." But let none conclude themselves chosen and called, who are strangers to the "sanctification of the "Spirit unto obedience, and sprinkling of the blood of "Jesus." (*Notes, 2 Tim.* i. 9. 1 *Pet.* i. 1, 2.) Let none place saving faith in any thing, but real efficacious "belief "of the truth," as revealed in scripture. This "belief of "the truth" brings the sinner to rely on Christ, and thus to love and obey him; it is sealed by the Holy Spirit upon his heart, and it prepares him for the glory of our Lord Jesus Christ in heaven. Let us then stand fast in this doctrine of the apostles, and reject all spurious additions from every quarter: let us not hesitate to pray "to our "Lord Jesus himself," as well as to our loving "God and "Father;" that our interest in his "everlasting consola- "tion, and good hope through grace" may be proved; not only by his "comforting our hearts," but by his "establishing us in every good word and work." Then we may, even in the most afflicted circumstances, look down with pity on the wealthiest of those, who have only the perishing consolations and hopes of this vain world; or the vain confidence, which attends the contempt, neglect, or perversion, of the gospel of God our Saviour.—For what are all the joys and comforts of this transient and unquiet scene, compared with "everlasting consola- "tion," a joy which shall never be taken from us, never impaired, never lose its relish; but increase more and more to all eternity.

NOTES.

CHAP. III. V. 1—5. The apostle, drawing to a conclusion, requested the Thessalonians to pray for him and his fellow-labourers, and for success to their ministry; (*Marg. Ref.* a.—*Notes, Rom.* xv. 30. 33. *Eph.* vi. 18—20. *Col.* iv. 2—4;) "that the word of the Lord" Jesus, concerning him and his salvation, "might *run*," and be glorified, that it might be diffused by a rapid progress, from heart to heart, and from place to place, from one family to another, from one town or city to another, through divers nations: (*Notes, John* i. 35—46:) and that its excellent nature and effects might be manifested, in the conversion of numbers from idolatry and wickedness, to the true worship of God; and in the holy lives, and the evident increasing fruitfulness, of professed Christians; even as the glory of the gospel had been most signally displayed among them. All this, and more seems implied, in the words, "may run and be glorified." (*Marg. Ref.* b—d.—*Notes, 1 Thes.* i. 5—10. ii. 13—16.)—He requested them also, to pray for the protection of him and the other peachers of the gospel, from the malice and violence of perverse and wicked men, such as the Jewish zealots were; whom no arguments could convince, no persuasion or kindness mollify: for their prejudices, the effect of their perverseness and wickedness, hurried them into all kinds of crimes, in order to oppose and destroy the apostle, and others who preached Christ to the Gentiles. The blind devotees of the pagan idolatry, whom the Jews stirred up to aid their persecutions, may also be intended. Notwithstanding the abundance of miracles, and the fulfilment of prophecies, which evinced the truth of the gospel; "all "men had not faith" to believe it, that being the effect of a divine power upon the heart, which overcame the carnal pride, obstinacy, and enmity of fallen nature. Probably, some Judaizing Christians secretly concurred with more open enemies, in attempting the life of the apostle; and these false brethren, having no real *faith* in Christ, were also destitute of *faithfulness*, in their professed friendship to him and his fellow-labourers; so that no confidence could be placed in them. (*Marg. Ref.* e, f.) But "the Lord is faithful" to his promises: (*Notes*, 1 *Cor.* i. 4—9. x. 13. 1 *Thes.* v. 23—28:) and the apostle was fully persuaded, that the Thessalonians were true believers, whom God would establish in the faith, and defend against the devices of "the wicked one," and of evil men: and keep from the evil of sin, and all its fatal effects. (*Marg. Ref.* g—k.—*Notes, Matt.* vi. 13. 2 *Tim.* iv. 16—18.) He had also confidence in the Lord respecting them, that he would give them grace, to incline and enable them, both at present and in future, to observe all the directions and commandments, which he had given or should give them. He therefore prayed, that God would guide and lead their hearts, into the comfortable experience of his love towards them, and into the exercise of love to him; (*Notes, John*

[n] into the love of God, [o] and into [*] the patient waiting for Christ.

6 Now we command you, brethren, [p] in the name of our Lord Jesus Christ, [q] that ye withdraw yourselves from every brother that [r] walketh disorderly, and not [s] after the tradition which he received of us.

7 For yourselves know [t] how ye ought to follow us: [u] for we behaved not ourselves disorderly among you;

8 Neither did we [x] eat any man's bread for nought; [y] but wrought with labour and travail, [z] night and day, that we might not be chargeable to any of you:

9 [a] Not because we have not power; but [b] to make ourselves an ensample unto you to follow us.

10 For even [c] when we were with you, this we commanded you, [d] that if any would not work, neither should he eat.

11 For we hear that there are some

n Deut. xxx. 6. Jer. xxxi. 33. Rom. v. 5. viii. 28. 1 Cor. viii. 3. Gal. v. 22. Jam. ii. 5. 1 John iv. 19.
o Ps. xl. 1. cxxx. 5. 6. Lam. iii. 26. Luke xii. 36, 37. Rom. viii. 25. Phil. iii. 20, 21. 1 Thes. i. 3. 10. 2 Tim. iv. 8. Tit. ii. 13. Heb. ix. 28. 2 Pet. iii. 12. Rev. iii. 10, 11. xiii. 10.
* Or, *the patience of Christ.* Heb. xii. 2, 3. 1 Pet. iv. 1.
p 1 Cor. v. 4. 2 Cor. ii. 10. Eph. iv. 17. Col. iii. 17. 1 Thes. iv. 1. 1 Tim. v. 21. vi. 13, 14. 2 Tim. iv. 1.
q 14, 15. Matt. xviii. 17. Rom. xvi. 17. 1 Cor. v. 11—13. 1 Tim. vi. 5. 2 Tim. iii. 5. Heb. xii. 15, 16. 3 John 10, 11.
r 7, 11, 12. 1 Thes. iv. 11. v. 14.
s 10. 14.—*See on* ii. 15.
t 9. 1 Cor. iv. 16. xi. 1. Phil. iii. 17. iv. 9. 1 Thes. i. 6, 7. 1 Tim. iv. 12. Tit. ii. 7. 1 Pet. v. 3.
u 6. 1 Thes. ii. 10.
x 12. Prov. xxxi. 27. Matt. vi. 11.
y Acts xviii. 3. xx. 34. 1 Cor. iv. 12. 2 Cor. xi. 9. 1 Thes. iv. 11.
z *See on* 1 Thes. ii. 9.
a Matt. x. 10.—*See on* 1 Cor. ix. 4—14.—Gal. vi. 6. 1 Thes. ii. 6.
b *See on* v. 7.—John xiii. 15. 1 Pet. ii. 21.
c Luke xxiv. 44. John xvi. 4. Acts xx. 18.
d Gen. iii. 19. Prov. xiii. 4. xx. 4. xxi. 25. xxiv. 30—34.

xv. 9—11. *Jude* 20, 21;) and into the "patience of "Christ," that patience which he exemplified, taught, required, and bestowed; even a resignation of soul under sufferings, meekness and long-suffering under injuries, "patient continuance in well-doing," and a disposition calmly to wait for the Lord's time of deliverance. (*Marg. Ref.* l—n.) As it is the work of the Holy Spirit to direct and lead the soul into these holy tempers, and a consistent conduct; and as "the Lord" is here mentioned, distinct from God, and from Christ, it has been supposed, with some probability, that the apostle addressed this prayer personally to the Holy Spirit, "the Lord the Spirit," the third person in the adorable Trinity.

May have free *course.* (1) "May run." *Marg.* Τρεχῃ. Ut doctrina Christiana quam celerrime propagetur.' *Schleusner.*—*Unreasonable.* (2) Ατοπων. See on *Luke* xxiii. 41.—*From evil.* (3) Απο τȣ πονηρȣ. See on *Matt.* vi. 13.—*Direct.* (5) Κατευθυναι. *Luke* i. 79. 1 *Thes.* iii. 11. (*Note*, 1 *Thes.* iii. 11—13.)—*The patient waiting for Christ.*] "The "patience of Christ." *Marg.* 'Υπομονην τȣ Χριστȣ.—'Υπομονη· See on *Luke* viii. 15. (*Notes*, *Heb.* xii. 2, 3. 1 *Pet.* iv. 1, 2.)

V. 6—9. The church at Thessalonica was in general deserving of high commendation; but the apostle had occasion to speak with authority and implied reproof, in one particular, of which he had before given some intimation. (*Note*, 1 *Thes.* iv. 9—12.) He therefore "commanded," or "charged them, in the name," and as they valued the authority, favour, and glory, "of the Lord Jesus;" that they would "withdraw from every" one, called a Christian brother, who "walked disorderly," like a soldier that quitted his ranks or deserted his post. (*Marg. Ref.* p—s.) For they well knew, in what respects they ought to imitate him and his brethren; who had not behaved "disorderly among them," or done any thing inconsistent with the regularity of families, or of society. In particular, they had not lived at other people's expense, or in idleness: on the contrary, they had wrought, with very great labour and fatigue, to earn a maintenance for themselves; even during the night, when the day did not suffice for that, and for the exercise of their ministry also. Thus they avoided being "chargeable to any" person, that they might excite no prejudice against the gospel. Not that they had no right to a maintenance, or power to require one, by the rule of the gospel; but because, in their circumstances, they counted it necessary to endure much hardship, that they might become a proper example for their converts to imitate. (*Marg. Ref.* t—b.—*Notes*, 1 *Cor.* ix. 7—18. 2 *Cor.* xi. 7—12. xii. 11—13. *Phil.* iv. 14—20. 1 *Thes.* ii. 1—8.)—*Withdraw.* (6) 'It is taken from sailors, 'who by a bended course, avoid a rock. To refrain from 'that, to which the eagerness of the mind carries one for-'word.' *Erasmus.* Thus Joseph, while his heart was full of love to his brethren refrained himself, and spake roughly to them, for their good.

That ye withdraw. (6) Στελλεσθαι. See on 2 *Cor.* viii. 20.—*Disorderly.*] Ατακτως. 11. Here only. Ατακτος· See on 1 *Thes.* v. 14.—*We behaved not ourselves disorderly.* (7) Ουκ ητακτησαμεν. Here only.—'Ατακτεω, *Ordines deserere*, 'non servare, ducibus immorigerum esse.' Schleusner.—*For nought.* (8) Δωρεαν. See on *Matt.* x. 8.—*With labour and travail.*] Εν κοπῳ και μοχθῳ. See on 2 *Cor.* xi. 27.—*That we might not be chargeable.*] Προς το μη επιβαρησαι. See on 2 *Cor.* ii. 5. 1 *Thes.* ii. 9.—*To follow us.* (9) Εις το μιμεισθαι ἡμας. 7. *Heb.* xiii. 7. 3 *John* 11. Μιμητης· See on 1 *Cor.* iv. 16.

V. 10—12. Perhaps, the apostle had perceived a disposition, in some persons at Thessalonica, to make religion a pretence for indolence, and for subsisting on the hospitality and liberality of their brethren, without working at their own trades or occupations.—'How they might 'fall into this evil is easy to conceive. Persons all alive 'to God and his Christ, and knowing little of the deceit-'fulness of the heart, and the crafts of Satan, might find 'it irksome to attend to the concerns of this life. It was 'a fault indeed, and very dangerous if persisted in: but 'as it was soon corrected in all probability, and in part 'occasioned by the strength of heavenly affections, one 'cannot be very severe in censuring it. ...It may be worth 'while for those, who feel themselves much irritated against 'similar evils, attending on the outpouring of the Holy 'Spirit in our days, to consider, whether they do not ex-'ercise more candour toward the Thessalonians, and re-'spect them as real Christians; while they scorn those, 'who walk in their steps, as enthusiasts.' *Jos. Milner, Ec. History*—The apostle, however, being fully aware of the consequences, had when he was with them commanded them, not to maintain in idleness such as could work and would not, either by private or publick charity; that, being left to endure the pinchings of hunger and want, they might be compelled to attend to their proper duty.—God gives every thing to man in the way of labour: and,

which [e] walk among you disorderly, [f] working not at all, but are busy bodies.

12 Now them that are such [g] we command and exhort by our Lord Jesus Christ, [h] that with quietness they work, and [i] eat their own bread.

13 But [k] ye, brethren, [*] be not weary in well doing.

14 And if any man [l] obey not our word [†] by this epistle, [m] note that man, and have no company with him, [n] that he may be ashamed.

15 Yet [o] count *him* not as an enemy, but [p] admonish *him* as a brother.

e *See on* r. 6.
f 1 Tim. v. 13. 1 Pet. iv. 15.
g *See on* p. 6.
h Gen. xlix. 14, 15. Prov. xvii. 1. Ec. iv. 6. 1 Thes. iv. 11. 1 Tim. ii. 2.
i *See on* 8.—Luke xi. 3.
k Is. xl. 30, 31. Mal. i. 13. Rom. ii. 7. 1 Cor. xv. 58. Gal. vi. 9, 10. Phil. i. 9. 1 Thes. iv. 1. Heb. xii. 3.
* Or, *faint not.* Deut. xx. 8. Ps. xxvii. 13. Is. xl. 29. Zeph. iii. 16. *marg.* Luke xviii. 1. 2 Cor. iv. 1. 16. Heb. xii. 5. Rev. ii. 3.
l Deut. xvi. 12. Prov. v. 13 Zeph. iii. 2 2 Cor. ii. 9. vii 15. x 6. Phil. ii. 12. 1 Thes. iv. 8. Philem. 21. Heb. xiii. 17.
† Or, *signify that man by an epistle.*
m 6. Matt. xviii 17. Rom. xvi. 17. 1 Cor. v. 11. Tit. iii. 10.
n Num. xii. 14. Ezra ix. 6. Ps. lxxxiii. 16. Jer. iii. 3. vi. 15. xxxi. 18–20. Ez. xvi. 61–63. xxxvi. 31, 32. Luke xv. 18–21.
o Lev. xix. 17, 18. 1 Cor. v. 5. 2 Cor. ii. 6–10. x. 8. xiii. 10. Gal. vi. 1. Jude 22, 23. xxv. 12. Matt. xviii. 15. 1 Cor. iv. 14. Jam. v. 19, 20.
p Ps. cxli. 5. Prov. ix. 9.

in fact, in all cases, the *industrious* part of every community maintains the *slothful*. (*Marg. Ref.* c, d.) The words may indeed signify; 'If any man refuse to work, he ought by all means to live without food: but, if that be impossible, let him thence learn to consider how unreasonable and iniquitous idleness is;' by which a man, who cannot but consume, does nothing to replenish the stores, which are thus exhausted. The expression was for substance a proverb among the Jews.—'They state it wrong, who 'render it, Let him not eat, who does not work; for none 'are more deserving of relief from others, than they, who, 'through some just and necessary impediment, cannot 'labour though they greatly desire it.' *Beza.*—This venerable reformer here takes occasion to expose the mendicant monks and friars, as exactly answering the character described by St. Paul.—How far relieving vagrant beggars, of whose character or incapacity for labour we know nothing, can consist with this rule, is worthy of enquiry. Certainly the money might be almost always better employed. (*Note, Luke* xviii. 35—43.)—Whatever rank men sustain, they are mere drones in the hive, unless they fill up the duties of their station for the common benefit. Christians therefore should not countenance such evident injustice; especially as this has always been one of the slanders raised against the professed worshippers of God. (*Notes, Ex.* v. 8, 9. 15—23. *P. O.* 1—9.)—The kindness required from believers, and to which they are propense as under the influence of holy love, often gives slothful persons an opportunity, on various pretences, to seek exemption from labour, by which they become useless and mischievous; they and their families are often reduced to great distress; debts are contracted which they cannot pay; and that bounty is diverted into a wrong channel, which should encourage the industrious poor, and support the sick and afflicted. The apostle therefore reminded his beloved children at Thessalonica of this rule; because he heard that there were some of these "disorderly" persons among them, who did not work at their own trades or callings, but expected to be maintained in idleness by their brethren. These would naturally contract a sauntering, gossiping habit, and would indulge a talkative, curious, and conceited temper; and, having much leisure, they would intermeddle with other men's concerns, to the disturbance of families, by exciting suspicions and jealousies among neighbours; and to the injury of men's characters. But the apostle commanded, and charged them, in the name of Christ, and as they would stand accepted before his tribunal, to cease from this officiousness; and to attend to their own labour, with humility, modesty, contentment, and peaceable industry; that, thus subsisting on their own earnings, they might "eat their own bread," and not consume what properly belonged to others. (*Marg. Ref.* f. h, i.—*Notes, Ex.* xx. 15. *Matt.* vi. 11.) The difficulty, which modern missionaries, in most parts of the world, find in bringing those among whom they labour to habits of regular industry, the absolute necessity of doing this in order to any permanent success, and the very great impediments which indolence, as to regular daily employment, places in their way, well illustrates, the necessity and importance of the apostle's charge in this particular. In all places, where missions have permanently succeeded, the converts, however indolent in mind or body before, have become industrious in some regular employment.

Would not work. (10) Ου θελει εργαζεσθαι. "Is not willing "to work."—*Working not at all, but are busy bodies.* (11) Μηδεν εργαζομενους, αλλα περιεργαζομενους.—Περιεργαζομαι. Here only. Περιεργος. See on *Acts* xix. 19. (*Note,* 1 *Tim.* v. 13—15.)

V. 13. As the bad use, which some individuals made of the liberality and hospitality of their brethren, tended to damp the ardour of Christian charity; the apostle thought it necessary to caution them against "growing weary in "well doing," in this or in any other instance. (*Marg. Ref.*—*Note, Gal.* vi. 6—10.)

Be not weary.] "Faint not." *Marg.* Μη εκκακησητε. See on *Luke* xviii. 1.—*In well doing.*] Καλοποιουντες. Here only.

V. 14, 15. Should any one persist in disobeying the command, here given with so great solemnity and energy by the apostle, "to labour with quietness, and eat his own "bread;" the other Christians were directed to "note "him," by some token of full disapprobation; and every Christian was required to separate from his company or intimacy, that he might be put to shame, and brought to repentance. Thus the scandal would be prevented, and the credit of Christianity maintained. (*Marg. Ref.* l—n.—*Notes, Matt.* xviii. 15—17. *Rom.* xvi. 17—20. 1 *Cor.* v. 1—5. 9—13. 1 *Tim.* vi. 1—5. *Tit.* iii. 10, 11. 2 *John* 7—11.) Yet, they were by no means to shew any ill-will to him, or do him any injury, as if he were "an enemy:" nay, they should even withdraw from him, with an especial purpose of doing him good; and in all respects persevere in seeking his real advantage by loving admonitions, considering him as a brother, though "overtaken in a fault." (*Marg. Ref.* o, p.—*Note, Gal.* vi. 1—5.)

By this epistle, note that man. (14) "Signify that man "by an epistle." *Marg.* Δια της επιστολης τουτον σημειουσθε. The article before επιστολης seems to exclude this construction. 'Set a mark or brand of disgrace upon him, that 'all may know and avoid him,' as the Roman Censors used to brand ignominious citizens.—*Have no company.*] Μη συναναμιγνυσθε. See on 1 *Cor.* v. 9. Σημειουσθε. Here only.—*That he may be ashamed.*] Ινα εντραπη. *Tit.* ii.

16 Now [q] the Lord of peace himself [r] give you peace always by all means. [s] The Lord *be* with you all.

17 The salutation of Paul [t] with mine own hand, which is [u] the token in every epistle: so I write.

18 [x] The grace of our Lord Jesus Christ *be* with you all. Amen.

[q] Ps. lxxii. 3. 7. Is. ix. 6, 7. Zech. vi. 13. Luke ii. 14. John xiv. 27. Rom. xv. 33. xvi. 20. 1 Cor. xiv. 33. 2 Cor. v. 19—21. xiii. 11. Eph. ii. 14—17. 1 Thes. v. 23. Heb. vii. 2. xiii. 20. [r] Num. vi. 26. Judg. vi. 24. *marg.* Ps. xxix. 11. lxxxv. 8—10. Is. xxvi. 12. xlv. 7. liv. 10. lxvi. 12. Hag. ii. 9. John xvi. 33.—*See on* Rom. i. 7.—Phil. iv. 7—9. [s] 18. 1 Sam. xvii. 37. xx. 13. Ps. xlvi. 7. 11. Is. viii. 10. Matt. i. 23. xxviii. 20. 2 Tim. iv. 22. Philem. 25.

[t] 1 Cor. xvi. 21. Col. iv. 18. [u] *See on* 1 Thes. v. 26.—Josh. ii. 12. 1 Sam. xvii. 18.

[x] *See on* Rom. xvi. 20. 24.

8. See on *Matt.* xxi. 37.—*Admonish him as a brother.* (15) Νουθετειτε ὡς αδελφον.—Νουθετεω, 1 *Thes.* v. 12. 14. See on *Acts* xx. 31.—Αδελφον. 'I. These exhortations 'are evidently addressed to all the brethren in gene-'ral. ... 2. The apostle exhorts them to own them as 'Christian brethren, which they at present did not, who 'by excommunication are excluded from the church.' *Whitby.* It indeed is probable, that excommunication was not meant; but such tokens of general disapprobation, as came short of that solemn exclusion, which was reserved for the publick censure of the church by its ministers on more scandalous offenders.—Thus the Corinthians were charged to excommunicate the incestuous person, and him only; though there were others, with whom they were forbidden even to eat. (*Notes*, 1 *Cor.* v. 1—5. 9—13.)

V. 16. "The Lord Jesus," our great Peace-maker with the Father, and the great Author of all peace to men, was here addressed in prayer, to give the Thessalonians peace in their hearts and consciences, peace with each other, and peace with all men, at all times, and "by all means;" in his providence, by his grace, through the labours of his ministers, and their own mutual endeavours, and by their prayers for each other: and that he would be with them all, as the Author of comfort and holiness to their souls. (*Marg. Ref.*—*Notes*, *Is.* ix. 6, 7. xxvi. 3, 4. *John* xiv. 27, 28. *Eph.* ii. 11—18. *Phil.* iv. 4—7. 1 *Thes.* v. 23—28. *Heb.* vii. 1—3. xiii. 20, 21.)

The Lord be with you all.] *Notes*, *Num.* vi. 24—27. *Phil.* iv. 8, 9. 2 *Tim.* iv. 19—22, *v.* 22.

V. 17. It is probable, that the apostle's method, of writing by an amanuensis, gave occasion to some counterfeit epistles to be written in his name: he therefore subscribed the salutation with his own hand, as "the token "in every epistle," that it came from him.—It is not unlikely, that he dictated his epistles, while labouring at his trade as a tent-maker.

V. 18. *Notes*, *Rom.* xvi. 16—24, *v.* 24. 2 *Cor.* xiii. 11—14.

PRACTICAL OBSERVATIONS.

V. 1—5.

The success of the gospel is as really promoted by fervent prayer, as by faithful preaching.—All, in whose conversion it has "been glorified," should labour to honour it in their lives; and they should desire and pray constantly and fervently, that it "may have free course, and be glo-"rified," in the same manner all over the earth. They ought also to beseech the Lord, to protect his faithful ministers against those "unreasonable and wicked men," who may every where be met with, even among professed Christians, and who are equally destitute of faith and faithfulness; that they may not be discouraged by their most virulent or determined opposition. Our whole dependence, however, must be upon the faithfulness of God to his promises, who will surely establish those who humbly rely on him by obedient faith, and preserve them from every fatal snare, "deliver them from every evil work, from evil" of all kinds, and from the evil one; "and preserve them to "his heavenly kingdom." If, by his special grace, we have that faith, which multitudes have not, our obligations to him are immense; and we should earnestly apply to him to incline and enable us, perseveringly and without reserve, to obey all his commands; and that "the Lord "the Spirit" may "direct our hearts into the love of "God and the patience of Christ," and persevering diligence in every good work. (*Note*, *Jude* 20, 21.)

V. 6—18.

It is of great importance to the credit and success of the gospel, that the injunctions of the apostles be observed; and that believers "withdraw from every brother who "walketh disorderly," and habitually neglects or violates the precepts of scripture. Pious men are often betrayed into a disregard to this rule, through humility and tenderness: by which means the misconduct of one professed believer turns to the scandal of his profession, and he himself is soothed into carnal security, by an ill-judged and *unkind* lenity.—Whatever difficulties occur respecting publick discipline; believers of every denomination might agree, in separating from disorderly walkers, with proper admonitions and expostulations; that thus being "put to "shame" they might be brought to repentance. This would be so far from "counting them as enemies," that it would be the wisest exercise of brotherly love.—It is peculiarly incumbent on ministers, to shew the tendency of their doctrine in their own conduct, that the people may perceive "how they ought to imitate them." It is not indeed required, or generally expected, that they should "labour and toil, night and day, to avoid being "chargeable" to the people: for they "that preach the "gospel, have a right to live of the gospel;" and, if faithful and diligent in their work, they by no means "eat "any man's bread for nought." Yet they should be very careful to avoid every appearance of selfishness, indolence, or an encroaching spirit; and they must often give up their own interest, indulgence, and inclination, to make themselves an example to the people, and to give energy to their instructions.—A slothful man is a scandal to any society, but most of all to a religious society. It would be deemed rigorous, should we enforce the apostle's rule, "that if any willeth not to work, neither shall he eat:" yet, in fact, it is founded in equity and love. It is injustice to the indigent, the weak, and the industrious, when the bounty of their brethren is wasted on the indolent and extravagant. The greatest kindness, which can be shewn to the latter, is to constrain them, if possible, "to labour, working with their own hands the thing which "is good:" this alone can preserve them from mischief, temptation, and misery. (*Note*, *Eph.* iv. 28.) None can "eat their own bread," who are not willing, in some way, to labour for it. Those who neglect their own business, become "busy-bodies," officious intermeddlers, tale-bearers, and disturbers of the peace of families, churches, and com-

munities: for 'Satan finds some mischief still, for idle 'hands to do.' Persons of this description ought therefore to be discountenanced, rebuked, and "commanded "from the Lord Jesus, with quietness to labour and eat "their own bread;" and, if they refuse to do this, they should be censured, noted, and shunned by all believers, till brought to repentance.—No abuses, however, of this or any other kind, should make us "weary of well-doing," check our bounty to proper objects, or our genuine goodwill to the most unworthy.—While we use every means of peace, in our private or public capacity; we must still pray to "the Lord of peace," "to give us peace always, "and by all means;" and that he would be with us, and confer his grace on us and all our brethren.

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

THE time, when this epistle was written, constitutes the principal difficulty respecting it. It was long the general opinion, that the apostle wrote it soon after he was driven from Ephesus on account of the tumult excited by Demetrius and his craftsmen. (*Acts* xix. 21—40. xx. 1.) But several very learned and respectable men have, in modern times, started objections against this opinion, which they think insurmountable.—There is no reasonable doubt, that the second Epistle to the Corinthians was written, during the apostle's abode in Macedonia, after he came thither from Ephesus. But it is evident that Timothy was with him when he wrote that epistle; for his name is inserted in the superscription. (2 *Cor.* i. 1. *Note*, 2 *Cor.* ii. 12, 13.)—How then, say they, could he have been left at Ephesus, and entreated to abide there? (i. 3.) 'And as to the only solution of the difficulty, which can be thought of, viz. that 'Timothy might follow...so soon after as to be with the apostle in Macedonia, when he wrote his epistle to the Corin-'thians; that supposition is inconsistent with the terms and tenour of the epistle throughout. For the writer speaks 'uniformly of his intention to return to Timothy at Ephesus; and not of his expecting Timothy to come to him in 'Macedonia. (iii. 14, 15. iv. 13.)—Therefore I concur with Bishop Pearson, in placing the date of the epistle, and the 'history referred to in it, at a period subsequent to St. Paul's first imprisonment, and consequently subsequent to the 'æra, up to which the Acts of the Apostles bring his history.' *Paley*. This is a fair statement of the main objection; though some things of inferior moment will require a little attention. It may, however, be questioned, whether the conclusion here deduced, does not lie open to still more insuperable objections. Some regard may be due to the total silence of the scripture, as to any subsequent visit of the apostle to Ephesus, and his departure thence to Macedonia.—It is indeed allowed, that during his imprisonment at Rome, he mentions in his epistles, a purpose of visiting several places in the eastern regions. (*Phil.* ii. 24. *Philem.* 22. *Heb.* xiii. 19. 23.) And in his second epistle to Timothy, it appears, that he had been at several places in the neighbourhood of Ephesus. Still, however, there is no intimation that he visited Ephesus. He observes, in the close of this epistle, that he had sent Tychicus to Ephesus; which may imply, that he had not gone thither himself.—Indeed, whether it be allowed, according to historical records which are not very satisfactory, that he hastened from Crete to Rome, hearing accounts which induced him to think that his presence there was necessary; or whether his persecutors seized on him, and conveyed him to Rome, in an unexpected manner; it seems evident that he was hurried out of these regions, before he had time to accomplish his purposes, in the manner which he wished to do. (*Notes*, 2 *Tim.* iv. 12—20.) It might also be brought as an objection to this opinion, that Timothy, after the conclusion of St. Paul's first imprisonment at Rome, must, on any computation, have been above thirty years of age; and though, at that time of life, the exhortation to flee youthful lusts might not be unseasonable; (2 *Tim.* ii. 22;) yet the caution, "Let no man despise thy youth," (iv. 12,) seems not so consistent.—But the grand difficulty arises from the words of the apostle to the Ephesian elders at Miletus: "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face "no more." It is evident, that the persons present understood this, not as a conjecture, or as 'a desponding in-'ference,' but as a prediction. When the apostle perceived the overwhelming sorrow, which it had excited in them, he neither retracted nor qualified it: and it seems unquestionable that the historian records it as a prophecy. (*Notes*, *Acts* xx. 25—27. 36—38.) The words 'Ye all, &c.' confine the interpretation to the persons present: the prediction therefore would be exactly fulfilled, though the apostle visited many places in that neighbourhood; nay, though he purposed (which is not likely) to visit Ephesus, provided he did not actually go thither, or meet any of the elders to whom he gave the charge at Miletus.—It can hardly be supposed, that after an absence of perhaps rather more than ten years, the apostle, revisiting Ephesus, found, that all the elders whom he had addressed at Miletus were dead. But, except on this very improbable supposition, or on that of the words before adduced being a mere conjecture, in which the event proved the apostle to have been mistaken; we must adhere to the old opinion, that this epistle was written immediately after the apostle had left Ephesus to go into Macedonia: because it is, on every other

supposition, almost, if not absolutely certain, that he never after left Ephesus to go into Macedonia. But let us next consider, whether the objections above so cogently stated, against the ancient opinion, may not be satisfactorily answered.—The apostle must have spent some considerable time in Macedonia, after he left Ephesus, and before he went to Corinth: for "he went over those parts, and gave them much exhortation." (*Acts* xx. 2.) Now, it is not in the least improbable, that unforeseen circumstances might induce Timothy to leave Ephesus, sooner than either he or the apostle had intended. The virulence of the persecutors might drive him thence; or he might need some counsel and instruction, in respect of the false teachers, or on some special points, which had occurred to him concerning the state of the church.—Various circumstances, indeed, might render it inexpedient for him to continue at Ephesus, according to the plan at first formed. On the other hand, it is probable, the apostle wrote this epistle as soon as he arrived in Macedonia: and at that time he might fully purpose, and confidently hope, to go to Timothy at Ephesus, and yet be disappointed.—Thus, he had "once and again," purposed to return to Thessalonica; "but Satan hindered him." (1 *Thes.* ii. 18.) Thus he had seen cause to alter his plan, in respect of going to Corinth, even after he had given some intimations of it. (*Notes*, 2 *Cor.* i. 15—20.)—It may not improbably be conjectured, that the apostle, when he left Ephesus, expected that Timothy would abide there, till he had accomplished his business in Macedonia and Achaia; and that he should be enabled to go to him at Ephesus, as he took his voyage to Jerusalem with the contributions of the churches: but, having been induced, by the malicious designs of the Jews, to go from Corinth through Macedonia; so much time had elapsed, that he found it necessary to sail *past* Ephesus, lest he should not arrive at Jerusalem by the feast of Pentecost. This might derange one part of his plan; and the departure of Timothy from Ephesus would defeat another. (*Notes*, *Acts* xx. 1—6. 13—16.)—As the difficulties on this side seem to me far less, than those on the other, I adhere, though with diffidence, to the ancient opinion, and shall comment on the epistle accordingly.—The history, in the Acts of the Apostles, implies, that Timothy continued with the apostle, during his progress through Macedonia, and his abode at Corinth: and that he returned with him through Macedonia into Asia. But Timothy is not afterwards mentioned, as accompanying the apostle, either to Jerusalem, or in his subsequent imprisonment at Cæsarea, or in his voyage to Rome: and it is probable, that he abode in Asia; and, accompanying the elders of Ephesus, when they parted from the apostles, he settled at that city for some years; according to the ancient records of the church concerning him.—But when four years or nearly had passed, it seems that he went to the apostle at Rome, and was imprisoned with him, but was soon set at liberty, and sent to Philippi. (*Phil.* ii. 19. *Heb.* xiii. 23.)—In respect to Timothy, it is sufficient to refer to the account before given of his appointment to be St. Paul's companion in travel. (*Notes*, *Acts* xvi. 1—5.) Having been trained up under the apostle's immediate care, he imbibed, in an extraordinary degree, his spirit and principles, and was peculiarly beloved by him. The apostle, when suddenly driven from Ephesus, had left Timothy behind him to settle the concerns of that church, in the best manner he could; and wrote this epistle to him for his direction in so doing.—Whether the above conjecture (for we have no authentick records to direct us,) of Timothy's return to Ephesus and residence there, be well grounded, or not; these directions would not be in vain: for the substance of them would be equally applicable in any other church, to which he might be sent, or in which he might have resided.—Indeed, it does not appear, that the apostle intended to give Timothy instructions exclusively, or even principally, respecting the Ephesian church; but rather general counsels for his conduct in the churches of Christ; and for that of all others, when called to act in similar circumstances.—'Having done the 'work for which he was bid to stay at Ephesus, he might go on to other places, doing the work of an Evangelist, 'and settling ordinary church-governors, bishops, presbyters, and deacons, where they were wanting, and doing all 'other things mentioned in this epistle, as things to be performed in the church of God.' *Whitby*.—The epistle contains cautions against false teachers; directions concerning the worship of God, and the behaviour of believers; the character and conduct to be required in bishops and deacons, and their families; exhortations to Timothy, concerning his private and publick behaviour, especially in ordaining ministers, censuring offenders, and settling the other affairs of the church; admonitions against several sins and temptations; solemn charges to faithfulness, and various doctrinal and practical counsels and instructions interwoven with them. This, and the two following epistles, are peculiarly replete with instruction to ministers; and should be continually studied, and meditated on, by all who bear that sacred character, or are preparing for the good work of the ministry.—The postscript dates the epistle from Laodicea; but it is almost certain that the apostle had never visited that city when he wrote this epistle. (*Col.* ii. 1.)

CHAP. I.

The apostle salutes Timothy, 1, 2; reminds him for what purpose he was left at Ephesus, 3, 4; shews that "the end of the commandment is love, from a pure "heart, a good conscience, and unfeigned faith," 5; from which some having swerved, in attempting to preach the law had perverted it, 6, 7. The law is good; but is intended to condemn transgressors, 8—10; which accords with the gospel also, 11. With deep humility and thankfulness, the apostle speaks of his own conversion, and the encouragement given by it to sinners in every age; and ascribes glory to God, 12—17. He charges Timothy to maintain faith and a good conscience; and mentions some, who had renounced the truth, and whom he had delivered unto Satan, 18—20.

PAUL, [a] an apostle of Jesus Christ, [b] by the commandment of [c] God our Saviour, and Lord Jesus Christ, *which* [d] *is* our Hope;

2 Unto [e] Timothy, [f] *my* own son in the faith: [g] Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still [h] at Ephesus, [i] when I went into Macedonia, that thou mightest [k] charge some that they teach no other doctrine,

4 Neither give heed [l] to fables and [m] endless genealogies, which minister [n] questions, rather than [o] godly edifying which is in faith, *so do.*

5 Now [p] the end of the commandment is [q] charity, out of [r] a pure heart,

a See on Rom. i. 1. 1 Cor. i. 1.
b ii. 7. Acts ix. 15. xxvi. 16—18. 1 Cor. ix. 17. Gal. i. 1. 11. 2 Tim. i. 11. Tit. i. 3.
c ii. 3. iv. 10. Ps. cvi. 21. Is. xii. 2. xliii. 3. 11. xlv. 15. 21. xlix. 26. lx. 16. lxiii. 8. Hos. xiii. 4. Luke i. 47. ii. 11. 2 Tim. i. 10. Tit. i. 3. ii. 13. iii. 4. 6. 2 Pet. i. 1. 1 John iv. 14. Jude 25.
d Rom. xv. 12, 13. Col. i. 27. 2 Thes. ii. 16. 1 Pet. i. 3. 21.
e See on Acts xvi. 1—3.—1 Thes. iii. 2.
f 18. 1 Cor. iv. 14—17. Phil. ii. 19—22. 2 Tim. i. 2. ii. 1. Tit. i. 4.
g See on Rom. i. 7.—2 Tim. i. 2. Tit. i. 4. 1 Pet. i. 2.
h Acts xix. 1, &c.
i Acts xx. 1—3.
k iv. 6. 11. v. 7. vi. 3. 17. Gal. i. 6, 7. Eph. iv. 14. Col. ii. 6—11. Tit. i. 9—11. 2 John 7. 9, 10. Rev. ii. 1, 2. 14. 20.
l iv. 7. vi. 20. 2 Tim. ii 16—18. iv. 4. Tit. i. 14. 2 Pet. i. 16.
m Tit. iii. 9.
n vi. 4, 5. 2 Tim. ii. 23.
o iii. 16. vi. 3. 11. 2 Cor. i. 12. vii. 9, 10. Eph. iv. 12—16. Tit. i. 1. Heb. xiii. 9.
p Rom. x. 4. xiii. 8—10. Gal. v. 13, 14. 22. 1 John iv. 7—14.
q Mark xii. 28—34. Rom. xiv. 15. 1 Cor. viii. 1—3. xiii. xiv. 1. 1 Pet. iv. 8. 2 Pet. i. 7.
r Ps. xxiv. 4. li. 10. Jer. iv. 14. Matt. v. 8. xii. 35. Acts xv. 9. 2 Tim. ii. 22. Jam. iv. 8. 1 Pet. i. 22. 1 John iii. 3.

NOTES.

CHAP. I. V. 1, 2. In this address, Paul called himself "an apostle of Jesus Christ, by the commandment of God "our Saviour;" by which, in this connexion, the Person of the Father seems intended, as purposing salvation for sinners, forming the plan of it, and giving his own Son to be in human nature their Saviour: but, the Lord Jesus was joined in granting this commission, as being one with the Father, in essence, authority, and counsel. The apostle called "the Lord Jesus our Hope;" as all his hope of salvation and eternal happiness was fixed upon the Person, righteousness, atonement, and mediation of Christ. (*Marg. Ref.* a—d.—*Notes, Rom.* v. 1—5. xv. 8—13. *Eph.* i. 9—14. *Col.* i. 25—27. 1 *Pet.* i. 3—5. 17—21.) He also addressed Timothy, as his "own son" in the faith, or his *genuine* Son. In all probability he was the instrument of Timothy's conversion; he had, as it were, educated him in the gospel, and Timothy reverenced him, and served with him in his ministry as a dutiful son with a loving Father. (*Notes, Acts* xvi. 1—3. *Phil.* ii. 19—23.) From the exuberance of his love to Timothy he added the word "mercy" to his usual salutation; or perhaps because his peculiar trials and services would require peculiar consolations, from the compassion and mercy of the Lord towards him. (*Marg. Ref.* e—g.)—*God our Saviour.* (1) 'The 'Father saves us, as reconciled to him in the Son; and 'the Son saves us, as reconciled in his flesh.' *Beza.* (*Notes, Is.* xii. 1, 2. *Tit.* ii. 9, 10. iii. 4—7.)

The commandment. (1) Επιταγην. *Rom.* xvi. 26. 1 *Cor.* vii. 6. 25, *et al.*—*My own son.* (2) Γνησιῳ τεκνῳ. *Tit.* i. 4. See on 2 *Cor.* viii. 8. Γνησιως. See on *Phil.* ii. 20.

V. 3, 4. The apostle left Timothy at Ephesus, when he went thence into Macedonia; (*Preface;*) that he might solemnly and constantly charge certain persons to teach no other doctrines, than what he had done. (*Marg. Ref.* k.—*Note, Gal.* i. 6—10.) The Judaizers would be sure to take the opportunity of St. Paul's absence to propagate their tenets: and he knew them to be zealous for the traditions and fabulous pretences of the elders and Pharisees, as well as for the Mosaick law. But the Ephesians must be warned not to take notice of such fables; or of their genealogies, which related to their descent from Abraham, or the patriarchs, or from Aaron, or David, by which they imagined themselves entitled to peculiar privileges. These genealogies led to endless intricacies and perplexities, and to many difficult questions and useless controversies: and they rather induced a carnal presumption and a self-confident temper; than led to any improvement in godliness and holiness of heart and life; which could only be maintained and increased by faith in the truth and promises of God, through Jesus Christ. This charge therefore was to be stedfastly observed by him. (*Marg. Ref.* l—n.—*Notes, Col.* ii. 5—23.)—Some imagine, that "endless genealo-"gies," denote the extravagant and indeed unintelligible notions of the Gnosticks and other hereticks, about the origin of the world; and various fictions and vain imaginations: (*Note, Tit.* iii. 9:) but the context seems to determine in favour of the interpretation before given; and it may well be questioned, whether any of these hereticks had, at so early a period, openly propagated their incoherent and profane jargon.—*Godly edifying.* (4) Or "Edi-"fication of God;" 'because it hath God for its Object 'and End, as tending to the true knowledge and right 'worship of God: it is efficiently from him, ... and tendeth 'highly to his glory.' *Whitby.*

That they teach no other doctrine. (3) Μη ἑτεροδιδασκαλειν. vi. 3. Not elsewhere.—*To fables.* (4) Μυθοις. iv. 7. 2 *Tim.* iv. 4. *Tit.* i. 14. 2 *Pet.* i. 16.—*Endless genealogies.*] Γενεαλογιαις απεραντοις.—Γενεαλογια, *Tit.* iii. 9. Not elsewhere. Γενεαλογεω, *Heb.* vii. 6.—1 *Chr.* v. 1. *Sept.*—Απεραντος. Here only.—*Minister.*] Παρεχεσι. vi. 17. *Matt.* xxvi. 10. *Luke* vi. 29. *Acts* xvi. 16. xxviii. 2.—*Questions.*] Ζητησεις. vi. 4. *John* iii. 25. *Acts* xxv. 20. *Tit.* iii. 9.

V. 5. The word rendered "commandment," is by some explained of the moral law, the scope and substance of which is "charity," or "love," towards God and man. Others understand it to mean the revelation of God to men, by the gospel; the end of which is to restore fallen sinners to the love required by the law: and this better suits the context. But others explain it of "the charge" given to Timothy by the apostle; and this seems to be the right interpretation, for thus it had reference both to the law as the rule of duty, and to the grand design of the gospel. (*Marg. Ref.* p, q.) The "charity," or *love*, here spoken of, must arise out of "a pure heart," the soul having been cleansed by renewing grace, from the love and pollution of sin, and from carnal enmity and selfishness: (*Marg. Ref.* r.—*Note,* 1 *Pet.* i. 22—25:) and a "good conscience;" or one well informed concerning the will of God, and made tender and active by divine grace, as well as purged from guilt by the blood of Christ; that so the possessor might be influenced to act conscientiously in his whole conduct. (*Marg. Ref.* s.—*Notes, Acts* xxiv 10—21, *v.* 16. 2 *Cor.* i. 12—14, *v.* 12. *Heb.* ix. 11—14. xiii. 18, 19, *v.* 18. 1 *Pet.* iii. 13—16.) It must also come from "unfeigned faith," or a sincere belief of divine tes-

and *of* [a] a good conscience, and *of* [t] faith unfeigned:

6 [u] From which some having [u] swerved have [x] turned aside unto vain jangling;

7 Desiring [y] to be teachers of the law; [z] understanding neither what they say, nor whereof they affirm.

8 But we know that [a] the law *is* good, if a man use it [b] lawfully;

9 Knowing this, that [c] the law is not made for a righteous man, but for [d] the lawless and [e] disobedient, for [f] the ungodly and for sinners, for unholy and [g] profane, for [h] murderers of fathers, and murderers of mothers, for [i] manslayers,

10 For [k] whoremongers, for them that [l] defile themselves with mankind, for [m] men-stealers, [n] for liars, for [o] perjured persons, and if there be any other thing that is [p] contrary to sound doctrine;

11 [q] According to the [r] glorious gospel of [s] the blessed God, [t] which was committed to my trust.

[a] 19. iii. 9. Acts xxiii. 1. xxiv. 16. Rom. ix. 1. 2 Cor. i. 12. 2 Tim. i. 3. Tit. i. 15. Heb. ix. 14. x. 22. xiii. 18. 1 Pet. iii. 16. 21.
[t] Gal. v. 6. 2 Tim. i. 5. Heb. xi. 5, 6. 1 John iii. 23.
[u] Or, *Which some not aiming at.* vi. 21. 2 Tim. ii. 18. *Gr.*
[x] v. 15. vi. 4, 5. 20. 2 Tim. ii. 23, 24. Tit. i. 10 iii. 9.
[y] Acts xv. 1. Rom. ii. 19—21. Gal. iii. 2. 5. iv. 21. v. 3, 4. Tit. i. 10, 11.
[z] vi. 4. Is. xxix. 13, 14. Jer. viii. 8, 9. Matt. xv. 14. xxi. 27. xxiii. 16—24. John iii. 9, 10 ix. 40, 41. 2 Tim. iii. 7. 2 Pet. ii. 12.
[a] Deut. iv. 6—8. Neh. ix. 13. Ps. xix. 7—10. cxix. 96—105. 127, 128 Rom. vii. 12, 13. 16. 18. 22. xii. 2. Gal. iii. 21. b 2 Tim. ii. 5. c Rom. iv. 13—16. v. 20. vi. 14. Gal. iii. 10—14. 19. v. 23. d 2 Thes ii. 8. *Gr.* e Rom. i. 30. Tit. i. 16. iii. 3. Heb. xi. 31. *marg.* 1 Pet. ii. 7. iii. 20. f 1 Pet. iv. 18.
[g] Jer. xxiii. 11. Ez. xxi. 25. Heb. xii. 16.
[h] Lev. xx. 9. Deut. xxvii. 16. 2 Sam. xvi. 11. xvii. 1—4. 2 Kings xix. 37. 2 Chr. xxxii. 21. Prov. xx. 20. xxviii. 24. xxx. 11. 17. Matt. x. 21.
[i] Gen. ix. 5, 6. Ex. xx. 13. xxi. 14. Num. xxxv. 30—33. Deut. xxi. 6—9. Prov. xxviii. 17. Gal. v. 21. Rev. xxi. 8. xxii. 15.
[k] Mark vii. 21, 22. 1 Cor. vi. 9, 10. Gal. v. 19—21. Eph. v. 3—6. Heb. xiii. 4. l Gen. xix. 5. Lev. xviii. 22. xx. 13. Rom. i. 26, 27. Jude 7.
[m] Gen. xxxvii. 27. xl. 15. Ex. xxi. 16. Deut. xxiv. 7. Rev. xviii. 13.
[n] John viii. 44. Rev. xxi. 8. 27. xxii. 15.
[o] Ex. xx. 7. Ez. xvii. 16—19. Hos. iv. 1, 2. x. 4. Zech. v. 4. viii. 17. Mal. iii. 5. Matt. v. 33—37.
[p] vi. 3. 2 Tim. i. 13. iv. 3. Tit. i. 9. ii. 1.
[q] Rom. ii. 16.
[r] Ps. cxxxviii. 2. Luke ii. 10, 11. 14. 2 Cor. iii. 8—11. iv. 4. 6. Eph. i. 6. 12. ii. 7. iii. 10. 1 Pet. i. 11, 12.
[s] vi. 15.
[t] ii. 7. vi. 20. 1 Cor. iv. 1, 2. ix. 17. 2 Cor. v. 18—20. Gal. ii. 7. Col. i. 25. 1 Thes. ii. 4. 2 Tim. i. 11. 14. ii. 2. Tit. i. 3.

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timony, the truths revealed in the sacred scripture; and a reliance on Christ, and the promises of God through him. This "faith, working by love," "purifying the heart," and producing "a good conscience," constituted the substance of what the apostle ordered Timothy to give in charge to the Ephesian teachers; because it comprised the grand essentials of evangelical religion. The several characteristicks of love, here given, admirably distinguish it from the spurious charity which is, in modern time, the favourite virtue of the world.—It is not the natural growth of the human heart, but exists only in a heart *purified* by divine grace. It grows out of "a good conscience," and is inseparable from it; not sacrificing truth and common sense, as well as conscience, to the phantom of candour and liberality: it springs from faith, instead of being independent of it and superseding it. (*Notes*, 1 *Cor.* xiii. *Gal.* v. 1—6. 22—26.)

The end. (5) Το ... τελος. 1 *Pet.* i. 9. See on *Rom.* x. 4.—*The commandment.*] Της παραγγελιας, 18. 1 *Thes.* iv. 2. See on *Acts* v. 28. An injunction received from a superior, and delivered as a message to inferiors.—*Unfeigned.*] Ανυποκριτου. *Rom.* xii. 9. 2 *Cor.* vi. 6. 2 *Tim.* i. 5. *Jam.* iii. 17. 1 *Pet.* i. 22.

V. 6, 7. From this love, and purity, and conscientiousness, some professed Christians had swerved, or deviated, out of zeal for external distinctions, legal observances, and human traditions. Thus they turned aside from the faith also, and got engaged in vain janglings, and angry controversies, about doubtful points of small consequence. (*Marg. Ref.* u, x.) For they were desirous of being "teachers or doctors of the law;" and to exercise that office among Christians, in order to acquire a reputation for learning, and to be called Rabbi: (*Notes*, *Matt.* xxiii. 5—10:) but they "neither understood what they said, "nor whereof they affirmed," with full and unqualified confidence. They declaimed, in a perplexed and inconclusive manner, upon general topicks; not understanding the spiritual nature and uses of the moral law, which they attempted to explain; nor the typical import of those abrogated ceremonies, which they enforced. (*Marg. Ref.* y, z.—*Notes*, 8—11. *Ex.* xx. 1. *John* i. 17.)

From which some having swerved. (6) "Which some "not aiming at." *Marg.* Ων τινες αστοχησαντες. vi. 21. 2 *Tim.* ii. 18. Ex α priv. et στοχαζομαι, *recta ad scopum tendo.*—*Have turned aside.*] Εξετραπησαν. v. 15. vi. 20. 2 *Tim.* iv. 4. *Heb.* xii. 13.—*Vain jangling.*] Ματαιολογιαν. Here only. Ματαιολογος. *Tit.* i. 10.—*Teachers of the law.* (7) Νομοδιδασκαλοι. *Luke* v. 17. *Acts* v. 34.—*They affirm.*] Δια βεβαιουνται. *Tit* iii. 8. Not elsewhere.

V. 8—11. The apostle, and indeed all competent ministers and established Christians, "knew that the law "was good" in itself, or for its intended purposes, provided "a man used it lawfully," according to its real import, and the design of the great Law-giver. The moral law "is holy, just, and good," resulting from the nature of God and man, and men's relations to him and to each other. Even the ceremonial law had a relative goodness, for the time, as typical of Christ and the gospel: and the entire Mosaick dispensation was good; as separating Israel from other nations, affording them the means of grace, and introducing Christianity. (*Marg. Ref.* a, b.—*Notes*, *Deut.* xxxii. 4. *Rom.* vii. 7—12. *Gal.* iii. 19—22.) But to enforce the Mosaick law on Christians; or to teach them to depend on their own obedience to any part of it for justification, was contrary to the real meaning of the law itself and the intention of the Law-giver. It was evident, even from the books of Moses, when properly understood, that "Christ was the End of the law for righte-"ousness to every believer;" and that the strict demands and awful sanction of the law itself, were intended to shew the Israelites, that they could not be justified by it, but must live by faith in the promised Saviour. (*Notes*, *Rom.* x. 1—4. *Gal.* v. 1—6.) As, therefore, believers were righteous persons in God's appointed way, both as to their justified state and obedient conduct, the law was not enacted *against* them. Indeed laws in general were not made to coerce the well-disposed subject, but the ill-affected: and the case was the same in respect of the divine law. Its design (as far as it is *penal*) is to restrain and condemn the wicked: not to hold the humble in servile bondage by its curse; though its precept will be, of course, the rule of their conduct and the standard of their duty.—"The law is not made against the righteous." This seems a fair translation, and certainly is the meaning of the words.—"If a man use it lawfully;" 'that is,' says Theodoret, 'if he comply with the scope of it, which is

12 And [u] I thank Christ Jesus our Lord, [x] who hath enabled me, for that he [y] counted me faithful, [z] putting me into the ministry;

13 Who [a] was before a blasphemer, and a persecutor, and injurious: [b] but I obtained mercy, [c] because I did *it* ignorantly in unbelief.

14 And [d] the grace of our Lord was [e] exceeding abundant, [f] with faith and love which is in Christ Jesus.

u John v. 23. Phil. ii. 11. Rev. v. 9—14. vii. 10—12.
x 2 Cor. iii. 5, 6. iv. 1. xii. 9, 10. Phil. iv. 13. 2 Tim. iv. 17.
y Acts xvi. 15. 1 Cor. vii. 25.
z See on 11. Acts ix. 15.
a Acts viii. 3. ix. 1. 5. 13. xxii. 4. xxvi. 9—11. 1 Cor. xv. 9. Gal. i. 13. Phil. iii. 6.
b 16. Hos. ii. 23. Rom. v. 20, 21. xi. 30, 31. Heb. iv. 16. 1 Pet. ii. 10.
c Num. xv. 30. Luke xii. 47. xxiii. 34. John ix. 39—41. Acts iii. 17. xxvi. 9. Heb. vi. 4—8. x. 26—29. 2 Pet. ii. 21, 22.
d Acts xv. 11. Rom. xvi. 20.
2 Cor. viii. 9. xiii. 14. Rev. xxii. 21.
e Ex. xxxiv. 6. Is. lv. 6, 7. Rom. v. 15—20. 1 Cor. xv. 10. Eph. i. 7, 8. 1 Pet. i. 8.
f Luke vii. 47—50. 1 Thes. v. 8. 2 Tim. i. 13. 1 John iv. 10.

'to bring him to Christ. ... The law was not made to con-'demn the just man: for against such there is no law con-'demning them; (*Gal.* v. 23;) but it lies against the 'lawless to condemn them.' *Whitby*.—After the general terms of "lawless and disobedient," which relate to the disregard and contempt of God's commandments, as manifested in the outward conduct; the apostle mentions the "ungodly and sinners," or those who neglect their duties to God and their neighbours; and "unholy and "profane," which may refer to the gross sensuality and debauchery of multitudes, and that daring impiety commonly connected with it. He then enumerates some particular crimes of the most atrocious nature. (*Marg. Ref.* c—o.) Doubtless numerous instances of each were found among the Gentiles, and some perhaps among the bigotted Jews, who depended on the law, or on some law, and yet scandalously broke their own rule of conduct. (*Rom.* ii. 12—29.) "Men stealers," are inserted among these daring criminals, against whom the law of God directed its awful curses. (*Note, Ex.* xxi. 15—17.) These were persons who kidnapped men to sell them for slaves: and this practice seems inseparable from the other iniquities and oppressions of slavery; nor can a *slave-dealer* by any means keep free from this atrocious criminality, if indeed 'the receiver be as bad as the thief.'—'They who make 'war for the inhuman purpose of selling the vanquished 'for slaves, as is the practice among African princes, are 'really *man-stealers*. And they who, like African 'traders, encourage their unchristian traffick, by pur-'chasing that which they *know* to be thus unjustly ac-'quired, are partakers in their crimes.' *Macknight*. The clause should have been, 'know, or have reason to sus-'pect.' This is the only species of theft which is punishable with death, by the law of God. (*Ex.* xxi. 16.)—The apostle did not mean, that none but persons of so infamous a character lay under "the curse of the law;" but that it was directed against all other practices, which were "con-"trary to sound doctrine," or the salutary nature and tendency of the Christian revelation. (*Marg. Ref.* p.—*Note, Tit.* ii. 1, 2.) According to this, every impenitent sinner, every man who allowed himself in the practice of any known transgression, remained under the covenant and curse of the law. This accorded to "the gospel of the "glory of the blessed God," (*Notes, 2 Cor.* iv. 3—6,) as entrusted to the apostle by which he displayed all his perfections in the most honourable and harmonious manner, by saving believers from their sins, as well as from wrath: (*Note, Rom.* ii. 12—16:) for, being "the blessed God," the Perfection and Source of felicity, as well as of holiness, he had devised to render fallen men partakers of his happiness, by renewing them to the participation of his holiness. (*Marg. Ref.* q—t.—*Notes, Ps.* cxix. 12. *Heb.* xii. 9—11.)

Lawfully. (8) Νομιμως. 2 *Tim.* ii. 5. Not elsewhere. 'Ita ut postulat natura legis.' Schleusner.—*Is not made*. (9) Ου κειται. *Non posita est*. *Matt.* iii. 10. v. 14. xxviii. 6. See *Luke* ii. 34.—*The lawless*.] Ανομοις. See on *Mark* xv. 28.—*Disobedient*.] Ανυποτακτοις. *Tit.* i. 6. 10.—*Unholy*.] Ανοσιοις. 2 *Tim.* iii. 2.—*Profane*.] Βεβηλοις. iv. 7. vi. 20. 2 *Tim.* ii. 16. *Heb.* xii. 16. Βεβηλων, *Matt.* xii. 5. *Acts* xxiv. 6.—*Murderers of fathers, and murderers of mothers*.] Πατραλωαις και μητραλωαις. Here only. 'Ex πα-'τηρ (vel μητηρ) et αλοιαω seu αλοαω ... *trituro*: deinde *multis* 'ictibus contundo, verbero, percutio.' Schleusner.—*Man-slayers*.] Ανδροφονοις. Here only.—*Them that defile themselves with mankind*. (10) Αρσενοκοιταις. See on 1 *Cor.* vi. 9.—*Men-stealers*.] Ανδραποδισταις. Here only.—*Perjured persons*.] Επιορκοις. Here only. Επιορκεω, *Matt.* v. 33.—*Is contrary*.] Αντικειται. v. 14. See on *Gal.* v. 17. Κειμαι, 9.—*Sound doctrine*.] Τη υγιαινουση διδασκαλια. vi. 3. 2 *Tim.* iv. 3. *Tit.* i. 9. ii. 1. Υγιαινω. See on *Luke* xv. 27.—*The glorious gospel of the blessed God*. (11) Το ευαγγελιον της δοξης του μακαριου Θεου. "The gospel of the glory of the "blessed God." 2 *Cor.* iv. 4. 6. *Col.* i. 11. *Tit.* ii. 13. Μακαριος, vi. 15. *Matt.* v. 3—11. xi. 6. *Tit.* ii. 13, *et al.*—*Which was committed to my trust*.] Ο επιστευθην εγω. See on *Rom.* iii. 2.

V. 12—14. The consideration, that he "had been en-"trusted with the gospel of the glory of the blessed God," awakened in the apostle's mind humble and admiring gratitude, and he burst forth into adoring thanks to Christ Jesus, for his distinguished mercy to him; both by conferring on him abundantly miraculous powers; and by enduing him richly with the courage, resolution, and patience of faith, hope, and love. (*Notes, 2 Cor.* xii. 7—10. *Phil.* iv. 10—13.) Thus he had "enabled him" and qualified him, for this honourable service; and had "counted him faithful," a proper person to be employed as his steward and ambassador; which he had evinced "by putting him into the "ministry," and owning him as his apostle. This was, in all respects, most astonishing grace; seeing he had before been a most daring "blasphemer" of his name, and had compelled others to blaspheme it; he had furiously persecuted Christ's disciples, and most injuriously haled them to prison, with bitter sarcasms and reproaches, and sought to put them to death, from entire enmity to the name and cause of their Lord! (*Marg. Ref.* u—a.—*Notes, Acts* ix. 1—6. xxvi. 9—11.) But, though his conduct had been so aggravated, he "had obtained mercy:" for his sins were not absolutely unpardonable, because he had perpetrated them "ignorantly in unbelief;" whereas, if his knowledge had been greater, and if his malice had been exerted against the full convictions of his own conscience, he would have been given up to final impenitence. His ignorance and unbelief, indeed, amidst such abundant means of information and conviction, were the result of a self-sufficient, obstinate, and contemptuous prejudice against the truth; yet he "verily thought that

15 This *is* [g] a faithful saying, and [h] worthy of all acceptation, [i] that Christ Jesus came into the world to save sinners; [k] of whom I am chief.

16 Howbeit, [l] for this cause [m] I obtained mercy, that in me first Jesus Christ might shew forth [n] all long-suffering, [o] for a pattern to them which should hereafter [p] believe on him to life everlasting.

g 1 Tim. i. 9. 2 Tim. ii. 11. Tit. iii. 8. Rev. xxi. 5. xxii. 6.
h John i. 12. iii. 16, 17. 36. Acts xi. 1. 18. 1 John v. 11, 12.
i Matt. i. 21. ix. 13. xviii. 11. xx. 28. Mark ii. 17. Luke v. 32. xix. 10. John i. 29. xii. 47. Acts iii. 26. Rom. iii. 24—26. v. 6. 8—10. Heb. vii. 25. 1 John iii. 5. 8. iv. 9, 10. Rev. v. 9.
k 13. Job xlii. 6. Ez. xvi. 63. xxxvi. 31, 32. 1 Cor. xv. 9. Eph. iii. 8. Is. i. 18. xliii. 25. Eph. i. 6. 12. ii. 7. 2 Thes. i. 10.
l 1 Num. xxiii. 23. Ps. xxv. 11.
m *See on* b. 13.—2 Cor. iv. 1.
n Ex. xxxiv. 6 Rom. ii. 4, 5 1 Pet. iii. 20. 2 Pet. iii. 9, 15.
o 2 Chr. xxxiii. 9—13. 19. Is. lv. 7. Luke vii. 47. xv. 10. xviii. 13, 14. xix. 7—9. xxiii. 43. John vi. 37. Rom. v. 20. Heb. vii. 25.
p John iii. 15, 16. 36. v. 24. vi. 40. 54. xx. 31. Rom. v. 21. vi. 23. 1 John v. 11, 12.

" he ought to do many things against the name of Jesus," and was in no sense convinced that he was the Messiah: but there were others, who were hurried on by malice, ambition, and selfishness, to act in direct opposition to the dictates of their own consciences, and thus to " sin " against the Holy Spirit;" by maliciously ascribing his undeniable operations to human imposture, or satanical influence. (*Marg. Ref.* c.—*Notes, Matt.* xii. 31, 32. *Heb.* vi. 4—6. x. 26—31. 1 *John* v. 16—18.)—It is remarkable, that many persons have supposed Paul's proud and wilful ignorance, and his consequent unbelief, (two sins, in themselves deserving of divine wrath, though in his circumstances they *just* preserved him from the unpardonable sin,) to have been a kind of meritorious cause of his obtaining mercy; especially when joined with his *sincerity* in opposing the gospel! (*Note, 2 Cor.* i. 12—14, *v.* 12.) They imagine that, in some manner or measure, he *deserved* mercy more than any who are left to perish. This they must mean, if they mean any thing to the purpose: for, though his guilt might be less than that of some Jews, who, sinning against clearer light and with more deliberate malice, were given up to final obduracy; yet, those who maintain the doctrine of salvation by grace suppose, that many perish in their sins, whose criminality is far less than his was; that he might most *justly* have thus been left to perish; and that no reason can *by us* be assigned for *his* salvation in preference to others, who had not committed the sin against the Holy Spirit, except the sovereign grace of God, " who hath mercy on whom he will " have mercy, and whom he will he hardeneth;" and the other reason, which the apostle himself next assigns, namely, " the praise of the glory of his grace." (*Notes, Rom.* v. 20, 21. ix. 15—23. *Eph.* i. 3—8.) For he evidently confesses that he should have righteously perished, if the Lord had dealt with him according to strict justice; nay, if his grace and mercy had not been " exceedingly " abundant" beyond all expectation, estimation, or conception; not only, in that he was ready to forgive, bless, and employ him, when he repented, believed, and was prepared for obedience; but, " in quickening him when " dead in sin," and so working faith and love to Jesus Christ in his heart, that he might be " found in him and " be partaker of his righteousness." ' " Faith and love," ' which by the influence of his Spirit, were implanted in ' my heart.' *Doddridge.* (*Notes, Eph.* ii. 1—10. *Phil.* iii. 8—11.)

Who hath enabled. (12) Τῷ ἐνδυναμώσαντι. *Eph.* vi. 10. *Phil.* iv. 13. 2 *Tim.* ii. 1. iv. 17. *Heb.* xi. 34. See on *Rom.* iv. 20.—*He counted me faithful.*] Πιστον με ἡγησατο. *Phil.* ii. 3. iii. 8. 1 *Thes.* v. 13. *Jam.* i. 2, *et al.*—*A blasphemer.* (13) Βλασφημον. See on *Matt.* xii. 31. Βλασφημεω, 20. *Acts* xxvi. 11. ' The word ought to have been rendered *defamer.*' *Campbell.* But whom did Saul defame? Did he not speak of Jesus as a deceiver? Did he not do all that he could to induce others to do the same? And is not Jesus " God manifest in the flesh?" This crime therefore was " blasphemy," though not against the Holy Ghost.—*A persecutor.*] Διωκτην. Here only.—*Injurious.*] Ὑβριστην. See on Rom. i. 30.—*I obtained mercy.*] Ηλεηθην. 16. 2 *Cor.* iv. 1. 1 *Pet.* ii. 10. See on *Matt.* v. 7.—*Was exceeding abundant.* (14) Ὑπερεπλεονασε. Here only.

V. 15, 16. The conversion, justification, and reconciliation of so virulent a persecutor, who " was exceedingly " mad against" the disciples of Jesus, might be considered as a most striking illustration of the nature of the gospel, and of the abundant riches of the mercy of God in Christ Jesus. It is indeed " a faithful saying," authenticated by every evidence which proves Christianity to be " the word of God, who cannot lie;" and it was " worthy " to be received," with humble and thankful faith and cordial affection, by men of all nations and descriptions; as all are sinners and none can be saved in any other way, and as none are excluded from salvation who seek it in this way; (*Notes, John* vi. 36—40. *Acts* iv. 5—12, *v.* 12;) " that Jesus," Emmanuel, the Son of God, the Messiah, " came into the world to save sinners," voluntarily, with this express design, and for this single purpose. (*Marg. Ref.* g—i.) " The Word," who " was God and was with " God," the Creator and Upholder of all worlds, the Lord of all creatures, " became flesh," that he might be " the second Adam," the Surety of the new covenant, to " fulfil all righteousness," and to offer an infinitely valuable atonement for sin, in order that, being risen and ascended, he might be an Advocate and High-priest, and reign over all worlds for the benefit of his church and of mankind. " To save sinners," of every people and character, from condemnation, sin, Satan, the world, and death, even all, without exception, who came to him by faith for this salvation, to " the praise of the glory of God," was, and is the only end proposed in this grand and most wonderful transaction. Of these sinners, Paul judged himself " the " chief;" the greatest enemy of Christ, and the most deserving of divine vengeance, of all who ever were, or would be, saved by him. (*Marg. Ref.* k.)—This seems the purport of the expression: but, it is not impossible, that he supposed *his* actual crimes to be so numerous and enormous, that his guilt even exceeded that of those, who had sinned more entirely against their own convictions, and so had been given up to final impenitency. Instead of imagining, that there was something *meritorious* in his blind and obstinate sincerity, (as some have maintained in direct opposition to his own statement!) he considered himself as one selected on purpose, because he was more guilty than any other person in the world, (those only excepted, who had committed the unpardonable sin, if even they were excepted,) " that in him *first*," or the *chief* sinner, " Jesus " Christ might exhibit," with the greatest lustre imaginable, that degree, in which he can bear with and pardon

17 Now unto [q] the King eternal, immortal, [r] invisible, [s] the only wise God, [t] *be* honour and glory for ever and ever. [u] Amen.

18 This [x] charge I commit unto thee, [y] son Timothy, [z] according to the prophecies which went before on thee, that thou by them [a] mightest war a good warfare;

19 [b] Holding faith and a good conscience; [c] which some having put away, [d] concerning faith have [e] made shipwreck:

20 Of whom is [f] Hymeneus, and [g] Alexander; whom [h] I have delivered

[q] vi. 15, 16. Ps. x. 16. xlv. 1. 6. xlvii. 6—8. xc. 2. cxlv. 13. Jer. x. 10. Dan. ii. 44. vii. 14. Mic. v. 2. Mat. i. 14. Matt. vi. 13. xxv. 34. Heb. i. 8—13. Rev. xvii. 14. xix. 16.
[r] John i. 18. Rom. i. 20. Col. i. 15. Heb. xi. 27. 1 John iv. 12.
[s] Rom. xvi. 27. Jude 25.
[t] 1 Chr. xxix. 11. Neh. ix. 5. Ps. xli. 13. lvii. 11. lxxii. 18, 19. cvi. 48. Dan. iv. 34. 37. Eph. iii. 20, 21. 1 Pet. v. 11. 2 Pet. iii. 18. Rev. iv. 8—11. v. 9—14. vii. 12. xix. 1. 6.
[u] *See on* Matt. vi. 13.
[x] *See on* 11, 12.—iv. 14. vi. 13, 14. 20. 2 Tim. iv. 1—3.
[y] *See on* 2.—Phil. ii. 22. 2 Tim. i. 2. ii. 1. Tit. i. 4. Philem. 10.
[z] iv. 14.
[a] vi. 12. 2 Cor. x. 3, 4. Eph. vi. 12—19. 2 Tim. ii. 3—5. iv. 7.
[b] *See on* 5.—iii. 9. Tit. i. 9. Heb. iii. 14. 1 Pet. iii. 15, 16. Rev. iii. 3. 8. 10.
[c] Phil. iii. 18, 19. 2 Tim. iii. 1—6. 2 Pet. ii. 1—3. 12—24. Jude 10—13.
[d] iv. 1, 2. 1 Cor. xi. 19. Gal. i. 6—8. v. 4. 2 Tim. i. 15.
[e] vi. 9. Matt. vii. 27.
[f] 2 Tim. ii. 17.
[g] Acts xix. 33. 2 Tim iv. 14, 15. 2 Cor. x. 6. xiii. 10.
[h] Matt. xviii. 17. 1 Cor. v. 4, 5.

his most violent and enraged enemies, and the most atrociously criminal of mankind. That so it might stand upon record to the end of time, for the encouragement of all others, in every age and nation, who believe in Christ, and rely on his merits and grace, for the pardon of their sins, and the gift of eternal life; to prevent their being bowed down in discouragement by a retrospective view of the number, nature, and heinousness of their crimes. (*Marg. Ref.* m—p.)

This is *a faithful saying.* (15) Πιστος ὁ λογος. iii. 1. iv. 9. 2 *Tim.* ii. 11. *Tit.* iii. 8. *Rev.* xxi. 5. xxii. 6.—*Worthy of all acceptation.*] Πασης αποδοχης αξιος. iv. 9. Not elsewhere. Αποδιχομαι, *Acts* xxviii. 30. Cordial reception, as a man welcomes and entertains as a guest one whom he loves.—*Chief.*] Πρωτος, *first.* 16 See on *John* i. 15. xv. 18.—*Pattern.* (16) Ὑποτυπωσιν. 2 *Tim.* i. 13. Not elsewhere. —ᶜ It is an information, or demonstration of any thing or ᶜ doctrine, so clear, so evident, as if it were exhibited by ᶜ the pencil or colours. A metaphor taken from painters, ᶜ who draw after a pattern; or a carpenter who works by ᶜ rule. *Leigh.*

V. 17. Some expositors suppose this doxology to be addressed personally to Christ as God, because the apostle had before been speaking of him: but it seems rather to be addressed to the Godhead, without distinction of persons. "The Father, and the Son, and the Holy Spirit," three Persons in the Unity of the Godhead, "the God of "Salvation," constitute the Object of all our worship, which person soever we immediately address. To God, as "the King eternal," in every age and under every dispensation, the universal, and everlasting, invisible Sovereign, the inexhaustible Source of all wisdom, he ascribed all the glory of his conversion, salvation, endowments for service, faithfulness, and usefulness; and he desired earnestly, that God might be honoured, in all his perfections and wonderful works, by all rational creatures, for ever and ever. Amen. (*Marg. Ref.*—*Notes*, vi. 13—16. *John* i. 18. *Jude* 22—25.)

Unto the King eternal. (17) Τω Βασιλει των αιωνων. 1 *Cor.* ii. 7. 2 *Tim.* i. 9. *Tit.* i. 2. *Heb.* i. 2.—*Immortal.*] Αφθαρτω. See on *Rom.* i. 23.—*Invisible.*] Αορατω. See on *Rom.* i. 20.—*The only wise God.*] Μονω σοφω Θεω. *Rom.* xvi. 27. *Jude* 25.

V. 18—20. The apostle here referred to what he had before spoken. (*Notes*, 5. 8—11, *v.* 11.) The trust, committed to him by Jesus Christ, as his apostle, he "had "committed to his son Timothy." He was encouraged to repose so great confidence in him, not only by what he knew of his principles and character; but by entertaining large hopes of him "according to certain prophecies," which inspired persons had uttered concerning him, before his appointment to the ministry; and he expected, that by meditating upon them, he should be animated and instructed, in "warring a good warfare," or rather, "*the* "good warfare;" the truly beneficial and honourable warfare, of a faithful follower and minister of Jesus Christ. (*Marg. Ref.* x—a.—*Notes*, vi. 11, 12. *Eph.* vi. 10—20. 2 *Tim.* ii. 3—7. iv. 6—8.) This must be done, by maintaining and insisting on, fully and clearly, both the faith of the gospel or its doctrines as uncorrupted and unmutilated, and a good conscience or a universally conscientious conduct. These Timothy must be careful to connect, both in his own example and in his preaching: for some professed Christians, having neglected to maintain and insist on a good conscience; had, after a time, renounced the faith also, and made shipwreck of their whole religion, either by a total apostasy from their profession, or by heretical corruptions of the gospel. (*Marg. Ref.* b—d.) Of this number were Hymeneus and Alexander, with whom Timothy had doubtless been acquainted. (*Notes*, *Acts* xix. 32—41. 2 *Tim.* ii. 14—19. iv. 14, 15.) These the apostle had found it needful openly to excommunicate, and cast out of the church, into the visible kingdom of Satan; that they might be instructed by this discipline, "not to blaspheme" Christ, or disgrace his gospel by their impious tenets. It is generally supposed, that some severe correction was miraculously inflicted on them, attending their exclusion from the communion of the church, which would tend to make them sensible of their guilt and danger, and be subservient to the charitable design of bringing them to repentance. (*Marg. Ref.* f—k.—*Notes*, 1 *Cor.* iv. 18—21. v. 1—5. 2 *Cor.* xiii. 1—4. 7—10.) It does not, however, appear, that either of them was thus recovered.—It has often been justly observed, that these severe censures, which the apostle inflicted on those, who had once been professors or ministers of Christianity, and publickly recorded with their names annexed; constitute a most conclusive proof, that he had no dread lest they should be provoked to disclose any secret, or give information of evil practices, which they had witnessed among Christians. His conduct implied a publick challenge to them, in this respect; and was the genuine expression of conscious integrity, and the courage which springs from it.—Some think, that Timothy was chosen to the ministry, by the prophecies respecting him (18); and that this was the way, in which the pastors and teachers in the newly planted churches, were usually selected: but this opinion, as to the general plan, does not appear to be supported by sufficient proof.

I commit. (18) Παρατιθεμαι. See on *Luke* xxiii. 46.—

unto Satan, [1] that they may learn not to [k] blaspheme.

1 Cor. xi. 32. 2 Thes. iii. 15. Rev. iii. 19.
k Acts xiii. 45. 2 Tim. iii. 2. Rev. xiii. 1. 5, 6.

CHAP. II.

The apostle enjoins prayers, and thanksgivings, to be made for all men; especially for kings and rulers to "God our Saviour, who is willing that all should be "saved," 1—4. There is "one God, and one Mediator, Jesus Christ, who gave himself a ransom for "all, to be testified in due time," 5, 6. He declares his appointment, as the teacher of the Gentiles, 7: gives directions concerning prayer, and the modest apparel of women, 8—10; prohibits them to teach, and requires them to be in subjection, 11, 12; as the man was first created, and the woman was first seduced into sin, 13, 14. A promise concerning child-bearing, 15.

A good warfare.] Την καλην στρατειαν. "The good war-"fare." Comp. vi. 12. Στρατευε See on 2 *Cor.* x. 4.—*Having put away.* (19) Απωσαμενοι. See on *Acts* vii. 39. *Rom.* xi. 1.—*Have made shipwreck.*] Εναυαγησαν. See on 2 *Cor.* xi. 25.—*They may learn.* (20) Παιδευθωσι. 'Be taught, or disciplined by correction and instruction, as boys are educated.' See on *Luke* xxiii. 16.

PRACTICAL OBSERVATIONS.

V. 1—4.

Apostles themselves, as well as the most eminent ministers in every age, who have evidently been commissioned by "God our Saviour, and the Lord Jesus Christ," have had no other ground of hope, as to the salvation of their own souls, than what they possessed in common with their meanest brethren. In some respects they have needed, and "do need grace, mercy, and peace, from God the Father "and our Lord Jesus," more than others do: their temptations, trials, and difficulties being greater; having the same evil nature with other men, and no more wisdom or strength, in themselves, than they: and even their most faithful and useful services needing mercy, in order to the acceptance of them, as well as grace, and sufficiency to perform them. (*Note, John* i. 16.) He, however, who appointed them, has always been ready to uphold and help them; and his strength is perfected in their weakness. (*Note, 2 Cor.* xii. 7—10.)—It is also of the greatest importance, for those to whom such services belong, to charge with all solemnity and authority curious and conceited persons, to "preach no other doctrine" than that of the scriptures: for Satan makes immense use of false teachers, to sow tares in the Lord's field, to multiply hypocrites, to deceive souls, to disturb the peace of the church, to excite questions and contentions; and in short to engage men in any thing, which may take them off from "godly edifying which is in faith."

V. 5—11.

The design of the gospel is not answered by speculation, and solving abstract questions, or "giving heed to fables "and endless" disputation; but when sinners, through "repentance towards God and faith towards Christ Jesus," are brought to the habitual exercise of holy "love, out of "a pure heart, a good conscience, and faith unfeigned."—All doctrines, sacraments, and forms are just so far beneficial to us, as they are useful in producing this effect in our hearts and lives: and all that faith is dead, which does not thus influence men to love God and each other, in a practical and holy manner. But alas! in how many ways do men swerve from this plain and simple statement of the truth, and "turn aside unto vain jangling!" Many, called Christian ministers, "desire to be teachers "of the law, knowing neither what they say, nor whereof "they affirm:" and thus a few fragments of morality are substituted, in the place of the holy law, and the blessed "gospel of God our Saviour!" Others know not, or acknowledge not, that the "law is good when used law-"fully;" and they declaim in so general a manner against the law and good works, that many conclude the commandments of God to be evil, or void of obligation in themselves, or of authority as the rule of a believer's conduct!—But true Christians derive great benefit from the holy law; and none have any thing to fear from it, but "the lawless and disobedient, the ungodly and profane." We have all indeed deserved condemnation: "there is "none righteous, no not one;" except as made so by faith in Christ, and through his grace; and even those who partake of this blessing, fall far short of that perfect love and obedience which the law demands.—It is allowed, that few in comparison, have been guilty of actual murder, parricide, men stealing, or perjury; that many are free from the guilt of adultery, and other still baser practices, and even of fornication. Yet, the same corrupt nature is in us all: and our enmity against God, and ingratitude to him; our disposition to disobey and despise parental authority; to hate and quarrel with our neighbours; to please ourselves, regardless of their good and the glory of God; and a variety of polluted thoughts and affections, lying and other vain words, and very many other things "contrary to sound doctrine," would expose us to the wrath of God, and justify him in our final condemnation. Unless, therefore, we are "made righteous by faith in "Christ," and truly repent, and forsake every sin, we are yet "under the curse of the law," even, "according to "the gospel of the blessed God," preached by St. Paul; and at the same time we are unmeet to share the holy felicity of heaven.

V. 12—20.

It is peculiarly encouraging, to recollect what manner of persons have been converted, pardoned, "counted faith-"ful, put into the ministry," eminently qualified for that sacred service, and made instruments of great good to mankind. Several, who before were "blasphemers, per-"secutors, and injurious," have, in different ways, been most usefully employed on earth, and are now with holy Paul in heaven; celebrating the rich mercy and grace, by which they were made partakers of repentance, faith, and love; and that precious blood by which they were washed from all their sins. These, in their day, bare witness to that "faithful saying," which we now would earnestly recommend to universal acceptation; even "that Jesus "Christ came into the world to save sinners." And it always has been greatly encouraging to trembling penitents, when the preachers of this rich grace were themselves evident and affecting illustrations of their own doctrine; "chief sinners," yet pardoned and changed, sent to declare to others the long-suffering and mercy of Christ to them, "as a pattern to all who should believe

I * EXHORT therefore, that, [a] first of all, [b] supplications, prayers, intercessions, [c] *and* giving of thanks, be made for [d] all men;

2 For [e] kings, and [f] *for* all that are in [†] authority; [g] that we may lead a quiet and peaceable life in [h] all godliness and honesty.

* Or, desire.
a 2 Cor. viii. 8. Eph. iii. 13. Heb. vi. 11.
b 1 Cor. xv. 3. v. 5. Gen. xviii. 23—32. 1 Kings viii. 41—43. Ps. lxvii. 1—4. lxxii. 19. Matt. vi. 9, 10. Jam. v. 16. v. 20. Phil. i. 3. 2 Thes. i. 3. 24. Tit. ii. 11. iii. 2.
c Rom. i. 8. vi. 17. Eph. d 4. Acts xvii. 30. 1 Thes. iii. 12. 2 Tim. ii.
e Ezra vi. 10. Neh. i. 11. Ps. xx. 1—4. lxxii. 1. Jer. xxix. 7.
f Rom. xiii. 1. 1 Pet. ii. 13, 14.
† Or, *eminent place.*
g Gen. xlix 14, 15. 2 Sam. xx. 19. Prov. xxiv. 21. Ec. iii. 12, 13. viii. 2—5. Rom. xii. 18. 1 Thes. iv. 11. Heb. xii. 14.
h Luke i. 6. ii. 25. Acts x. 22 xxiv. 16. Phil. iv. 8. Tit. ii. 10—14. 1 Pet. ii. 9—13. 2 Pet. i. 3—7

" on him to everlasting life." Indeed no man, with Paul's example before his eyes, can reasonably question the love and power of Christ to save him, whatever his sins have been; if he really desire and endeavour to trust in him, as the incarnate Son of God, who once died on the cross, and now reigns upon the throne of glory, in order to save " all who come to God through him." (*Note, Heb.* vii. 23—25.) For though some, having obstinately rebelled against the light, are given up to final impenitence; all, who penitently seek salvation by Christ, according to the gospel, are most certainly clear of that sin; having committed their crimes, however atrocious, " in ignorance and " unbelief." Let us then seek and hope for this salvation: and, in humble consciousness of our unworthiness, let us admire and praise the grace of " God our Saviour;" and ascribe to " the King eternal, immortal, invisible, the " only wise God, all honour and glory for ever and ever. " Amen." (*Notes,* 2 *Cor.* v. 18—21. vi. 1, 2.) May all, who are entrusted with the ministry, faithfully and valiantly " war the good warfare," with such weapons, as are " mighty through God," to destroy Satan's strong-holds. (*Note,* 2 *Cor.* x. 1—6.) May they in their doctrine and examples, and may all Christians in their experience and practice, " hold faith and a good conscience." May all, who are tempted to " put away a good conscience," and to pervert the gospel, remember that this is the old way of making ship-wreck concerning faith also. And may Hymeneus and Alexander be as beacons, to warn others from these fatal rocks; and as monitors, to " teach them " not to blaspheme," and to caution them, " while they " think they stand, to take heed lest they fall." (*Notes, Ez.* iii. 20, 21. xviii. 24. xxxiii. 12, 13. 1 *Cor.* x. 11, 12.)

NOTES.

CHAP. II. V. 1. Proceeding in his charge to Timothy, the apostle exhorted and enjoined, that " first of all," as a matter of the highest importance, " supplications, " prayers, and intercessions," suited to every emergency, and accompanied with thanksgivings for mercies received, should " be made," especially in their publick worship; not only in behalf of themselves, each other, and all their fellow Christians; but " for all men," without distinction of nation, rank, or party; and without exception of their enemies and persecutors, from a spirit of genuine and expansive philanthropy. (*Marg. Ref.*)—The litany of the church of England accordingly beseeches God ' to have ' mercy upon all men:' yet even this scriptural petition has been censured, as inconsistent with submission to the sovereignty of God! But, whatever St. Paul understood by " all men," *that* we understand by ' all men:' if we pray in respect of them at all; and we must pray God ' to ' have mercy on them,' unless we mean to imprecate vengeance on them. The command, to " love our neigh- " bour as ourselves," is our rule of conduct, and should dictate our prayers. God will hear our supplications for temporal benefits, or eternal salvation, in behalf of those on whom he sees good in his sovereign wisdom to bestow them: and in other cases, our " prayer will return into " our own bosom." But how can we pray for enemies and persecutors, (whom we cannot possibly know to belong to " the election of grace,") without equally appearing to interfere with God's sovereignty? How can we pray for our children, relatives, or neighbours, or indeed for any unconverted person, or for those whom we are not *sure* are converted, without violating the same *imaginary* rule? The malignity of an apostate indeed, may be so excessive, that it would not be proper to pray for him: (*Notes,* 2 *Tim.* iv. 14, 15. 1 *John* v. 16—18:) but such exceedingly rare exceptions, to a general rule, in no way interfere with our praying even for the salvation of all men, that now are or ever shall live on earth. This is no more than the Lord's prayer teaches us; (*Notes, Matt.* vi, 9, 10;) and if there be any individual, for whom we cannot pray, that ' the Lord would have mercy on him,' and convert him; the inability must arise from sin, even the sin of not " loving our neighbours as ourselves." Nothing can tend more to perplex theological subjects; to prejudice men's minds against the doctrines of grace, nay, to bring them into odium and contempt; nothing can more narrow and harden the heart against the human species in general; than this method of making the *secret decrees* of God, in any degree or way, our rule of conduct, instead of adhering to his revealed will. We know not, and cannot know, who are elect, and who are not: we are bound to love all men, to pray for them, and to do them good; and then leave it to God to govern the universe in his sovereign wisdom, justice, and mercy, as he sees good. (*Note, Deut.* xxix. 29.)

Intercessions.] Εντευξεις. iv. 5. Εντυγχανω. See on *Rom.* viii. 26.

V. 2. It was a proper expression of benevolence, for Christians to pray for all orders and conditions of men; and to interest themselves in the calamities and deliverances of their neighbours, of the community, and of the human species. This would soften the prejudices, and conciliate the favour of those around them; especially when they persevered in such supplications and thanksgivings, notwithstanding the persecutions which they endured. It would likewise conduce very much to silence the accusations of those, who charged them with disaffection to the civil government, and with being troublers of the city, if they not only behaved with quiet subjection to the laws, in all things consistent with their duty, and conscientiously paid tribute and custom; but were also known to pray for " kings, and all in authority " over them; for their preservation, and success in all their lawful undertakings; for the protection and peace of the community, and for all blessings upon their persons and families; and that they opposed no other weapons than these to the in-

3 For [l] this *is* good and acceptable in the sight of [k] God our Saviour;

4 Who [l] will have all men to be saved, [m] and to come unto [n] the knowledge of the truth.

5 For *there is* [o] one God, [p] and one Mediator, between God and men, [q] the Man Christ Jesus;

6 Who [r] gave himself a ransom for all, [s] to be testified [s] in due time.

7 Whereunto [t] I am ordained [u] a preacher, and an apostle, (x I speak the truth in Christ, *and* lie not,) [y] a teacher of the Gentiles [z] in faith and [a] verity.

l v. 4. Rom. xii. 1. 2. xiv. 18. Eph. v. 9, 10. Phil. i. 11. iv. 18. Col. i. 10. 1 Thes. iv. 1. Heb. xiii. 16. 1 Pet. ii. 5. 20.
k *See on* i. 1.—Is. xlv. 21. Luke i. 47.
l Is. xlv. 22. xlix. 6. lv. 1. Ez. xviii. 23. 32. xxxiii. 11. Luke xiv. 23. John iii. 16, 17. vi. 37. Rom. iii. 29, 30. 2 Cor. v. 17—19. 1 Thes. ii. 15, 16. Tit. ii. 11. 2 Pet. iii. 9.
m Matt. xxviii. 19. Mark xvi. 15. Luke xxiv. 47. Rom. x. 12—15. Rev. xiv. 6.
n Is. liii. 11. Hab. ii. 14. Luke i. 77. John xiv. 6. xvii. 17. 2 Tim. ii. 25. iii. 7. Heb. x. 26.
o Deut. vi. 4. Is. xliv. 6. Mark xii. 29—33. John xvii. 3. Rom. iii. 29, 30. x. 12. 1 Cor. viii. 6. Gal. iii. 20. Eph. iv. 6.
p Job ix. 33. Heb. vii. 25. viii. 6. ix. 15. xii. 24.
q Matt. i. 23. Luke ii. 10, 11. John i. 14. 1 Cor. xv. 45—47. Phil. ii. 6—8. Heb. ii. 6—18. Rev. i. 13.
r Job xxxiii. 24. Is. liii. 6. Matt. xx. 28. Mark x. 45. John vi. 51. x. 15. 2 Cor. v. 14, 15. 21. Eph. i. 17. v. 2. Tit. ii. 14. Heb. ix. 12. 1 Pet. i. 18, 19. ii. 24. iii. 18. 1 John ii. 1, 2. iv. 10. Rev. i. 5. v. 9.
s Or, *a testimony.* 1 Cor. i. 6. 2 Thes. i. 10. 2 Tim. i. 8.
t *See on* i. 11, 12.
u Ec. i. 1, 2. 12. vii. 27. xii. 8—10. Rom. x. 14. Eph. iii. 7, 8. 2 Tim. i. 11. 2 Pet. ii. 5.
x *See on* Rom. i. 9. ix. 1. 2 Cor. xi. 31. Gal. i. 20.
y John vii. 35. Acts ix. 15. xxii. 21. xxvi. 17, 18. 20. Rom. xi. 13. xv. 16. Gal. i. 16. ii. 9.
z Acts xiv. 27. Gal. ii. 16. iii. 9.
a Ps. cxi. 7.

juries which they suffered. (*Marg. Ref.* e, f.—*Notes*, *Ezra* vi. 6—12. *Jer.* xxix. 4—7. *Rom.* xiii. 1—7.)—The Ephesians, and others among whom Timothy was called to "do the work of an evangelist," were under the Roman emperor, who was a monster of tyranny and cruelty: the apostle however used the word "kings," in the plural number; whence we learn, that the Holy Spirit intended this direction for other places and ages; according to the different governments established in Providence. (*Note*, 1 *Pet.* ii. 13—17.) All the kings and rulers on earth were at that time strangers or enemies to Christianity: so that no distinction or exception, in this case, could possibly be intended.—These prayers were to be made, in order that Christians might "lead a quiet and peaceable life, in "all godliness and honesty," conscientiously attending on all their duties to God and man, without being molested either by publick calamities or by persecutions. This object they were to aim at, and with this "quietness and secu-"rity," to be satisfied. This differs widely from desiring and praying for the success of those enterprises, which serve to aggrandise one country, by the depression and miseries of other countries. These indeed are not *lawful* undertakings, and we may pray for the peace and welfare of our governors and country, without so much as appearing to favour these measures. The disposition to lead a quiet, peaceable, and pious life, submitting to human authority, as far as consistent with godliness, tends to procure favour to the true worshippers of God; and it may be expected that he will answer their prayers, (so far as good for them,) by inclining their rulers to tolerate, protect, and countenance them.

In authority.] "In eminent place." *Marg.* Εν ὑπεροχῃ. See on 1 *Cor.* ii. 1.—*Quiet.*] Ησυχιον. Here only.—*Peaceable.*] Ησυχιον. 1 *Pet.* iii. 4. Not elsewhere. Ησυχια, 11, 12. *Acts* xxii. 2.—*Honesty.*] Σεμνοτητι. iii. 4. *Tit.* ii. 7.—Σεμνος. See on *Phil.* iv. 8.

V. 3, 4. The conduct above inculcated was "good" in itself, and "acceptable in the sight of God our Sa-"viour;" as a fruit of faith and grace, and honourable to his name. (*Marg. Ref.* i, k.—*Note*, i. 1.) For as he has provided for the salvation of mankind, without distinction of rank, or nation, or even previous character; and can honourably, and will certainly, save every individual, who comes to him in his appointed way; in this sense, he "willeth that all men should be saved:" (*Notes*, *Ez.* xviii. 23. xxxiii. 11. 2 *Pet.* iii. 9:) and it is his good pleasure, nay, his express and repeated command, that we should do all in our power to bring them "to the knowledge of "the truth." The gospel should be "preached to every "creature;" we are required to assure all, whom we can address, that the Lord is able and willing to save any sinner who believes: Christ will say to numbers at the last day, "I called, and ye refused," "*I would* have gathered "you, as a hen gathereth her chickens under her wings, "and ye would not." (*Marg. Ref.* l—n.—*Notes*, *Prov.* i. 20—33. *Matt.* xxii. 1—10. xxiii. 37—39.)—But as all men do not in fact "come to the knowledge of the truth," which God wills in the same sense as "that all men should "be saved;" so the difficulty, if there be any, presses equally on Calvinists and Arminians so called, and even on such as deduce universal actual salvation, from this text and a few similar ones; for they cannot say, "that all "men," without exception, actually do "come to the "knowledge of the truth." If the clause, therefore, be explained to mean any thing more, than the willingness of God to save all, of every description, who truly believe; and his command, that we should preach to all men, and pray for all men, without distinction; it must follow, that he wills, or purposes, what he does not effect.—It is, however, equally improper to say, with many expositors, that "all men," signifies 'some of all sorts;' because it is obvious to answer, that it may with equal propriety be said, "he willeth that all men should be damned;" for doubtless, some of all nations, ranks, and orders will be left to perish in their sins, "whereunto also they were appointed." (*Notes*, *John* i. 29. iii. 16. 1 *John* ii. 1, 2.)

Acceptable. (3) Αποδεκτον. v. 4. Ab αποδεχομαι, *Luke* viii. 40.—*Will have all men to be saved.* (4) Παντας ανθρωπους θελει σωθηναι. *Matt.* ix. 13. xxiii. 37.—*Ez.* xviii. 32. *Sept.* Comp. 2 *Pet.* iii. 9. *Ez.* xxxiii. 11. *Sept.*

V. 5—7. As a further reason, why Christians ought to "pray for all men," the apostle observed, that there was "One God," the common Creator, Benefactor, and Lord of the whole human species: and as all had apostatized from him, and he had purposes of mercy towards them; so there was also "One Mediator between God and men, "even the Man Christ Jesus;" which implies, that there is only one Mediator, and excludes the worship of all other intercessors. (*Marg. Ref.* o—q.—*Notes*, 1 *Cor.* viii. 4—6. *Eph.* iv. 1—6. *Col.* ii. 18, 19.) Jesus Christ is truly "Man:" and though the efficacy of his mediation is derived from the union of his divine nature with the human, in his mysterious Person; yet that mediation between God and Man, is made by his human nature, in which alone he was capable of obeying, suffering, and dying as their Righteousness, and propitiatory Sacrifice, in order to his resurrection, ascension, and intercession as their High Priest and Advocate with the Father. The apostle designed to excite Christians to intercessory prayers: and he draws one argument for this, from the relation

8 [b] I will therefore that men [c] pray every where, [d] lifting up holy hands, [e] without wrath [f] and doubting.

9 In like manner also, [g] that women adorn themselves in modest apparel, [h] with shamefacedness and sobriety; [i] not with [k] broidered hair, or gold, or pearls, or costly array;

10 But (which becometh [k] women professing godliness) [l] with good works.

[b] v. 14. 1 Cor. vii. 7. Gr. Tit. iii. 8. [c] 2 Chr. xxxiii. 11, 12. Ps. cxxx. 1, 2. Lam. iii. 55, 56. Jon. ii. 1, 2. Mal. i. 11. Luke xxiii. 42, 43. John iv. 23. 24. Acts xxi. 5. [d] Job xvi. 17. Ps. xxvi. 6. lxi. 18. cxxxiv. 2. Prov. xv. 8. xxi. 27. Is. l. 10. lviii. 7—11. Jer. vii. 9, 10. Mal. i. 9, 10. Acts x. 2. 4. 31. Jam. iv. 8. 1 John iii. 20—22. [e] 1 Kings iii. 11. Ps. xxxv. 13. Matt. v. 22—24. 44. vi. 12. 14, 15. Mark xi. 25. Luke xxiii. 34. Acts vii. 60. 1 Pet. iii. 7. [f] Matt. xxi. 21. Mark xi. 23, 24. Jam. i. 6—8. [g] 1 Pet. iii. 3—5. [h] Prov. vii. 10. Is. iii. 16. Tit. ii. 3—5. [i] Gen. xxiv. 53. Ex. xxxv. 22, 23. 2 Kings ix. 30. Esth. v. 1. Ps. xiv. 13, 14. cxlix. 4. Prov. xxxi. 22. Is. iii. 18—24. lxi. 10. Jer. ii. 32. iv. 30. Ez. xvi. 9—16. Matt. vi. 28, 29. xi. 8. [k] Or, *plaited.* 1 Pet. iii. 3. [k] 1 Pet. iii. 3—5. 2 Pet. iii. 11. [l] v. 6—10. Prov. xxxi. 31. Acts ix. 36. 39. Eph. ii. 10. Tit. ii. 14. iii. 8. 1 Pet. ii. 12. 2 Pet. i. 6—8. Rev. ii. 19.

which God himself, and the great Mediator, bear to those, in behalf of whom these supplications should be offered. God, to whom they were to be presented, is the "One "God," the Creator of all men; and "the Mediator" through whom they are presented, is "the Man Christ "Jesus," united with us in the bond of one common nature; "bone of our bone, and flesh of our flesh." (*Note, Heb.* ii. 14, 15.) "One God," in this passage, does not denote the Person of the Father *exclusively*, but the Deity: the manhood therefore of Christ intervenes between a just and holy God and us sinners; but this Manhood is essentially and inseparably united to the Godhead, in the Person of the Son, who thus mediates between God his Father, and men his brethren.—This provision and appointment has been made and revealed, for the common benefit of the human race, both Jews and Gentiles of every nation; that all who are willing may come in this way, to the mercy-seat of a pardoning God, to seek reconciliation to him. (*Notes*, iii. 16. *Is.* lv. 1—3. *John* iv. 10—15. vii. 37—39. *Rev.* xxii. 16, 17.) This Mediator therefore gave himself "a ransom for all," as "the Lamb of God, "who taketh away the sins of the world;" that, by the all-sufficient atonement of his death upon the cross, and the redemption there made, a foundation might be laid for the hopes of sinners all over the earth, and that all who believe might actually be saved by it. (*Notes, John* i. 29. 1 *John* ii. 1, 2.)—No pious and considerate man will assert, that Christ so gave himself a ransom for all, as actually to *intend* the salvation of all those who never believe in him; and that he thus failed of his purpose, and suffered in vain. On the other hand, there are but few, even of those who limit such expressions to 'some of all 'sorts,' who do not allow the all-sufficiency of Christ's atonement; and admit that all men should be invited and commanded to believe in him, and that all who do believe will be saved by him. It is therefore important, far beyond the importance of 'doubtful disputations,' to observe carefully, that none will be saved by the ransom of Christ without true faith; that true faith is "the gift of God," and the effect of regeneration; (*Notes, John* i. 10—13, *v.* 13. *Eph.* ii. 4—10;) that "known unto God are all his works, "from before the foundation of the world;" and that all will certainly be saved, who were "given unto Christ," and whom he specially intended to save, when he became the Surety of his people. (*Note, John* vi. 36—40.) These propositions are capable of clear scriptural proof: and when they are established, we may safely leave such expressions, as that here used, to bear their most obvious import. Indeed, divine wisdom and love are peculiarly shewn, in this general way of stating the truths of Christianity; as far more suitable to enquirers and unestablished persons, than a systematical arrangement would be.—This ransom of the Saviour's atoning sacrifice, once offered, was to be "testified in due time," to all men of every nation: it was therefore incumbent upon every Christian, to promote this great design, according to his opportunity and ability: and hence the obligation of sending and supporting missions to every part of the heathen world. Of this gospel St. Paul was ordained "a preacher and an "apostle:" (in asserting which, he solemnly appealed to Christ, who had appointed him, as his heart-searching Judge, for the exact truth of what he had advanced:) so that he was now employed as "a teacher of the Gentiles" especially, in the doctrines and promises of the gospel, in the nature of faith, and in the faithfulness of God to all his declarations and covenant-engagements, and in every part of his truth and will.

Mediator. (5) Μεσιτης. See on *Gal.* iii. 19.—*A ransom.* (6) Αντιλυτρον. Here only. Ex αντι, et λυτρον, 'prætium 'quod pro aliquo solvitur.' Schleusner.—Λυτρον αντι πολλων, *Matt.* xx. 28. *Mark* x. 45.—'Grotius observes, that the 'preposition αντι, even in composition, always signifies 'either *opposition* or *commutation*. As there can be no 'opposition, when Christ is said to have given "himself '"for us" ανθιλυτρον, it must necessarily signify *commutation*, or *compensation*. When we read οφθαλμον αντι οφθαλμου, no one doubts the meaning.—Why therefore may 'we not conclude that Christ was crucified in our place 'and stead when he said that "he came to give his life" 'λυτρον αντι πολλων?' *Arrowsmith's Tactica sacra.*—See, as to αντι, 1 *Kings* xx. 39, 40. 2 *Kings* x. 24. *Sept.*—*To be testified in due time.*] Το μαρτυριον καιροις ιδιοις.—"The testimony in his own times." 'Tempore a Deo 'constituto.' *Schleusner.*—*I was ordained.* (7) Ετεθην. See on *John* xv. 16.—*A preacher.*] Κηρυξ. 2 *Tim.* i. 11. 2 *Pet.* ii. 6. κηρυσσω. See on *Matt.* iii. 1. "A hearld," one who makes publick proclamation, of peace or war, or of the accession of a prince to a throne. The word is indeed used for a publick crier, in more ordinary matters.

V. 8—10. According to the authority vested in him, the apostle enjoined, that Christians should "pray every "where," according to the directions above given. (*Marg. Ref.* a.—*Notes*, 1—4.) The expression may indeed include prayers in the closet, in the family, and in social meetings; but the chapter especially relates to the manner of conducting publick assemblies, in what place soever these were held: for "Where two or three are met together, there," says our Saviour, "I am in the midst of you." (*Notes, Matt.* xviii. 19, 20. xxviii. 19, 20, *v.* 20. *Heb.* x. 23—25.) 'As the apostle is speaking of publick prayer, his meaning, 'I suppose is, that the men, and not the women, were to 'lead the devotion of the assembly (8).' *Macknight.* The antithesis between the men and the women (9), the word itself, the article, and the connexion, "in like manner," combine in establishing this observation.—The gentiles had priestesses, as well as priests, not only to their goddesses,

m Gen. iii. 16. Esth. i. 20. 1 Cor. xi. 3. xiv. 34, 35. Eph. v. 22—24. Col. iii. 18. 1 Pet. iii. 1. 5, 6.

11 Let [m] the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

n Gen. i. 27. ii. 7. 18. 22. 1 Cor. xi. 8, 9.

13 For [n] Adam was first formed, then Eve.

14 And Adam was not deceived, [o] but the woman being deceived was in the transgression.

o Gen. iii. 6. 12. 2 Cor. xi. 3.

15 Notwithstanding [p] she shall be saved [q] in child-bearing, if they continue [r] in faith and charity, and holiness with [s] sobriety.

p Gen. iii. 15. Is. vii. 14. ix. 6. Jer. xxxi. 22. Matt. i. 21—25. Luke ii. 7. 10, 11. Gal. iv. 4, 5.
q Gen. iii. 16.
r See on i. 5.
s See on 9. Tit. ii. 12. 1 Pet. iv. 7.

but to their gods also: but the Israelites were not allowed to conform to this practice. "In like manner," women must not be ministers, or preachers, under the Christian dispensation.—In order that men might perform the office allotted to them, with acceptance, they must in reverent adoration "lift up holy hands:" not satisfied with washing their hands before they worshipped, according to the custom of the Jews, and indeed that of many gentiles; but taking care to keep them pure from all injustice, and the practice of every sin. (*Marg. Ref.* c, d.—*Notes, Ps.* xxvi. 6—8. *Heb.* x. 19—22.) It was also necessary, that they should avoid all wrath and resentment, either against each other, or against their persecutors; that their prayers and intercessions might be the genuine dictates of enlarged good-will to all men; and not intermingled with angry passions, whatever provocations might be given them. (*Marg. Ref.* e.—*Notes, Matt.* v. 23, 24. vi. 12. 14, 15. 1 *Pet.* iii. 7.) At the same time, they should not doubt the willingness of God, through Christ, to hear their prayers, notwithstanding all former sins and present conscious unworthiness; or perplex themselves by vain reasonings or disputations, on the manner in which he would answer them. (*Notes, Matt.* xxi. 21, 22. *Mark* xi. 22—26. *Eph.* iii. 20, 21. *Jam.* i. 5—8.)—In order to this proper regulation of religious assemblies, as well as the general conduct of Christians; the apostle furthermore enjoined, in the most decided manner, that "the women should "adorn themselves with modest apparel," suited to their station in life, and becoming that "bashfulness, and so-"briety" of manners, which would be expected from them: not copying the vain fashions of those women, whose attire was intended to render their persons attractive to beholders; and was at once an indication of the levity of their own minds, and suited to excite the passions of others. He required therefore, that they should not adorn themselves with broidered hair, gold, pearls, or expensive garments. (*Marg. Ref.* g—i.) This general rule may admit of a few exceptions, in the case of those whose superior rank occasionally requires it. (*Note, Esth.* v. 1—3.) The appearance of women in the places of worship, is especially intended; and the exhortation implied, that whatever garments they wore, they must consider "good "works" as their peculiar ornament, as "it became wo-"men professing godliness." (*Marg. Ref.* k, l.) Yet, it doubtless was meant as a general rule, that Christian women should refuse conformity to the foolish fashions of a vain world, in this respect; that they should choose to appear more plain and simple in their attire, than others of their rank; that they should not waste time, or run into needless expense, in these empty decorations, but employ both their time and money in adorning themselves with good works: (*Note* and *P. O. Acts* ix. 36—43;) that decency, modesty, and sobriety should be consulted in their garments and appearance, rather than elegance and fashion;

and finally, that ministers ought to teach these things to their congregations, as of great importance to the honour of the gospel. (*Note*, 1 *Pet.* iii. 1—6.)—It has been well observed, that foppery and extravagance, as to dress, *in men*, are most emphatically condemned by the apostle's silence on the subject, for this intimated, that surely *they* could be under no temptation to such a childish vanity!—'It is worthy to be noted by the women, that this precept 'ought not to be slighted by them, as of little moment; 'seeing it is so carefully inculcated by the two chief 'apostles, of the Jew and Gentile; and the contrary is 'represented as a practice opposite to godliness.' *Whitby.*

I will. (8) Βουλομαι. v. 14. vi. 9. *Matt.* xi. 27. *Acts* xviii. 15. *Tit.* iii. 8. *Jam.* iii. 4, *et al.*—*Men.*] Τους ανδρας (not ανθρωπους). Comp. 9, τας γυναικας.—*Doubting.*] Διαλογισμου. See *Mark* vii. 21. *Rom.* xiv. 1.—*In modest apparel.*] Εν καταστολη κοσμιῳ.—Καταστολη. Here only N. T.—*Is.* lxi. 3. *Sept.*—Κοσμιος, iii. 2. 'Vestitus earum sit decorus, mo-'destus nec luxurians.' *Schleusner.* A κοσμος, *ordo.*—*Shamefacedness.*] Αιδους. *Heb.* xii. 28. Not elsewhere. *Pudor, verecundia.*—*Broidered hair.*] "Plaited hair." *Marg.* Πλεγμασιν. Here only. A πλεκω, *necto.* Εμπλοκη τριχων, 1 *Pet.* iii. 3.—*Becometh.* (10) Πρεπει. See on *Matt.* iii. 15.—*Professing.*] Επαγγελλομεναις. *Tit.* i. 2. *Jam.* i. 12. ii. 5. 1 *John* ii. 25. 'Shew forth godliness in life and conversation.'

V. 11—14. It has been observed, that this rule admitted of an exception, in the case of those, who spoke by the Spirit of prophecy: (*Marg. Ref.* m.—*Note*, 1 *Cor.* xiv. 34, 35:) and it may here be added, that it related to publick teaching exclusively, and not to any kind of private instruction, by which no "authority over the man" is implied. The women were required to "be silent with "all subjection," in the religious assemblies; for the apostle, as Christ's representative and declaring his will, would not "suffer women to teach," for that would be like "usurping authority over the man;" and therefore their willing subjection was to be shewn, by silently receiving instruction. For the man was first created, and the woman of him, and for his benefit: so that it would be contrary to the original state of things at the creation, for the woman to "usurp authority" over the man. (*Notes, Gen.* ii. 18—24. 1 *Cor.* xi. 2—16.) Moreover, the man was not "deceived" in the first instance; but the tempter prevailed against the woman, who was first "in the trans-"gression," and the seducer of the man. (*Notes, Gen.* iii. 1—19.) This humbling consideration was suited to convince the women, that they ought not to affect authority, or presume to be publick teachers.

To usurp authority. (12) Αυθεντειν. Here only. '*Auctori-'tate polleo, pro auctoritate ago.*' Schleusner.—*Was ... formed.* (13) Επλασθη. See on *Rom.* ix. 20.—*Gen.* ii. 7, 8. *Sept.*

V. 15. The sorrows and pains attendant on child-bearing were a peculiar mark of the divine displeasure,

CHAP. III.

"The office of a bishop" is a "good work," and the desire of it, *as such*, should be encouraged, 1. The qualifications required in bishops and deacons; with directions concerning their wives and children, 2—13. The apostle wrote these things to Timothy, (hoping to come to him soon,) to regulate his conduct in the church of God, "the pillar and ground of the "truth," 14, 15 "Great is the mystery of godli- "ness," 16.

against the transgression of the first woman; and suited to bring it to the remembrance of her daughters in every age: yet those who professed the gospel of Christ might be comforted, by the hope of being supported and preserved, through that trying season, and even of deriving benefit from all their sufferings: at least they might be sure, that there was no curse or wrath in it; provided they continued stedfast in the faith, and in love to Christ and his people, with holiness, purity, sobriety, and modesty. (*Marg. Ref.*)—Some suppose, the apostle to have meant, that, as sin first entered by the woman, whence all the pains and sorrows of child-bearing originated; so, through those sorrows, One had come into the world, "born of a woman," by miraculous conception, without man, by whom all those would be saved, who continued in the faith: and indeed the original may well bear that interpretation, which is also very ancient.—Eve, whom the apostle had just before mentioned, was thus addressed by her offended Creator: "I will greatly multiply thy sorrow and thy conception; "in sorrow shalt thou bring forth children:" yet the preceding verse implied a promise of salvation through "the "Seed of the woman," for all believers both men and women. (*Notes, Gen.* iii. 14—16.) Eve herself is generally supposed to have been saved "through child-bearing," or, by One descended from her: though the anguish of bearing children was denounced on her, as a peculiar punishment of her atrocious guilt; and thus her sorrow was turned into joy, her curse into a blessing. In like manner, her daughters, though involved with her in the sentence of bringing forth children with sorrow, would also share with her in the same salvation, joy, and blessing, through the promised Seed; if they copied her example of faith and obedience.

In child-bearing.] Δια της τεκνογονιας. Here only. Τεκνογονεω, v. 14. The article favours the latter interpretation.

PRACTICAL OBSERVATIONS.

V. 1—8.

It is a most important, though much neglected duty, for Christians to pray and return thanks "for all men," according to the different relations, in which they stand to them; and as their circumstances require. Thus they may shew their love to those whom they cannot otherwise serve, and do them a most important benefit; and also evince, that they interest themselves in the happiness of mankind in general. Not only in publick, but in our families and closets, we should pray "for kings, and for "all that are in authority;" both as guardians of the publick tranquillity, and in respect of their temporal and eternal welfare: this will far more conduce to the continuance of our religious privileges, in being allowed without molestation, "to lead a quiet and peaceable life, in all godliness "and honesty;" than any means which men of restless spirits can employ. But, whatever effect our conduct, in these things, may have on our neighbours; "it is good "and acceptable in the sight of God our Saviour." He "hath no pleasure in the death of the wicked, but that he "should repent and live." It is his will, that all who repent and believe in Christ should be saved: "he com- "mands all men every where to repent" and "believe "the gospel;" it is his will and pleasure, that we should use every means of drawing men's attention to the gospel, that they may "come to the knowledge of the truth." He is the One God of the whole earth, whom all men ought to worship and serve: and, as all have sinned, and deserved wrath, he has appointed "One Mediator between God "and man, even the Man Christ Jesus," his incarnate Son, "who gave himself a ransom for all, to be testified "in due time," "that *whosoever* believeth in him should "not perish, but have everlasting life." May he "ordain" and qualify many preachers, like Paul, "to teach the na- "tions in truth and verity!" For surely we ought to desire, that "men should pray every where," to "God the "Father, through our Lord Jesus Christ," and by the Holy Spirit, "lifting up pure hands, without wrath and "doubting." In proportion as we learn thus to "worship "in spirit and truth," with awful reverence, holy love, pure zeal, and lively faith; (*Note, John* iv. 21—24;) we shall find our minds freed from narrow prejudices and resentment, and our benevolence towards all men greatly enlarged; and we shall more fervently and intelligently pray to our heavenly Father, saying, "Hallowed be thy "name, thy kingdom come, thy will be done in earth as it "is in heaven:" "for thine is the kingdom, and the power, "and the glory, for ever and ever. Amen." (*Notes, Matt.* vi. 9, 10. 13.)

V. 9—15.

Whatever renders the gospel respected in the minds and hearts of those who are without, contributes to its success: and the modest, decent, and sober apparel of "women "professing godliness" must therefore have this tendency in no ordinary degree. They should evince, that they are too much engaged in contemplating spiritual glories, to take pleasure in the vain and unseemly decorations of the triflers around them; that being "adorned with good works" is their chief desire, the attainment of it their most valued distinction; and that they can make a better use of their time and money, than in curiously adjusting their attire, or purchasing costly ornaments. But alas! in this trifling and expensive age, when almost all vie with their superiors in apparel, till distinction of rank itself is nearly lost; we too often find those, who come to the places where the word of God is preached, decorated as much beyond what they can properly afford, and in as unbecoming a manner, as they who frequent the theatre! It would be well, if the more decided professors of godliness were *wholly* exempt from this disgraceful vanity: or if they always spent as many *hours* in visiting the sick and poor, and in labours for their relief, and as much *money* in relieving their distresses, as they do in uselessly decorating themselves, and their children, after a manner unsuitable to their rank in life, and inconsistent with their profession. These are by

a i. 15. iv. 9. 2 Tim. ii. 11. Tit. iii. 8.
b 2—7. Acts i. 20. Phil. i. 1. Tit. i. 7. 1 Pet. ii. 25.
c Acts xx. 28. Heb. xii. 15. 1 Pet. iv. 15. v. 2. *Gr.*
d Prov. xi. 30. Luke xv. 10. Rom. xi. 13. Eph. iv. 12. 1 Thes. v. 14. Jam. v. 19, 20.

THIS [a] *is* a true saying; If a man desire [b] the office of a [c] bishop, he [d] desireth a good work.

2 A [e] bishop then must be [f] blameless, [g] the husband of one wife, [h] vigilant, sober, [*] of good behaviour, [i] given to hospitality, [k] apt to teach;

e Tit. i. 6—9.
f 10. Luke i. 6. Phil. ii. 15.
g iv. 3. v. 9. Heb. xiii. 4.
h Is. lvi. 10. 1 Pet. iv. 7. v. 8.
* Or, *modest.*
i Rom. xii. 13. Tit. i. 8. Heb. xiii. 2. 1 Pet. iv. 9.
k 2 Tim. ii. 24.

no means *trifles*, or *pharisaical* impositions, as some affect to call them; but *apostolical* injunctions: and it should be considered that, as raiment was only made needful by sin; so it is peculiarly unsuitable for those, who profess to believe the Bible, to be proud and vain of the very badge of their disgrace.—The original creation of the man, and then the woman; and the entrance of sin by the woman, who "being deceived was first in the transgression," concur in shewing the reasonableness of that subjection, humility, and teachableness, prescribed in scripture to the woman, and the impropriety of her usurping authority over the man. But, as the gospel gives special encouragements to the woman, in respect of those sorrows, which the entrance of sin has entailed on her, provided she continue in faith and love, "with holiness and sobriety;" so the consideration of those manifold sorrows, to which the female sex is subjected, should teach men to exercise their authority with the utmost gentleness, tenderness, and affection. (*P. O. Eph.* v. 21—33. 1 *Pet.* iii. 1—7.)

NOTES.

CHAP. III. V. 1. It has already been shewn, that the word rendered "bishop," was at this time of the same import with that translated "elder," or *presbyter*: (*Note, Acts* xx. 17:) for the charge, given by Paul to the Ephesian elders, is here supposed to have been subsequent to the writing of this epistle. The same is also proved, by the silence of the apostle, concerning any other order than bishops and deacons. (*Note. Phil.* i. 1.) Indeed, it is evident, that the selection or appointment of an individual, to be overseer of the elders or pastors, though very ancient, and probably apostolical, was not at this time in general use. (*Note, Rev.* ii. 1.)—It had been said, and it was a "faithful saying," and worthy of especial notice; that if a man "desired," or earnestly longed for the pastoral office; and, from love to Christ, to his flock, and to the souls of men, was ready to forego other prospects, and expose himself to hardships and perils, by devoting himself to that service; he sought to be employed in "a good "work," most important in its nature and object, honourable to the person himself; and more conducive to the glory of God, and the best interests of mankind, than any other employment in the world. His desire therefore ought to be approved and countenanced, provided he were properly qualified. (*Marg. Ref.—Note, Jam.* iii. 1, 2.)

This is *a true saying.*] Πιστος ὁ λογος. See on i. 15.—*Desire.*] Ορεγεται. vi. 10. *Heb.* xi. 16. *Gr.* "Vehe-"mently desires and longs after." Ορεξις. See on *Rom.* i. 27. (*Note,* 1 *Pet.* v. 1—4.)—*The office of a bishop.* Επισκοπης. See on *Acts* i. 20. *Ab inspiciendo, invisendo, visitando, et curam agendo.* Επισκοπος, 2.—*He desireth.*] Επιθυμει. See on *Rom.* vii. 7.—*A good work.*] Καλα εργα. v. 10. *Matt.* v. 16. xxvi. 10. *John* x. 32. *Tit* ii. 14. iii. 8. 14. *Note* 1 *Thes.* v. 12—15, v. 13.

V. 2. It is manifest, that Timothy was supposed to be principally concerned in the choice of the bishops, being the apostle's deputy and representative; and, accordingly, instructions are here given him, how to fulfil this arduous charge in the proper manner; instructions, no doubt, intended to be useful in the highest degree, if duly regarded, to all others in every age and place, on whom the same most important trust should devolve.—The apostle therefore shewed, very particularly, what manner of persons these "bishops" or elders ought to be; in order that mercenary, ambitious, and other improper desires after the sacred service might be repressed; and likewise, that those who had been appointed to it might know how to behave in it. Whatever natural abilities, learning, elocution, or spiritual gifts, any man might possess; he must be considered as ineligible to this office, if not of a "blameless" character, and if he had not avoided scandalous vices, at least since his professed conversion to Christianity.—He ought also to be "the husband of one wife." Christ and the apostles expressly condemned polygamy, as well as divorces except for adultery. (*Notes, Matt.* xix. 3—9. *Mark* x. 2—12. 1 *Cor.* vii. 1—5.) Yet there was no direct command for a man, who had previously taken more wives than one, to put the others away when he embraced the gospel; and such a requisition, might in some instances have produced very bad consequences in domestick life, and increased the opposition of the civil powers to the preaching of Christianity. But the rule, that no man, however qualified in other respects, should be admitted into the pastoral office, who had more than one wife, or who had put away one to take another, tended to shew the unlawfulness of polygamy and divorces on frivolous pretences, and their inconsistency with the Christian dispensation; and concurred with other things to bring them into total disuse in the Christian church, yet without violence and confusion.—To argue hence, as it has been done, that polygamy was lawful for other Christians, else it would not have been needful to restrict pastors from it, would prove, (if it proved any thing,) that it was also lawful and common, for them to be drunkards, covetous, brawlers, or strikers.—Some have inferred from this text, that stated pastors ought to be married, as a pre-requisite to their office; but, this seems to be a mistake of a *general permission*, connected with a restriction, for an *express command*. It is, however, abundantly sufficient to prove, that marriage is entirely consistent with the most sacred functions, and the most exemplary holiness; and to subvert the very basis of the antichristian prohibition of marriage to the clergy, with all its concurrent, and consequent, and incalculable mischiefs. (*Notes*, iv. 1—5. *Heb.* xiii. 4.)—Yet, some have even endeavoured to infer a part of that system from this clause itself, and have supposed that the apostle meant to prohibit second marriages to the clergy! But this is contrary to the whole tenour of scripture; it is by no means contained in the meaning of the words; and would certainly bring in a part of those evils, which long experience has proved inseparable from the general prohibition: for as good reasons may very often be given

3 * Not [l] given to wine, [m] no striker, not [n] greedy of [o] filthy lucre; but [p] patient, not [q] a brawler, [r] not covetous;

4 One that [s] ruleth well his own

* Or, *Not ready to quarrel, and offer wrong, as one in wine.*

l Lev. x. 9. Is. v. 11, 12. xxviii. 1. 7. lvi. 12. Ez. xliv. 21. Mic. ii. 11. Matt. xxiv. 45—51. Luke xii. 42—46. xxi. 34—36. Eph. v. 18. Tit. i. 7. ii. 3.

m 2 Tim. ii. 24, 25. Tit. i. 7.

n Prov. i. 19. xv. 27. Is. lvi. 11. Jude 11.

o 3. 1 Sam. viii. 3. Tit. i. 7. 11. 1 Pet. v. 2.

p vi. 11. Ec. vii. 8 1 Thes. v. 14. 2 Tim. ii. 24. Rev. i. 9.

q Tit. iii. 2. Jam. iv. 1. *marg.*

r 1 Sam. ii. 15—17. 2 Kings v. 20—27. Jer. vi. 13. viii. 10. Mic. iii. 5. 11. Mal. i. 10. Matt. xxi. 13. John x. 12, 13. xii. 5, 6. Acts viii. 18—21. xx. 33. Rom. xvi. 18. 2 Pet. ii. 3. 14, 15. Rev. xviii. 11—13. xxiv. 18. Ps. ci. 2—8. Acts x. 2. Tit. i. 6.

s 12 Gen. xviii. 19. Josh.

for marrying a second time, as for marrying at all.—The pastor must also be "vigilant," a circumspect and attentive man; one who watches carefully over his flock, capable of discerning dangers at a distance, guarding the people against the artifices of false teachers and the devices of Satan, and prompt to embrace opportunities of usefulness: he must be "sober," serious, and temperate; moderate in all his desires and indulgencies; "of good behaviour" in all the transactions of life; shewing a meek, kind, equitable, faithful, and prudent disposition towards all men. He should likewise be ready, according to his ability, to relieve the poor, to entertain his brethren without grudging, and with evident cheerfulness and satisfaction; especially, he ought to be hospitable to Christians, who were driven from home by persecution, or who, in any other way, were brought to the place of his residence.—'Now that 'the ancient customs are changed, and inns are every 'where open, in which travellers, for their money, may 'be as well accommodated as in private houses; there is 'little occasion for what the apostle calls "hospitality."' *Macknight.*—This is a specimen of the way, in which many learned men (some perhaps without intending it,) shew, that we have little or nothing to do, either with the *practical* or *doctrinal* part of scripture! I should rather, on the other hand, say, 'Now, that ancient customs are changed, and bishops, generally poor in the apostle's time, have ample revenues; they are bound to exercise enlarged hospitality to the poor, especially to the inferior clergy, who often have little of that money, which is needful for accommodation at inns; and who, if hospitably entertained by bishops, would feel cordially reconciled to the affluence of such kind superiors, and disposed to receive their pastoral instructions with reverence.' Here, let me observe in particular, that when young men go for ordination, or ministers for institution, to places where they cannot be accommodated except at an inn; it is incalculable what mischief might be prevented, and what an opening would be made for usefulness, if the bishops would entertain them in their own houses; and take the abundant opportunities, which this would afford, of instructing them respecting the nature and importance of those solemn engagements, into which they are about to enter. The affection and veneration thus excited, in all who are in any degree proper for these sacred services; and the opening thus made for subsequent admonitions and counsels, would repay the expense of it a thousand fold. A bishop must be ready at teaching, both capable of instructing others, and prompt to embrace every occasion of doing it, in publick or in private; counting it his business, and making it his delight. 'However we understand the 'word "bishops," it must be allowed, that they ought to be 'preachers and teachers, and that frequently and promptly; 'and not unpreaching prelates.' *Latimer.*

A bishop.] Τον επισκοπον. See on *Acts* xx. 28.—*Blameless.*] Ανεπιληπτον. v. 7. vi. 14. Not elsewhere. Ex ανα, et επιλαμβανω, *capio.* '*Cui nihil criminis dari potest.*' Schleusner. 'One to whom no just exception can 'be taken; who cannot deservedly be reprehended for any 'crime.' *Leigh.*—*Vigilant.*] Νηφαλιον. 11. *Tit.* ii. 2. Νηφω, 1 *Pet.* v. 8. See on 1 *Thes.* v. 6.—*Sober.*] Σωφρονα. *Tit.* i. 8. ii. 2. 5. Σωφρονων. See on *Rom.* xii. 3.—*Of good behaviour.*] "Modest." *Marg.* Κοσμιον. See on ii. 9. Exemption from every thing *indecorous.*—*Given to hospitality.*] Φιλοξενον. *Tit.* i. 8. 1 *Pet.* iv. 9. Φιλοξενια. See on *Rom.* xii. 13.—*Apt to teach.*] Διδακτικον, 2 *Tim.* ii. 24. Not elsewhere. '*Peritus artis docendi, aptus 'ad docendos et instituendos alios.*' Schleusner.—'Vulg. '*Doctor: Sed multi sunt doctores qui aptiores essent ad 'stivam.*' Leigh.

V. 3. The person eligible to the office of a bishop, must also be free from every degree of intemperance, in the use of wine or strong liquors, which would both be scandalous to him, and unfit him for the important duties of his station. (*Marg. Ref.* l.—*Notes, Lev.* x. 1, 2. 8—11. *Prov.* xxxi. 4—7.) He ought also to be equally superior to anger; and not apt, on any provocation, however great, to express the vehemence of his passion by striking the offender, as it was a common practice among worldly men. Nor must he be greedy of gain, which might lead him to prostitute his ministry for the sake of "filthy lucre;" or to carry on some employment, along with his ministry, in a disgraceful manner, for the sake of profit. But he must be of a resigned, meek, persevering, and constant spirit; peaceable, forgiving, and calm; not clamorous in disputation, or even in reproving others; nor yet tenacious to any degree of avarice, even of that property, which he had obtained in the most unexceptionable manner.

Not given to wine, no striker.] "Not ready to quarrel, "and offer wrong, as one in wine." *Marg.* Μη παροινον, μη πληκτην.—Παροινος, *Tit.* i. 7. Not elsewhere. *Qui aeditus est vino, etiamsi non sic bibat ut inebrietur.* (*Note, Is.* lvi. 9. 12. *Matt.* xxv. 45—51.) Πληκτης, *Tit.* i. 7. Not elsewhere. A πλησσω, *percutio.*—*Not greedy of filthy lucre.*] Μη αισχροκερδη. 8. *Tit.* i. 7. Αισχροκερδως, 1 *Pet.* v. 2.—*Not a brawler.*] Αμαχον. *Tit.* iii. 2. Ex α priv. et μαχομαι, *pugno. Non rigosus vel litigiosus.* (*Note,* 2 *Tim.* ii. 23—26, v. 24.)—*Not covetous.*] Αφιλαργυρον. *Heb.* xiii. 5. Ex α priv. φιλος, *amicus,* et αργυριον, *argentum, pecunia.*

V. 4, 5. The bishop, or pastor, should likewise be able and careful to govern his own household, in a discreet and regular manner: maintaining a meek yet firm authority over his domesticks; and "having his children "in subjection, ruling over them with all gravity," and restraining them from all levity and excess; that their appearance, deportment, and attendance on the worship of God, might render them an example to others. For if a man were evidently incompetent to govern his own family, and to preserve order and decorum in it; how could it be supposed, that he was qualified to preside over "the church "of God," and to preserve order and harmony among the numbers of whom it consisted, who were of various dispositions and situations, and removed a great part of the

house, having his children in subjection
t Phil. iv. 8. *Gr.* Tit. ii. 2. 7.
u 1 Sam. ii. 29, 30. iii. 13.
x 15. Acts xx. 28. Eph. i. 22. v. 24. 32.
† Or, *one newly come to the faith.*
1 Cor. iii. 1. Heb. v. 12, 13. 1 Pet. ii. 2.
y Deut. viii. 14. xvii. 20. 2 Kings xiv. 10. 2 Chr. xxvi. 16. xxxii. 25. Prov. xvi. 18, 19. xviii. 12. xxix. 23. Is. ii. 12. 1 Cor. iv. 6—8. viii. 1. 2 Cor. xii. 7. 1 Pet. v. 5.
z Is. xiv. 12—14. Luke x. 18. 2 Pet. ii. 4. Jude 6.
a v. 24, 25. 1 Sam. ii. 24 Acts vi. 3. x. 22. xxii. 12. 3 John 12.
b 1 Cor. v. 12. Col. iv. 5. 1 Thes. iv. 12.
c v. 14. 1 Cor. x. 32. 2 Cor. vi. 3. viii. 21. 1 Thes. v. 22. Tit. ii. 5. 8. 1 Pet. iv. 14—16.
d vi. 9. 2 Tim. ii. 26.
e Acts vi. 3—6. Phil. i. 1.
f *See on* t. 4.
g Ps. v. 9. xii. 2. l. 19. lii. 2. Rom. iii. 13. Jam. iii. 10.
h *See on* 3.

with all gravity;

5 (For [u] if a man know not how to rule his own house, how shall he take care of [x] the church of God?)

6 Not [†] a novice, [y] lest, being lifted up with pride, he fall into [z] the condemnation of the devil.

7 Moreover, he must have [a] a good report of [b] them which are without; [c] lest he fall into reproach, and [d] the snare of the devil.

8 Likewise *must* [e] the deacons [f] *be* grave, not [g] double-tongued, [h] not given to much wine, not greedy of filthy lucre;

9 [i] Holding [k] the mystery of the faith in a pure conscience.

10 And [l] let these also first be proved; then let them use [m] the office of a deacon, [n] being *found* blameless.

11 Even so *must* [o] *their* wives [p] *be* grave, [q] not slanderers, [r] sober, [s] faithful in all things.

12 Let the deacons be [t] the husbands of one wife, ruling their children and their own houses well.

13 For [u] they that have [*] used the office of a deacon well, purchase to themselves a good [x] degree, and [y] great boldness in the faith which is in Christ Jesus.

i *See on* i. 5. 19.
k 16. 2 John 9, 10.
l 6. v. 22. 1 John iv. 1.
m 13. Acts vi. 1, 2.
n 2. 1 Cor. i. 8. Col. i. 22. Tit. i. 6, 7.
o Lev. xxi. 7. 13—15. Ez. xliv. 22. Luke i. 5, 6.
p *See on* t. 4.
q Ps. xv. 3, l. 20. ci. 5. Prov. x. 18. xxv. 23. Jer. ix. 4.—Matt. iv. 1. John vi. 70. 2 Tim. iii. 3. Tit. ii. 3. *Gr.*—Rev. xii. 9, 10.
r 2. 1 Thes. v. 6—8.—2 Tim. iv. 5. Tit. ii. 2. *Gr.*—1 Pet. v. 8.
s *See on* i. 12.—vi. 2.
t *See on* 2. 4, 5.
u Matt. xxv. 21. Luke xvi. 10—12. xix. 17.
* Or, *ministered.* Matt. xx. 28.
x Acts xxi. 35. *Gr.*

Rom. xii. 7, 8. 1 Cor. xvi. 15. Heb. vi. 10. 1 Pet. iv. 10, 11.
y Acts vi. 5. 8. 15. vii. 1, &c. Phil. i. 14. 1 Thes. ii. 2.

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time from under his immediate inspection. (*Marg. Ref.*—*Notes*, 8—13. 1 *Sam.* ii. 12. 34. iii. iv.)

One that ruleth. (4) Προισαμενον. 5. 12. See on *Rom.* xii. 8.—*Gravity.*] Σεμνοτητος. See on ii. 2.

V. 6. It would not be generally expedient, to choose a new convert to the pastoral office, or an inexperienced person, one but superficially acquainted with human nature, and the things of God: lest the distinction of his situation, or the applause bestowed on him, should elate him with pride and ambition; and he should thus fall into a condemnation similar to that of the devil.—It is evident from this, that spiritual pride and ambition constituted the beginning of Satan's apostasy. (*Marg. Ref.*) Some have conjectured, that it was revealed to the angels, that the eternal Son would assume a nature inferior to their's, in which he would rule over them, and be worshipped by them; and that Satan, and the other angels who fell with him, proudly disdained such subjection. But all our conjectures on this subject must be uncertain, and in a measure presumptuous. The pride, however, and ambition of ministers on account of their office, gifts, popularity, or success, would be of a nature in some respects similar to Satan's pride in heaven, and might involve "the novice" under a similar condemnation.—It is evident, that some exceptions to this most important general rule, must have been admitted, in the first formation of newly planted churches, in which the miraculous gifts and endowments conferred by the Holy Spirit, seem to have superseded the necessity of that previous study and experience, which are, in all ordinary cases, indispensable. (*Note*, *Acts* xiv. 21—23.)

A novice.] Νεοφυτον. Here only N. T. *Job* xiv. 9. *Ps.* cxxviii. 3. cxliv. 12. *Is.* v. 7. *Sept.* Ex νεος, *novus*, et φυω, *nascor*, vel φυτον, *planta*. Συμφυτος. See on *Rom.* vi. 5.—*Being lifted up.*] Τυφωθεις. vi. 4. 2 *Tim.* iii. 4. A τυφος, *fumus*.

V. 7. The person elected to this office must also have a good report, an unblemished character, even among his unconverted neighbours; "lest he should fall into reproach," lose his influence, disgrace the gospel, and be ensnared by Satan into the practice of his former evils, and entangled in the world and sin. It would not however be *generally* adviseable, to appoint those to the ministry, whose conduct had been remarkably scandalous; until a competent time had elapsed, to evince the reality of their repentance, and to retrieve and re-establish their characters. (*Marg. Ref.*)—It is evident, that the apostle did not here at all speak of the several *duties* of ministers; but only of the general conduct and character of those, whose desires after that office were to be countenanced, or the contrary, by Timothy and by others concerned. No thing, therefore, can be proved, as some have attempted, from supposed omissions of any duties of ministers, or parts of their office; for this was not the apostle's subject.—*Which are without.*] *Notes*, 1 *Cor.* v. 9—13. *Col.* iv. 5,6.

The snare of the devil.] Παγιδα τυ διαβολυ. 2 *Tim.* ii. 26. Παγις, vi. 9. *Luke* xxi. 35. Διαβολος, 11. *Matt.* iv. 1. *John* vi. 70. viii. 44, *et al.* The singular number, and the prefixed article Τυ διαβολυ, preclude the interpretation of those, who explain the passage of false accusers, and the snares laid by them.

V. 8—13. The deacons were primarily appointed to dispense the charity of the church, and to manage its secular concerns: yet they preached occasionally, or taught in private, or were readers in the publick assemblies; and pastors and evangelists were often chosen from among them. (*Marg. Ref.* c.—*Notes*, *Acts* vi. 1—8. viii. 5—40.)—Many of the same endowments were requisite in those eligible to this office, as in the pastors or bishops. They too must be "grave," serious, and prudent men; sincere, candid, and consistent in their discourse; not "double-tongued," speaking one thing before men's faces, and another behind their backs; neither flattering, slandering, dissembling, nor prevaricating, in any company, or on any occasion: not "addicted to much wine, or greedy "of filthy gain;" which might tempt them, after the example of Judas, to embezzle the money committed to them, or might unfit them for liberally and impartially supplying the wants of the poor. (*Note*, *John* xii. 1—8.) They must also profess and maintain "the mysteries of the "faith, with a pure conscience," and a uniform inte-

14 These things write I unto thee, [a] hoping to come unto thee shortly:
15 But if I tarry long, that thou mayest [a] know how thou oughtest to behave thyself in [b] the house of God, which is [c] the church of [d] the living

a iv. 13. 1 Cor. xi. 34. xvi. 5—7. 2 Cor. i. 15—17. 1 Thes. ii. 18. Philem. 22. Heb. xiii. 23. 2 John 12. 3 John 14.
a 2. Deut. xxxi. 23. 1 Kings ii. 2. 4. 1 Chr. xxii. 13. xxviii. 9—21. Acts i. 2.
b Eph. ii. 22. 2 Tim. ii. 20. Heb. iii. 2—6. 1 Pet. ii. 5.
c See on 5, 7.
d iv. 10. vi. 16. Deut. v. 26. Josh. iii. 10. 1 Sam. xvii. 26. 36. 2 Kings xix. 4. Ps. xlii. 2. lxxxiv. 2. Jer. x. 10. xxiii. 36. Dan. vi. 26. Hos. i. 10. Matt. xvi. 16. John vi. 69. Acts xiv. 15. Rom. ix. 26. 2 Cor. iii. 3. vi. 16. 1 Thes. i. 9. Heb. iii. 12. ix. 14. xii. 22. Rev. vii. 2.

grity of conduct; that so they might recommend it to others. It was proper, even in respect of this inferior office, to make trial of new converts; that previous to their admission to it, they might be approved to be men of blameless conversation. The wives also of the deacons (and much more those of the spiritual pastors,) must be of grave and serious deportment; not addicted to the vanities and dissipations of the world; "not slanderers," or prone to circulate disadvantageous reports of their neighbours; but sober women, temperate in all things, and faithful in the discharge of every relative and religious duty. Nor would it be proper for those, who had, previously to their conversion, taken more than one wife, or divorced one for the sake of taking another, to exercise the office of a deacon. It was requisite, that they also should rule their children and domesticks, in a regular and exemplary manner. For the faithful discharge of this office would conduce to the increase of their gifts and graces, and to render them very bold in professing the faith. They would be much employed among the poor and sick, and such as were imprisoned for the gospel: and, by thus exposing themselves, and giving counsel and encouragement to their suffering brethren, they would be emboldened and habituated to a promptitude of utterance, which would be "a good degree," or step, towards their admission to the office of pastors or evangelists.—This interpretation has been contested: yet it seems to be the apostle's meaning; and, without adverting to modern habits or controversies, it is evident, that the due discharge of the primitive office of a deacon must tend to qualify men for the ministry. It also appears from facts, that some deacons either were before preachers or became so afterwards; nor is there any reason to think, that persons were then regularly educated for the pastoral office; but ministers seem to have been always chosen from the most established and best qualified believers, and generally from those who were matured in years and experience. This does not, however, in any measure imply, that a regular education is not, in the present state of things, the most expedient and highly desirable.—*Be proved.* (10) 'By publishing their names 'to the church; that if any one hath ought to lay to 'their charge, he may shew it.' *Macknight.*—No doubt this was customary in the primitive church, and productive of many good effects: indeed the form of it remains to this day. But it does not appear that the original word can admit of this interpretation; for it generally means, that trial of persons and of things, which is made by experience and observation, or by judging of them by some established standard; as goldsmiths assay the precious metals.—*Wives.* (11) Some think, that the wives of deacons are not here meant; but *women*, who were selected and appointed by the church, to teach those young persons of their own sex, who were restrained by local customs, from so attending on the instructions of *men*, as to obtain from them an adequate acquaintance with Christianity. It is however very doubtful, whether this be the apostle's meaning; and the instruction from the passage, as interpreted of the wives of those who performed any publick office in the church, is so replete with instruction, that it seems highly worthy of the special mention made of it by the apostle.

Grave. (8) Σεμνους. 11. *Tit.* ii. 2. Σεμνοτης. See on ii. 2.—*Not double-tongued.*] Μη διλογους. Here only. (*Notes, Ps.* xii. 1—4. *Jam.* iii. 7—12.)—*Given to.*] Προσεχοντας. i. 4. iv. 1 13. *Matt.* vi. 1. vii. 15, *et al.*—*Holding the mystery.* (9) Εχοντας το μυστηριον. i. 19. *Heb.* vi. 9. Comp. *Rom.* i. 28. Το μυστηριον, 16.—*Let these ... be proved.* (10) Ουτοι δοκιμαζεσθωσαν. See on *Luke* xii. 56. *Rom.* i. 28.—*Blameless.*] Ανεγκλητοι. See on 1 *Cor.* i. 8.—*Not slanderers.* (11) Μη διαβολους. 2 *Tim.* iii. 3. *Tit.* ii. 3. Α διαβαλλω, *Luke* xvi. 1. The word is, I believe, never used in the singular of any human being, except Judas; nor in the plural of evil spirits. See on 7.—*Have used the office of a deacon.* (13) Οι διακονησαντες. 10. See on *Acts* vi. 2. *Purchase.*] Περιποιουνται. See on *Acts* xx. 28.—*A good degree.*] Βαθμον, καλον.—Βαθμος. Here only N. T.—1 *Sam.* v. 5. 2 *Kings* xx. 10, 11. *Sept.* 'Viam sibi mu-'niunt ad majores honores, ad ampliorem in muneribus 'ecclesiasticis dignitatem.' *Schleusner.*

V. 14, 15. The apostle hoped, when he wrote this, that he should soon be able to return to Ephesus: but such events subsequently occurred, that probably he never again visited that city; and Timothy, much sooner than had been intended, came to him into Macedonia. (*Preface.*)—In case, however, the apostle should not see Timothy for some time; he wrote this epistle to shew him how he ought to conduct himself, as an evangelist entrusted by him, and by the Lord Jesus himself, to regulate affairs in the family or household of God; even that society of believers, in whom the living God dwelt, as in his holy habitation. (*Marg. Ref.* z—b.—*Notes,* 1 *Cor.* iii. 10—17. 2 *Cor.* vi. 14—18. *Eph.* ii. 19—22. *Heb.* xii. 22—25. 1 *Pet.* ii. 4—6.) These directions were not peculiar to the state of things among the Ephesians; but would be a rule to Timothy in other churches also, where he might sustain the same office, and perform the same services; and to all others in subsequent ages, who should be employed in a similar manner.—"The church of the living God," by supporting, maintaining, and recommending the truth of revelation, by the publick preaching and profession of that truth, and by the worship and service performed in it, may be considered as "the "foundation" which upholds the edifice, as a pillar that supports and adorns it. This by no means includes the infallibility of any particular church: but merely implies, that divine truth is upheld, professed, and maintained in the true church: whilst ungodly men in general, and hereticks in particular, oppose, pervert, and undermine it; and so error and ignorance envelope all the rest of the world, as with a dark and dreadful cloud. (*Marg. Ref.* b—f.) Some apply it to Timothy and other faithful ministers: (*Gal.* ii. 9:) but this seems to be only

c Jer. i. 18. Matt. xvi. 18, 19. xviii. 18. Rom. iii. 2. Gal. ii. 9.
* Or, *stay.*
f 16. John i. 17. h xiv. 6. xviii. 37. 2 Cor. vi. 7. Gal. iii. 1. Eph. iv. 21. Col. i. 5. g Heb. vii. 7. h 9. Matt. xiii. 11. Rom. xvi. 25. 1 Cor. ii. 7. Eph. i. 9. iii. 3—9. vi. 19. Col. ii. 2. 2 Thes. ii. 7. Rev. xvii. 5. 7. i Is. vii. 14. ix. 6. Jer. xxiii. 5, 6. Mic. v. 2. Matt. i. 23. John i. 1, 2. 14. Acts xx. 28. Rom. viii. 3. ix. 5. 1 Cor. xv. 47. Gal. iv. 14. Phil. ii. 6—8. Col. i. 16—18. Heb. i. 3. ii. 9—13. 1 John i. 2. Rev. i. 17, 18.

God, c the pillar and * ground of f the truth.

16 And g without controversy great is the mystery of godliness: i God was † manifest in the flesh, k justified in the Spirit, l seen of angels, m preached unto the gentiles, n believed on in the world, o received up into glory.

† Gr. *manifested.* 1 John iii. 5.
k Is. l. 5—7. Matt. iii. 16. John i. 32, 33. xv. 26. xvi. 8, 9. Acts ii. 32—36. Rom. i. 3, 4. 1 Pet. iii. 18. 1 John v. 6—8. l Ps. lxviii. 17, 18. Matt. iv. 11. xxviii. 2. Mark i. 13. xvi. 5. Luke ii. 10—14. xxii. 43. xxiv. 4. John xx. 12. Acts i. 10, 11. Eph. iii. 10. 1 Pet. i. 12. m Luke ii. 32. Acts x. 34. xiii. 46—48. Rom. x. 18. Gal. ii. 8. Eph. iii. 5—8. Col. i. 27. n Acts xiv. 27. Col. i. 6. 23. Rev. vii. 9. o Mark xvi. 19. Luke xxiv. 51. John vi. 32. xiii. 3. xvi. 28. xvii. 5. Acts i. 1—9. Eph. iv. 8—10. Heb. i. 3. viii. 1. xii. 2. 1 Pet. iii. 22.

a part of the preceding instruction; for the profession and suitable conversation of believers as really maintain and recommend the truth, as the minister's labours and doctrines do. (*Note, Phil.* ii. 14—18.)—Others detach the sentence from this verse, and connect it with the following; as if the apostle had meant, that "the mystery of godliness, God was manifest in the flesh," was "the pillar and ground of the truth:" but this construction seems inadmissible: for this great mystery is an essential part of the truth, of which "the church is the pillar and ground." And as the church is appointed to maintain, hold forth, and "adorn the doctrine of God our Saviour," in the midst of a dark and wicked world; it was very important, that Timothy should know how to conduct himself, in subserviency to this great design.

To behave thyself. (15) Ἀναστρέφεσθαι. See on *Matt.* xvii. 22. *Eph.* ii. 3.—*Ground.*] Ἑδραίωμα. Here only. Ἕδραιος. See on 1 *Cor.* vii. 37. In the church the truth is stationed, supported, and upheld.

V. 16. That "mystery of godliness," which the church must maintain, was *confessedly* very great. (*Note, Matt.* xiii. 10, 11.) It never could have been thought of, if it had not been revealed; it could not be received except by faith: and it must be very imperfectly understood by man in his present state, being closely connected with infinite and incomprehensible objects. Some persons might on that account deem it less credible; and others might attempt to obviate the objection, by explaining away the mysteriousness of it: but the apostle declared it to be "beyond controversy a great mystery."—"Great *is* the "mystery of godliness," "God *was* manifested, &c." It continued a great mystery, after the fullest revelation of it. It must, however, be noted, that it "is the mystery of "godliness." (*Marg. Ref.* h.—*Note, 2 Thes.* ii. 5—7.) The revelation and belief of it have always been and are the beginning and spring of all pious dispositions and affections, in the hearts of fallen men, and of all the spiritual worship of God in the world.—Had this mystery never been revealed, there would not have been any true "godliness" among men; none can be found, where this mystery is unknown or rejected; and "godliness" abounds in proportion, as it is scripturally proposed and received. —By this mystery, men learn the true character of God, as "a just God and a Saviour," and the way in which sinners may approach and worship him; they discover their real situation, their danger, and their remedy; and thus they are brought to fear, trust, love, worship, obey, and rejoice in God. The substance and centre of this great mystery is this, "God was manifest in the flesh:" the divine nature, in the Person of the co-eternal and co-equal Son and Word of God, "was manifested" to fallen men, as dwelling in the man Christ Jesus; so that whoever saw, or contemplated by faith, this express "Image of the in-"visible God," saw the Father also. (*Marg. Ref.* i.—*Notes, Is.* vii. 14. ix. 6, 7. *Matt.* xi. 27. *John* i. 1—18. xiv. 7—14. xv. 22—25. *Phil.* ii. 5—11. *Col.* i. 15—17. *Heb.* i. 1, 2.)—Thus sinners "acquaint themselves with "God," and are reconciled to him. This high character Emmanuel claimed, when on earth; and the unmeasurable unction of the Holy Spirit in his human nature, as demonstrated by his perfect holiness and stupendous miracles, justified his claim. But the Jewish priests and rulers put him to death, because he, being man, made himself "God;" (*Notes, John* x. 32—38. xix. 1—7;) and he was "justified" in this, by the pouring out of the Holy Spirit on the apostles and disciples, who bare witness to his resurrection and ascension into heaven. (*Marg. Ref.* k.—*Notes, Acts* ii. 33—36. iii. 12—16. iv. 5—12. *Rom.* i. 1—4.) During the whole of these most astonishing events, "he was seen of angels." These "morning-stars, who "sang together," when he called the world into existence, (*Note, Job* xxxviii. 4—7,) saw their incarnate Lord laid "a babe in a manger," and sang "Glory to God in the "highest, peace on earth, good will towards men." (*Note, Luke* ii. 8—14.) They saw him fasting forty days in the wilderness, and tempted by the devil; they witnessed his agonies in the garden; and, in both cases, they were employed to minister unto him. (*Notes, Matt.* iv. 8—11. *Luke* xxii. 43.) They saw their incarnate Maker expire, amidst the most cruel indignities, on the cross; with what sensations who can conceive! They witnessed and attended his resurrection and ascension: they now behold his glory, sing his praise, and execute his mandates; and they will at length be his attendants, when he shall come to judge the world. (*Marg. Ref.* l.—*Notes, Matt.* xxviii. 1—8. *Luke* xxiv. 1—9. *Acts* i. 9—12. *Eph.* iii. 9—12. 1 *Pet.* i. 10—12.) In all this, they contemplate with astonishment, delight, and adoration, the infinite wisdom, justice, holiness, truth, and love of God; and "desire to look into these things," as more conspicuous displays of the divine glory, than all his other works had exhibited.—"God manifest in the flesh," had also been "preached to the Gentiles," as their Lord and Saviour, which was a great mystery to the Jewish nation. (*Marg. Ref.* m.—*Notes, Rom.* xvi. 25—27. *Eph.* iii. 1—8. *Col.* i. 25—27.) And thus he had been "believed on in the "world," when the apostle wrote, by many tens and hundreds of thousands of different nations, who, without the Mosaick law, were become the spiritual and accepted worshippers of Jehovah: and the case has continued in a great degree the same to this day. This was the effect of his having been "received up into glory," and proved to a demonstration, his exaltation to the mediatorial throne; "all authority in heaven and earth having been given to "him," as the Advocate and Intercessor for sinners. (*Marg. Ref.* n, o.—*Notes, Matt.* xxviii. 18.)—This most important part of scripture seems to have been obscured, and confined in the interpretation given of it, by the

CHAP. IV.

The apostle foretels a great apostasy, and corruption of Christianity, in after times, 1—3; shews that "every "creature of God is good," and to be received with thanksgiving and prayer, 4, 5; and directs Timothy, in respect of his doctrine and personal conduct, that he may preach and live in such a manner as "to save "himself and those that hear him," 6—16.

attempt of some expositors, to reduce the overflowings of the apostle's fervent spirit to their own ideas of *method*. But the events referred to cannot be reduced to exact order of time, without evidently doing violence to the meaning of the words.—The construction of the verse necessarily requires, that the first clause should serve as the nominative case to the subsequent verbs.—On the above interpretation the construction is as follows: "God "was manifested in the flesh;" "God, manifested in the "flesh," was justified by "the Spirit, was seen of angels, "&c." But many have laboured to establish another reading from some manuscripts, ancient versions, and quotations, to this effect: "the mystery of godliness, *which* "was manifested in the flesh." (Ὅ, instead of Θεος.) According to this reading, it must follow, "which" mystery "was justified in the Spirit;" which mystery "was seen "of angels;" which mystery was "preached unto the "Gentiles;" which mystery "was believed in the world;" which mystery "was received up into glory." The mystery being "manifested in the flesh," and "the mystery "being received up into glory," are not very intelligible propositions: but numbers seem to prefer absurdity to orthodoxy, especially in respect of the person of Emmanuel. Others, on similar authority, substitute "who." (Ὅς, for Θεος.) But there is no antecedent to this relative, except "God," in the preceding verse: "The church of "the living God, (the pillar, and ground of the truth; and "without controversy great is the mystery of godliness,) "who was manifested, &c." This brings in the same doctrine, but with a very unnatural parenthesis.—The authority for either of these readings is by no means satisfactory; and the *internal* evidence for that adopted in our translation is so strong, that it turns the balance completely on that side, in my judgment at least.

Without controversy.] Ὁμολογουμενως. Here only. Ὁμολογεω, vi. 12. *Rom.* x. 9.—*Of godliness.*] Της ευσεβειας. ii. 2. iv. 7, 8. vi. 3. 5, 6. 11. See on *Acts* iii. 12.—*Was received up into glory.*] Ανεληφθη εν δοξη. *Mark* xvi. 19. *Acts* i. 2. 11. Αναληψις, *Luke* ix. 51. "He was re-"ceived up in glory," or "with glory."

PRACTICAL OBSERVATIONS.

V. 1—7.

The office of a minister is an arduous and laborious, "but a good work," in every respect. It is indeed that most honourable, useful, and important employment, in which Emmanuel himself chose to be occupied; while he refused to assume the office of King, during his abode on earth. They who desire it, therefore, as "a good work," from proper motives, do well; and, if duly qualified, they should be encouraged and assisted in obtaining their object. But to desire emolument or authority in the church, by intruding into this sacred office; without either qualifications suited to its important duties, or any purpose of performing them; from indolence, ambition, and love of "filthy lucre;" is the vilest of all prostitutions, and merits the deepest condemnation. Let then none, who desire this office, or have entered into it, or who have any concern in admitting others, forget that nothing can compensate for the want of proper motives, or a blameless conduct, in those who minister in holy things.—The pastors of the Lord's flock should be continent, vigilant, sober, "of good behaviour, given to hospitality, apt to teach," and remote from violent passions, and every kind and degree of covetousness. The more extensive the sphere, and the more conspicuous the station, to which any of them are called; the greater measure of all these holy endowments are requisite: but no man can be a meet person for the pastoral office, in the most obscure situation; who is unwatchful, frivolous, licentious, given to wine, greedy of gain, disposed to furious anger, negligent of moral and relative duties, selfish, averse to hospitality, and unable or unwilling to teach the flock. It would be invidious to contrast this description with the characters of very large numbers who have sustained the ministerial office, in different ages and parts of the visible church, and still do sustain it. No order of men fulfil the duties of their station: but alas! none have violated them so generally and grievously as nominal ministers. It, however, behoves us "to look to ourselves," and to those with whom we are concerned. We, who bear this office, should "pray with-"out ceasing," to be enabled more fully to transcribe these words of the apostle into our hearts and lives: and the people should learn to distinguish *mercenaries* from upright disinterested ministers. They should indeed make allowance for human infirmities, which are incident to all: they should help their ministers by their prayers; blessing God for such as are faithful, and earnestly and with much perseverance supplicating converting grace for such as are evidently the reverse of what they ought to be.—It is incumbent upon ministers to "rule well their own houses, "and to have their children in subjection with all gravity." (*Note, Gen.* xviii. 18, 19.) If they find this too difficult for them, "how shall they take care of the church of "God?" The folly, ostentation, conformity to the world, extravagance or ungodliness of a minister's family, will inevitably and greatly lessen his influence, and prevent his usefulness, as well as ruin his comfort. It is also very wrong for *novices*, however eminent for abilities and gifts, to be pushed forward prematurely into this arduous work. This has ruined many promising young men, by puffing them up with pride, and so casting them into "the condemnation of the devil." The honour of the gospel also is greatly concerned in "the good re-"port" of ministers, among "those that are without." And Satan finds various advantages against such as lose their reputation, and incur the reproach of the enemies of the gospel; and not only against them, but against the cause of truth and holiness.

V. 8—16.

Not only bishops and elders, but all concerned in "the "church of the living God," should be grave, sincere, upright, candid, temperate, and disinterested; those espe-

NOW [a] the Spirit speaketh [b] expressly, that in [c] the latter times some shall [d] depart from the faith, giving heed to [e] seducing spirits, [f] and doctrines of devils;

2 Speaking [g] lies in hypocrisy; having [h] their conscience seared with a hot iron;

3 [i] Forbidding to marry, *and commanding* [k] to abstain from meats, [l] which God hath created to be received [m] with thanksgiving of them which [n] believe and know the truth.

4 For [o] every creature of God *is* good, [p] and nothing to be refused, if it be received with thanksgiving:

5 For [q] it is sanctified by [r] the word of God and prayer.

a John xvi. 13. Acts xiii. 2. xxviii. 25. 1 Cor. xii. 11. Rev. ii. 7. 11. 17. 29. iii. 6. 13. 22.
b Ez. i. 3.
c Num. xxiv. 14. Deut. iv. 30. xxxii. 29. Is. ii. 2. Jer. xlviii. 47. xlix. 39. Ez. xxxviii. 16. Dan. x. 14. Hos. iii. 5. Mic. iv. 1. 2 Tim. iii. 1. 2 Pet. iii. 3. Jude 18.
d Dan. xi. 35. 2 Thes. ii. 3. 2 Tim. iii. 1—5. iv. 4.
e Gen. iii. 3—5. 13. 1 Kings xxii. 22, 23. 2 Chr. xviii. 19—22. 2 Cor. xi. 3. 13—15. 2 Thes. ii. 9—12. 2 Tim. iii. 13. Rev. ix. 2—11. xiii. 14. xvi. 14. xviii. 2. 23. xix. 20. xx. 2, 3. 8. 10.
f Dan. xi. 38—38. 1 Cor. viii. 5, 6. x. 20. Col. ii. 18.—Acts xvii. 18. Rev. ix. 20. *Gr.*
g 1 Kings xiii. 18. xxii. 22. Is. ix. 15. Jer. v. 31. xxiii. 14. 32. Dan. viii. 23—25. Matt. vii. 15. xxiv. 24. Acts xx. 30. Rom. xvi. 18. Eph. iv. 14. 2 Tim. iii. 5. 2 Pet. ii. 1—3. Rev. xvi. 14.
h Rom. i. 28. Eph. iv. 19.
i Dan. xi. 37. 1 Cor. vii. 28. 36—39. Heb. xiii. 4.
k Rom. xiv. 3. 17. 1 Cor. viii. 8. Col. ii. 20—23. Heb. xiii. 9.
l Gen. i. 29, 30. ix. 3. Acts x. 13—15. 1 Cor. vi. 13.
m 4. 1 Sam. ix. 13. Matt. xiv 19. xv. 36. Luke xxiv. 30. John vi. 23. Acts xxvii. 35. Rom. xiv. 6. 1 Cor. x. 30, 31. Col. iii. 17.
n ii. 4. John viii. 31, 32. 2 Thes. ii. 13, 14.
o Gen. i. 31. Deut. xxxii. 4.
p Acts xi. 7—9. xv. 20, 21. 29. xxi. 25. Rom. xiv. 14. 20. 1 Cor. x. 23. 25.
q *See on* m. 3.—Luke xi. 41. 1 Cor. vii. 14. Tit. i. 15.
r Luke iv. 4.

cially to whom money is entrusted, and who have the charge of relieving the poor: for to rob them is one of the very worst kinds of dishonesty. (*Notes, Prov.* xxii. 22, 23. xxiii. 10, 11. *Am.* v. 10—13. viii. 4—10. *Mic.* iii. 1—4.) The "mystery of faith" will never appear respectable among men, except it be held in "a pure con-"science." Professed Christians should therefore be proved, and found blameless, before they are admitted to any office in the church. Time spent in preparation and probation will not be lost; and a *precipitate zeal* is not one of the prescribed qualifications for the ministry.—All who are connected with persons in publick stations in the church, should be exemplary in their whole appearance and deportment. The wives of ministers and deacons should be "grave and sober, no slanderers, but faithful "in all things." *They* should choose such wives; and their wives should be reminded to study and practise these instructions; and to assist and concur in ruling their children and households well.—Those who have acted faithfully and diligently in inferior stations, are best qualified for more important services; especially when by enduring hardship and facing danger, they have "attained to great "boldness in the faith of Christ." These things should be frequently meditated upon, and prayed over, by all persons concerned; that they may know "how they ought "to behave in the church of the living God;" (*Note, Acts* xx. 28;) according to the relations in which they stand to him, to his saints, and to the world; that they may hold forth and adorn the doctrine of truth, as pillars and supporters of it. This "doctrine of God our "Saviour" will be despised or revered, in great measure according to the conduct of professors of the gospel; which will be greatly influenced by that of ministers, their families and connexions. (*Note, Tit.* ii. 7—10.) The importance of these things is therefore unspeakable; and our watchfulness ought to correspond with it.—While numbers want a religion "without mystery," (which those who worship the incomprehensible God cannot possibly have,) and while many seem to make the very truths of the gospel "a mystery of ungodliness;" let us glory in the incontrovertibly "great mystery of godliness," and shew the sanctifying efficacy of it in our lives. Let us remember that "God was manifested in the flesh," to take away our sins; "to destroy the works of the devil; to redeem us "from all iniquity, and to purify us unto himself a pecu-"liar people, zealous of good works:" and let us recollect, that the doctrine of his mysterious Person and redemption must be "justified" by the fruits of the Spirit, evidently appearing in our lives. Let us learn to contemplate his antecedent glory, his voluntary humiliation, his subsequent exaltation, and his future coming to judgment; till we hate sin, despise the world, are transformed into his image, filled with his love, and prepared to join the worship of his holy angels: and let us still pray, that he may be preached to all the nations on earth, and believed on in all parts of the world; and so let us wait till he shall please to receive us up to his glory, that "where he is, there we may be also."

NOTES.

CHAP. IV. V. 1—5. To stir up Timothy, and others by him, to adhere stedfastly to the "great mystery of "godliness," (*Note*, iii. 16,) the apostle declared, that the Holy Spirit spake, in the most express and decisive manner, not only by Daniel, and others of the ancient prophets, but to Paul himself by immediate revelation, and perhaps to several of his brethren, concerning certain persons in the latter days, under the Christian dispensation, or in after times, who would apostatize from the true faith of the gospel. (*Marg. Ref.* a. c, d.—*Notes, Dan.* vii. 7, 8. 19—27. xi. 31—29. 2 *Thes.* ii. 3, 4. 2 *Tim.* iii. 1—5. *Rev.* xiii. xiv.) This apostasy would be effected, by men's hearkening to false teachers, who would be influenced by seducing spirits; and thus they would embrace "doctrines "of devils," or *demons;* and adopt such notions about the souls of the dead, as would introduce the worship of saints as intercessors, and of angels as spirits superior to men, though inferior to God. This was a species of idolatry, like that of the heathen, in worshipping their departed monarchs, legislators, and benefactors, as "*demons*," or a middle order of beings between God and men. And, as devils are the real objects of all worship paid to mere creatures, so this delusion would tend to gratify the ambition of these apostate spirits. (*Marg. Ref.* e, f.—*Notes.* 1 *Cor.* x. 18—22. *Col.* ii. 18, 19.) These doctrines and practices would be supported "by the hypocrisy of liars," who would invent a variety of legends, impose on men with pretended miracles and revelations, cheat them by fabricated tales; and thus carry on an infamous traffick, by forgery and imposture, under the pretext of great sanctity, to the aggrandizing of themselves, and the deluding of the credulous multitude. (*Marg. Ref.* g.—*Note*, 2 *Thes.* ii. 8—12.) Nor would these men feel remorse, for their lies and forgeries, however impious and destructive: as the habit of villainy, under the mask of extraordinary piety, would cauterize their consciences, and

6 If [s] thou put the brethren in remembrance of these things, thou shalt be [t] a good minister of Jesus Christ, [u] nourished up in the words of faith and of [x] good doctrine, whereunto [y] thou hast attained.

7 But [z] refuse profane and old wives' fables, and [a] exercise thyself *rather* unto godliness.

8 For [b] bodily exercise profiteth [*] little: but [c] godliness is profitable unto all things, [d] having promise of the

render them entirely callous; even as the external skin becomes unfeeling, by being frequently "seared with a hot "iron." To maintain their usurpations over men's minds, and to fix a large body in their interest by detaching them from other connexions; as well as to amuse mankind by the appearance of uncommon sanctity; they would discourage and even forbid marriage, as if it were an unholy estate and unfit for devout persons: they would deny the liberty of marrying to numbers, especially to the clergy; by means of which, all kind of abominations would be introduced, and connived at. (*Note*, iii. 2.) They would also enjoin abstinence from this and the other kind of meat, either entirely, or on particular days and seasons: by this likewise they would keep up their authority over men's consciences, and impose upon the multitude with apparent devotion; whilst they perpetrated all kind of iniquities, as the Pharisees had done before them. (*Marg. Ref.* h—k.—*Notes, Matt.* xv. 1—14. xxiii.)—But God had created every kind of wholesome food for the benefit of man, and allowed Christians the use of it all, indiscriminately, at all times and seasons, without restriction: and therefore any of his creatures might be "received with thanksgiving by those who believed the "truth," and so far understood it as to know their Christian liberty. (*Notes, Rom.* xiv. 2—4. 13—18.) For, all his creatures, being in themselves good, and serving the purposes for which he made them, nothing was to be refused as unclean, provided it was received with thankfulness: as the permission of his word, a temperate use of it, according to his precepts, and prayer for a blessing upon it, sanctified it to the believer's use, and to fit him for the Lord's service. (*Marg. Ref.* o—q.—*Note*, 1 *Cor.* vii. 10—14.)—Every one, who is at all acquainted with ecclesiastical history, must know what apostasy and corruption of Christianity has most entirely accorded to this prediction. The Judaizing teachers and the Gnosticks, and others, contended indeed for some of these superstitions; "the "mystery of iniquity," in these respects did "even then "work:" but it was reserved for the church of Rome fully to prove the truth of the scriptures, by accomplishing these predictions in their most detestable enormities. It has been shewn, in what manner the errors of the Judaizing teachers, and the traditions of the Pharisees, on the one hand, and the speculations of the heathen philosophers, on the other, corrupted the pure doctrine of Christianity in the primitive times. (*Notes, Col.* ii. 8—23.) But, it should not be forgotten, that in subsequent ages, especially in the Roman church, the mythology of the Pagans, and the writings of the poets, helped to introduce still further corruptions. For what are the *nuns* of popery, but the *vestal virgins* of the Romans, engrafted on Christianity? The monks indeed are an unprecedented addition. Saints and angels, as mediators, answer to the demigods and heroes of the Pagans; (*Note*, 1 *Cor.* viii. 4—6;) and the numerous processions and festivals of the papists, and the method of observing them, answer with surprising exactness, to those described in Homer and Virgil, especially in the latter. Indeed, it appears to me, that a learned man, who had leisure to compare all the pompous and fascinating outward services in the church of Rome especially, though not there exclusively, with the Greek and Latin poets, might form, I had almost said, a Rubrick and a ritual from the latter. At least, I have never, for many years, opened Virgil to read a few pages; but I have met with some things, which cogently reminded me of the popish processions and festivals.—[e] The third verse contains [e] one of the boldest ellipses in the New Testament, where [e] a word is to be understood, contrary to that which is be[e] fore expressed: but, some of the most celebrated clas[e] sical writers, and particularly Horace and Cicero, take [e] the same liberty.' *Doddridge.* The passage undeniably demands this construction; and all the ancient expositions and versions supply the ellipsis in the same manner, or to the same meaning. (*Note, Acts* xv. 19—21.)—*Latter times.* (1) *Marg. Ref.* c.—*Devils.*] This term, thus used, proves that the worship of saints and angels, as mediators, in the antichristian system, is as much idolatry, and centres as much in the worship of evil spirits, as the pagan worship did; and that it was introduced, and is maintained, by the seduction of "the devil "and his angels," even as heathen idolatry was.

Expressly. (1) Ῥητως. Here only.—*In the latter times.*] Εν ὑστεροις καιροις. Ὑστερος. Here only.—*Shall depart.*] Αποστησονται. vi. 5. 2 *Tim.* ii. 19. *Heb.* iii. 12, *et al.* Αποστασια. See on 2 *Thes.* ii. 3.—*Seducing spirits.*] Πνευμασι πλανοις. Πλανος. See on *Matt.* xxvii. 63.—*Of devils.*] Δαιμονιων. See on *Acts* xvii. 18. 1 *Cor.* x. 20.—*Speaking lies in hypocrisy.* (2) Εν ὑποκρισει ψευδολογων. "In the hy"pocrisy of liars."—Ψευδολογος. Here only. 'Decepti 'simulatione falsorum doctorum.' *Schleusner.*—*Having their consciences seared with a hot iron.*] Κεκαυτηριασμενων την ιδιαν συνειδησιν. (Agreeing with Ψευδολογων.) Καυτηριαζω. Here only. 'A καυτηριον, quod, ut καυτης, *instrumentum chi*'*rurgicum* significat.' *Schleusner.* Καυσις, *Heb.* vi. 8.—*To be received.* (3) Εις μεταληψιν. Here only. A μεταλαμβανω *particeps sum.*—*To be refused.* (4) Αποβλητον. Here only. Ab αποβαλλω, *abjicio*, *Mark* x. 50. Comp. *Matt.* xiii. 48.

V. 6—10. Timothy was directed to attend to the foregoing precautions himself; and also "to put his brethren "in remembrance" of them, that they might be upon their guard against every specious delusion. Thus he would be "a good minister of Christ;" and act as it became one, who had been fully instructed "in the words "of faith and of good doctrine," and who had digested

[s] Acts xx. 31. 2 Pet. i. 12. Rom. xv. 15. 1 Cor. iv. 17. 2 Tim. i. 6. ii. 14. 2 Pet. i. 12—15. iii. 1, 2. Jude 5.
[t] Matt. xiii. 52. 1 Cor. iv. 1, 2. 2 Cor. iii. 6. vi. 4. Eph. vi. 21. Col. iv. 7. 1 Thes. iii. 2. 2 Tim. ii. 15.
[u] Jer. xv. 16. Eph. iv. 15, 16. Col. ii. 19. iii. 16. 2 Tim. iii. 14—17. Ps. xix. 7. marg. Prov. iv. 2. John vii. 16, 17. 2 Tim. iv. 3. Tit. i. 1. 7—10. 2 John 9.
[x] i. 10. iv. 16. vi. 3.
[y] Phil. iii. 16. 2 Tim. iii. 14.
[z] i. 4. vi. 20. 2 Tim. ii. 16. 23. iv. 4. Tit. i. 14. iii. 9.
[a] i. 4. ii. 10. iii. 16. vi. 11. Acts xxiv. 16. 2 Tim. iii. 12. Tit. ii. 12. Heb. v. 14. 2 Pet. i. 5—8.
[b] 1 Sam. xv. 22. Ps. l. 7—15. Is. i. 11—16. lviii. 3—5. Jer. vi. 20. Am. v. 21—24. 1 Cor. viii. 8. Col. ii. 21—23. Heb. xiii. 9.
[*] Or, *for a little time.*
[c] vi. 6. Job xxii. 2. Tit. iii. 8.
[d] Deut. xxviii. 1—14. Job v. 19—26. Ps. xxxvii. 3, 4. 16—19. 29. lxxxiv. 11. xci. 10—16. cxii. 1—3. cxxviii. 1—6. Prov. iii. 16—18. Ec. viii. 12. Is. iii. 10. xxxii. 17, 18. xxxiii. 16. lxv. 13, 14. Matt. v. 3—12. vi. 33. xix. 29. Mark x. 29, 30. Luke xii. 31, 32. Rom. viii. 28. 1 Cor. iii. 22. 2 Pet. i. 3, 4. 1 John ii. 25. Rev. iii. 12. 21.

life that now is, and of that which is to come.

9 This [e] is a faithful saying, and worthy of all acceptation.

10 For [f] therefore we both labour and suffer reproach, [g] because we trust in [h] the living God, who is [i] the Saviour of all men, [k] specially of those that believe.

11 These things [l] command and teach.

12 Let [m] no man despise thy youth; but [n] be thou an example of the believers, [o] in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till [p] I come, give attendance [q] to reading, [r] to exhortation, [s] to doctrine.

e *See on* i. 15.
f 1 Cor. iv. 9—13. 2 Cor. iv. 8—10. vi. 3—10. xi. 23—27. 2 Tim. ii. 9, 10. iii. 10—12. Heb. xi. 26. xiii. 13. 1 Pet. iv. 14, 15.
g vi. 17. Ps. xxxvii. 40. lii. 8. lxxxiv. 12. cxviii. 8. Is. xii. 2. l. 10. Jer. xvii. 7. Dan. iii. 28. Nah. i. 7. Matt. xxvii. 43. Rom. xv. 12, 13. 1 Pet. i. 21.
h *See on* iii. 15. i *See on* ii. 4. 6.—Ps. xxxvi. 6. Is. xlv. 21, 22. John i. 29. iii. 15—17. 1 John ii. 2. iv. 14. k John v. 24. 1 John v. 10—13.
l vi. 2. 2 Tim. iv. 2. Tit. ii. 15. iii. 8.
m Matt. xviii. 10. 1 Cor. xvi. 10, 11. 2 Tim. ii. 22.
n 1 Cor. xi. 1. 1 Thes. i. 6. ii. 10. 2 Thes. iii. 7—9. Tit. ii. 7. 1 Pet. v. 3.
o 2 Cor. vi. 4—17. Phil. iv. 8. 2 Tim. ii. 22. Jam. iii. 13. 17. 2 Pet. i. 5—8.
p *See on* iii. 14, 15.
q Deut. xvii. 19. Josh. i. 8. Ps. i. 2. 3. cxix. 97—104. Prov. ii. 4, 5. Matt. xiii. 51, 52. John v. 39. Acts vi. 4. xvii. 11. 2 Tim. ii. 15—17. r Rom. xii. 8. 1 Cor. xiv. 3. Tit. ii. 15. s 6. 16. 1 Cor. xiv. 6. 26. 2 Tim. iv. 2.

them well, and turned them into spiritual nourishment: for he had been trained up in these things, was diligently studying them, and indeed had made great proficiency. (*Marg. Ref.* s—y.—*Notes*, *2 Tim.* i. 3—5. ii. 14—18. iii. 10—12. 14—17.) But he ought steadily to reject the impious fables and foolish traditions of the Jewish deceivers, and of others who perverted the gospel; which were no better than the stories, with which the weakest and most ignorant of women, when almost superannuated, used to amuse children. He ought, therefore, to treat such impertinences with the neglect which they merited, and to exercise himself, by daily study, meditation, and practice, in every part of "godliness;" as consisting of a right state of mind and heart, and consistent conduct of life, towards God; and as attained by sinners, through the believing contemplation of "the great mystery of godliness," and by faith in the divine Saviour. (*Marg. Ref.* z, a.—*Notes*, iii. 16. *Tit.* ii. 11, 12.) In this he must make daily progress himself, and this he ought to inculcate on others. For no diligence in mere externals, however laborious, self-denying, or exact, could be of great use to any man. Even the Mosaick ceremonies had but little profited the Israelites in general, and in no degree those who depended on them; nor could they avail the Jewish Christians: and all human inventions and observances must in all cases be far more unprofitable and vain. (*Marg. Ref.* b.—*Notes*, *Matt.* xv. 1—11. xxiii. 1—7. *Luke* xi. 37—40. *Acts* xv. 7—11. *Gal.* iii. 6—14. *Col.* ii. 20—23.) But "godliness," according to the principles and rules of the gospel, "is profitable unto all things:" it is abundantly advantageous to the man himself, to his connexions, the church, and society. The promises of temporal prosperity to Israel, as annexed to their national obedience, were indeed no longer in force; and godliness might expose a Christian to many outward losses and persecutions; (*Note*, *2 Tim.* iii. 10—12;) nor were any promises of wealth, prosperity, or long life given by the gospel: yet, the new covenant engaged to bestow on believers such spiritual peace, and such abundant supports and consolations, and they were under such a peculiar care and protection of Providence, that godliness might well be said to have "the promise both of this life, and of that which is to "come." (*Marg. Ref.* c, d.—*Notes*, vi. 6—10, *vv.* 6—8. *Ps.* lxxxiv. 11, 12. *Matt.* vi. 33, 34.) This was therefore to be considered as "a faithful saying, and worthy of uni-"versal acceptation:" (*Note*, i. 15, 16:) for in dependence on these promises, in experience of their accomplishment, and in promoting godliness among mankind, the apostle and his brethren both laboured without wearying, and suffered reproach without fainting: because they "trusted in the living God," who is "the *Preserver* of all "men," in respect of their lives and temporal concerns; and who will therefore take especial care of believers, as interested in his covenanted blessings. Or, who is the Saviour of sinners, whether Jews or Gentiles, and of mankind in general; so that none are rejected when they seek to him for salvation; of which believers are already made partakers by his special grace. (*Marg. Ref.* f—k.—*Notes*, *John* i. 29. 1 *John* iv. 9—17.)—Do they, who seem dissatisfied with this interpretation, (as some are,) really intend to maintain, that all men without exception will eventually be saved? 'The author of the book *De Vocatione* 'Gentium expounds this very well, telling us, that by say-'ing..." He is the Saviour of all men," he confirms the 'general goodness of God towards all men; and by adding, '"specially of them that believe," he shews, there is 'one part of mankind, who through the benefit of divinely 'inspired faith, is by special benefits advanced to the 'highest and eternal felicity.' *Whitby.*

If thou put ... in remembrance. (6) Ὑποτιθεμενος. See on *Rom.* xvi. 4. Ὑποτιθημι. 'Suggero aliquod, ... sedulo 'inculco, instituo.' Schleusner. — *Thou hast attained.*] Παρηκολουθηκας. *Mark* xvi. 17. See on *Luke* i. 3.—*Profane and old wives' fables.* (7) Τους βεβηλους και γραωδεις μυθους παραιτου. Βεβηλος, See on i. 9. Γραωδης. Here only. Μυθος, i. 4. 2 *Tim.* iv. 4. *Tit.* i. 14. 2 *Pet.* i. 16. Παραιτεομαι. See on Luke xiv. 18.—*Exercise thyself.*] Γυμναζε σεαυτον. *Heb.* v. 14. xii. 11. 2 *Pet.* ii. 14. Α γυμνος *nudus*: unde γυμνασιον, *locus, in quo athletæ nudi se exercebant. Bodily exercise.* (8) Ἡ σωματικη γυμνασια.—Σωματικος. See on *Luke* iii. 22.—Γυμνασια. Here only. Α γυμναζω. See on 7. Such as the combatants in the publick games used; (*Note*, 1 *Cor.* iv. 24—27;) whose painful exercises the devotees of superstition imitated.—*Little.*] "For a "little time." *Marg.* Προς ολιγον.—*Profitable.*] Ωφελιμος. *2 Tim.* iii. 16. *Tit.* iii. 8. Ab ωφελεω, *Matt.* xv. 5.

V. 11—16. Timothy was here required solemnly to charge, and enforce on the consciences of the pastors and people, the practice of all those things, in which true godliness consists; and to teach them the nature, obligation, motives, and encouragements of it. (*Marg. Ref.* l.) As he was younger than men generally were, to whom services of so high importance were allotted, and probably than several of the elders at Ephesus; it would be peculiarly incumbent upon him to act with that peculiar sedateness and wisdom, which might exclude every one from the least pretence of despising his person or admonitions, on that account. (*Marg. Ref.* m.—*Notes*, 1 *Cor.* xvi. 10, 11. *Tit.* ii. 15.) It behoved him, therefore, to be "an example" to the whole company of believers, by a stedfast and con-

14 [t] Neglect not the gift that is in thee, [u] which was given thee by prophecy, [x] with the laying on of the hands of the presbytery.

15 [y] Meditate upon these things; give thyself wholly to them; [a] that thy profiting may appear [*] to all.

16 [b] Take heed unto thyself, and [c] unto the doctrine: [d] continue in them: for in doing this, [e] thou shalt both save thyself, and [f] them that hear thee.

t Matt. xxv. 14—30. Luke xix. 12—26. Rom. xii. 6—8. 1 Thes. v. 19. 2 Tim. i. 6. 1 Pet. iv. 9—11.
u i. 18.
x v. 22. Acts vi. 6. xiii. 3. 2 Tim. i. 6.
y Josh. i. 8. Ps. i. 2. xix. 14. xlix. 3. lxiii. 6. lxxvii. 12. civ. 34. cv. 5. cxix. 15. 23. 48. 97. 99. 148. cxliii. 5.
z Acts vi. 4. 1 Cor. xvi. 15. 2 Cor. v. 14, 15. viii. 5. Tit. ii. 14.
a 6. Matt. v. 16. Phil. ii. 15, 16.
* Or, *in all things.*
b 1 Chr. xxviii. 19. 2 Chr. xix. 6 Mark xiii. 9. Luke xxi. 34 Acts xx. 28. 1 Cor. iii. 10, 11. Col. iv. 17. 2 Tim. iv. 2. Tit. ii. 7, 15. Heb. xii. 15. 2 John 8.
c 6. i. 3. Rom. xvi. 17. Eph. iv. 14. Tit. ii. 7. Heb. xiii. 9. 2 John 9.
d Acts vi. 4. xxvi. 22. Rom. ii. 7. 2 Tim. iii. 14. Tit. i. 9. xxxiii. 7—9. Acts xx. 26, 27. 1 Cor. ix. 27.
e Ez. iii. 19—21. xxxiii. 7—9. Acts xx. 26, 27. 1 Cor. ix. 27. f Is. lv. 11. Jer. xxiii. 22. Rom. x. 10-14. xi. 14. 1 Cor. ix. 22. 1 Thes. ii. 16. 19, 20. 2 Tim. ii. 10. Philem. 19. Jam. v. 20.

sistent adherence to the word of the gospel, in his profession and preaching; by a pious, pure, and edifying "conversation" and habitual conduct; by "love" to the Lord, his people, and all men; by spirituality, and all the fruits of the Holy Spirit; by a lively exercise of faith in the mercy, promise, and providence of God, amidst all hardships and perils; and by purity, avoiding whatever might excite suspicion, in respect of those youthful lusts, by which so many were contaminated. (*Marg. Ref.* n, o. —*Notes*, 2 *Cor.* vi. 3—10. 2 *Tim.* ii. 20—22.) "Till "the apostle came to him," which he then hoped to do, though it turned out otherwise, (*Note*, iii. 14, 15,) let him devote a part of his time to the study of the scriptures, or of any other books which could add to his fund of profitable knowledge; and to exhorting and instructing the people in sound doctrine. (*Marg. Ref.* p—s.) As he had been endued with excellent gifts, which were conferred upon him, according to the prophecies of inspired men especting him, when he was solemnly ordained to be a minister and an evangelist, by the imposition of the hands of the elders, as well as those of the apostle; let him not neglect to exercise and improve those gifts: for some who received them afterwards became negligent, or made a bad use of them; nay, perhaps, were deprived of them on that account. (*Marg. Ref.* t—x.—*Notes*, 1 *Cor.* xiv.)—Or, the ministerial office itself may be intended. (*Notes*, *Eph.* iii. 1—8.) Let him therefore assiduously and carefully "meditate on those things," and well consider the various important duties, to which he was called. Let him "give himself wholly to them," or be "entirely in "them," making them the one great business and pleasure of his life, and cordially devoting all his time and abilities to this important service: (*Note*, *Phil.* i. 21—26:) that his growth in wisdom, in ministerial endowments, and in holiness, might be manifest to all around him. (*Marg. Ref.* y—a.—*Notes*, vi. 20, 21. 2 *Tim.* ii. 14—18. iv. 1—5.) He was indeed placed amidst various snares and difficulties, and had the same deceitful heart as other men had: he ought, therefore, to take special "heed "unto himself;" to the state of his soul, his own growth in grace; to his motives, temper, and conduct in every particular. He was also required to look well to his "doctrine," that it was scriptural, evangelical, and practical; well-stated, explained, defended, and applied: placing every part in due proportion and connexion, to form one perfect whole; and thus "declaring the whole coun-"sel of God." (*Note*, 1 *Cor.* iii. 10—15.) And, whatever trials or discouragements he might meet with, let him persevere stedfastly in this course; and he would thus ensure his own salvation, help forward that of other believers, and be the instrument of conversion and eternal salvation to many of those who attended on his ministry. (*Marg. Ref.* b—f.—*Notes*, *Ez.* iii. 17—21. xxxiii. 11—13. *Acts* xx. 18—31.)

In purity. (12) Εν αγνειᾳ. v. 2. Not elsewhere. Αγνος, *Phil.* iv. 8.—*The presbytery.* (14) Το πρεσβυτεριον. See on *Acts* xxii. 5. 'A collegio presbyterorum ecclesiæ.' *Schleusner.*—*Meditate.* (15) Μελετα. See on *Mark* xiii. 11.—*Give thyself wholly to them.*] Ισθι εν τουτοις. 'In iis esto, scil. occupatus, deditus, devotus, omnino addictus.' "Be thou in "them," as in thy proper element, thy business, pleasure, and favourite employment.—*Profiting.*] Η προκοπη. See on *Phil.* i. 12.—*To all.*] "In all things." *Marg.* Εν πασιν.—*Take heed.* (16) Επεχε. See on *Phil.* ii. 16.—*Those that hear thee.*] Τους ακουοντας σου. *Matt.* xvii. 5. Ακουω, when used concerning God, hearing men when they pray, signifies *accepting* and *answering* them. 1 *John* v. 15. When spoken of men, hearing God addressing them, by his beloved Son, or by his ministers, it often means, to hear attentively, in meekness, faith, and obedience.

PRACTICAL OBSERVATIONS.

V. 1—5.

The scriptures are arranged, with such consummate wisdom, that the apostasies of those, who "give heed to "seducing spirits," and teach "the doctrine of demons," introducing idolatry and various dire corruptions into the church, "turn to a testimony" to every humble believer; who, reading that "the Spirit spoke expressly" of these things long before, is thus most fully convinced of the divine authority of the sacred oracles.—Those who allow themselves "to speak lies in hypocrisy," for their secular purposes and interests, will gradually become callous in impiety and iniquity, as if "their consciences were seared "with a hot iron:" and no desperate infidels or profligates become so destitute of all feeling and remorse, as the sanctified impostor; nor ought we to deem any enormity incredible, when properly authenticated, as committed by men of this description.—Those false teachers, who most neglect the commandments of God, and allow themselves and others in the most atrocious violations of moral and relative duties, are generally very prompt to forbid as evil, what God has pronounced innocent and honourable; and to command as a duty what he has left indifferent. But "the law of the Lord" is "exceedingly broad:" and we shall find abundant exercise for watchfulness, diligence, self-denial, and mortification of the flesh, in attending to its holy requirements; without being laid under further restrictions, or tasked to imaginary duties: as if we had at present done *all his will*, and wanted more employment! We should, therefore, be upon our guard against impositions of this kind, on whatever pretence they are enforced: and, while we follow after purity, and exercise temperance in all things, according to the will of God; let us disregard such as judge us in those things which he has allowed.—While we are satisfied, that "every "creature of God is good, and nothing to be refused;" let us remember, that all should be "received with thanks-

CHAP. V.

Directions how to admonish elders, and younger persons, men and women, 1, 2: concerning the widows, who were provided for, or employed by the church; the conduct of Christians towards relations; and what was expedient for younger widows, 3—16. The honour to be shewn to diligent rulers and teachers, 17, 18. How Timothy should behave towards accused elders, and offenders, 19, 20. A solemn charge to faithfulness and impartiality in ordaining pastors, 21, 22. Counsel to Timothy concerning his health, 23. The character of some is more easily known than that of others, yet that may by patience and careful investigation be ascertained, 24, 25.

[a] REBUKE not [b] an elder, but [c] intreat *him* as a father, *and* the younger men [d] as brethren;

[a] 19. 20. Lev. xix 32. Deut. xxxiii. 9. Gal. ii. 11—14.
[b] 17. Acts xiv. 23. xv. 4. 6. xx. 17. Tit. i. 5, 6. Jam. v. 14. 1 Pet. v. 1. 2 John 1. 3 John 1. Rev. iv. 4.
[c] Rom. xiii. 7. Gal. vi. 1. 2 Tim. ii. 24, 25. Philem. 9, 10. Jam. iii. 17. 1 Pet. v. 5, 6.
[d] Matt. xviii. 15—17. xxiii. 8.

"giving, by them who believe and know the truth;" that even the divine allowance will not sanctify an intemperate, inexpedient, extravagant, unthankful, or cruel use of the creatures; and that nothing will be good to us, except we seek, by prayer, the Lord's blessing on our use of it.

V. 6—16.

They, who would approve themselves to be faithful ministers, must "put the brethren in remembrance" of all those things, which Christ and his apostles delivered to the church; and, whatever other studies or accomplishments may be supposed requisite, in those intended for the ministry; it is, *above all*, necessary, that they "be "nourished up in the words of faith and of good doctrine;" and that they well digest that knowledge of the scripture to which they have attained.—Instead of amusing ourselves and others, with ingenious fancies and curious speculations; or with enforcing human inventions and superstitions, by imaginary or fallacious explanations of their origin, meaning, and benefit, which are often no better than "profane "and old wives' fables;" we should exercise ourselves and instruct others, in the substantial duties of godliness. This has at all times the promise both of this world and of the next; and our present solid satisfaction (as well as our eternal happiness) is inseparably connected with it; but all else is "vanity and vexation of spirit." "This "faithful saying is worthy of universal acceptation:" apostles, evangelists, and martyrs, both "laboured, en- "dured reproach," and faced death in all its terrors, in support of it; because "they trusted in the living God;" who, being "the Preserver of all men," and "the Saviour "of the world," will surely take especial care of those who believe, and cause all things to work together for their eternal good. (*Notes*, *Rom.* v. 6—10. viii. 28—31.) —It behoves all, who "command and teach" these things, to take heed, that "no man despise them:" but this is especially incumbent on young ministers, when called into conspicuous situations; who should be doubly careful to "abstain from all appearance of evil;" and to shun all levity of conduct, as well as whatever is more directly criminal, or leads to criminality. For they will be narrowly observed, and many will be ready to deem them unfit for their arduous services; especially when they are called to instruct or to admonish their seniors and superiors. Ministers should also be careful to confirm and elucidate their instructions by their example; and thus to lead forward believers to stedfastness in the faith, holiness of conversation and conduct, fervent love, spirituality, fidelity, integrity, and purity. Their time should be employed in reading and meditating on the scriptures; in acquiring religious knowledge; and in communicating it, by the publick and private duties of their ministry. This will leave them no leisure for dissipated pleasures, trifling visits, or idle conversation; and but little for amusing and merely ornamental studies. That measure of endowment, which God has given them for the work, to which they have been set apart, and to which they solemnly devoted themselves, when ordained by "the laying on of the hands of "the" pastors of the church, must not be neglected, or left to decrease by disuse, but be diligently exercised and improved.—Alas! we cannot but reflect with grief of heart, that so few of those called ministers seem so much as to have ever seriously read these directions! and that their method of spending their time, the subjects of their studies, the objects of their pursuits, and the business and pleasure of their lives, form a perfect contrast to what they ought to be. But, may the Lord have mercy upon each of us, and write these admonitions in our inmost souls! May we "meditate" continually "on them!" May our thoughts and affections be engrossed by them! May we "give ourselves wholly unto them, that our profiting may "appear unto all men!" Let every minister, then, hear the apostle call upon him to "take heed to himself," as one who must give account; to look to it, that he experience the power of the gospel in his own soul, and bring forth the fruits of it in his life; that his motives, tempers, words, and works, be pure and evangelical; that his doctrine be scriptural; that he "declare the whole counsel "of God," and that he "manifest the truth to every "man's conscience, as in the sight" of his heart-searching Judge. And let every one, who has thus begun his ministry, persevere in this holy living and faithful preaching; however despised, reviled, opposed, or discouraged he may be: for in so doing, he shall both "save his own "soul," and those of his attentive hearers: while dumb and greedy dogs, blind watchmen or guides, mercenary teachers, and gay triflers in the garb of Christian ministers, in short all those "who look every one for his gain from "his quarter," however otherwise distinguished by rank, nobility, learning, or eloquence, can have no reason to expect any other event of their conduct, than that of going before their deluded followers, into the pit of everlasting destruction. (*Note* and *P. O. Is.* lvi. 9—12.)

NOTES.

CHAP. V. V. 1, 2. The connexion of the word translated "an elder," in this place, has induced expositors in general to understand it of senior Christians, as well as of pastors. It must, likewise, be supposed that the apostle spoke of such faults, as resulted from infirmity, and were not openly scandalous: or the counsel would seem inconsistent with a subsequent injunction. (*Note*, 19, 20.)—As Timothy was young, it was peculiarly incumbent on him to avoid harshness, in animadverting on the misconduct of

2 The [e] elder women as mothers; the younger as sisters, [f] with all purity.

3 [g] Honour [h] widows that are widows indeed.

4 But if any widow have children or [k] nephews, let them [l] learn first to shew [*] piety at home, and [m] to requite their parents: for that is [n] good and acceptable before God.

5 Now she that is [o] a widow indeed, [p] and desolate, [q] trusteth in God, and [r] continueth in supplications and prayers, night and day.

6 But [s] she that liveth [t] in pleasure, is [s] dead while she liveth.

7 And [u] these things give in charge, that they may be blameless.

8 But if any provide not for his own, [x] and specially for those of his own [‡] house, [y] he hath denied the faith, [z] and is worse than an infidel.

[e] 3. Matt. xii. 50. John xix. 26, 27. [f] iv. 12. Phil. iv. 8. 1 Thes. v. 22. 2 Tim. ii. 22. [g] 2. 17. Ex. xx. 12. Matt. xv. 6. 1 Thes. ii. 6. 1 Pet. ii. 17. iii. 7. [h] 9. Deut. x. 18. xiv. 29. xvi. 11. 14. xxvii. 19. Job xxix. 13. xxxi. 16. Ps. lxviii. 5. xciv. 6. cxlvi. 9. Jer. xlix. 11. Matt. xxiii. 14. Luke vii. 12. Acts vi. 1. ix. 39. Jam. i. 27. [i] 4, 5. 9—11. 16. Luke ii. 37. John i. 47. [k] Judg. xii. 14. *marg.* Job xviii. 19. Is. xiv. 22. [l] 1 Sam. xxii. 3, 4. Prov. xxxi. 28. Luke ii. 51. John xix. 27. [*] Or, *kindness.* Matt. xv. 4—6. Mark vii. 11—13. [m] Gen. xlv. 10, 11. xlvii. 12. 28. Ruth ii. 2. 18. Eph. vi. 1—3. [n] *See on* ii. 3. [o] 3. Ruth i. 5. 12. 20, 21. [p] Is. iii. 26. xlix. 21. liv. 1. Lam. i. 13. [q] Ruth ii. 12. Ps. xci. 4. Is. xii. 2. l. 10. 1 Cor. vii. 32. 1 Pet. iii. 5. [r] *See on* Luke ii. 37. xviii. 1. 7. Eph. vi. 18. [s] 1 Sam. xxv. 6. Job xxi. 11—15. Ps. lxxiii. 5—7. Is. xxii. 13. Am. vi. 5. 6. Luke xii. 19. xv. 13. xvi. 19. Jam. v. 5. Rev. xviii. 7. [t] Or, *delicately.* Deut. xxviii. 54. 56. 1 Sam. xv. 32. Prov. xxix. 21. Is. xlvii. 1. Jer. vi. 2. Lam. iv. 5. Luke vii. 25. [u] Matt. viii. 22. Luke xv. 24. 32. 2 Cor. v. 14, 15. Eph. ii. 1. 5. v. 14. Col. ii. 13. Rev. iii. 1. [x] Gen. xxx. 30. Is. lviii. 7. Matt. vii. 11. Luke xi. 11—13. 2 Cor. xii. 14. Gal. vi. 10. [‡] Or, *kindred. See on* 4. [y] 2 Tim. iii. 5. Tit. i. 16. Rev. ii. 13. iii. 8. [z] Matt. xviii. 17. Luke xii. 47, 48. John xv. 22. 2 Cor. ii. 15, 16. vi. 15.

aged ministers or Christians: he ought not therefore to rebuke them with severity, or in apparent anger; but to "intreat them" to act with greater circumspection, and endeavour modestly to convince them of the impropriety and bad effects of the mistakes into which they had been betrayed: even as a son, placed in authority, would address an honoured parent, who had not acted with due regard to his character and situation. In reproving young men or ministers, it would be proper to speak with great meekness and affection, and to admonish them "as bre-"thren." The elder women he must counsel and caution, as dutiful sons in such stations would their mothers; and he should behave towards the younger women with that kind of regard and affection, which is borne to sisters; and "with all purity," that nothing contrary to the strictest decorum might attend his ministerial converse with them.

Rebuke. (1) Επιπληξης. Here only. 'Ex επι, et πλησσω, 'percutio.—1. Proprie, *incutio*.... 2. Metaphorice, *increpo* 'objurgo.' Schleusner.—'To reproach sharply and severely, 'as the scourges of the tongue are sometimes metaphorically taken for cruel calumny.' *Leigh.—An elder.*] Πρεσβυτερω. *Luke* xv. 25. *Acts* ii. 17. 1 *Pet.* v. 5.—'Τῳ πρεσ-'βυτερῳ opponuntur οι νεωτεροι, quemadmodum, *v.* 2, ταις 'πρεσβυτεραις opponuntur αι νεωτεραι. In provectiores 'ætate ne inveharis, seu, eos cum severitate et vehe-'mentia increpare noli.' *Schleusner.—Purity.* (2) Αγνεια. See on iv. 12.

V. 3, 4. The apostle next directed, that the aged widows, who were really destitute, should be honourably provided for. But if any widow had "children, or *grand-children*," who were capable of relieving her; they ought to be required, as a duty of the first importance, to "shew piety," or a respectful and grateful affection, "at home;" requiting the tender, laborious, and expensive care of their parents towards them, in infancy and childhood, by providing for them in old age: for that was good in itself, a debt due to them, and an acceptable service to God, even in preference to any other charitable work. (*Notes*, 7, 8. *Ex.* xx. 12. xxi. 15—17. *Matt.* xv. 3—6.)

Honour. (3) Τιμα. *Matt.* xv. 4. 1 *Pet.* ii. 17.—*Ex.* xx. 12. *Lev.* xix. 32. *Deut.* v. 16. *Sept.* Τιμη, 17.—*That are widows indeed.*] Τας οντως χηρας.—Οντως. 5. 16. See on *Luke* xxiv. 34. Χηρα. *Mark* xii. 40. *Luke* ii. 37, *et al.*—Χηρευουσαι, 2 *Sam.* xiii. 20. *Sept.—Nephews.* (4) Εκγονα. Here only. 'Qui recte linea ab aliquo de-'scendunt.' Schleusner.—*To shew piety.*] Ευσεβειν. "Kind-"ness." *Marg. Acts* xvii. 23. The Romans called the dutiful conduct of children to their parents, *pietas.—At home.*] Τον ιδιον οικον. 8. 'To *their* own household.' *—To requite their parents.*] Αμοιβας αποδιδοναι τοις προγονοις. Αμοιβη. Here only. *Retributio.* Προγονοι, 2 *Tim.* i. 3. Ex προ, *ante*, et γενος, *generatio.*—Contrasted with εκγονοι. (Comp. *Gen.* xxxvii. 2, with xlvii. 28.)

V. 5, 6. The "widow indeed," whom the apostle peculiarly intended, was one who was "desolate," having neither children nor relations able to maintain her; being destitute of the means of procuring a decent subsistence: at the same time "she trusted in God" to provide for her, and used no improper methods of obtaining a support: but devoted herself to his service, in continual prayers and supplications, stated and occasional, publick and private, and even by night as well as by day; taking great delight in devotion, and employing herself very much in supplicating God, in behalf of her fellow Christians and all mankind. (*Marg. Ref.* o—r.—*Note, Luke* ii. 36—38.) But any one, who lived a delicate, luxurious, dissipated life; and perhaps chose to continue unmarried, that she might have less restraint, in this self-indulgent course, must be considered as "dead in sin," and alive only to worldly pleasure: so that no honourable attention was due to her from the church. (*Marg. Ref.* s, t.)

Desolate. (5) Μεμονωμενη. Here only.—*Liveth in pleasure.* (6) "Delicately." *Marg.* Σπαλαωσα. *Jam.* v. 5. Not elsewhere N. T.—*Ez.* xvi. 49. *Sept.* Καλασπαταλοω, *Am.* vi. 4. *Sept. Note, Luke* xvi. 19—21.

V. 7, 8. The things above stated Timothy must give in charge to the pastors and deacons; that the Christians at Ephesus, might be preserved "blameless;" and that no encouragement might be given, even by means of their benevolence, to such persons as were a scandal to the cause. —But if any man refused to provide for his own near relations, especially for his wife, children, and household; or for his aged parents; through sloth, covetousness, extravagance, or self-indulgence; he should be considered as having renounced the faith, by manifestly and habitually refusing to obey Christ; nay, as acting in this particular more disgracefully and unreasonably, than an unbeliever would do in similar circumstances.—The heathen in general considered children as bound to support their aged parents; and reckoned the neglect of this duty *infamous*, and fit only to be mentioned along with the most

9 Let not [a] a widow be [*] taken into the number [b] under threescore years old, [c] having been the wife of one man;

10 Well [d] reported of for [e] good works; [f] if she have brought up children, [g] if she have lodged strangers, if she have [h] washed the saints' feet, [i] if she have relieved the afflicted, [k] if she have diligently followed every good work.

11 But [l] the younger widows refuse: for when they have begun [m] to wax wanton against Christ [n] they will marry;

12 Having [o] damnation, because they have cast off [p] their first faith.

a *See on* 3, 4.
* Or, *chosen.*
b 11. 14. Luke ii. 36, 37.
c iii. 2. 12. 1 Cor. vii. 10, 11. 39, 40.
d iii. 7. Acts vi. 3. x. 22. xxii. 12. 3 John 12.
e 25. ii. 10. vi. 18. Matt. v. 16. Acts ix. 36. Eph. ii. 10. 2 Tim. iii. 17. Tit. ii. 7. iii. 8. 14. Heb. x. 24. xiii. 21. 1 Pet. ii. 12.
f 2 Tim. i. 5. iii. 15.
g Acts xvi. 14, 15. Rom. xii. 13. Heb. xiii. 2. 1 Pet. iv. 9.
h Gen. xviii. 4. xix. 2. xxiv. 32. Luke vii. 38. 44. John xiii. 5—15.
i Lev. xxv. 35. Is. i. 17. Acts ix. 39.
k Ps. cxix. 4. Col. i. 10. 2 Tim. ii. 21. Tit. ii. 14. iii. 1. 8. *Gr.*
l 9. 14.
m Deut. xxxii. 15. Is. iii. 16. Hos. xiii. 6. Jam. v. 5. 2 Pet. ii. 18.
n 14. iv. 3. 1 Cor. vii. 39, 40.
o 1 Cor. xi. 34. Jam. iii. 1. 1 Pet. iv. 17. *Gr.*
p Gal. i. 6. Rev. ii. 4, 5.

scandalous vices.—The manner in which many covetous persons grievously pervert this text, must not pass unnoticed: while they evidently violate the duties of piety, equity, and charity, as well as that of providing for their indigent relations; yea, while they bring up their children and maintain their families, in a manner utterly unsuitable to their circumstances, from eagerness to amass riches; they often quote this verse, in vindication of their sordid avarice; and imagine, that the apostle commanded men to neglect all other duties, in order to enrich their children! (*Note*, 16.)—'Pleading these words, to justify or 'to excuse their sordid parsimony, and want of charity: '...whereas, they plainly respect the provision which chil-'dren should make for their parents; and not that which 'parents should make for their children.' *Whitby.*

Blameless. (7) Ανεπιλημπτος. See on iii. 2.—*Provide.* (8) Προνοει. See on *Rom.* xii. 17.—*His own house.*] Or "kin-"dred." *Marg.* Των οικειων. See on *Gal.* vi. 10. Ab οικος. See on 4. 'Qui ad *familiam alicujus pertinet.*' Schleusner. —*Infidel.*] Απιστ. 1 *Cor.* vi. 6. x. 27. *Rev.* xxi. 8. See on *John* xx. 27.

V. 9—12. The apostle could not here mean, that no widows were to be *relieved* by the church, who were under sixty years of age: for the distresses of younger widows, as well as of other poor persons, might be very urgent.—He is, therefore, generally supposed to speak of a certain number of widows, who were discharged from all secular cares, and maintained by the church; of whom such as were able acted as deaconesses, to visit sick and poor women, and to administer relief and counsel to them; to instruct young women, and perhaps children; or to attend on any other concerns of the church, its ministers, and pious strangers, which lay within their province. Though no *command* is given for such an order of persons in the church; (for many things of this kind seem to have been left discretionary, and to be determined according to circumstances;) yet they might frequently be useful, if properly selected and regulated. (*Note, Rom.* xvi. 1, 2.) In this view the propriety of the rule here given is apparent. As the apostle counsels "the younger widows to marry;" (*Note*, 13—15;) it cannot be imagined, that he would exclude any when grown old, from the number here intended, if otherwise qualified, merely because they had followed his counsel. By "the wife of one man," therefore, the apostle did not intend to exclude such as had married a second time, which the scripture no where disallows, or at all discountenances. But shameful and astonishing irregularities, in this respect, were common among the heathen women: they frequently left their husbands to live with other men, and then sometimes returned again to their former husbands; they often, *designedly*, gave them just cause to divorce them, on purpose that they might take other husbands; nay, they sometimes did what was equivalent to divorcing their husbands: nor were these things deemed scandalous; at least not in that degree, which they would be at present, in countries professing Christianity. If then, any woman had formerly conformed to these corrupt customs, it would not be consistent with the credit of Christianity, to admit her into this select number of devoted widows, though no other objection lay against her; for it must exclusively consist of those, who had lived virtuously and honourably in the married state. (*Marg. Ref.* b, c.—*Note*, iii. 2.)—Some expositors indeed think, that those who had married again, after being divorced, were intended: but there is not the least intimation in scripture, that the divorced should be restrained from marrying again, even if justly put away; and surely then not when unjustly divorced.—The women, however, spoken of, must also be such as had an established character for "good works" since they were converted to Christianity. Those were to be preferred, who had charitably educated the children of their poor relatives or neighbours, or who had faithfully done their duty towards their own children; who, when in more prosperous circumstances, had hospitably entertained strangers in their houses; who had willingly stooped to the office of washing the feet of the saints, when wearied with travelling; (*Notes, Gen.* xviii. 3—8. *Luke* vii. 44—50. *John* xiii. 1—17;) and who had, from love to Christ, readily relieved the afflicted, and diligently "attended to every good work." (*Marg. Ref.* d—k.—*Note* and *P. O. Acts* ix. 36—43.) Widows of this character, when grown old and left desolate, were the proper persons for this service.—But the apostle directed Timothy to reject the application of "younger widows:" for experience shewed, that their avowed purpose, of no more entering into the married state, was not to be depended on. After a time, when their grief on account of their loss had subsided, various circumstances might induce them to marry again: and, as their admission into the number of devoted widows implied an engagement to the contrary, and probably was attended by some promise to this effect; so their violation of it might be called "a waxing wanton against Christ," leading them to be unfaithful to him, for the sake of some earthly object. Thus their engagement would tend to their condemnation, by occasioning them to violate that fidelity to Christ, which they had previously promised: the church would see it necessary to censure them; and their sin would expose them to condemnation if not repented of. They might perhaps be tempted to apostatize from the faith, by marrying heathens; which seems to have been the case with some of this description. For Christians

13 And withal they learn [q] *to be* idle, [r] wandering about from house to house; and not only idle, but tatlers also, and [s] busy-bodies, [t] speaking things which they ought not.

14 [u] I will therefore that [x] the younger women marry, bear children, [y] guide the house, [z] give none occasion to the adversary [a] to speak reproachfully:

15 For some [a] are already turned aside after Satan.

16 If any man or woman that believeth have widows, [b] let them relieve them, and let not the church be charged; that it may relieve them that are [c] widows indeed.

17 Let [d] the elders that [e] rule well [f] be counted worthy of [g] double honour, especially they who [h] labour in the [i] word and doctrine.

18 For [k] the scripture saith, [l] Thou shalt not muzzle the ox that treadeth

q Prov. xxxi. 27. 2 Thes. iii. 6—11.
r Lev. xix. 16. Prov. xx. 19. Luke x. 7. Acts xx. 20.
s 2 Thes. iii. 11. 1 Pet. iv. 15.
t Acts xx. 30. Tit. i. 11. Jam. iii. 10.
u *See on* ii. 8.
x 1 Ti. iv. 3. 1 Cor. vii. 8, 9. Heb. xiii. 4.
y Gen. xviii. 6, 9. Prov. xiv. 1. xxxi. 27—29. Tit. ii. 5. *Gr.*
z vi. 1. 2 Sam. xii. 14. Dan. vi. 4. Rom. xiv. 13. 2 Cor. xi. 12. Tit. ii. 8. 1 Pet. iv. 14, 15.
a Gr. *for their railing.* Luke xxiii. 35—41. 2 Tim. i. 15. ii. 18. iv. 10. 2 Pet. ii. 2. 20—22. iii. 16. 1 John ii. 19. Jude 4, 5. Rev. xii. 9.
b *See on* 4. 8.
c *See on* 3.
d *See on* b. 1.
e iii. 8. Matt. xxiv. 45. Luke xii. 42. Rom. xii. 8. 1 Thes. v. 12, 13. Heb. xiii. 7. 17. 24.
f *See on* 3.—Acts xxviii. 10. Rom. xv. 27. 1 Cor. ix. 5—14. Gal. vi. 6. Phil. ii. 29.
g 2 Kings ii. 9. Is. xl. 2. Jer. xvi. 18. xvii. 18. Zech. ix. 12.
h iv. 10. Matt. ix. 37, 38. Luke x. 1, 2. 7. John iv. 38. Acts xx. 35. Rom. xvi. 12.
i *See on* 1 Cor. iii. 9. xv. 10. xvi. 16. 2 Cor. vi. 1. Phil. ii. 16. iv. 3. 2 Tim. ii. 6. iv. 6. 16.—2 Tim. iv. 2.
k Rom. iv. 3. ix. 17. x. 11. xi. 2. Gal. iii. 8. Jam. iv. 5.
l Deut. xxv. 4. 1 Cor. ix. 9, 10.

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would not be disposed to marry those who had entered into this number; and if their inclinations led them to marry, their situation might expose them peculiarly to this temptation.

Be taken into the number. (9) "Chosen." *Marg.* Καταλεγεσθω. Here only.—*Well reported.* (10) Μαρτυρημενη. See on *Acts* vi. 3.—*If she have brought up children.*] Ει ετεκνοτροφησεν. Here only.—*Lodged strangers.*] Εξενοδοχησεν. Here only. Ex ξενος, *hospes*, et δεχομαι, *excipio*. Ξενοδοχειον, *an inn, an hospital.*—*Relieved.*] Επηρκεσεν. 16. Not elsewhere. 'To afford a plentiful or 'sufficient supply.'—*Have begun to wax wanton.* (11) Καταστρηνιασωσι. Here only. Ex κατα, et στρηνιαω, *luxurior, lascivio, Rev.* xviii. 9. A στρηνος, *Rev.* xviii. 3.—*They will marry.*] Γαμειν θελουσιν. "They will," or purpose, "to marry."—*Damnation.* (12) Κριμα. iii. 6. *Matt.* xxiii. 14. *Jam.* iii. 1. See on 1 *Cor.* xi. 29.—*They have cast off.*] Ηθετησαν. See on *Mark* vii. 9.

V. 13—15. It might likewise be feared, and experience had shewn, that there was danger, lest "younger widows," being freed from the employments of domestick life, and having much leisure, should neglect to spend it in devotion, and the duties of their station; and so contract habits of idleness, and waste their hours in sauntering from house to house, as trifling visitants; tattling and gossipping about the news of the day, and intermeddling with other people's affairs, spreading slanders, and speaking many things of a mischievous and improper nature. (*Marg. Ref.* q—t.—*Note*, 2 *Thes.* iii. 10—12.) The apostle did not mean, that all "the younger widows," who were employed in this service, acted in this manner: but it was an evil incident to the practice, and formed a sufficient reason for excluding them. He therefore decided, as one having authority, that it was better to leave them at liberty to marry, if they chose it, and circumstances admitted, that they might be occupied in the useful duties of wives and mothers, and in domestick business: that so no occasion might be given to any adversaries of the gospel to speak reproachfully of it, through the misconduct of such as professed to be peculiarly devoted to the service of Christ. (*Marg. Ref.* u—y.) For indeed, some younger widows, being improperly admitted into this number, had turned aside to follow the suggestions of Satan, had married unbelieving husbands, and so relapsed into idolatry. —'The converting men to the Christian faith, being the '"turning them from Satan unto God;"...the casting off 'the faith may well be styled, "the turning aside after '"Satan."' *Whitby.* (*Marg. Ref.* a.—*Note*, *Acts* xxvi. 16—18.)—The apostle's determination, that no widow under sixty years of age should be admitted into this select number of devoted women, lest their useless lives and misconduct should occasion scandal, and his counsel that younger widows should marry, conclude with peculiar force against all vows of virginity, taken by young persons, under pretence of more strict religion than can be practised in the married state, and against all censures of second marriages, as such: and, indeed, the silence of the apostle concerning women, who had never been married, in this whole argument, is very expressive. But the pastors of the church, before many ages had elapsed, abundantly made up this supposed deficiency!

Idle. (13) Αργαι. See on *Matt.* xii. 36.—*Wandering about from house to house.*] Περιερχομεναι τας οικιας.—Περιερχομαι· See on *Acts* xix. 13.—*Tatlers.*] Φλυαροι. Here only. *Ineptus, garrulus:* 'a φλυος, *nugæ*, quod a φλυω ... 'ebullio.' Schleusner. 'To boil up, or to boil over, as a 'pot or caldron does.' *Leigh.*—*Busy-bodies.*] Περιεργοι. See on *Acts* xix. 19. Περιεργαζομαι· See on 2 *Thes.* iii. 11.—*Bear children.* (14) Τεκνογονειν. Here only.—Τεκνογονια, ii. 15. Τεκνοφορεω, 10.—*Guide the house.*] Οικοδεσποτειν. Here only. Οικοδεσποτης· See on *Matt.* xx. 1.—*To speak reproachfully.*] "For their railing." *Marg.* Λοιδοριας χαριν. "For the sake of railing." Λοιδορια, 1 *Pet.* iii. 9. Λοιδορεω· See on *John* ix. 28.—*Are turned aside.* (15) Εξετραπησαν. See on i. 6.

V. 16. In closing this subject, the apostle required all believers, men and women, who were able, to relieve widows belonging to their own families, and others who were destitute; that the church might not be burdened with them, or prevented from relieving such as were entirely indigent and friendless. (*Notes*, 3—8.)—'In the 'opinion of Estius, this precept extended to the proprietors 'of slaves; and bound them to maintain their slaves, when 'they became incapable of labour.' *Macknight.* The spirit of it, no doubt, extends to servants of every kind, who have spent their strength in our service, as far as we are able to support them. (*Notes, Gen.* xxxv. 8. *P. O.* 1—15. *Matt.* viii. 5—7. *P. O.* 5—13.)

Relieve.] Επαρκειτο. See on 10.—*Be charged.*] Βαρεισθω. See on 2 *Cor.* i. 8.

V. 17, 18. Many expositors infer from these verses, that there were 'ruling elders' in the church, who did not

m Le. xxv. 39. Deut. xxiv. 14, 15. Matt. x. 10. Luke x. 7.
n John xviii. 29. Acts xxiv. 2—13. xxv. 16. Tit. i. 6.
* Or, *under*.
o Deut. xvii. 6. xix. 15. 18, 19. Matt. xviii. 16. John viii. 17. 2 Cor. xiii. 1. Heb. x. 28.
p Gal. ii. 11—14. 2 Tim. iv. 2. Tit. i. 13.
q i. 20. Deut. xiii. 11. xvii. 13. xix. 20. xxi. 21. Acts v. 5. 11. xix. 17. 1 Thes. v. 27. 2 Tim. ii. 14. iv. 1.

out the corn; and, [m] The labourer *is* worthy of his reward.

19 Against an elder [n] receive not an accusation, but [*] before [o] two or three witnesses.

20 Them that sin [p] rebuke before all, [q] that others also may fear.

21 I [r] charge *thee* before God, and the Lord Jesus Christ, and [s] the elect angels, [t] that thou observe these things, [†] without [u] preferring one before another, doing nothing by [x] partiality.

22 [y] Lay hands [z] suddenly on no [†] man, [a] neither be partaker of other men's sins: [b] keep thyself pure.

r vi. 13. s Matt. xvi. 27. xxv. 41. 2 Pet. ii. 4. Jude 6. Rev. xx. 7—9. xiv. 10.
t Ps. cvii. 43. cxix. 34. Matt. xxviii. 20.
† Or, *without prejudice*.
u Lev. xix. 15. Deut. xxxiii. 9. Prov. xviii. 5. Luke xx. 21.
x Mal. ii. 9. Jam. ii. 1—4. iii. 17.
y iv. 14. Acts vi. 6. xiii. 3. 2 Tim. i. 6. Heb. vi. 2.
z iii. 6. 10. Josh. ix. 14. 2 Tim. ii. 2. Tit. i. 5—9.
a Eph. v. 11. 2 John 11. Rev. xviii. 4.
b iv. 12. Acts xviii. 6. xx. 26

preach; but others do not allow the inference; and, in general, *ruling* and *teaching* are united. (*Marg. Ref.* e.—*Notes*, iii. 2. 4, 5. *Matt.* xxiv. 45—51. 1 *Thes.* v. 12—15. *Heb.* xiii. 7, 8. 17.) Indeed, as "double honour" chiefly relates to a more plentiful and decent maintenance; it is improbable, that mere rulers, who would not be greatly taken off from their secular business, should be thus liberally maintained at the expense of their brethren. To preside in the affairs of the church, and to preach the word, even the doctrine of Christ, constitute the outlines of the pastoral office: the direction seems therefore to mean, that those who ruled most prudently, faithfully, and diligently, and were most laborious in their ministry, should be respected and provided for, more honourably and plentifully: especially they, who were most unwearied in preaching, and in private exhortation; as the exercise of authority was more suited to the natural disposition of the human heart. (*Marg. Ref.* f—h.—*Notes*, *Matt.* x. 9, 10. 1 *Cor.* ix. 4—18. *Gal.* vi. 6—10.)—*Thou shalt not*, &c. (18) See on 1 *Cor.* ix. 9. (*Deut.* xxv. 4.)—*Labourer*, &c.] 'This, as well as what goeth before, is affirmed by 'the apostle to be said in the scripture: yet it is no where 'written in the Jewish scriptures. It is found only, *Matt.* 'x. 10. *Luke* x. 7. The apostle must therefore have read 'either Matthew or Luke's gospel, before he wrote this 'epistle. And seeing he quotes this saying, as "scripture," 'and represents it as of equal authority with the writings 'of Moses; it is a proof, not only of the early publication 'of the gospels, but of their authenticity, as divinely in-'spired writings.' *Macknight.* (*Notes*, 1 *Thes.* v. 23—28. 2 *Pet.* iii. 14—16.)

Of double honour. (17) Διπλης τιμης. *Matt.* xxiii. 15. *Rev.* xviii. 6. Τιμη, *Rom.* xii. 10. xiii. 7. 1 *Pet.* iii. 7. Τιμαω· See on 3.—*Who labour.*] Κοπιωντες. *Rom.* xvi. 6. 1 *Cor.* xv. 10. The emphasis is laid on this word.

V. 19, 20. The character of an elder, or pastor, was of very great importance: it would therefore be improper, not only to condemn him, but even to "receive an accu-"sation against him," except it was attested by two or three credible witnesses. (*Marg. Ref.* n, o.—*Note*, *Deut.* xix. 15—21.) Many might be disposed to revile those faithful ministers, whose doctrine and reproofs had offended them; and indeed, the grand enmity of "the accuser of "the brethren," and of all his servants, would be excited against them. (*Notes*, *Job* i. 9—11. ii. 4, 5. *Zech.* iii. 1—4. *Rev.* xii. 7—12.) It was therefore highly reasonable, that no accusation, tending to bring the conduct of an elder to a publick investigation, and thus to impeach or endanger his character, should be regarded, if supported only by one solitary testimony; which his denial of the crime would at least counterbalance. But, in respect of those who were evidently guilty of any scandalous offence, whether elders or others; Timothy, as presiding in the church, was required to "rebuke them before all" their brethren: not only in order to their being made ashamed, and brought to repentance; but that others might fear the same censure, and so be excited to greater circumspection. (*Marg. Ref.* p, q.—*Notes*, *Deut.* xxi. 18—21. *Gal.* ii. 11—16. *P. O. Deut.* xiii.)

Receive not. (19) Μη παραδεχου. *Mark* iv. 20. *Acts* xvi. 21. xxii. 18. *Heb.* xii. 6.—*Ex.* xxiii. 1. *Sept.*—*An accusation.*] Κατηγοριαν. *Luke* vi. 7. *John* xviii. 29. *Tit.* i. 6.—*But before.*] "But under." *Marg.* Εκτος ει μη επι. 1 *Cor.* xiv. 5.—*Rebuke.* (20) Ελεγχε. See on *Matt.* xviii. 15. (*Notes*, 1, 2. *Matt.* xviii. 15—18.)—*Others.*] Οι λοιποι. "The rest." See on *Luke* xviii. 9.

V. 21, 22. The apostle here most solemnly charged Timothy, as in "the presence of God, and the Lord Jesus "Christ;" and as he hoped to join the company of "the "elect angels," who had been preserved and confirmed in holiness, when many of their company apostatized and ruined themselves; who then witnessed his conduct, and would attend, when he should give an account of it to his sovereign Judge; (*Marg. Ref.* r, s.—*Notes*, *Matt.* xiii. 36—43. xxiv. 29—31. xxv. 31—33. 2 *Thes.* i. 5—10;) that he should observe those things with the utmost care and exactness, whatever opposition and trials he might incur; and, in all his regulations, carefully avoid "preferring one "to another," through carnal affection, attachment, connexion, or obligations; not shewing "partiality," either in censuring offenders, or ordaining elders, or in any other part of his important service. (*Marg. Ref.* t—x.—*Note*, 2 *Cor.* v. 16.) In ordaining elders especially, he must be careful not to act in a hasty manner; but take time to examine into men's characters, principles, motives, and endowments, that he might not be induced "to lay hands" on improper persons, by importunity employed in their behalf. He would need great care, in this immensely important concern, to avoid being "partaker of other men's "sins;" and becoming answerable, in part at least, for the crimes of those who thus intruded into that sacred function, to the dishonour of God, the great detriment of the church, and the ruin of immortal souls: for even an obliging and easy temper might betray him into much criminality, from which he must by all means keep himself pure. (*Marg. Ref.* y—b.—*Note*, 2 *John* 7—11.)—It is manifest, that Timothy is here and elsewhere supposed to possess great authority in the Ephesian church, both in superintending the elders already ordained, and in ordaining others. It is allowed, that he was an extraordinary person, especially appointed by the apostle to this service; but there is no proof, that he conferred miraculous powers

23 Drink no longer water, [c] but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's [d] sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also [e] the good works *of some* are manifest before-hand; and they that are otherwise [f] cannot be hid.

[c] iii. 3. iv. 4. Lev. x. 9—11. Ps. civ. 15. Prov. xxxi. 4—7. Ez. xliv. 21. Eph. v. 18. Tit. i. 7. ii. 3.
[d] Jer. ii. 34. Acts i. 16—20. v. 1—11. viii. 18. Gal. v. 19—21. 2 Tim. iv. 10. 2 Pet. ii. 20, 21.
[e] iii. 7. Matt. v. 16. Acts ix. 36. x. 22. xvi. 1—3. xxii. 12. Gal. v. 22, 23. Phil. i. 11.
[f] Ps. xxxvii. 5, 6. Matt. vi. 3—6. Luke xi. 33.

by the imposition of his hands, as the apostles did: and indeed it is altogether improbable. We cannot indeed by any means infer the *divine right* of episcopacy, from the authority exercised by Timothy, Titus, and other evangelists: yet it is at least highly probable, that it was very early found expedient, and conducive to peace, to have a stated presiding inspector, of approved wisdom and piety, who might superintend the pastors and the concerns of a few neighbouring churches, as moderator and censor; and be peculiarly attended to in the appointment of church-officers. Hence a moderate episcopacy was very early, probably even while some of the apostles lived, generally prevalent in the church: indeed, this seems to have taken place, between the time when St. Paul gave his admirable parting charge to the elders, or bishops of Ephesus, and the time when St. John, from our Lord's own mouth, wrote epistles to the angels of the seven churches in Asia. (*Note, Rev.* ii. 1.) And, after all the abuses, usurpations, controversies, and prejudices, which have since been introduced, the time may ere long arrive, when experience will convince pious men of different persuasions, that something of this kind, properly conferred, limited, and exercised, would prove a suitable remedy to those multiplied divisions, which so weaken and disgrace religious societies, which in doctrine, worship, and practice may be considered, in many respects, unexceptionable. (*Notes, Acts* vi. 2—6. xiv. 21—23. xx. 17.)

I charge. (21) Διαμαρτυρομαι. *2 Tim.* ii. 14. iv. 1. See on *Luke* xvi. 28.—*Without preferring one before another.*] Χωρις προκριματος, *prejudicium.* Here only. Ex προ, *ante*, et κρινω, *judico.*—*By partiality.*] Κατα προσκλισιν. Here only. A προσκεκλισαι, *verbi* προσκλινω, *inclino.* 'By set-'ting the balance on one side.' *Leigh.* Inclining, by carnal affection or corrupt motive, to one side.—*Suddenly.* (22) Ταχεως. *Luke* xvi. 6. *Gal.* i. 6. *2 Tim.* iv. 9.—*Neither be partaker.*] Μηδε κοινωνει. *Rom.* xv. 27. See on *Gal.* vi. 6.

V. 23. This verse is a remarkable instance of the apostle's neglect of exact method, in inditing his epistles.—It occurred to his mind, when reflecting on Timothy's manifold cares and labours, that his frequent indispositions might be increased by too great abstemiousness; to the prevention of his usefulness, and the shortening of his days. He therefore broke in upon his subject, to counsel him, not to drink water any longer, at least as his only liquor; but to use a little wine to strengthen his stomach, and preserve his health.—We may hence form an estimate of the exact temperance, practised by these laborious servants of Christ; who so zealously pleaded the cause of Christian liberty, who placed no dependence on their own works, and who never prescribed their own conduct in these things, as a rule for other men! (*Marg. Ref.*—*Notes*, iii. 3. iv. 1—5.)

Drink no longer water.] Μηκετι ὑδροποτει. Here only.—*Often.*] Πυκνας, *frequent. Acts* xxiv. 26.

V. 24, 25. (*Note*, 21, 22.) In respect of the choice and ordination of ministers, it might further be observed; that "some men's sins" were so notorious, and so easily proved, that they lay open before-hand, and anticipated the judgment, which ought to be formed of their conduct and pretensions. In other cases they "followed after," so that diligent and impartial investigation would be requisite in order to detect them. In like manner, some persons, applying for admission into the publick service of the church, had a sufficient testimonial in their known and abundant good works, which were manifest before any peculiar enquiry was made: and when this was not the case, yet, upon due investigation, Timothy and others might become acquainted with them. So that in most instances, an impartial attention to the business, without respect of persons, would enable those concerned to know who were, and who were not, eligible to publick stations. (*Marg. Ref.*)—'I speak not of men, whose good or bad 'works are manifest before-hand; for they without fur-'ther discussion or examination may be admitted, or are 'to be rejected; but of those whose vices or good works 'are latent. For they, after examination and enquiry, 'cannot be long hid. And so, if thou be not hasty in lay-'ing on of hands, thou mayest timely discover them. Or 'if by this means thou canst not do it, thou wilt not be 'partaker with the sinner, having done as much as was 'in thy power to discover them.' *Whitby.*

Are open before-hand. (24) Προδηλοι εισι. 25. *Heb.* vii. 14. Not elsewhere.

PRACTICAL OBSERVATIONS.

V. 1—8.

There is a respect due to the aged, which must not be withheld by their juniors, even when placed in authority over them, or on account of incidental faults. Every thing harsh and assuming must be improper, in the conduct of young ministers towards their seniors, as it would be in the conduct of a son to his parents. Indeed, admonitions are generally most efficacious, whether to old or young, when meekness and affection unite with firmness and faithfulness.—The greatest caution, as well as purity, is requisite in the conduct of ministers, (especially while in the prime of life,) as to their most needful converse with the younger women in their congregations, neighbourhood, and acquaintance: that all occasion, appearance, and suspicion of evil may be prevented; and the neglect of this caution is very frequently productive of lamentable consequences, in various ways: even where direct criminality does not take place, or is indeed designed.—It is an indispensable duty, for children and grandchildren, to requite the kindness of their aged parents; (*Note, Gen.* xlviii. 15;) this "is good and acceptable with "God:" nor are more distant relations exempt from a measure of the same obligation, when they can afford it; that neither the church, the parish, nor the publick, may be charged; but that the contributions, raised in any way, may be applied to such as are really destitute. But, if any

CHAP. VI.

The duty of servants to unbelieving and to believing masters, 1, 2. Timothy must shun those, as corrupters of the gospel, who teach things contrary to the apostle's doctrine, 3—5. The advantage of godliness with contentment, 6—8. The mischiefs arising from the love of money, 9, 10. The apostle exhorts Timothy to flee from these evils; to "follow after "righteousness," and "to fight the good fight of "faith," 11, 12; and most solemnly charges him to be faithful till the coming of Christ, 13, 14. He ascribes glory to the eternal God, 15, 16. Timothy must charge the rich to avoid pride, and confidence in wealth; and to abound in liberality, as seeking a treasure in heaven, against the time to come, 18, 19; and he must adhere to the faith, avoiding profane and vain controversies, 20, 21.

who profess the gospel, through sloth, improvidence, selfishness, or other corrupt principles, wilfully neglect or refuse to provide for their near relatives: they, in the apostle's judgment, virtually "deny the faith," and are even in this particular worse than their openly unbelieving neighbours. And may we not, by parity of reason, infer, that they who neglect to instruct their household in religious knowledge, and to do what they can for the salvation of their relatives, act altogether inconsistently with the Christian profession? (*Note, Gen.* xviii. 18, 19.)—Aged widows, and others of good character, who are left destitute in the decline of life, ought to be *honoured*, as well as supported. It seems the intent of these scriptures to teach us, that every religious society should, as far as it is able, make provision for persons of this description, and not leave them to sordid penury, or to the "tender mer-"cies of the wicked," in their old age. But then this provision should be limited to such as "trust in God, and "devote themselves to his service, in prayer and suppli-"cation, night and day;" at least to such as give evidence, that they are of a widely different character, from those "who live in pleasure, being dead whilst they live." Alas! what numbers are there of this latter description, among nominal Christians, even to the latest period of life! And how much does the same leaven work among more decided professors of evangelical truth! These things, however, we must give in charge, that the company of believers may be preserved blameless; or at least that we may deliver our own souls. (*Notes, Ez.* iii. 17—19. *P. O.* 16—27.)

V. 9—16.

Every one, who is brought forth into notoriety in the church, should, as much as possible, be free from scandal; and many are proper objects of charity, who ought not to be employed in publick services.—Those who, in domestick life, have shewn most diligence, humility, compassion, benevolence, love to the people of God, and "readiness "for every good work," are most likely to fill up leisure-time profitably, and to be faithful in whatever is entrusted to them.—It is not sufficient to determine, what would be best in itself, apart from all other considerations, in respect of things not absolutely obligatory, or things unlawful: the state of human nature and facts must be attended to, that it may be known what is most generally expedient. It might have seemed plausible to admit the young widows, or other young women, to such a service in the church, as implied an entire devoting of themselves to religion for the rest of their days; yet the apostle, not only with the wisdom derived from deep reflection and extensive observation, but under the influence of the divine Spirit, decided otherwise. He knew that this would expose them to temptation, and lead many into sin; that it would tend to ensnare some of them into improper marriages, and even occasion their apostasy and ruin; that it would give others of them a habit of indolence, sauntering, slandering, intruding into matters not belonging to them, and improper conversation; that it would therefore, be generally better for them to be employed in the duties of the married state, and in the cares of a family; and that this would give less occasion to the enemies of the gospel to speak reproachfully, and Satan less opportunity of prevailing against them. (*Notes*, 1 *Cor.* vii. 32—35.) Alas! what immense numbers, in every age, have shewn their total ignorance of human nature, and have done incalculable mischief, by attempting to *improve* on his plan, or rather directly to *subvert* it!

V. 17—25.

The office of a minister is "honourable" to all, those alone excepted who are a disgrace to the office: but the most prudent, faithful, and diligent, especially the most "laborious in the word and doctrine," ought to be more honoured than others, and best provided for. The reverse proportion indeed seems almost every where to be adopted in this matter: but the Lord will provide for his faithful servants, whatever method men may follow in disposing of their favours. (*Note, Deut.* xviii. 6—8.)—It may be expected, that the impartial publick reprover will be exposed to the attacks of malicious calumniators: and, though his faults should not be connived at, accusations against him ought not to be regarded, except well authenticated: but those who give publick offence by their crimes, should be rebuked publickly, that others may be put upon their guard.—All who are employed in important services in the church, especially in admitting men into the ministry, or allotting to them ecclesiastical preferments, or committing to them the care of immortal souls, in a diocese, or in a parish, or in any other way, or in taking cognizance of their conduct, should consider themselves as most awfully charged by the apostle, "before God and "the Lord Jesus Christ, and the elect angels, to observe "these things, without preferring one before another." The neglect of this rule, in the exercise of ecclesiastical authority, has given its opponents one of their most plausible arguments against it. So very much has been done, and is done, out of carnal respects, and "by par-"tiality" to relatives, friends, and connexions; that the exercise of all authority of this kind has been and by numbers at present is considered as unlawful.—How far those concerned in ecclesiastical matters are culpable, in respect of "laying hands suddenly" on improper persons, without due enquiry and circumspection, or from complaisance to superiors, or friends, or relations; and how far this rule is observed or violated in all its extent; every man's conscience must determine for himself, till Christ shall come to take an account of his servants. But it is certain

a Deut. xxviii. 48. Is. xlviii. 6. lviii. 6 Matt. xi. 9 30. Acts xv. 10. 1 Cor. vii. 21, 22. Gal. v. 1.
b Gen. xvi. 9. xxiv. 2. 12. 27. 35, &c. 2 Kings v. 2, 3. 13. Mal. i. 6. Acts x. 7. 22. Eph. vi. 5—8. Col. iii. 22—25. Tit. ii. 9. 1 Pet. ii. 17—20.
c v. 14. Gen. xiii. 7, 8. 2 Sam. xii. 14. Neh. ix. 5. Is. lii. 5. Ez. xxxvi. 20. 23. Luke xvii. 1. Rom. ii. 24. 1 Cor. x. 32. Tit. ii. 5. 8. 10. 1 Pet. ii. 12. iii. 16.
d Col. iv. 1. Philem. 10—16.
e Gen. xvi. 4, 5. Num. xvi. 3. Matt. vi. 24. 2 Pet. ii. 10. Jude 8. Matt. xxiii. 8. xxv. 40. Rom. viii. 29. Gal. iii. 26—29. Col. iii. 11. Eph. i. 1. 15. Col. i. 2. 4. iii. 12. 2 Thes. i. 3. Philem. 5—7.
f v. 1.
g Gal. v 6. Eph. i. 1. 15. Col. i. 2. 4. iii. 12. 2 Thes. i. 3. Philem. 5—7.
h Joel ii. 28. Rom. xi. 17. Eph. iii. 6. Heb. iii. 1. 14. 1 Pet. v. 1.
i iv. 11. Tit. ii. 1. 15. iii. 8.
k i. 3. 6. Rom. xvi. 17. Gal. i. 6, 7.

LET as many [a] servants as are under the yoke, [b] count their own masters worthy of all honour, [c] that the name of God and *his* doctrine be not blasphemed:

2 And they that have [d] believing masters, [e] let them not despise *them*, [f] because they are brethren; but rather do *them* service, [g] because they are [e] faithful and beloved, [h] partakers of the benefit. [i] These things teach and exhort.

3 If [k] any man teach otherwise, and consent not [l] to wholesome words, *even* [m] the words of our Lord Jesus Christ, and to [n] the doctrine which is according to godliness;

4 [o] He is [t] proud, knowing nothing, but [t] doting [p] about questions, and strifes of [q] words, whereof cometh envy, strife, railings, evil surmisings,

5 [t] Perverse disputings of [r] men of corrupt minds, and destitute of the truth, [s] supposing that gain is godliness: [t] from such withdraw thyself.

l i. 10. 2 Tim. i. 13. iv. 3. Tit. i. 9. ii. 1, 2. *Gr.*—Prov. xv. 4. Tit. iii. 8.
m Matt. xxii. 21. xxviii. 20. 1 Thes. iv. 1, 2. 8.
n iv. 7, 8. Tit. i. 1. ii. 11—14. 2 Pet. i. 3—7.
o i. 7. iii. 6. Prov. xiii. 7. xxv. 14. xxvi. 12. Acts viii. 9. 21—23. Rom. xii. 16. 1 Cor. iii. 18. viii. 1, 2. Gal. vi. 3. Col. ii. 18. 2 Thes. ii. 4. 2 Tim. iii. 4. 2 Pet. ii. 12. 18. Jude 10. 16. Rev. iii. 17.
† Or, *a fool.* ‡ Or, *sick.* p i. 4. 2 Tim. ii. 23. q Is. lviii. 4. Acts xv. 2. Rom. ii. 8. xiii. 13. xiv. 1. 1 Cor. iii. 3. xi. 16. 18. 2 Cor. xi. 20. Gal. v. 15. 20. 21. 26. Phil. i. 15. ii. 3. 14. Tit. iii. 9. Jam. i. 19, 20. ii. 14—18. iv. 1, 2. 5, 6. 1 Pet. ii. 1, 2.
§ Or, *Gallings one of another.* i. 6.
r Matt. vii. 17—20. xii. 33. John iii. 19—21. Eph. iv. 17—19. 2 Thes. ii. 8—11. 2 Tim. iii. 8. Tit. i. 15, 16. Heb. iii. 12, 13. 2 John 8—10. s 6. iii. 3. 8. 2 Kings v. 20—27. Is. lvi. 11. Jer. vi. 13. viii. 10. Ez. xxxiii. 31. Matt. xxi. 13. xxiii. 14. Acts viii. 18—20. xix. 24—28. 2 Pet. ii. 3. 15. Jude 11. Rev. xviii. 3. 13.
t Rom. xvi. 17, 18. 2 Thes. iii. 6. 2 Tim. iii. 5.

that these things involve a responsibility of no ordinary magnitude; and that immense criminality must rest somewhere: as the multitude of ignorant, slothful, ambitious, avaricious, immoral, and heretical clergymen, who remain uncensured, throughout this land, and in every part of the visible church, most manifestly proves. There must somewhere be those, who are, in this respect, "partakers of "other men's sins," and that in a most tremendous degree; and it must require great care and conscientiousness, for any one absolutely to "keep himself pure."—It is extremely difficult, under any form of church-government, to conduct every particular, in such a manner as to "do nothing by partiality:" this will require circumspection, firmness, intrepidity, disinterested zeal, and "the meekness of wisdom:" and these cannot be obtained without much fervent prayer. These things, however, must be carefully observed by those, who would not "be partakers of other men's sins;" as every person concerned must feel in proportion to his conscientiousness: but those who honestly desire to do their duty, will generally be directed in it. Some men's sins will be discovered at once, "going before to judgment;" others require more diligent search; whilst the good works of others are manifest, and they that are otherwise may yet be known upon due enquiry: so that a sufficient judgment may generally be formed, for the regulation of men's conduct, if their minds and hearts be free from prejudice and partiality.—Finally, let us observe, that eminent grace will connect the strictest temperance with the most fervent zeal for the liberty of the gospel: that it is the duty of every one to use proper means for the preservation of his health and life, as a debt which he owes to the church, the community, and his family: and that those who are frequently infirm, who labour abundantly in important services, and whose earnestness in spiritual things induces a disregard to animal indulgence, should attend to the advice of those, who give them proper directions for a due regard to their health.

NOTES.

CHAP. VI. V. 1—5. (*Notes, Eph.* vi. 5—9. *Col.* iii. 22—25. *Tit.* ii. 9, 10. 1 *Pet.* ii. 18—25.) The apostle next directed, that Christians, who were "under the yoke" of slavery, should quietly attend to the duties of their lowly situation; "counting their own masters" entitled to all the respect, fidelity, and obedience which that superior relation demanded; and not supposing that their religious knowledge, privileges, or liberty, gave them a right to despise their heathen masters, to speak or act disrespectfully to them, to disobey their lawful commands, or to expose their faults to their neighbours. This they ought to attend to, that "the name of God might not be blas-"phemed," and his truth and worship reviled, among the Gentiles, by means of the failure of Christian servants in acknowledged duties. (*Marg. Ref.* a—c.—*Notes*, v. 13—15. *Tit.* ii. 3—15.) And such of them, as enjoyed the privilege of "believing masters," ought by no means to despise them, or withhold from them due respect and obedience; because they were brethren in Christ, and so upon a level in respect of religious privileges: but rather "to do them service," with double diligence and cheerfulness, because of their faith in Christ, and their interest in his love, as partakers of the inestimable benefit of his salvation. (*Marg. Ref.* d—h.)—This shews, that Christian masters were not required to set their slaves at liberty; though they were instructed to behave towards them in such a manner, as would greatly lessen and nearly annihilate the evils of slavery. It would have excited much confusion, awakened the jealousy of the civil powers, and greatly retarded the progress of Christianity, had the liberation of slaves by their converts been expressly required by the apostles: though the principles of both the law and the gospel, when carried to their consequences, will infallibly abolish slavery. (*Note, Ex.* xxi. 2.)—These things Timothy was directed to teach and enforce, as matters of the greatest importance: and if any persons taught otherwise, and consented not to such salutary words, which were indeed the words of Christ "speaking by him," and an essential part of "the doctrine according to godliness; he must be considered as a self-conceited ignorant man, who, being puffed up with an opinion of his own abilities, was ambitious of distinction and applause, though entirely unacquainted with the real nature and tendency of the gospel. (*Marg. Ref.* i—o.—*Notes*, 1 *Cor.* iii. 18—23. viii. 1—3.)—It is not absolutely certain, to what set of men the apostle referred: but, as many of the Jews

u *See on* iv. 8.—Ps. xxxvii. 16. lxxxiv. 11. Prov. iii. 13—18. viii. 18—21. xv. 16. xvi. 8. Matt. vi. 32, 33. Luke xii. 31, 32. Rom. v. 3—5. viii. 28. 2 Cor. iv. 17, 18. v. 1. Phil. i. 21. Ec. v. 15, 16.

6 But u godliness with z contentment is great gain.

7 For y we brought nothing into *this* world, *and it is* z certain we can carry nothing out.

x 8. Ex. ii. 21. Luke iii. 14. Phil. iv. 11—13. y Job i. 21. z Ps. xlix. 17. Luke xii. 20, 21. xvi. 22, 23.

8 And a having food and raiment let us be therewith content.

9 But b they that will be rich fall into temptation and a c snare, and

a Gen. xxviii. 20. xlviii. 15. Deut. ii. 7. viii. 3, 4. Prov. xxvii. 23—27. xxx. 8, 9. Ec. ii. 24—26. iii. 12, 13. Matt. vi. 11. 25—33. Heb. xiii. 5, 6. b Gen. xiii. 10—13. Num. xxii. 17—19. Josh. vii. 21. 2 Kings v. 20—27. Prov. xv. 27. xx. 21. xxi. 6. xxii. 16. xxviii. 20—22. Is. v. 8. Hos. xii. 7, 8 Am. viii. 4—6. Zech. xi. 5. Matt. xiii. 22. xix. 22. xxvi. 15. Jam. v. 1—4. 2 Pet. ii. 15, 16. Jude 11. c iii. 7. Deut. vii. 25. Ps. xi. 6. Prov. i. 17—19. Luke xxi. 35. 2 Tim ii. 26.

deemed it unlawful to submit to heathen governors; it is probable, some of the Judaizing teachers inculcated, that the worshippers of God ought not to obey heathen masters; and so paid their court to servants, by persuading them that they ought to assert their liberty. But there might be others also, who disregarded and despised these practical instructions; while their attention was taken up with curious and nice speculations and distinctions. Such persons, however, were to be considered as doting, or talking wildly, like sick and delirious persons, about hard questions and disputes of words, names, forms, or notions, which had no connexion with "the power of godliness." Indeed, these questions and disputes tended to excite envy and competition between one and another, angry contests for victory and pre-eminence, mutual revilings and calumnies, injurious suspicions and jealousies; and absurd, obstinate, and violent controversies, between men "of cor-"rupt" and carnal "minds," who were destitute of the real knowledge of the truth and its sanctifying efficacy, and who only sought their own secular advantage; supposing religion to be valuable, in proportion as it tended to enrich them; as if *gain* and *godliness* had been but two names for the same thing! Thus they wanted to persuade the Christian servants, that the recovery of their liberty was to be considered as a Christian privilege of great value, which they ought to claim, whatever the consequence might be: and, from the same principle, they sought worldly lucre by their religious profession, and as their leading object. (*Marg. Ref.* p—s.) From such men Timothy was exhorted "to withdraw himself;" and neither have acquaintance with them, nor spend his time in disputing against them. (*Marg. Ref.* t.—*Notes*, *2 Thes.* iii. 6—9. *2 Tim.* iii. 1—5.)

Under the yoke. (1) Υπο ζυγον. *Gal.* v. 1.—*Masters.*] Δεσποτας. 2. See on *Luke* ii. 29.—*Faithful.* (2) "Be-"lievers." *Marg.* Πιστοι.—*Partakers of the benefit.*] Οι της ευεργησιας αντιλαμβανομενοι.—Ευεργεσια· See on *Acts* iv. 9.—Αντιλαμβανομαι. See on *Luke* i. 54.—*Teach otherwise.* (3) Ετεροδιδασκαλει. See on i. 3.—*Consent not.*] Μη προσερχεται. "Approacheth not to."—*He is proud.* (4) "A fool." *Marg.* Τετυφωται. See on iii. 6.—*Doting.*] "Sick." *Marg.* Νοσων. Here only. Νοσος, *morbus*, *Matt.* iv. 23.—*Strifes of words.*] Λογομαχιας. Here only. Λογομαχεω, *2 Tim.* ii. 14.—*Evil surmisings.*] Υπονοιαι πονηραι.—Υπονοια. Here only. Υπονοεω, *Acts* xiii. 25.—*Perverse disputings.* (5) Παραδιαλριβαι. Here only. Ex παρα, et διατριβη, *opera quæ alicui rei impenditur.* Διατριβω, *Acts* xx. 6. Disputes which only waste time.—*Destitute of.*] Απεξενημενων. See on *Mark* x. 19.—*Withdraw.*] Αφισασο. *Acts* v. 38. *2 Tim.* ii. 19.

V. 6—10. The proposition before mentioned, "that "gain is godliness," might be reversed, and thus contain a most important truth. Godliness, connected with a contented mind, is indeed very "great gain;" as it tends to a man's present comfort and everlasting benefit, whatever his outward circumstances are. (*Marg. Ref.* u, x.—*Notes*, iv. 6—10. *Phil.* iv. 10—13.) For men bring nothing into the world with them; but are born helpless and destitute, except as Providence supplies all their wants: and it is most certain, that no man can take any thing along with him when he leaves the world. (*Marg. Ref.* y, z.—*Notes*, *Job* i. 20—22. *Ps.* xxxix. 6. xlix. 6—20.) So that, a subsistence during his journey is the utmost, that any one can have of earthly things; and a very mean and scanty provision will answer that end, as well as a more luxurious and abundant one, and occasion less temptation and sin. In a short time all these things will be finally done with; whereas godliness will soon be perfected in eternal felicity. "Having therefore food and raiment," (or covering, including both raiment and habitation,) and things barely needful for the present, we ought to be contented and satisfied with them; without indulging any desire of acquiring greater affluence, or of being exempted from hard labour and mean fare. (*Marg. Ref.* a.) For *discontent* in a lowly situation commonly produces a determination to be rich, if possible; and leads men out of the plain path of honest industry and prudent œconomy, in dependence on the providence, and obedience to the commandment of God. It is indeed, evident from facts, that they "who will," or purpose, if possible, to "be rich," give Satan the opportunity of tempting and ensnaring them into such actions, as cannot consist with godliness or a good conscience; urging them to use dishonest means of increasing their gains, and a variety of fraudulent practices. This betrays them into such a multiplicity of employments, and hurry of business, as leave no time or inclination for spiritual religion; and it introduces them into such connexions and companies, as draw them still further into sin and folly. Thus they are brought under the power of "many foolish and hurtful lusts," even "the "lust of the flesh, the lust of the eye, and the pride "of life;" which mock their expectations, and prove most injurious to themselves and others; till they plunge into inevitable ruin and eternal perdition: as men are drawn in by the vortex of a whirlpool, when they venture too near it, and so are swallowed up and drowned, without any possibility of escape. (*Marg. Ref.* c.—*Notes*, *Matt.* xiii. 22. *Eph.* iv. 20—24. *1 John* ii. 15—17.)—For when once "the love of money" is allowed to rule in the heart, it becomes the prolifick root of all kinds of evil. Impostures, frauds, lies, thefts, robberies, oppressions, murders, ungodliness, hypocrisy, apostasy, contention, lawsuits, wars, cruelty, pride, luxury, sensuality, or penurious avarice, are some of the noxious weeds, of which it daily produces a most abundant increase, according to the different constitutions, habits, and circumstances of mankind. Every species of impiety, iniquity, and vice, in one way or another, grows from it; and a large proportion of the miseries, as well as the crimes of mankind originate from the same source. And while some professed Christians, even in the apostle's days, had coveted riches, they had been seduced into apostasy, or led to corrupt the faith, or to

into [d] many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For [f] the love of money is the root of all evil; which while some [g] coveted after, they have [*] erred from the faith, [h] and pierced themselves through with many sorrows.

11 But thou, [i] O man of God, [k] flee these things: [l] and follow after [m] righteousness, godliness, faith, love, patience, meekness.

12 [n] Fight the good fight of faith, [o] lay hold on eternal life, [p] whereunto thou art also called, and [q] hast pro-

d Mark iv. 19. Eph. iv. 22. 1 John ii. 15—17.
e Num. xxxi. 8. Josh. vii. 24—26. Matt. xxvii. 3—5. Acts v. 4, 5. viii. 20. 2 Pet. ii. 3.
f Gen. xxxiv. 23, 24. xxxviii. 18. Ex. xxiii. 7, 8. Deut. xvi. 19 xxiii. 4, 5. 18. Judg. xvii. 10, 11. xviii. 19, 20. 29—31. 2 Sam. iv. 10, 11. Prov. i. 19. Is. i. 23. lvi. 11. Jer. v. 27, 28. Ez. xiii. 19. xvi. 33. xxii. 12. Mic. iii. 11. vii. 3, 4. Mal. i. 10. Matt. xxiii. 14. Acts i. 16—19. Tit. i. 11. Rev. xviii. 13.
g 21. 2 Tim. iv. 10. Jude 11. Rev. ii. 14, 15.
* Or, *been seduced.*
h Gen. xix. 14. 26. 31, &c. 2 Kings v. 27. Ps. xxxii. 10. Prov. i. 31. 2 Pet. ii. 7, 8.
i 20. Deut. xxxiii. 1. 1 Sam. ii. 27. ix. 6. 1 Kings xiii. 1. 26. xvii. 18. 24. xx. 28. 2 Kings i. 9. 13. v. 20. xxiii. 17. 1 Chr. xxiii. 14. 2 Chr. viii. 14. Neh. xii. 24. 36. Jer. xxxv. 4. 2 Tim. iii. 17.
k 1 Cor. vi. 18. x. 14. 2 Tim. ii. 22. 1 v. 10. Deut. xvi. 20. Ps. xxxiv. 14. xxxviii. 20. Is. ii. 1. Rom. xiv. 19. 1 Cor. xiv. 1. 2 Tim. ii. 22. Heb. xii. 14. 1 Pet. iii. 11.
m iv. 12. Gal. v. 22, 23. Phil. iv. 8, 9. Tit. ii. 11, 12. 2 Pet. i. 5—7.
n i. 18. Zech. x. 3. 1 Cor. ix. 25, 26. 2 Cor. vi. 7. x. 3—5. Eph. vi. 10—18. 1 Thes. v. 8, 9.
o 19. Ps. lxiii. 8. Prov. iii. 18. Cant. iii 4. Phil. iii. 12, 13. Heb. iii. 14. vi. 18. 1 John ii. 25. Rev. iii. 3.
p Rom. viii. 28—30. ix. 23, 24. Col. iii. 15. 1 Thes. ii. 12. 2 Thes. ii. 14. 2 Tim. i. 9. 1 Pet. iii. 9. v. 10.
q 13. Deut. xxvi. 3. 17—19. Is. xliv. 5. Luke xii. 8, 9. Rom. x. 9, 10.

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act grossly inconsistently with it: and thus "they had "pierced themselves through," as with wounds made by a sword, in every part of the body; so that even those who were not finally ruined, were filled with many sorrows, and must endure the most exquisite anguish, in consequence of their folly. All this would have been avoided, if they had been "contented with food and raiment," and watched and prayed against the desire of being rich. (*Marg. Ref.* f—h.—*Notes, Luke* xii. 15—21. *Heb.* xiii. 5, 6.)—It is not to be supposed, that the apostle meant to establish, as a universal proposition, that every *kind* and every *act* of wickedness, grew from "the love of money," as from their only root: for doubtless, many *kinds* and innumerable *acts* of wickedness spring from other roots; which have scarcely any connexion with the love of money: and Cicero, in his Offices, states, that the love of money itself, in many and most insatiable instances, springs from love of power and dominion, for which it is indispensably requisite. But, whoever well considers what influence the desire of riches, not only to hoard them, but to purchase with them the gratification of pride, ambition, sensual inclinations, and even revenge, has on the conduct of mankind, will readily see, that, as a general truth, there is sufficient ground to aver, that "the love of "money is the root of all evil." The abandoned prostitute, Judas who sold his Lord, the traitor who sells his country, and the mercenary teacher of religion, combine in saying, "What will ye give me?" It was the remark of a corrupt, but able statesman in this nation, that 'every man has his price;' and it is in some sense true of every man, who is "a lover of money," of pleasure, or of worldly honour, more than "a lover of God." The ambitious conquerors and destroyers of mankind, have always loved money, as the means of accomplishing their object; and have extorted it from those in their power, with the most entire disregard to justice, truth, and mercy. Nor did any one ever desire to revenge himself, or remove a rival, by assassination or perjury, but some wretch could be found disposed by love of money to perpetrate the villany. (*Marg. Ref.* b.)

Contentment. (6) Αὐταρκειας. See on 2 *Cor.* ix. 8. Αὐταρκης· See on *Phil.* iv. 11.—*Gain.*] Πορισμος. 5. Here only. *Quæstus, vectigal.* A ποριζω, *questum facere.*—*Food.* (8) Διατροφας. Here only N. T.—*Raiment.*] Σκεπασματα. Here only. 'Omne quo corpus tegimus ac 'defendimus, adversus tempestatis injuriam.' Schleusner. A σκεπαζω, *velo.*—*Let us be ... content.*] Αρκεσθησομεθα. See on *Luke* iii. 14.—*That will be rich.* (9) Οἱ βουλομενοι πλουτειν. ii. 8, v. 14. See on *Matt.* xi. 27. —*Hurtful.*] Βλαβερας. Here only N. T. *Prov.* x. 26. *Sept.* A βλαπτω, *noceo, Luke* iv. 35.—*Drown.*] Βυθιζουσι. See on *Luke* v. 7.—*Destruction and perdition.*] Ολεθρον και απωλειαν.—Ολεθρος· See on 1 *Cor.* v. 5. 2 *Thes.* i. 9. Απωλειαι· See on *John* xvii. 12.—*The love of money.* (10) Ἡ φιλαργυρια. Here only. Φιλαργυρος· See on *Luke* xvi. 14.—*Coveted after.*] Ορεγομενοι. See on iii. 1. —*Have erred.*] Απεπλανηθησαν. *Mark* xiii. 22 Not elsewhere. Ex απο, et πλαναω, *decipio, Matt.* xxiv. 24.—*Pierced.*] Περιεπειραν. Here only. To stab through and through. 'It happily expresses the innumerable outrages 'done to conscience by those madmen, who have taken 'up this fatal resolution, that they will at all adventures 'be rich.' *Doddridge.*

V. 11, 12. According to the language of the Old Testament, concerning the ancient prophets, the apostle addressed Timothy as a "man of God," one devoted to God, and employed by him as his messenger to mankind: (*Marg. Ref.* i.—*Note, Deut.* xxxiii. 1:) as one who bore this high and important character, he exhorted him to "flee," without delay or looking back, to the utmost distance from that destructive whirlpool, in which such immense numbers were continually swallowed up; and to "follow after" more entire conformity to the perfect rule of universal "righteousness," by an upright, faithful conduct towards all men; a proper temper and behaviour towards God in every thing; a lively faith in Christ, and the divine promises in him, as well as faithfulness in his stewardship; "love" to the Lord, to his brethren, and mankind; "patience" under sufferings, and "meekness" amidst injuries and provocations. (*Marg. Ref.* k—m.) Thus let him "fight," with consecrated armour, "the "good fight of faith;" maintaining the honourable and profitable conflict against sin, the world, and Satan, to which the gospel animated him: let him contend earnestly for the prize, by faith and self-denying obedience; by mortifying sin, by resisting temptation, by enduring hardship and persecution, and by using every means with all earnestness and persevering diligence, of weakening the kingdom of Satan, and advancing that of Christ in the world. After this manner let him press forward, till he laid hold, in actual possession, of eternal life; unto which he, as well as the apostle, had been called by the special grace of God, (*Note, Rom.* viii. 28—31. 2 *Tim.* i. 9,) and had, in consequence, made an honourable profession of the truth, before many witnesses, at his baptism, when ordained to the ministry, and especially in his subsequent labours and sufferings as a preacher of the gospel. (*Marg. Ref.* n—q.—*Note,* 13—16. iv. 11—16. 2 *Tim.* ii. 1—7. 20—22. iv. 1—5.)

Fight the good fight. (12) Αγωνιζε τον καλον αγωνα.

fessed a good profession before many witnesses.

13 I [r] give thee charge in the sight of God, [s] who quickeneth all things, and *before* Christ Jesus, [t] who before Pontius Pilate witnessed a good [*] confession;

14 That thou [u] keep *this* commandment [x] without spot, [y] unrebukable, [z] until the appearing of our Lord Jesus Christ;

15 Which in his times he shall shew, [a] *who is* the blessed and only Potentate, the King of kings, and Lord of lords: [b]

16 Who [c] only hath immortality, [d] dwelling in the light, which no man can approach unto; [e] whom no man hath seen, nor can see: [f] to whom *be* honour and power everlasting. Amen.

17 [g] Charge them that are [h] rich in this world, [i] that they be not high-minded, nor [k] trust in [†] uncertain riches, [l] but in [m] the living God, [n] who giveth [g] us [o] richly all things to enjoy;

r See on v. 21.
s Deut. xxxii. 39. 1 Sam. ii. 6. John v. 21. 26. xi. 25, 26. xiv. 6. Acts xvii. 25. Rev. xxi. 6. xxii. 1.
t Matt. xxvii. 11. John xviii. 36, 37. xix. 11. Rev. i. 5. iii. 14.
* Or, *profession.*
u 20. iv. 11—16. 1 Chr. xxviii. 9, 10. 20. Col. iv. 17.
x Cant. iv. 7. Eph. v. 27. Heb. ix. 14. 1 Pet. i. 19. 2 Pet. iii. 14.
y Phil. ii. 15. Col. i. 22. Jude 24.
z 1 Cor. i. 8. Phil. i. 6. 10. 1 Thes. iii. 13. v. 23. 2 Thes. ii. 1. 2 Tim. iv. 1. b Tit. ii. 13. Heb. ix. 28. 1 Pet. i. 7. 1 John iii. 2. Rev. i. 7. a See on i. 11. 17.—Ps. xlvii. 2. lxxxiii. 18. Jer. x. 10. xlvi. 18. Dan. ii. 34—47. iv. 34. Matt. vi. 13. b Ezra vii. 12. Prov. viii. 15. Rev. xvii. 14. xix. 16.

c See on i. 17.—Ex. iii. 14. Deut. xxxii. 40. Ps. xc. 2. Is. lvii. 15. John viii. 58. Heb. xiii. 8. Rev. i. 8. 17, 18.
d Ps. civ. 2. Hab. iii. 4. 1 John i. 5. Rev. xxi. 23. xxii. 5.
e Ex. xxxiii. 20. John i. 18. vi. 46. xiv. 9. Col. i. 15.
f See on i. 17.—Rom. xvi. 25—27. Eph. iii. 21.
g See on 13. i. 3. v. 21.
h Gen. xiii. 2. Job i. 1—3. Matt. xix. 23. xxvii. 57. Luke xix. 2. 9, 10. 1 Deut. vi. 10—12. viii. 17. xxxiii. 15. 2 Chr. xxvi. 16. xxxii. 25, 26. Ps. x. 3, 4. lxxiii. 5—9. Prov. xxx. 9. Jer. ii. 31. Ez. xvi. 49, 50. 56. Dan. iv. 30. v. 19—23. Hos. xiii. 6. Hab. i. 15, 16. Rom. xi. 20. Jam. i. 9, 10. Rev. xviii. 6, 7. k Job xxxi. 24, 25. Ps. lii. 7. lxii. 10. Prov. xi. 28. Jer. ix. 23, 24. Mark x. 24. Luke xii. 15—21. Eph. v. 5. † Gr. *the uncertainty of riches.* Prov. xxiii. 5. xxvii. 24 Ec. v. 13, 14. l Ps. lxii. 8. lxxxiv. 11, 12. cxviii, 8, 9. Jer. xvii. 7, 8. m See on iii. 15. 1 Thes. i. 9. n Ps. civ. 28. Matt. vi. 32. Acts xiv. 17. xvii. 25. o Col. iii. 16. Tit. iii. 6. *marg.*

Αγωνιζομαι. 1 *Cor.* ix. 25. See on *Luke* xiii. 24. Αγων· See on *Phil.* i. 30.—*Lay hold on.*] Επιλαβου. 19. *Matt.* xiv. 31. *Luke* xx. 20. xxiii. 26. *Heb.* ii. 16.

V. 13—16. To confirm Timothy in the purpose of persevering amidst his various trials and perils, the apostle solemnly "charged him," as "in the sight of God, who "quickeneth all things," or giveth life to all, and could therefore preserve his life, however exposed, and would certainly raise him again to immortal glory, if he laid it down in his cause; and "before Jesus Christ," who had boldly borne witness to the truth, and avowed himself "the "Son of God, and the King of Israel," in the presence of Pontius Pilate, when he knew that he should be delivered up to be crucified for maintaining that claim; (*Notes, John* xviii. 33—36. xix. 8—12;) who required his servants thus constantly to confess him before men; and who had promised to confess them that did so, "before his Father "and the holy angels." (*Marg. Ref.* r—t.—*Notes, Matt.* x. 32, 33. *Mark* viii. 38. *Luke* xii. 8—10.) As "in the "sight of God the Father, and the Lord Jesus Christ," the apostle charged Timothy "to keep the command-"ment" before given, or the trust committed to him, without the spot or blemish of any miscarriage, neglect, or unfaithfulness, from fear of man or love of the world; that he might be "unrebukeable;" that his brethren might see nothing to reprove in him; that the world might have nothing to say against him; and that his Lord might welcome him as a "good and faithful servant:" 'and also 'to deliver it down to those who may succeed thee, un-'spotted; that it may shine with uncorrupted lustre, 'through all future ages, till the appearance of the Lord 'Jesus Christ.' *Doddridge.* (*Marg. Ref.* u—z.—*Note*, i. 5.) In this let him persevere, till "the appearing of the "Lord Jesus;" which, "in his times," or the appointed season, that glorious God would display in the sight of the whole world, who is "the blessed," or most happy, "and only Potentate," possessed of absolute, universal, and eternal dominion, "the King of kings, and Lord of "lords," from whom all power and authority are derived and delegated; who alone possesses immortality in himself, having underived, unalienable, and unchangeable existence, perfection, and felicity; who inhabiteth "the "light" itself, being surrounded with glories so resplendent that no man can possibly approach to him, except in and by his incarnate Son; whom no man ever "did, or "ever can, see" with his bodily eyes, being a Spirit and the object of intellectual vision alone; to whom honour and power everlasting ought to be ascribed, by all intelligent creatures. Amen. (*Marg. Ref.* a—f.—*Note*, i. 17.) —The Godhead itself seems to be here adored, without distinction of Persons; of which all these things are properly spoken, whether the Person of the Father, of the Son, or of the Holy Spirit, be mentioned. The invisible God is revealed to us, only in and through the human nature of Christ, as "the only begotten Son" of the Father. (*Notes, Matt.* xi. 27. *John* i. 18. *Col.* i. 15—17. *Heb.* i. 3, 4.) And this display of the divine glory will be rendered most illustrious, when Christ shall be seen as Man, exercising all the power, authority, and perfections of God, by the whole assembled universe. (*Notes, Matt.* xvi. 24—28. xxv. 31—46. *John* v. 20—29. 2 *Thes.* i. 5—10. *Tit.* ii. 13. *Rev.* xx. 11—15.)—"Without spot," 'in 'respect of the commandment itself, and "unblameable," 'in respect of thy performance of it; which will contri-'bute to preserve the good confession in the world, "till '"the appearing of our Lord Jesus Christ."' *Macknight.* This is true and important, and indeed implied: but the apostle constantly in his exhortations referred to the appearing of Christ; not to establish it as a doctrine, that it was near in respect of time, but to inculcate a continual readiness for it, and an habitual regard to it, in the whole conduct of Christians to the very close of life.

I give thee charge. (13) Παραγγελλω σοι. 17. i. 3. —*A good confession.*] "A good profession." *Marg.* Την καλην ὁμολογιαν. 12. *Heb.* iii. 1. See on 2 *Cor.* ix. 13. —*Without spot.* (14) Ασπιλον. 1 *Pet.* i. 19. 2 *Pet.* iii. 14. —*Unrebukable.*] Ανεπιληπτον. See on iii. 2.—*The appearing.*] Της επιφανειας. 2 *Tim.* i. 10. iv. 1. *Tit.* ii. 13. See on 2 *Thes.* ii. 8. Επιφανης, *Acts* ii. 20. *Epiphany.*—*Potentate.* (15) Δυναστης. See on *Luke* i. 52. (*Note, Matt.* vi. 13.)—*The King of kings and Lord of lords.*] 'Ο Βασιλευς των βασιλευοντων, και Κυριος των κυριευοντων. *Rev.* xvii. 14. xix. 16. Βασιλευω· See on *Rom.* v. 14. Κυριευω· See on *Luke* xxii. 25.—*Immortality.* (16) Αθανασιαν. See on 1 *Cor.* xv. 53.—*Which no man can approach unto.*] Απροσιτον. Here only.

V. 17—19. A few rich persons had, it seems, embraced the gospel at Ephesus; and, as wealth is a comparative

18 That [p] they do good, that they be [q] rich in good works, [r] ready to distribute, [s] willing to communicate;

19 [t] Laying up in store for themselves a good [u] foundation against [x] the time to come, that they may [x] lay hold on eternal life.

20 [y] O Timothy, [z] keep that which is committed to thy trust, [a] avoiding profane *and* vain babblings, and [b] oppositions of science falsely so called;

21 Which some professing, [c] have erred concerning the faith. [d] Grace be with thee. [e] Amen.

p 2 Chr. xxiv, 16. Ps. xxxvii. 3. Ec. iii. 12. Luke vi. 33—35. Acts x. 38. Gal. vi. 10. Heb. xiii. 16. 1 Pet. iii. 11. 3 John 11.

q v. 10. Luke xii. 21. Acts ix. 36. Tit. ii. 14. iii. 8.

r Deut. xv. 7—11. Ps. cxii. 9. Prov. xi. 14, 25. Ec. xi. 1, 2, 6. Is. xxxii. 8. lviii. 7. Luke vi. 35. xiv. 12—14. Acts ii. 44, 45. iv. 34—37. xi. 29. Rom. xii. 8. 1 Cor. xvi. 2. 2 Cor. viii. 1, 2. 9. 12. ix. 6—15. Phil. iv. 18, 19. Heb. xiii. 16. 1 John iii. 17.

s *Or, sociable.*

t Prov. x. 25. Luke vi. 48, 49. Gal. v. 6. Eph. iii. 17. 2 Tim. ii. 19.

u Prov. xxxi. 25. Luke xvi. 9. 25.

x *See on* c. 12.—1 Pet. i. 4.

y ii. 2 Tim. ii. 1.

z 14. i, ii. Rom. iii. 2. 2 Thes. i. 4. ii. 15. 2 Tim. i. 13, 14. iii. 14. Tit. i. 9. Rev. iii. 3.

a 4, 5. i. 4. 6. iv. 7. 2 Tim. ii. 14—16. 23. Tit. i. 4. iii. 9.

b Acts xvii. 18 21. Rom. i. 22. 1 Cor. i. 19—23. ii. 6. iii. 19. Col. ii. 8. 18.

c *See on* g. 10.—i. 6. 19. 2 Tim. ii. 18. Heb. iii. 10—12. xvi. 20. 24.—2 Tim. iv. 22. Tit. iii. 15. Heb. xiii. 25. vi. 13.

d *See on* Rom. i. 7.

e *See on* o. Matt.

thing, some more wealthy than their brethren must be found in other places. Now Timothy and other ministers might be tempted to pay them undue deference; or to be afraid of speaking plainly to them, either in publick or private; which would have a very bad effect on their ministry: and it would require much firmness and impartiality to give them proper counsel, caution, and instruction. The apostle therefore peculiarly enjoined Timothy, to charge them in the most plain, authoritative, and solemn manner, to warn them against the danger to which they were exposed, and to call on them to perform the peculiar duties of their station. He must "charge those that were rich "in this world," (which is perfectly distinct from being "rich toward God,") that they should not be "high-"minded," or elated by affluence, and superiority of circumstances; as if these implied more wisdom or excellency, or conferred on them higher privileges, ensured them more regard from God, entitled them to pre-eminent authority in the church, exempted them from censure or reproof, or authorized them to neglect or contemn others: and that they should not confide in their riches; as if wealth could make them safe and happy, increase their present comfort, give them any permanent advantage, or promote their eternal felicity. (*Notes, Job* xxxi. 24—28. *Ps.* lxii. 8—10. *Jer.* ix. 23, 24.) They must "not trust "in *uncertain* riches;" as all worldly property was liable to be torn from them; as it often proved the cause of distress, temptation, and sin; and as it must speedily be left at death, and be given an account of at the day of judgment. (*Marg. Ref.* g—k.—*Notes, Matt.* vi. 19—24. xix. 16—26. *Luke* xii. 13—21. xvi. 1—15.) Timothy must therefore charge the rich, as well as the poor, "to trust "in the living God," both for present safety, support, and comfort, and for eternal happiness; remembering that he gave them bountifully all the things which they enjoyed; and in order to their thankful enjoyment of them. (*Marg. Ref.* l—o.) They ought therefore to acknowledge him as the Author of their abundance: it was all given them in his wisdom, revocable at his will, and could only be profitable to them, when used to his glory. (*P. O. Deut.* viii.) They must therefore be earnestly exhorted and warned, by the authority of God himself, "to do good" with their riches, and to count this their duty and happiness; instead of avariciously hoarding, or luxuriously wasting them. By relieving the wants of the indigent, and largely contributing to the support and comfort of their poor brethren, and by other pious and charitable actions, they must aim to be "rich in good works" the genuine fruits of faith and love. (*Notes, Jam.* i. 9—11. ii. 5—7.) They must be prompt and liberal in distributing their wealth to proper objects, and for valuable purposes; as the husbandman scatters his seed without grudging, in hopes of a future harvest. (*Notes, Ec.* xi. 1—6. *2 Cor.* ix. 6, 7.) Thus they would treasure up "for themselves" (not for their heirs, or they knew not whom, as misers do their idolized wealth,) the true riches, and lay "a good foundation" for their hope and comfort, in the approaching season of affliction and death; shewing their faith in Christ, (the Rock of salvation,) by the unequivocal fruits of love and obedience: that so they also might "lay hold on eternal life" now in lively hope, and at length in actual possession; (*Notes,* 11, 12. *Matt.* vii. 24—27. 1 *Cor.* iii. 10—15;) when the self-indulgent, the covetous, and ungodly rich men around them, would "lift up their eyes in hell, being in "torments." (*Marg. Ref.* p—x.—*Notes, Luke* xvi. 19—31.)

That they be not high-minded. (17) Μη ὑψηλοφρονειν. See on *Rom.* xi. 20. xii. 16.—*In uncertain riches.*] "In the "uncertainty of riches." *Marg.* Επι πλουτῳ αδηλοτητι.—Αδηλοτης. Here only. Αδηλος. See on *Luke* xi. 44.—*To enjoy.*] Εις απολαυσιν. "Unto enjoyment." *Heb.* xi. 25.—*That they do good.* (18) Αγαθοεργειν. Here only.—*Ready to distribute.*] Ευμεταδοτους. Here only. Ex ευ, bene, μετα, et δοτος. 'Facilis ad impertiendum, qui libenter et copiose 'dat et largiter.' Schleusner.—*Willing to communicate.*] Κοινωνικους. Here only. Persons, who share their abundance with others, by a prompt communication of it to them; and thus even have communion with them in their wants by denying themselves. (*Note, Phil.* i. 3—6.) —*Laying up in store.* (19) Αποθησαυριζοντας. Here only. Ex απο, et θησαυριζω. See on *Luke* xii. 21.—*Foundation.*] Θεμελιον. 1 *Cor.* iii. 10. *2 Tim.* ii. 19. *Heb.* xi. 10.

V. 20, 21. The apostle, considering the snares and temptations, the allurements and terrors, which Timothy had to guard against and overcome, in order to the faithful fulfilment of his ministry; and reflecting also on the various species of false religion, which many artfully substituted instead of the humbling, holy gospel of Christ; again most affectionately and earnestly called upon him to keep inviolable, without shrinking or wavering, the stewardship, or deposit with which he had been entrusted. And he warned him to shun the "profane and vain bab-"blings" of those, who wanted to impose on Christians the foolish and frivolous traditions and observances of the Jewish scribes, as well as the rites of the Mosaick law. He must turn away from "the oppositions of science," or knowledge, "falsely so called," such as those, with which the *Gnosticks*, or *knowing ones, afterwards* corrupted the gospel. These speculations were borrowed from the vain philosophy of the Gentiles; and being distorted and

mutilated, to suit their purpose, men introduced them into Christianity; to render it more congenial to the heart of man; and especially to gratify their fondness for disputation, and pride of superior penetration and acuteness. Thus, one corrupt system of boasted knowledge was opposed to another; jangling controversies were multiplied and perpetuated; the truth was obscured and overlooked; and the wildest absurdities were substituted in its place. Some, even then, having been seduced into these speculations, had "erred from the faith" into fatal heresies; and the evil was likely to increase. Having, therefore, given Timothy this warning, the apostle closed this most instructive epistle, with his usual salutation. (*Notes, Col.* ii. 1—10. 18—23.)

That which is committed to thy trust. (20) Την παραχαταθηκην. *2 Tim.* i. 14. '*Depositum, res deposita quæ 'fidei alicujus est commissa.*' Schleusner.—*Avoiding.*] Εκτρεπομενος. See on i. 6.—*Vain babblings.*] Κενοφωνιας. *2 Tim.* ii. 16.—*Oppositions.*] Αντιθεσεις. Here only. Ex αντι, et θεσις, *positio. Antitheses.* Things placed in opposition to each other, or in contrast with each other.—*Falsely so called.*] Ψευδωνυμε. Here only. Ex ψευδος, *mendacium*, et ονομα, *nomen. Mendax nominis. A liar in name*, or, *having a lying name.—Have erred.* (21) Ηστοχησαν. See on i. 6.

PRACTICAL OBSERVATIONS.

V. 1—5.

It is most important to the honour of the gospel, that professed Christians should duly perform their various relative duties; and that "servants count their own masters "worthy of all honour," even though they be unbelievers. Their condition indeed, in this favoured land of liberty, allows them to change one situation for another: but the precepts of scripture do not at all permit them to behave with disrespect to the persons, or disregard to the lawful commands of those whom they serve: nor yet to return affronting answers, or to speak of their master's faults to others without cause; but rather to weep over them and pray for them in secret, when they are ungodly and unreasonable. Alas! how grievously are "the name and "gospel of God blasphemed," through those servants, who love to discourse and dispute about doctrines and sermons, in families averse to such subjects; and then behave with impertinence in their places, if not with sloth, dishonesty, and unfaithfulness! Thus thousands are fatally prejudiced against the gospel. Nay, this is so little attended to, that many masters who would be glad to have pious servants, and to behave to them like brethren, as far as it is consistent with domestick subordination, are often wearied out, and tempted to prefer servants who know not the gospel, and are regardless of religion, because of the misconduct of many who profess it. Indeed, some servants whose sincerity is unimpeached, through a lamentable mistake, suppose equality *in religious privileges* to imply equality *in the family:* and thus they act, as if they "despised their believing masters" and their authority; giving them rude answers, and either neglecting their business, or doing it in their own way; as if this was a part of their Christian liberty! Whereas they ought to honour and serve them, with the greater diligence and alacrity; because "they are faithful and beloved, partakers "of the benefit." No doubt there are violations of duty, equally inexcusable, committed by those who stand in the opposite relation; and zealous professors of evangelical doctrines are accessary to believing servants choosing to live in irreligious families, by behaving in so unchristian a manner to such as have come among them, expecting better treatment.—Ministers are bound to teach and enforce the duties of all ranks and orders of men, in the church and the community: and "if any one teach other-"wise," and speak contemptuously of these exhortations, and consent not to "salutary words," which are indeed the words of our Lord, and a part of "the doctrine ac-"cording to godliness;" he ought to be deemed "a proud "man, who knoweth nothing," whatever his gifts and profession may be; and he should be pitied and shunned, as a distempered man, who is infected by the love of abstract "questions, and strifes about words; whereof "cometh envy, contention, reviling, evil surmises, and "perverse disputing." This is manifest from daily observation: to these things "men of corrupt minds, and de-"stitute of the truth," are peculiarly addicted; especially when they can make them subservient to their emolument and reputation, being disposed to think *that* the best religion, by which they can get the most money or worldly advantage in one form or another. Instead of engaging in controversy, with such mercenary, self-wise, and ignorant wranglers, who will not consent even to the apostle's words, or to those of Christ himself; we should withdraw from them, and thus protest against them, and leave them to dispute by themselves or with one another.

V. 6—12.

We ought always to remember, "that godliness with "contentment is great gain." As "we brought nothing "with us into the world, and can carry nothing out;" let us trust him, who has hitherto provided for us, to supply our wants during the remnant of our pilgrimage. "Having "food and raiment," we should daily beg of God, that we may be contented with it; and that he would keep us from every degree and kind of covetousness.—We cannot look about us at all, without perceiving that "they who "will be rich, fall into temptation," are entangled "in a "snare," "and are overcome by many foolish and hurt-"ful lusts, which drown men in destruction and perdition. "For the love of money is the root of all" kinds of "evil," in every part of the earth. Even among those who profess much to value the gospel, we often see piety, charity, mercy, equity, sincerity, temperance, and humility, laid like so many bleeding sacrifices on the altar of Mammon; while men's own souls, and those of their ill educated children, are destroyed to gratify the malignant demon! Many hopeful persons, by allowing themselves to covet something greater, more elegant or affluent, have "erred from the faith," have "made shipwreck" of their religious profession, or have turned out mere thorny-ground hearers; and others "have pierced themselves "through with many sorrows," to the embittering of all their future lives. No words can express, no description reach, the numberless and horrid evils, which continually flow from this source; especially in a day of outward prosperity, extensive commerce, lavish expense, and loose profession! But, "what is a man profited, if "he gain the whole world, and lose his own soul?"—Let every Christian flee from this destructive lust: let

"the man of God," especially, avoid every appearance of "the love of filthy lucre," or *improvident expense:* let us, on the contrary, "follow after righteousness, godliness, "faith, love, patience, meekness," with that assiduity and earnestness, with which worldly men pursue perishing riches: let us fight the noble and profitable fight of faith, and thus "lay hold on eternal life, to which we also are "called;" and strive to act consistently with that good profession, which, in our ministry, we have made of the truth, before many witnesses; who will at last testify against us, if we "forsake Christ from love of this present "world."

V. 13—21.

The apostle charges each one who ministers in holy things, and not Timothy alone, as "in the sight of God "who quickeneth all things, and of Christ Jesus who be-"fore Pontius Pilate witnessed a good confession; that "we keep the commandment of God, without spot and "unrebukeable, till the appearing of Jesus Christ." Let none suppose, that "our Lord delayeth his coming." In his own times, he will be manifested, as "the Effulgency "of the divine glory, the Image of the invisible God." This will be brought to pass by "the blessed and only "Potentate, the King of kings, and Lord of lords; who "only hath immortality, dwelling in inaccessible light," and invisible to human eyes. In order that we may be "presented faultless before" the divine Redeemer's "pre-"sence, with exceeding joy," receive the crown of glory, and be admitted to the beatifick vision; it behoves us now to be faithful, watchful, sober, diligent, and disinterested. Thus honouring our God here, and desiring to ascribe to him glory and power to eternity; he will honour us at last before the assembled universe. (*Notes, Col.* iii. 1—4. 1 *John* iii. 1—3. *Jude* 22—25.)—Ministers are required especially to instruct rich men in their peculiar duties; because they are numerous and important, and to charge it on their consciences, that they perform them: as well as to warn them of the peculiar dangers of their situation. While *nature* prompts us to desire *connexion* with them; it produces a *reluctancy* to that part of our duty, which relates to them. Even modesty, timidity, gratitude, or supposed prudence, may warp us in this matter: a false apprehension of what may conduce to their best interest, that of our religious society, or of the church at large; and a fear of prejudicing and offending them, and so losing the opportunity of doing good *to them*, or *by them*, may easily mislead us in this great concern: not to speak of the dread of their frown, and the credit and advantage of their friendship; both which are very ensnaring to the ministers of the gospel. But we must break through all these obstacles, if we would be faithful stewards and vigilant watchmen, and "deliver our own souls." We must "charge them in the name of God not to be high-minded, "nor to idolize, or at all to trust in uncertain riches;" and not to seek happiness from them, but from the "living "God, who giveth us all things richly to enjoy." We must shew them the danger to which they are exposed, of being betrayed into pride, avarice, ambition, self-indulgence, and the love of outward splendour. (*Note, Matt.* xix. 23—26. *P. O.* 23—30.) We must point out to them the proper use and improvement of their wealth; charging them to "do good, to be rich in good works, ready to dis-"tribute, willing to communicate:" we must call on them to provide against the time to come, when it will be said to them, "Give an account of thy stewardship; "for thou mayest be no longer steward." (*Note, Luke* xvi. 1—8. *P. O.* 1—13. 19—26.) We must exhort them so to use present advantages, that they may "lay up for "themselves" a better treasure, and ensure a good hope, and know themselves to have a firm foundation, in a dying hour, "that they may lay hold on eternal life."—But, "who is sufficient for these things?" Or who can give such charges with energy, that is not himself evidently superior to the love of wealth, or any thing which wealth can purchase? May the Lord help us all to "keep these "things, which are committed to our trust," to "avoid "profane and vain babblings," disputations, philosophy, "and oppositions of science falsely so called;" by which so many are drawn away from a believing dependence on a crucified Saviour, and from preaching the doctrine of the cross to others, with faithfulness, and earnestness, and effect.—May the time speedily come, when all bishops shall give such charges to their respective clergy, as holy Paul gave to his son Timothy: and when all who consecrate or admit them to that most responsible office, shall charge them as the apostle charged Timothy in this grand concern.—And may the grace of the Lord Jesus be with all his faithful ministers and people every where, and at all times! Amen.

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

THE apostle was evidently a prisoner at Rome when he wrote this epistle: but some suppose that it was written during his first imprisonment, as the epistles to the Ephesians, the Philippians, the Colossians, Philemon, and the Hebrews were. Others, however, are of opinion, that it was written when he was imprisoned a second time, and not long before he suffered martyrdom: and this appears to me by far the most satisfactory.—'The ancients from these 'words ... "I am ready to be offered, and the time of my departure is at hand," (iv. 6,) do generally conclude, that this 'was the last of Paul's epistles. ... And truly the words of the apostle ... are not well capable of any other sense; for he 'says expressly, (iv. 6,) ... "I am now offered, and the time of my dissolution is instant. I have finished my course, '"and henceforth there is laid up for me a crown of glory" (8). Whereas he not only expected to be delivered from 'his first bonds, but says expressly, "I know that I shall abide, &c." (*Phil.* i. 25, 26. *Philem.* 22. *Heb.* xiii. 23.) ... 'In his first bonds, he was *in libera custodia*, "in his own hired house, receiving all that came to him, none forbid-'"ding him." (*Acts* xxviii. 30, 31.) "His bonds were known in Cæsar's palace, and to all others." (*Phil.* i. 13.)—Here 'he is *in arcta custodia:* so that Onesiphorus was forced to "enquire more diligently after him, that he might find '"him out." (i. 17.) Again, he said before, "Many of the brethren in the Lord being encouraged by my bonds, '"were bold to speak the word more abundantly without fear." (*Phil.* i. 14.) Here "all men forsake him." (iv. 16.)' *Whitby.*—Timothy was with Paul, when he wrote to the Philippians, to the Colossians, to Philemon, and to the Hebrews. (*Phil.* i. 1. *Col.* i. 1. *Philem.* 1. *Heb.* xiii. 23.) Mark was also with him, and joined in saluting the Colossians; but both were absent when this epistle was written. (iv. 11.)—Should it be argued, that they came to him *before* he wrote the other epistles; what can be said concerning Demas? For he was with the apostle when he wrote to the Colossians, but had forsaken him when he wrote this epistle. (iv. 10. *Col.* iv. 14.) The supposition, that Timothy and Mark had come to the apostle, before he wrote the other epistles, implies that this was written a considerable time *before* those: but the assumption, that Demas had repented, and returned to the apostle, when he wrote to the Colossians, implies, that the epistle to Colossè was written some time *after*. Yet, these contradictory suppositions must both be admitted, to support the opinion, that this epistle was written during the apostle's first imprisonment. Indeed, the language used in it, implies that the apostle considered himself, as one who had finished his ministerial labours, and after a severe imprisonment, perhaps for some time longer, was about to close his testimony by martyrdom. (*Notes*, i. 15—18. iv. 6—8.)—It is also questioned, where Timothy was when the apostle wrote to him. It is generally thought that he resided at Ephesus: and indeed this is probable, though not certain. (Compare ii. 16—18. iv. 14, with 1 *Tim.* i. 20.—See *Notes* iv. 9—13. 19—22.)—It was evidently the scope of the epistle to animate Timothy to endure persecutions, with courage and constancy: to caution him and others against false teachers and corrupt professors of Christianity; the increase of whom, the apostle predicted in most energetical language; and to direct and animate him in fulfilling his ministry, and in following after holiness.—'The apostle had 'been for some time under close confinement at Rome, at the mercy of a cruel and capricious tyrant. He had seen 'himself deserted by his friends, in his greatest extremity, and had nothing before him, but the certain prospect of 'being called to suffer death, in the same cause to which he had devoted his life. In this situation, how does he 'behave? Does he seem to look back with concern on his past conduct; or to regret the sacrifice he had made of 'his worldly interests? Can we discover any thing, that betrays a secret consciousness of guilt, or even a suspicion 'of the *weakness* of his cause? Nay, does he drop a single expression, that can be interpreted as the mark of fear, 'or discomposure of mind, in the apprehension of those gloomy scenes that lay before him? Surely, if he had been 'an impostor, or had entertained the least doubt of the doctrines he taught, something of this kind would have 'escaped him when writing to a friend, with whom he could entrust all the secrets of his breast.—On the contrary, 'upon the most calm and deliberate survey, he expresses an entire satisfaction, in reflecting on the part he had acted; 'and earnestly recommends it to his beloved pupil, to follow his example, in maintaining the glorious cause, even at 'the hazard of his life. He appears throughout the epistle to have felt a strong conviction of the truth of those 'principles he had embraced; and glories in the sufferings he had endured in support of them; triumphing in the 'full assurance of being approved by his great Master, and of receiving at his hands a crown of distinguished lustre.' *Doddridge.*

CHAP. I.

The apostle affectionately salutes Timothy, with thanksgiving and prayer, 1—3, and expresses a great desire of seeing him, 4; remembering his faith, and that of his grandmother and mother, 5. He exhorts him to stir up the gift of God which was in him, 6. He charges him not to be ashamed of the divine testimony, or of him the Lord's prisoner; but to prepare for suffering; as having been saved, and called by the grace of God, according to the gospel, which fully reveals life and immortality, 7—10. Of this, Paul had been made an apostle; for which cause he suffered, without being either ashamed or afraid, as he knew the power of him in whom he trusted, 11, 12. He exhorts Timothy to stedfastness and faithfulness, 13, 14; shews that those of Asia had turned from him, 15; and commends the diligent and courageous kindness of Onesiphorus; praying fervently that he and his family might find mercy from God at the last day, 16—18.

PAUL, [a] an apostle of Jesus Christ, by the will of God, according to [b] the promise of life which is in Christ Jesus,

2 To [c] Timothy, *my* dearly beloved son: [d] Grace, mercy, *and* peace, from God the Father, and Christ Jesus our Lord.

3 [e] I thank God, [f] whom I serve from *my* forefathers [g] with pure conscience, [h] that without ceasing, I have remembrance of thee in my prayers [i] night and day;

4 Greatly [k] desiring to see thee, [l] being mindful of thy tears, that I may be [m] filled with joy;

5 When [n] I call to remembrance the [o] unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and [p] thy mother Eunice; and [q] I am persuaded that in thee also.

6 Wherefore [r] I put thee in remembrance, [s] that thou stir up the gift of

a *See on* Rom. i. 1. 2 Cor. i. 1.
b John v. 24. 39, 40. vi. 40. 54. x. 28. xvii. 3. Rom. v. 21. vi. 23. 2 Cor. i. 20. Eph. iii. 6. Tit. i. 2. Heb. ix. 15. 2 Pet. i. 3, 4. 1 John ii. 25. v. 11—13.
c *See on* 1 Tim. i. 2.—Rom. xii. 19. Phil. iv. 1.
d *See on* Rom. i. 7.
e *See on* Rom. i. 8. Eph. i. 16.
f 2. iii. 15. Acts xxii. 3. xxiv. 14. xxvi. 4.
g Acts xxiii. 1. xxiv. 16. Rom. i. 9. ix. 1. 2 Cor. i. 12. 1 Tim. i. 5. 19. Heb. xiii. 18.
h *See on* Rom. i. 9. 1 Thes. i. 3. iii. 10.
i *See on* Luke ii. 37.
k iv. 9. 21. Rom. i. 11. xv. 30—32. Phil. i. 8. ii. 26. 1 Thes. ii. 17—20. iii. 1.
l Acts xx. 19. 31. 37, 38. Rev. vii. 17. xxi. 4.
m Ps. cxxvi. 5. Is. lxi. 3. Jer. xxxi. 13. John xvi. 22. 24. 1 John i. 4.
n Ps. lxxvii 6.
o Ps. xvii 1.—xviii. 44. lxvi. 3. lxxxi. 15. *marg.* Jer. iii. 10. John i. 47. 2 Cor. vi. 6. 1 Tim. i. 5. 1 Pet. i. 22.
p Ps. xxii. 10. lxxxvi. 16. cxvi. 16. Acts xvi. 1.
q 12. Acts xxvi. 26. Rom. iv. 21 viii. 38. xiv. 5. 14. xv. 14. Heb. vi. 9. xi. 13.
r ii. 14. Is. xliii. 26. 1 Tim. iv. 6. 2 Pet. i. 12. iii. 1. Jude 5.
s iv. 2. Ex. xxxv. 26. xxxvi. 2. Matt. xxv. 15, &c. Luke xix. 13. Rom. xii. 6—8. 1 Thes. v. 19. 1 Pet. iv. 10, 11.

NOTES.

CHAP. I. V. 1. The gospel, entrusted to the apostle by the will and appointment of God, was according to "the promise of life" and salvation, made from the beginning, to fallen man, through the predicted Messiah: (*Note, Gen.* iii. 14, 15:) all the prophecies to this effect were fulfilled in Christ; and then the promise of life was sent to Jews and Gentiles without distinction. (*Marg. Ref.—Note, Rom.* xv. 8—13.)—'Adam brought the sen-'tence of death upon us all, and the promise of deliver-'ance from that death is only made to us, through Jesus 'Christ, by virtue of that death which he suffered in our 'stead.' *Whitby.*—'Thus he shews, that the gospel is 'not new; but the very thing which God promised by the 'prophets. ...I would again and again admonish the reader, 'not to pass over the superscriptions to the epistles of Paul, 'in a slight manner; as he uses in them, with a sort of 'inimitable brevity, to embrace the sum of the mystery 'of the gospel: so that while these are preserved, the 'church possesses that which she may oppose to all here-'ticks.' *Beza.*

V. 2. *Marg. Ref.—Note,* 1 *Tim.* i. 1, 2.

V. 3—5. The apostle returned hearty thanks, on Timothy's account, to the one living and true God, whom he worshipped after the manner of his pious progenitors in successive ages, from Abraham to that time; or, according to the revelations of a Saviour vouchsafed to them. (*Note, Acts* xxiv. 10—21. xxvi. 4—8.) For indeed they all looked forward to the Messiah, and served God with a believing regard to him: though their descendants had rejected and crucified him, and now persecuted those who believed in him. The apostle had indeed formerly been a leader of these persecutors; but his "conscience was" now "purged from dead works" by the atoning blood of Christ, and made tender and well informed by divine grace: so that "he served God with a pure conscience" and cheerfully, with spiritual worship and believing obedience. (*Marg. Ref.* f, g.) He was especially thankful, that he was excited and enabled continually to remember Timothy, in his fervent and frequent prayers, by night and by day: being mindful of the tears which Timothy shed, as expressive of his love and sorrow, when they last separated; and longing greatly for another interview, which, he was assured, would fill his own heart with joy and satisfaction. This persuasion arose from his frequent recollection of "the unfeigned faith," which Timothy's whole conduct had manifested to dwell in him, and to influence and sanctify his heart. This was the same precious faith, which had first "dwelt in his grandmother Lois, and his mother "Eunice." These pious women seem to have "waited "for the consolation of Israel" before they heard the gospel, and thus were prepared to receive it: and having diligently given Timothy a religious education, it greatly conduced to his being made partaker of the same faith, as the apostle was fully persuaded concerning him. (*Marg. Ref.* h—q.—*Note,* iii. 14—17. *Acts* xvi. 1—3.)—It is not unlikely, that Timothy accompanied the apostle to Miletus; and parted with him there, accompanying the Ephesian elders, when they returned to Ephesus.

From my *forefathers.* (3) Απο προγονων. See on 1 *Tim.* v. 4.—*With pure conscience.*] Εν καθαρᾳ συνειδησει. See on *Acts* xxiii. 1.—*Without ceasing.*] Αδιαλειπτον. See on *Rom.* ix. 2. Αδιαλειπτως, See on *Rom.* i. 9.—*When I call to remembrance.* (5) Ὑπομνησιν λαμβανων. 2 *Pet.* i. 13. iii. 1. Not elsewhere.—*The unfeigned faith.*] Της ανυποκριτου πιστεως. See on 1 *Tim.* i. 5.—*Which dwelt ... in.*] Ητις ενωκησε. 14. See on *Rom.* viii. 9.—*Grandmother.*] Τῃ μαμμῃ. Here only.—*I am persuaded.*] Πεπεισμαι. 12. See on *Rom.* viii. 38.

V. 6—8. (*Note,* 1 *Tim.* iv. 11—16.) The spiritual gifts, conferred by the laying on of the apostle's hands, probably

God, which is in thee [t] by the putting on of my hands.

7 For God hath not given us [u] the Spirit of fear; [x] but of power, and [y] of love, and of [z] a sound mind.

8 Be not thou therefore [a] ashamed of [b] the testimony of our Lord, nor of me [c] his prisoner: but [d] be thou partaker of the afflictions of the gospel, [e] according to the power of God;

9 Who [f] hath saved us, and [g] called *us* with an holy calling, [h] not according to our works, but [i] according to his own purpose, and grace [k] which was given us in Christ Jesus, [l] before the world began;

10 But is [m] now made manifest by the appearing of [n] our Saviour Jesus Christ, [o] who hath [p] abolished death, [q] and hath brought life and immortality to light through the gospel:

t Acts viii. 17, 18. xix. 6. 1 Tim. iv. 14. Heb. vi. 2.
u Acts xx. 24. xxi. 13. Rom. viii. 15. Heb. ii. 15. 1 John iv. 18.
x Mic. iii. 8. Zech. iv. 6. Luke x. 19. xxiv. 49. Acts i. 8. vi. 8. ix. 22. x. 38. 1 Cor. ii. 4.
y Rom. v. 5. Gal. v. 22. Col. i. 8. 1 Pet. i. 22.
z Ps. cxix. 80. Prov. ii. 7. viii. 14. Luke viii. 35. xv. 17. Acts xxvi. 11. 25. 2 Cor. v. 13, 14.
a 12. Ps. cxix. 46. Is. li. 7. Mark viii. 38 Luke ix. 26. Acts v. 41. Rom. i. 16. ix. 33. Eph. iii. 13. 1 Pet. iv. 14.
b Ps. xix. 7. Is. viii. 20. John xv. 27. xix. 35. Eph. iv. 17. 1 Tim. ii. 6. 1 John iv. 14. v. 11, 12. Rev. i. 2. xii. 11. xix. 10.
c 16. ii. 9. *See on* Eph. iii. 1. iv. 1.
d ii. 3. 11, 12. iv. 5. Rom. viii. 17, 18. 36. 1 Cor. iv. 9—13. 2 Cor. xi. 24—27. Phil. iii. 10. Col. i. 24. 1 Thes. iii. 4. 1 Pet. iv. 13—15. Rev. i. 9. xii. 11.
e iv. 17. Rom. xvi. 25. 2 Cor. vi. 7. xii. 9, 10. Phil. iv. 13. Col. i. 11. 1 Pet. i. 5. Jude 24.
f Acts ii. 47. 1 Cor. i. 18. Eph. ii. 5. 8. 1 Tim. i. 1. Tit. iii. 4, 5.
g Rom. viii. 30. ix. 24. 1 Thes. iv. 7. 2 Thes. ii. 13, 14. Heb. iii. 1. 1 Pet. i. 15, 16. ii. 9. 20, 21.
h Rom. iii. 20. ix. 11. xi. 5, 6. Eph. ii. 9. Tit. iii. 5.
i Is. xiv. 26, 27. Matt. xi. 25, 26. Luke x. 21. Rom. viii. 28. Eph. i. 9. 11.
k John vi. 37. x. 28, 29. xvii. 9. 1 Cor. iii. 21, 22. Eph. i. 3.
l John xvii. 24. Acts xv. 18. Rom. xvi. 25. Eph. i. 4. iii. 11. Tit. i. 2. Rev. xiii. 8. xvii. 8.
m Is. xxv. 7. lx. 2, 3. Luke ii. 31, 32. Rom. xvi. 26. Eph. iv. 9. Col. i. 26, 27. Tit. i. 3. ii. 11. 1 Pet. i. 20, 21. 1 John i. 2.
n Is. xliii. 3. xlv. 15, 21. Luke ii. 11. John iv. 42. Acts v. 31. xiii. 23. Tit. i. 4. ii. 13. iii. 4. 2 Pet. i. 1. 11. ii. 20. iii. 2. 18. 1 John iv. 14.
o Is. xxv. 8. Hos. xiii. 14. John xi. 25, 26. 1 Cor. xv. 54, 55. Heb. ii. 14, 15. Rev. xx. 14.
p Luke xiii. 7. Rom. iii. 31. vi. 6. Gal. v. 4. *Gr.*
q 1. John v. 29. 40. xiv. 6. xx. 31. Rom. ii. 7. v. 17, 18. 1 Cor. xv. 53. 2 Cor. v. 4. 2 Pet. i. 3. 1 John i. 2. Rev. ii. 7. xxii. 1, 2. 14. 17.—Luke xi. 36. John i. 9. 1 Cor. iv. 6. Eph. i. 18. Heb. x. 32. Rev. xviii. 1. *Gr.*

at Timothy's ordination, ought to be diligently exercised, in the performance of the ministry entrusted to him; or the office itself may be intended. The apostle however reminded him to "stir up the gift of God that was in "him," by meditation, prayer, and diligence; as the fire being stirred, or blown upon, is made to burn clearly and glow, though before it seemed expiring.—Thus love, zeal, and compassion for souls, being brought into vigorous exercise, Timothy would be animated to improve his talents, and fulfil his ministry, with ardour and effect. (*Marg. Ref.* r—t.) For the Holy Spirit, whom God gave to established believers as a Comforter, (*Note, John* xiv. 15—17,) was not the Author of a timid disposition, or of slavish fears. But, as "the Spirit of adoption," he inspired their hearts with holy courage and confidence, gave vigour and energy to spiritual affections, and endued them with strength for service or suffering: while love to Christ, his people, and all mankind, animated them to self-denying and perilous labours; and "a sound mind," a sober judgment and heavenly wisdom, led them to choose the noblest ends, and to pursue them in the persevering use of the most prudent and effectual means. So that the spirit of a lively Christian was that of courage, firmness, zeal, and wise consistency of conduct, in the midst of persecutions and temptations. (*Marg. Ref.* u—y.—*Notes, Rom.* viii. 14—17. *Gal.* iv. 4—7. 1 *John* iv. 18.)—Timothy was therefore exhorted, "not to be ashamed" of that testimony, which he had borne to the Lord Jesus: nay, he must not hesitate to avow himself the fellow-labourer and dutiful son in the faith, of Paul the despised and imprisoned apostle of Christ. On the contrary, he ought willingly to become a partaker of those afflictions, which were to be endured for the gospel; depending for support, protection, and comfort under them, "on the power of God," which would certainly be exerted in his behalf. (*Marg. Ref.* z—d.)

I put thee in remembrance. (6) Αναμιμνησκω. *Mark* xi. 21. xiv. 72, *et al.*—*Stir up.*] Αναζωπυρειν. Here only N. T.—*Gen.* xlv. 27. *Sept.* "The spirit of Jacob revived." Comp. 1 *Thes.* v. 19. 'Ignem jam conditum ac sopitum resuscito.' *Erasmus.* Ex ανα, et ζωπυρεω, *accendo:* quod ex ζαω, *vivo* et πυρ, *ignis.*—*The gift.*] Το χαρισμα. 1 *Tim.* iv. 14. See on *Rom.* i. 11. v. 15.—*Of fear.* (7) Δειλιας. Here only. Δειλος, *Matt.* viii. 26. *Mark* iv. 40. *Rev.* xxi. 8. Δειλιαω, *John* xiv. 27.—*A sound mind.*] Σωφρονισμος. Here only.—Σωφρων, 1 *Tim.* iii. 2. Σωφρονεω. See on *Mark* v. 15.—*Be thou partaker of the afflictions of the gospel.* (8) Συνκακοπαθησον τω ευαγγελιω. Here only. Ex συν, et κακοπαθεω, ii. 3. 9. iv. 5. *Jam.* v. 13.

V. 9. The Lord had "saved" the apostle and Timothy, and their Christian brethren; or brought them into a state of salvation, having "called them with a *holy* "calling;" as the Holy Spirit, by whom they were called, is the Author of all holiness; and as the gospel through which they were called, is of a most holy nature and tendency. (*Marg. Ref.* f, g.—*Notes, Rom.* viii. 28—31. *Eph.* i. 3—8. 1 *Thes.* iv. 6—8. 2 *Thes.* ii. 13, 14.) This calling had not been "according to their works;" for if God had dealt with them by that rule, they must have been left under condemnation: but it was "according to his own "purpose, and grace which was given them in Christ be-"fore the world began:" that is, his purpose of giving them grace, in and through Christ Jesus, which was engaged to him, as the appointed Surety of his chosen people, "from eternal ages." (*Marg. Ref.* h—l.—*Note Tit.* i. 1—4.) Various ways of setting aside the obvious meaning of the verse, as implying *personal election* "from "the beginning," or "before eternal times," have been proposed: but none of them can be maintained, as it appears to me; without supposing, that all, who live and die impenitent and unbelieving, may nevertheless be said to be "saved and called with a holy calling;" because a Saviour was promised from the beginning of the world. Indeed, "the purpose of God" is expressly mentioned, as *the reason* why they, rather than others, were thus "saved "and called."

His own purpose.] Την ιδιαν προθεσιν. See on *Rom.* viii. 28.—*Before the world began.*] Προ χρονων αιωνιων. *Tit.* i. 2. See on *Rom.* xvi. 25.

V. 10. This "purpose of God," respecting the calling and saving of sinners, by grace given them in his Son, "before the world was," had at length been made manifest by his appearance in human nature; when, through his righteousness, atonement, resurrection, ascension, and mediation, he "abolished death," terminating his reign and dominion, and depriving him of his sting and terror, in respect of all believers; who might, through him, face that dreaded enemy in his most tremendous form, with comfort and confidence; being assured of the immediate entrance of their souls into glory, and a future triumphant resurrection of their bodies from the grave. (*Marg. Ref.*

r Acts ix. 15. Eph. iii. 7, 8.—See on 1 Tim. i. 7.

11 Whereunto r I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

s 8. ii. 9. iii. 10—12. iv. 16, 17. Acts ix. 16. xiii. 46. 50. xiv. 5, 6. xxi. 27—31. xxii. 21—24. Eph. iii. 1—8. 1 Thes. ii. 16.

12 For s the which cause I also suffer these things: nevertheless, t I am not ashamed, u for I know whom I have * believed, and x am persuaded that y he is able to z keep that a which I have committed unto him b against that day.

t 8. Ps. xxv. 2. Is. l. 7. liv. 4. Acts xxi. 13. Rom. i. 16. v. 4, 5. ix. 33. Phil. i. 20. Heb. xii. 2. 1 Pet. iv. 16.

u Ps. ix. 10. lvi. 9. Phil. iii. 8. 10. * Or, *trusted.* Is. xii. 2. Nah. i. 7. Matt. xii. 21. Rom. xv. 12, 13. Eph. i. 12, 18. 1 Pet. i. 20, 21.

x *See on* q. 5.

y John x. 28—30. Phil. iii. 21. Heb. ii. 18. vii. 25.

13 c Hold fast d the form of sound words, e which thou hast heard of me, b f in faith and love which is in Christ Jesus.

z John vi. 39, 40. 44. xvii. 11, 12. 15. 1 Pet. i. 5. Jude 24.

a Ps. xxxi. 5. Luke xxiii. 46. Acts vii. 59. 1 Pet. iv. 19.

b 18. iv. 8. Matt. vii. 22. xxiv. 36. Luke x. 12. 1 Thes. v. 4.

c 14. iii. 14. Prov. iii. 18. 21. iv. 4—8. 13. xxiii. 23. Phil. i. 27. 1 Thes. v. 21. Heb. iii. 6. iv. 14. x. 23. Jude 3. Rev. ii. 25. iii. 3. 11.

d Prov. viii. 14. Rom. ii. 20. vi. 17. 1 Tim. i. 10. vi. 3. Tit. i. 1. 8.

e ii. 2. Phil. iv. 9.

f *See on* Col. i. 4. 1 Tim. i. 14.

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m—p.—*Notes*, 1 *Cor.* iii. 18—23. xv. 50—58. 2 *Cor.* v. 1—8. *Phil.* i. 21—26. iii. 20, 21. 1 *Thes.* iv. 13—18. *Heb.* ii. 14, 15.) By the publication of the gospel, likewise, Christ "had brought life," spiritual and eternal, and a state of immortal felicity attainable by sinners, into full light; and had given the most explicit declaration of the nature and certainty of that future happiness, and of the way in which it may be obtained. (*Marg. Ref.* q.) Whatever notions and convictions, any of the Gentiles had concerning the soul's immortality; they knew nothing of the way in which eternal life might be enjoyed by sinful man; they were wholly ignorant of the meaning annexed in the scripture to the words, "life and immortality." Their speculations served only for amusement or disputation, being blended with error and fable, involved in obscurity and uncertainty, and utterly inefficacious on their practice. The Jews indeed had a revelation in the Old Testament, both of a future state, and of the resurrection of the body. But it was far less full and explicit, than that in the New Testament; it was chiefly confined to one small nation; and it was very imperfectly understood and believed, even in that one nation. (*Note, Matt.* xxii. 23—33.) So that whatever had been conjectured or believed, before the coming of Christ, concerning a future state; it might properly be said, that "he had brought life and immortality "to light by the gospel:" the doctrine respecting it was placed in the most convincing and interesting light; every proper question about it was satisfactorily resolved; and the whole was suited to answer the most important practical purposes.—Indeed, after all modern improvements and supposed demonstrations; the influential belief of the immortality of the soul, and a future state of retribution, rests *wholly* on divine revelation; as well as that of the resurrection of the body, and the way of a sinner's acceptance. If indeed it can be demonstrated, that the soul is naturally capable of immortality; it certainly cannot be proved, except from immediate revelation, that almighty God will not terminate its existence, especially as it is forfeited by sin; or that he will not make every transgressor miserable in immortality: for immortality may be endless misery; but the gospel, which expressly states this, (*Notes, Matt.* xxv. 41—46. *Mark* ix. 43—50,) also clearly connects "life," with "immortality," in respect of all who believe. (*Note, John* xi. 20—27.) So that it should exceedingly enhance our value for "the oracles of God," when we clearly perceive the insufficiency of 'the oracles of reason,' in the most important of all concerns.

The appearing.] Της επιφανειας. See on 1 *Tim.* vi. 14. —*Abolished.*] Καταργησαντος. *Luke* xiii. 7. See on *Rom.* iii. 3.—*Brought to light.*] Φωτισαντος. *Rev.* xxi. 23. xxii. 5. See on *Luke* xi. 36. Φωτισμος, 2 *Cor.* iv. 4. 6.

V. 11, 12. St. Paul had been "appointed a preacher, "and an apostle," of the gospel as before described, in order that he might proclaim "among the Gentiles the "unsearchable riches of Christ," and instruct them in the way to immortal life and happiness. (*Marg. Ref.* r.—*Notes, Luke* ii. 25—32. *Acts* xiii. 42—48. xxvi. 16—18. *Eph.* iii. 1—8.) But, instead of receiving honour and affluence, as a recompence for his labours, he suffered all kinds of injuries, and was then in a gloomy prison as a malefactor, continually expecting an ignominious death. He was not, however, in the least "ashamed" of having engaged, and spent so many years, in the service of that Saviour whom men thus despised and hated: for he knew, by firmly believing the word of God, by divine teaching, and by happy experience, the power, faithfulness, and love of him, "whom he had believed:" and, as he could not doubt of his compassion and kindness, so he was fully persuaded of his authority and ability to take care of him in all events. He had "entrusted" his life, his soul, and his eternal interests, into the hands of Christ, as a precious deposit. He had discovered especially the value and danger of his immortal soul; he had been convinced that as he could not himself, so none else in the universe could effectually deliver and secure it, through the trials of life and death; and that Jesus both could and would. He had therefore long before, and in habitual reliance and renewed and constant application to him from time to time ever since, "entrusted" it in his hands, by faith and prayer; to be washed, justified, and sanctified, and at last to be produced complete in holiness, and meet for glory. What he might pass through, by the way, he knew not: but he was "persuaded," that Christ was fully able to keep the precious deposit to that day, to which he continually had respect, as the grand accomplishment of all his hopes, when his beloved Lord would again 'appear in glorious 'majesty to judge the world.' (*Marg. Ref.* s—b.) His most important interests, therefore, being thus secured beyond the reach of all enemies; he was prepared to endure ignominy, pain, and death, without shrinking: hoping to commit his departing soul into his Saviour's hands, even as Jesus himself had commended his spirit into those of his heavenly Father. (*Notes, Luke* xxiii. 44—49, *v.* 46. *Acts* vii. 54—60, *v.* 60.)

Preacher. (11) Κηρυξ. See on 1 *Tim.* ii. 7.—*Persuaded.* (12) Πεπεισμαι. See on 5.—*That which I have committed.*] Την παραθηκην μου. Here only.—'It signifieth both 'that which is committed to us of God, and that we com-'mit to him. ... A thing committed to the trust of any 'whomsoever, by any whomsoever.' *Leigh.*—Παρακαταθηκη, 14. See on 1 *Tim.* vi. 20.

V. 13, 14. After the above animating declaration of

14 That [f] good thing which was committed unto thee, keep [h] by the Holy Ghost [i] which dwelleth in us.

15 ¶ This thou knowest, [k] that all they which are in Asia [l] be turned away from me; of whom are Phygellus and Hermogenes.

16 The [m] Lord give mercy unto [n] the house of Onesiphorus; for he oft [o] refreshed me, [p] and was not ashamed of [q] my chain;

17 But when he was in Rome, [r] he sought me out very diligently, and found *me*.

18 The Lord grant unto him, [s] that he may find [t] mercy of the Lord [u] in that day. And in how many things he [x] ministered unto me at [y] Ephesus, thou knowest very well.

f ii. 2. Luke xvi. 11. Rom. iii. 2. 1 Cor. ix. 17. 2 Cor. v. 19, 20. Gal. ii. 7. Col. iv. 11. 1 Tim. i. 11. vi. 20.
h Rom. viii. 13. Eph. v. 18. 1 Thes. v. 19. 1 Pet. i. 22.
i John xiv. 17. Rom. viii. 11. 1 Cor. iii. 16. vi. 19. 2 Cor. vi. 16. Eph. ii. 22.
k Acts xvi. 6. xix. 10. 27. 31. xx. 16. 1 Cor. xvi. 19. 1 iv. 10. 16. Phil. ii. 21. m 18. Neh. v. 19. xiii. 14. 22. 31. Ps. xviii. 25. xxxvii. 26. Matt. v. 7. x. 41, 42. xxv. 35—40. 2 Cor. ix. 12—14. Heb. vi. 10. x. 34.
n iv. 19. o 1 Cor. xvi. 18. Philem. 7. 20.
p See on 8.
q Acts xxviii. 20. Eph. vi. 20 *marg.*
r Acts xxviii. 30, 31.
s See on 16.—1 Kings xvii. 20.
t Ps. cxxx. 3, 4 Luke i. 72. 78. Rom. iii. 23, 24. ix. 15—23. Eph. ii. 4. 1 Pet. i. 10.
u See on b. 12.
x Luke viii. 3. 2 Cor. ix. 1. Heb. vi. 10.
y iv. 12. Acts xix. 1. 1 Cor. xvi. 8. 1 Tim. i. 3. Rev. ii. 1.

his own experience and joyful confidence, in the midst of sufferings and the near prospect of a violent death; the apostle exhorted his beloved Timothy to "hold fast," in a stedfast profession, and by faithful preaching, "the form "of sound words," the substance of evangelical truth, which he had heard of him: and of which perhaps he had given him some compendious epitome. This he must "hold "fast, in faith and love," by which the soul has communion with Christ, and receives communications from him; and so holds the truth in a vital and efficacious manner: and he must thus guard himself and others, against the innovations which false teachers were introducing by unsound and specious words. (*Marg. Ref.* c—f.) "That "good thing," the ministerial charge, or the gospel committed to his stewardship, Timothy was exhorted thus to retain, observe, and fulfil, without turning aside from it on any account: but he must do this, "by the Holy Ghost, "which dwelleth in us." In dependence on his sacred influences, sought by constant prayer, and by compliance with them. (*Marg. Ref.* g, h.)—'Adhering closely to the 'words and phrases, in which the apostle had taught the 'doctrines of the gospel. The teachers, in modern times, 'who, in explaining the articles of the Christian faith, 'use phrases different from the scripture phraseology, 'would do well to attend to this apostolical injunction.' *Macknight.*

Hold fast. (13) Εχε. *John* xiv. 21. *Rom.* xv. 4. 1 *Tim.* i. 19. *Heb.* xii. 28. Comp. 14.—*The form.*] Ὑποτυπωσιν. See on 1 *Tim.* i. 16.—*Of sound words.*] Ὑγιαινοντων λογων. 1 *Tim.* vi. 3. *Tit.* i. 9. See on 1 *Tim.* i. 10.—*That good thing, which was committed unto thee.* (14) Την καλην παραθηκην. See on 1 *Tim.* vi. 20. (*Notes*, 11, 12. 1 *Tim.* vi. 20, 21.)—*Keep.*] Φυλαξον. Comp. 13.

V. 15. The caution above given was the more needful for Timothy, as he must have heard, that "all they "who were in Asia had turned away" from the apostle. Some understand this of those ministers and Christians, who were natives of Asia professing Christianity, and had been with St. Paul at Rome; but who had shamefully deserted him in the season of his greatest danger. Others suppose the apostle to mean, that the churches in Asia, (or that district of which Ephesus was the metropolis,) had withdrawn their regard from him, being perverted by heretical teachers. (*Notes*, *Rev.* ii. 1—7.) Some indeed interpret it of the Judaizing teachers; but those who had always openly opposed the apostle, could not be said to be "turned away from him." These, however, and other false teachers probably had succeeded in alienating many of the apostle's converts. Yet the first interpretation seems to be the true one, and is established by the context. (*Note*, 16—18.)—The expression, "Thou knowest," may only mean, 'No doubt thou hast heard:' and to mention two individuals of whom better hopes had been formed, to Timothy while resident in Asia, and witnessing the defection of many churches, would have been wholly unnatural. (*Marg. Ref.*—*Note*, *Acts* xix. 8—12.)

Be turned away from me.] Απεστραφησαν με. *Tit.* i. 14.

V. 16—18. Onesiphorus was, no doubt, an exception to what had before been said concerning those of Asia: and it is probable he resided at Ephesus, where his family then was; and that he had been at Rome, and still was at a distance from them. (iv. 19.) The apostle therefore prayed for them separately; (*Marg. Ref.* m;) because Onesiphorus, by his company and assistance, had greatly refreshed and enlivened his spirits, and had not been ashamed of being known to be his friend when he wore a chain, as many others had been. (*Marg. Ref.* n—q.) He had bestowed much pains to find out the place of St. Paul's confinement, and had at last succeeded. This shews that the apostle's imprisonment was far more close and severe than before; so that Christians in general scarcely knew where he was, and many of them were afraid to enquire after him. (*Preface*, *Note*, *Acts* xxviii. 30, 31.) He therefore prayed, that Onesiphorus might find mercy in the day of Christ: for Timothy "knew very well," in how many things he had served him at Ephesus, and ministered to his wants, and he had now proved the genuine constancy of his affection.—The eager manner, in which the Papists catch at the unfounded notion that Onesiphorus was dead, because the apostle prayed separately for his household, and yet afterwards prayed for him also; shews how entirely destitute their practice of praying for the dead, is of scriptural proof; and how glad they would be to meet with some countenance for it in the word of God, if that could be done.—*The Lord grant*, &c. (18) *Note*, *Gen.* xix. 24, 25.

Refreshed. (16) Ανεψυξε. Here only. Αναψυξις. See on *Acts* iii. 19. Ex ανα, et ψυχος, *frigus*.—Cooling a man after he has been heated.—*In that day.* (18) Εν εκεινη τη ἡμερα. 12. iv. 8. *Matt.* vii. 22. xxiv. 36. 1 *Thes.* v. 4.—*Very well.*] Βελτιον, *melius*. More exactly, than what Onesiphorus had done for the apostle at Rome.

PRACTICAL OBSERVATIONS.

V. 1—9.

The "promise of eternal life" to all who believe in Jesus Christ, is the leading subject in the preaching of those ministers, who are employed "according to the will

CHAP. II.

Timothy is exhorted to appoint faithful ministers; and to courage, diligence, fidelity, and patience, as "the good soldier of Christ," 1—7; in remembrance of Christ as risen from the dead, 8; in imitation of the apostle's example, 9, 10; and in assured faith and hope, 11—13. He must warn the flock against false teachers, and vain controversies; studying, as an approved workman, "rightly to divide the word of "truth," 14—16. The pernicious effects of the error of Hymeneus and Philetus, 17, 18: yet "the foun-"dation of God stands sure," and "all who name "the name of Christ" should "depart from ini-"quity," 19. Some are vessels of honour, others of dishonour; but Timothy must seek to be the former, 20, 21. He is taught what to flee, and what to follow after, 22; to shun disputatious questions; and to instruct opposers with meekness, in hopes of their being recovered from the snare of the devil, 23—26.

"of God:" and though outward dispensations vary; yet his real people have, in every age, substantially the same religion, and serve God after the manner of their forefathers and predecessors, "with a pure conscience;" being partakers of the same "grace, mercy, and peace, "from God the Father, and our Lord Jesus Christ."—The tears of loving Christian friends, when separated at the call of duty, make way for their fervent prayers for each other; their earnest desires of meeting again on earth, lead to the cheerful hope of a blessed re-union in heaven, and the fulness of joy to which they will then be admitted; and their remembrance of the clear evidences of "unfeigned faith," which they have witnessed in each other, excite their thanksgivings to God for his grace bestowed upon them. (*Notes, Acts* xx. 36—38. *P. O.* 32—38. 1 *Thes.* i. 1—4.)—The pious instructions and fervent prayers of believing parents, are often the means of conversion to their children. yet, such as enjoy this advantage should be reminded, that they will derive no benefit from "the unfeigned faith" of the nearest relations, unless the same dwell in them also. We ought to exhort those, of whom we have the best opinion, "to stir up the "gift of God that is in them," and to occupy with it in the duties of the stations allotted them.—The new nature, communicated in regeneration, leads to true liberty, and victory over the fear of man, and of those reproaches, contumelies, and injuries which may be expected in the path of duty. Whenever, therefore, we find our hearts discouraged, our hands weakened, or our earnestness in the work of the Lord abated; we should ascribe it to the remains of unbelief and a carnal mind, and to the temptations of Satan: and we should strive the more fervently in prayer, for "supplies of the Spirit of Christ," to invigorate our faith and hope, to "shed abroad the love of "God in our hearts," to animate us with zeal and holy affections, and to produce in us a sound mind, and heavenly wisdom. (*Notes, Rom.* v. 3—5. *Phil.* i. 9—11.) Then we shall "not be ashamed of the testimony of the "Lord;" but glory in it, even among his most scornful enemies; we shall not hesitate to join ourselves to his most despised and persecuted servants; and we shall willingly become "partakers of the afflictions of the gospel," in dependence on "the power of God" to support and comfort us.—In proportion as "the Spirit witnesseth with "our spirits, that we are the children of God;" and "that he hath saved us, and called us with a holy calling, "not according to our works, but according to his pur-"pose, and grace, given us in Christ before the world be-"gan;" we shall feel ourselves "constrained by love" to devote ourselves and all our talents to his glory. Thus we shall manifest the holy nature of our calling; and of that doctrine which is so much opposed and perverted by the pride and carnality of the human heart.

V. 10—18.

We should bless the Lord continually for "the appear-"ing of our Saviour Jesus Christ," for what he has done and suffered to "abolish death," and for his gospel by which he has "brought life and immortality to light." As we have such decisive assurance of a future state, such full information concerning the nature of it, and so clear a prospect of immortal felicity, by faith in him "who is "the Resurrection and the Life:" let us "give the more "diligence," in making our personal interest in his salvation sure to our souls; and let such, as are appointed to publish these important tidings to mankind, and to instruct the nations in the truths of Christ, prepare for sufferings; knowing that his most honoured servants have always been most conformed to him in this respect. If then we be despised and persecuted, for "this cause," let us not give place either to fear or shame: for he, "in whom we have "believed," is able to bear us out, and to keep us safe "to that day," when he shall appear to perfect our felicity.—The hope of the meanest real Christian rests on the same basis, with that of the greatest apostle. He too has learned the value and danger of his soul and eternal interests; and he entrusts them, by daily faith and prayer, in the Redeemer's hands, as the only security with which he can be satisfied. He too has "believed in him," and has some experience of his power, truth, and compassion: the answers which he has received to his prayers, and the change which has been wrought in his soul, increase and confirm his confidence; (*Note*, 1 *John* v. 9, 10;) and thus he is "persuaded that the Lord Jesus will preserve him "unto his heavenly kingdom," whatever dangers, trials, and enemies, he may meet with in his way thither.—In order to possess this good hope, we must adhere stedfastly to "the form of sound words," which the apostles have taught us: not only rejecting new *notions*, but new *expressions;* which are often employed to exalt one part of religion, by drawing the attention from others of equal importance. We must also be careful to hold even an orthodox creed "in faith and love which are in Christ Jesus:" this, as well as ministerial faithfulness, must be attempted "by the Holy Spirit which dwelleth in us:" and it will never be performed by those, "who trust in their own "hearts," and "lean to their own understandings."—We need not wonder, that self-wisdom, and a contempt of the influences of the Holy Spirit, united with a dislike to the humbling truths of the gospel, and to bear the cross for Christ's sake, should turn so many, in these latter ages, from regarding the writings of the apostles; for similar

a i. 2.—*See on* 1 Tim. i. 2. 18.
b i. 7. Hag. ii. 4.—*See on* 1 Cor. xvi. 13. 2 Cor. xii. 9, 10. Eph. vi. 10. Phil. iv. 13. 2 Pet. iii. 18.
c i. 13. iii. 10. 14.
• Or, *by.*
d 1 Tim. iv. 14. vi. 12.
e *See on* i. 14. 1 Tim. i. 18 v. 22.
f Num. xii. 7. 1 Sam. ii. 35. Neh. vii. 2. Ps. ci. 6. Prov. xiii. 17. Jer. xxiii. 28. Matt. xxiv. 45. Luke xii. 42. xvi. 10—12. 1 Cor. iv. 2. Col. i. 7. 1 Tim. i. 12. Heb. ii. 17. iii. 2, 5. Rev. ii. 10—13. g 24, 25. Ezra vii. 10. 25. Mal. ii. 7. Matt. xiii. 52. 1 Tim. iii. 2—9. iv. 6. Tit. i. 5—9.
h 10. i. 8. iii. 11. iv. 5. 1 Cor. xiii. 7. 2 Cor. i. 6. Heb. vi. 15. x. 32. xi. 27. xii. 2, 3. Jam. i. 12. i 2 Cor. x. 3—5. Eph. vi. 11—18.—*See on* 1 Tim. i. 18.
k Deut. xx. 5—7. Luke ix. 59—62. l iv. 10. Luke viii. 14. 1 Tim. vi. 9—12. 2 Pet. ii. 20.

THOU therefore, • my son, [b] be strong in the grace that is in Christ Jesus.

2 And [e] the things that thou hast heard of me • among [d] many witnesses, [e] the same commit thou to [f] faithful men, [g] who shall be able to teach others also.

3 Thou therefore [h] endure hardness, as [i] a good soldier of Jesus Christ.

4 No man [k] that warreth, [l] entangleth himself with the affairs of *this* life; [m] that he may please him who hath chosen him to be a soldier.

m 1 Cor. vii. 22, 23. 2 Cor. v. 9. 1 Thes. ii. 4.
n Luke xiii. 24. 1 Cor. ix. 24—27. Phil. i. 15. Col. i. 29. Heb. xii. 4.
o iv. 7, 8. Heb. ii. 7, 9. Jam. i. 12. 1 Pet. v. 4. Rev. ii. 10. iii. 11. iv. 4. 10.
p Is. xxviii. 24—26. Matt. ix. 37, 38. xx. 1. xxi. 33—41. Luke x. 2. John iv. 35—38. 1 Cor. iii. 6—9. ix. 7—11.
† Or, *labouring first, must be partaker of the fruits.* 1 Cor. ix. 23. Heb. x. 36.
q Deut. iv. 39. xxxii. 29. Ps. lxiv. 9. Prov. xxiv. 32. Is. i. 3. v. 12. Luke ix. 44. Phil. iv. 8. Heb. iii. 1. vii. 4. xii. 3. xiii. 7.
r Gen. xli. 38, 39. Ex. xxxvi. 1, 2. Num. xxvii. 16, 17. 1 Chr. xxii. 12. xxix. 19. 2 Chr. i. 8—12. Ps. cxix. 73. 125. 144. cxliii. 8, 9. Prov. ii. 3—6. Is. xxviii. 26. Dan. i. 17. Luke xxi. 15. xxiv. 45. John xiv. 26. xvi. 13. Acts vii. 10. 1 Cor. xii. 8. Eph. i. 17, 18. Col. i. 9. Jam. i. 5. iii. 15. 17. 1 John v. 20.

5 And if a man also [n] strive for masteries, *yet* [o] is he not crowned, except he strive lawfully.

6 The [p] husbandman † that laboureth must be first partaker of the fruits.

7 [q] Consider what I say; [r] and the Lord give thee understanding in all things.

causes turned many from them, even while the apostles were living, and confirming their authority and doctrine by the most undeniable miracles! But if others choose to follow the example of Phygellus and Hermogenes, let us copy that of Onesiphorus, by seeking out the afflicted servants of Christ, and refreshing and ministering to them; not being ashamed of their poverty or disgrace, though laid in dungeons or workhouses; and doing them all the good we can, with a constant affection, for the Lord's sake. Then shall we have an interest in their prevailing prayers; (*Note, 2 Cor.* ix. 12—15. *P. O.* 8—15;) then we may thus hope for the mercy of God upon our families; and may rest assured of "finding mercy of the Lord in that "day," when we shall most know its unspeakable value. And let those, who are thus comforted and relieved by their brethren, not be backward to acknowledge their obligations, or negligent in praying for them and all their connexions.

NOTES.

CHAP. II. V. 1, 2. The apostle next exhorted his beloved "son" Timothy, to be bold and zealous in preaching "the grace that is in Christ Jesus," for sinners; or rather to be strong in dependence on the grace of Christ. (*Marg. Ref.* a, b.—*Notes,* i. 6—8. *Hag.* ii. 3—5. 1 *Cor.* xvi. 13, 14. 2 *Cor.* xii. 7—10. *Eph.* vi. 10—13, *v.* 10.) In order to preserve and diffuse the knowledge of the gospel among men, he directed him to commit those doctrines, which he had heard from him, concerning the Lord Jesus and his salvation, "among many witnesses," (or "*by* "many witnesses," who all concurred in attesting them,) "to faithful men," established believers, and men fitted to be "faithful stewards," "who might be able to teach "others also." This does not indeed prove, that the people had no concern in the appointment of their own pastors, or of ministers to preach the gospel in dark places: but it undeniably proves that Timothy had a superintending authority; and was empowered to take heed, that none should be appointed, except "faithful men, who were "able to instruct others also." It can scarcely be supposed, that there was any competition at that time. The apostles, and those sent by them, would doubtless select the most suitable persons; and the people would cordially acquiesce in the choice. (*Marg. Ref.* c—g.—*Notes, Acts* vi. 2—6. xiv. 21—23. 1 *Tim.* v. 21, 22. *Tit.* i. 5—9.)—The communication of divine truth to mankind, by a succession of witnesses, from age to age, was thus effectually provided for.

Be strong. (1) Ενδυναμ. *Eph.* vi. 10. *Phil.* iv. 13. See on *Acts* ix. 22.—*Among many witnesses.* (2) "By." *Marg.* Δια πολλων μαρτυρων. 1 *Tim.* vi. 12. *Heb.* xii. 1. —*Commit.*] Παραθ. See on *Luke* xxiii. 46. Hence Παραθηκη. See on i. 12.

V. 3—7. Timothy was again called on to consider himself, as "a good soldier of Christ." (*Notes,* 1 *Tim.* i. 18—20. vi. 11, 12.) Having enlisted under his banner, he was bound to follow him and obey his orders; he must be ready to expose his life in the cause of the gospel, and at all hazards endeavour to promote it. As therefore soldiers, in actual service, must expect great fatigues and hardships, as well as dangers; so he ought to be prepared for sufferings and difficulties of every kind. And as no man, who engaged in the military life, "entangled him-"self" with the management of husbandry or commerce, but left such employments to others, that he might be wholly at liberty to please the commander, under whom he served, and thus to obtain preferment and honour; so Timothy must not engage in secular business, or any of "the affairs of life;" which might interfere with his pleasing Christ, who had chosen him to be his soldier, and was able abundantly to make up all losses to him.—It is plain from the apostle's own example, that ministers may, on some occasions, earn their bread by labour: but this widely differs from seeking to grow rich by trade, or such employments as engross the mind and time, and introduce them into such connexions, and involve them in so many pecuniary engagements, as greatly endanger their own characters, and the honour of the gospel. (*Marg. Ref.* k—m.)—In the publick games also, the man who strove for mastery, was not crowned victor, unless the contest had been managed according to the prescribed rules: it therefore behoved Timothy and his brethren, to regulate their diligence and earnestness by the word of God; otherwise they could not expect the conqueror's crown. And as the husbandman must "first labour," before he partakes of the fruits of the field; so they must *first* diligently and patiently execute their ministry, before they received the gracious recompence. This is the most obvious meaning of the verse: but it may signify, that the labouring husbandman must *first* be supported by the fruits of the earth,

8 [a] Remember that [t] Jesus Christ, of the seed of David, was [u] raised from the dead, [x] according to my gospel:

9 Wherein [y] I suffer trouble, [z] as an evil-doer, *even* unto bonds: [a] but the word of God is not bound.

10 Therefore, [b] I endure all things [c] for the elects' sakes, that they may also [d] obtain the salvation which is in Christ Jesus, [e] with eternal glory.

11 *It is* [f] a faithful saying, [g] For if we be dead with *him*, [h] we shall also live with *him:*

12 If [i] we suffer, we shall also reign with *him;* [k] if we deny *him*, he also will deny us:

13 If we believe not, [l] *yet* he abideth faithful; [m] he cannot deny himself.

14 Of these things [n] put *them* in remembrance, [o] charging *them* before the Lord, [p] that they strive not about words [q] to no profit, *but* to [r] the subverting of the hearers.

15 [s] Study to shew thyself [t] approved unto God, [u] a workman that needeth not to be ashamed, [x] rightly dividing the word of truth.

16 But [y] shun profane *and* vain bab-

a Heb. xii. 2, 3.
t *See on* Matt. i. 1. Acts ii. 30. xiii. 23. Rom. i. 3, 4.—Rev. v. 5.
u *See on* Luke xxiv. 46. Acts ii. 24. 1 Cor. xv. —20.
x Rom. ii. 16. xvi. 25. 2 Thes. ii. 14. 1 Tim. i. 11. ii. 7.
y *See on* i. 8. 12.
z 1 Pet. ii. 12. 14. iii. 16. iv. 15.
a Acts xxviii. 31. Eph. vi. 19, 20. Phil. i. 12—14. 2 Thes. iii. 1.
b *See on* 3.—Eph. iii. 13.
c Matt. xxiv. 22. 24. 31. John xi. 52. xvii. 9. 1 Cor. ix. 22. 2 Cor. iv. 15. Col. i. 24. ii. 10.
d Prov. viii. 35. John xvii. 24. 1 Thes. v. 9. 1 Tim. i. 13, 14. 1 Pet. i. 10.
e Rom. ii. 7. ix. 23. 2 Cor. iv. 17. Col. i. 27. 2 Thes. ii. 14. 1 Pet. v. 10.
f *See on* 1 Tim. i. 15. iii. 1.—Tit. iii. 8.
g Rom. vi. 5. 8. 2 Cor. iv. 10. Gal. ii. 19, 20. Col. iii. 3, 4.
h John xiv. 19. 2 Cor. xiii. 4. 1 Thes. iv. 17. v. 10.
i Matt. xix. 28, 29. Acts xiv. 22. Rom. viii. 17. Phil. i. 28. 2 Thes. i. 4—8. 1 Pet. iv. 13—16. Rev. i. 6. 9. v. 10. xx. 4. 6.
k Prov. xxx. 9. Matt. x. 33. xxvi. 35. 75. Mark viii. 38. Luke ix. 26. xii. 9. 1 John ii. 22. 23. Jude 4. Rev. ii. 13. iii. 8.
l Is. xxv. 1. Matt. xxiv. 35. Rom. iii. 3. ix. 6. 1 Thes. v. 24. 2 Thes. iii. 3.
m Num. xxiii. 19. Tit. i. 2. Heb. vi. 18.
n *See on* i. 6.
o iv. 1. Eph. iv. 17. 1 Thes. iv. 1. 2 Thes. iii. 6. 1 Tim. v. 21. vi. 13.
p 16. 23, 24. Rom. xiv. 1. 1 Tim. i. 4. 6. vi. 4, 5. Tit. iii. 9—11.
q 1 Sam. xii. 21. Jer. ii. 8. 11. vii. 8. xvi. 19.
r Jer. xxiii. 36.
s Heb. iv. 11. 2 Pet. i. 10. 15. iii. 14. *Gr.*
t Acts ii. 22. Rom. xiv. 18. xvi. 10. 2 Cor. v. 9, 10. x. 18. Gal. i. 10. 1 Thes. ii. 4.
u Matt. xiii. 52. 2 Cor. iii. 6. vi. 3, 4. 1 Tim. iv. 6. 12—16.
x Mark iv. 33. Luke xii. 42. John xxi. 15—17. Acts xx. 20. 27. 1 Cor. ii. 6. iii. 1, 2. 2 Cor. iv. 2. 1 Thes. v. 14. Heb. v. 11—14.
y 14. 1 Tim. iv. 7. vi. 20. Tit. i. 14. iii. 9.

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or he cannot perform his work; nor can the office of the ministry be duly exercised, except by those who live by faith in Christ themselves, as well as preach him to others. Timothy ought therefore well to consider these illustrations, and the Lord would give him understanding in all things pertaining to his work and circumstances.

Endure hardness. (3) Κακοπαθησον. 9. iv. 5. *Jam.* v. 13. Κακοπαθεια, *Jam.* v. 10. Συγκακοπαθεω· See on i. 8.—*Entangleth himself.* (4) Εμπλεκεται. *2 Pet.* ii. 20. Not elsewhere N. T.—*Prov.* xxviii. 18. *Sept.*—*With the affairs of this life.*] Ταις του βιου πραγματειαις. Here only. Πραγματευομαι· See on *Luke* xix. 13.—*Who hath chosen him to be a soldier.*] Τῳ στρατολογησαντι. Here only.—*Strive for masteries.* (5) Αθλη. Here only. Αθλησις, *Heb.* x. 32.—*Lawfully.*] Νομιμως. See on 1 *Tim.* i. 8.—*Give.* (7) Δωη.—Some copies read δωσει, *will give.*

V. 8—13. Amidst all dangers and sufferings, it behoved Timothy to "remember Jesus Christ," the promised Saviour, "of the seed of David, who had been "raised from the dead." This, which is literal, seems the proper translation, for Timothy was not only called on to remember, and preach to others, the resurrection of Jesus; but all the sufferings which preceded this great event, his conduct under them, and the glorious termination of them, in his exaltation as our Prince and Saviour. (*Marg. Ref.* t—x.—*Notes, Heb.* xii. 2, 3.) This could not fail to suggest proper motives and encouragements, to perseverance and constancy. For preaching that "gospel," which related to these great transactions, St. Paul was then "suf-"fering trouble, as an evil doer, even unto bonds" and in prison: yet "the word of God was not bound," but was successfully preached by numbers; and he was well satisfied, nay he exulted with joy. (*Marg. Ref.* y—a.—*Notes, Phil.* i. 12—18.) For he willingly "endured all "things," which he was called to suffer, "for the elects' "sake;" and in order to be an instrument, in bringing them to "obtain the salvation which is in Christ Jesus," even complete deliverance from all evil, with the full enjoyment of "eternal glory." (*Marg. Ref.* b—e.—*Note,* 1 *Cor.* ix. 13—18.) Thus he at once sought their salvation and his own: for it was "a faithful saying," (probably in frequent use among Christians,) that if they were indeed "dead with Christ," to sin and the world, and ready to die for his gospel; they would assuredly live with him in that glory, which he entered on after his crucifixion and resurrection: (*Marg. Ref.* f—i.—*Notes, Matt.* xvi. 24—28. *P. O.* 21—28. *Notes, John* xii. 20—26. *Rom.* viii. 14—17.) If they "denied him," from dread of sufferings and death, or any other carnal motive, and persisted in this denial, Christ would also "deny them," and leave them to perish with his enemies. (*Notes, Matt.* x. 32, 33. *Mark* viii. 38.) If they dared not to rely on his word, would not credit his testimony, or were unfaithful to him, they would ruin themselves; but he would still "abide "faithful" according to his covenant-engagements to his true disciples, and true to his word of executing vengeance on unbelievers. For "he cannot deny himself," or act contrary to his word, and his own essential and divine perfections, out of partial favour or weak compassion: so that it behoved them all to "hold fast the beginning of their "confidence stedfast to the end." (*Marg. Ref.* k—m.)—*Cannot.* (13) Not for want of *power*, or *liberty*, but from perfect moral excellency.

An evil doer. (9) Κακουργος, *a malefactor.* See on *Luke* xxiii. 32.—*For the elects' sake.* (10) Δια τους εκλεκτους. *Luke* xviii. 7. *Col.* iii. 12. 1 *Tim.* v. 21. *Tit.* i. 1. 1 *Pet.* i. 1.—*If we be dead with him.* (11) Ει συναπεθανομεν. *Mark* xiv. 31. 2 *Cor.* vii. 3.—*We shall ... live with* him.] Συζησομεν. See on *Rom.* vi. 8.—*If we suffer.* (12) Ει υπομενομεν. 10. *Heb.* x. 32. xii. 2, 3. 7. *Jam.* i. 12. See on *Matt.* x. 22.—*We shall ... reign with* him.] Συμβασιλευσομεν. See on 1 *Cor.* iv. 8.

V. 14—18. Timothy was expressly required to remind Christians and ministers of the important practical truths before stated: and to "charge them" most solemnly, "as in the presence of the Lord," not to strive and dispute about words, and those frivolous matters which the love of controversy magnified into important distinctions. These disputes could answer no good purpose: but, on the contrary, they tended to "subvert the hearers;" perplexing them about empty speculations, feeding their self-conceit and contempt of others, and drawing them off from the simplicity of faith and obedience. (*Marg. Ref.* n—r.) Timothy himself also must "studiously endeavour "to approve himself unto God," in all his conduct and ministrations: he must bestow pains, that he might per-

blings; [z] for they will increase unto more ungodliness.

17 And [a] their word will eat as doth a [*] canker: of whom is [b] Hymeneus and Philetus;

18 Who [c] concerning the truth have erred, saying, [d] That the resurrection is past already; and [e] overthrow the faith of some.

19 Nevertheless, [f] the foundation of God [g] standeth [†] sure, [h] having this seal, [i] The Lord knoweth them that are his: and [k] Let every one that nameth the name of Christ, [l] depart from iniquity.

[z] iii. 13. Ezra x. 10. Hos. xii. 1. 1 Cor. v. 6. xv. 33. 2 Thes. ii. 7. 8. Tit. i. 11. Heb. xii. 15. 2 Pet. ii. 2. 18. Rev. xiii. 3. 14.
[a] Nah iii. 15. Jam. v. 3.
[*] Or, *gangrene*.
[b] 1 Tim. i. 20.
[c] Matt. xxii. 29. 1 Tim. i. 19. vi. 10. 21. Heb. iii. 10. Jam. v. 19.
[d] 1 Cor. xv. 12. Col. iii. 1.
[e] 14. Matt. xv. 13. Luke viii. 13. xxii. 31, 32. Acts v. 39. 1 Cor. xi. 19. 1 John ii. 19.
[f] Prov. x. 25. Is. xiv. 32. xxviii. 16. Matt. vii. 25. Luke vi. 48. 1 Cor. iii. 10, 11. Eph. ii. 20. 1 Tim. vi. 19. Heb. xi. 10. Rev. xxi. 14.
[g] Matt. xxiv. 24. Mark xiii. 22. Rom. viii. 31—35. ix. 11. Heb. vi. 18, 19.
[†] Or, *steady*. Ps. cxii. 6. cxxv. 1, 2.
[h] Hag. ii. 23. Zech. iii. 9. iv. 7—9. Eph. iv. 30.
[i] Num. xvi. 5. Ps. i. 6. xxxvii. 18. 28. Nah. i. 7. Matt. vii. 23. Luke xiii. 27. John x. 14. 28—30. xiii. 18. Rom. viii. 28. xi. 2. 1 Cor. viii. 3. Gal. iv. 9. Rev. xvii. 8.
[k] Num. vi. 27. Is. lxiii. 19. lxv. 15. Matt. xxviii. 19. Acts ix. 14. xi. 26. xv. 17. Rom. xv. 9. 20. 1 Cor. i. 2. Eph. iii. 15. Rev. ii. 13. iii. 8. xxii. 4. 1 Job xxviii. 28. Ps. xxxiv. 14. xxxvii. 27. Prov. iii. 7. Rom. xii. 9. 2 Cor. vii. 1. Eph. iv. 17—22. v. 1—11. Col. iii. 5—8. Tit. ii. 11—14. 1 Pet. i. 13—19. 2 Pet. i. 4—10. iii. 14. 1 John iii. 7—10.

form his ministerial services, "as a workman" who knew how to go about his business, and "needed not to be "ashamed" of his performances, or afraid of having them most accurately examined. In preaching the gospel, he must "rightly divide the word of truth;" giving to every person his proper portion, according to his state, character, and circumstances. In this expression, the apostle is supposed by some, to allude to the skill, used by the priests and Levites, in cutting in pieces the victims, and dividing them according to the legal prescriptions; and by others to refer to the conduct of those, who carve for a large company, and are peculiarly careful that no one wants what is suitable for him. (*Marg. Ref.* s—x.)—To this conduct Timothy was required to adhere; and to "avoid "the profane and vain babblings," to which many paid undue attention: (*Note*, 1 *Tim.* vi. 20, 21:) for, however frivolous they seemed, the apostle foresaw that they would "increase," and produce "more ungodliness" among men professing Christianity. For the words of such perverters of the truth, being of a poisonous nature, would imperceptibly diffuse their noxious influence, till they had eaten out the life and power of true religion; even as a *gangrene*, or a mortification, if not stopped, spreads in the human body, till it corrupts and destroys the whole of it. (*Marg. Ref.* y, z.) Of these vain disputers there seem to have been various descriptions: but the apostle mentioned Hymeneus and Philetus in particular, who had wandered far from the truth of the gospel: for they explained the doctrine of the resurrection in a mystical and allegorical manner; as if it meant the introduction of a new dispensation, or some moral change in men's characters, which were events in themselves, or in respect of Christians, already past; and thus they denied the future resurrection of the dead. (*Notes*, 1 *Cor.* xv. 12—19. 1 *Tim.* i. 18—20.) In this manner they had perverted the faith of some, and seduced several into fatal heresies, who had once made a promising profession of the gospel. (*Marg. Ref.* a—e.—*Notes*, *Matt.* xiii. 20, 21. 2 *Pet.* ii. 17—22. 1 *John* ii. 18, 19.)—*Rightly dividing*, &c. (15) 'Let him pass over 'nothing that should be said; let him add nothing of his 'own; let him mutilate, tear in pieces, and wrest nothing: 'finally, let him diligently consider, what the hearers are 'capable of receiving, and what conduces to edification.' *Beza.*

That they strive not about words. (14) Μη λογομαχειν. Here only. Λογομαχια. See on 1 *Tim.* vi. 4. 'Est de vocibus rixari, vel verbis contendere, aut sententiis 'tantum pugnare, non re ipsâ.'—Not merely the *subject* of the controversy, but the *fierceness* and *acrimony* with which it is conducted, was intended. *Note*, 23—26.—*The subverting.*] Καταστροφη. 2 *Pet.* ii. 6. From καταστρεφω, *Matt.* xxi. 12.—*Study.* (15) Σπουδασον. See on *Gal.* ii. 10.—*To shew thyself.*] Σεαυτον παρασησαι. See on *Rom.* vi. 13.—*Approved.*] Δοκιμον.) See on *Rom.* xiv. 18. *Notes*, 2 *Cor.* xiii. 5—10.—*That needeth not to be ashamed.*] Ανεπαισχυντον. Here only.—*Rightly dividing.*] Ορθοτομουντα. Here only.—*Shun.* (16) Περιϊστασο. *Tit.* iii. 9. 'Circumsiste; '... ut scilicet prohibeas et comprimas hæc profana va-'niloquia.' *Leigh.*—*Will eat as doth a canker.* (17) Ως γαγγραινα νομην εξει.—Γαγγραινα, Hence *gangrene.* Νομη. See on *John* x. 9.—*Have erred.* (18) Ηστοχησαν. See on 1 *Tim.* i. 6.—*Overthrow.*] Ανατρεπουσι. *Tit.* i. 11. Not elsewhere.

V. 19. Notwithstanding those apostasies and delusions by which many were ruined; it ought to be firmly believed, that "the Foundation of God standeth sure." Some have interpreted this of the doctrine of the resurrection, and others of election: but Christ himself, or the promise of eternal life to every one who believeth in him, is doubtless "the Foundation of God," which the apostle meant. (*Marg. Ref.* f.—*Notes*, *Is.* xxviii. 16. 1 *Cor.* iii. 10—15. *Eph.* ii. 19—22. 1 *Pet.* ii. 4—6.) This "stands sure:" "the gates of hell cannot prevail against it," nor can any one who has truly built upon it, be fatally deceived. (*Notes*, *Matt.* vii. 24—27. xvi. 18. xxiv. 23—25.) According to the ancient custom, of sealing the foundation stones of magnificent structures, and engraving some inscription upon them; this mystical Foundation had the seal of God, and a double inscription, upon it. On the one side it was engraved, as it were, for the believer's encouragement, "The "Lord knoweth them that are his;" he knows his chosen: he approves, and takes special care of those, whom he has called, and who are his believing and obedient people; he distinguishes the meanest of them from the most specious hypocrites; and he will preserve every one of them, while others are deceived and perish. (*Marg. Ref.* g—i.—*Notes*, *John* x. 14—18. 26—31. *Rom.* viii. 28—39. 1 *Pet.* i. 3—5.)—This is supposed by some, to refer to the words of Moses, concerning Aaron and himself, in the rebellion of Korah, Dathan, and Abiram. (*Num.* xvi. 5.)—On the other side, this seal is engraven, for the admonition of all professed Christians, and to mark the characters and direct the conduct of true believers; "Let every one, that nameth "the name of Christ, depart from iniquity." Thus men must seek the assurance of their calling and election; thus they must evidence the sincerity of their faith and love, and shew their gratitude for distinguishing grace; thus they will best avoid the snares of deceivers, and mark the difference between themselves and every kind of hypocrites. (*Marg. Ref.* k, l.—*Notes*, *Prov.* xvi. 6. *Zech.* iii. 9, 10. 2 *Pet.* i. 5—11.)

Sure.] "Steady." *Marg.* Στερεος. *Heb.* v. 12. 14. 1 *Pet.*

20 But [m] in a great house there are not only [n] vessels of gold, and of silver, but also of wood, and of earth; [o] and some to honour, and some to dishonour.

21 If a man therefore [p] purge himself from these, he shall be [q] a vessel unto honour, sanctified and [r] meet for the Master's use, *and* [s] prepared unto every good work.

22 [t] Flee also [u] youthful lusts; but [x] follow righteousness, faith, [y] charity, [z] peace with them that [a] call on the Lord out of a pure heart.

23 But [b] foolish and unlearned questions avoid, knowing that they do gender strifes;

24 And [c] the servant of the Lord [d] must not [e] strive; [f] but be gentle unto all *men*, [g] apt to teach, [*] patient,

25 [h] In meekness [i] instructing those that oppose themselves; [k] if God, [l] peradventure, will give them [m] repentance to the acknowledging of the truth;

26 And *that* they may [†] recover themselves [n] out of the snare of the devil, [o] who are [‡] taken captive by him [p] at his will.

m 1 Cor. iii. 9. 16, 17. Eph. ii. 22. 1 Tim. iii. 15. Heb. iii. 2—6. 1 Pet. ii. 5.
n Ex. xxvii. 3. Ezra i. 6. vi. 5. Lam. iv. 2. Dan. v. 2. 2 Cor. iv. 7.
o Rom. ix. 21—23.
p Ps. cxix. 9. Is. i. 25. lii. 11. Mal. iii. 3. 1 Cor. v. 7. 2 Cor. vii. 1. 1 Pet. i. 22. 1 John iii. 3.
q 20. 1 Pet. i. 7.
r Acts ix. 15.
s iii. 17. Eph. ii. 10. Tit. iii. 1. 8. 14.
t Prov. vi. 5. 1 Cor. vi. 18. x. 14. 1 Tim. vi. 11.
u Ps. cxix. 9. Ec. xi. 9. 1 Pet. ii. 11.
x *See on* 1 Tim. iv. 12. vi. 11.—3 John 11.
y *See on* 1 Cor. xiv. 1.
z Rom. xiv. 17. 19. xv. 5, 6. 1 Cor. i. 10. Heb. xii. 14. 1 Pet. iii. 11. xvii. 1. lxvi. 18, 19. Prov. xv. 8.—*See on* 1 Tim. ii. 8.
a 1 Chr. xxix. 17, 18. Ps.
b *See on* 14. 16. 1 Tim. vi. 4, 5.
c Deut. xxxiv. 5. Josh. i. 1. 2 Chr. xxiv. 6. Dan. vi. 20. 1 Tim. vi. 11. Tit. i. 1. Jam. i. 1.
d Matt. xii. 19. Acts xv. 2. 2 Cor. x. 4. Phil. ii. 3. 14. 1 Tim. iii. 3. Tit. i. 7. Jam. i. 19, 20. Jude 3.
e John vi. 52. Acts vii. 26. xxiii. 9. Jam. iv. 2. *Gr.*
f Is. xl. 11. 2 Cor. x. 1. Gal. v. 22. 1 Thes. ii. 7. Tit. iii. 2. Jam. iii. 17. 1 Pet. iii. 8.
g 1 Tim. iii. 2. Tit. i. 9.
* Or, *forbearing.*
h Matt. xi. 29. Gal. vi. 1. 1 Tim. vi. 11. 1 Pet. iii. 15.
i Jer. xiii. 15—17. xxvi. 12—15. John v. 34. Acts xxii, &c.
k Jer. xxxi. 18, 19. 33. Ez. xi. 19. xxxvi. 26. 31. Zech. xii. 10. Acts v. 31. xi. 18. Jam. i. 17. 1 John v. 16.
l Acts viii. 22. 1 Tim. ii. 4.
m iii. 7. Matt. xxi. 32. Mark i. 3, 4. 15. Acts ii. 38. xx. 21.
† Gr. *awake.* Luke xv. 17. 1 Cor. xv. 34. Eph. v. 14.
n Ps. cxxiv. 7. Is. viii. 15. xxviii. 13. Acts xxvi. 18. 2 Cor. ii. 11. Col. i. 13. 2 Thes. ii. 9—12. 1 Tim. iii. 7. vi. 9, 10. Rev. xii. 9. xx. 2, 3.
o Is. xlii. 6, 7. xlix. 25, 26. liii. 12. Matt. xii. 28, 29. Luke xi. 21, 22. 2 Pet. ii. 18—20.
‡ Gr. *taken alive.*
p Job i. 12. ii. 6. Luke xxii. 31, 32. John xiii. 2. 27. Acts v. 3. 1 Tim. i. 20.

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v. 9.—*Them that are his.*] Τους οντας αυτου.—*Depart.*] Αποστητω. See on 1 *Tim.* iv. 1.

V. 20—22. Still further to shew, that the heresies and apostasies of many professed Christians, were entirely consistent with the engagements of God by his covenant to true believers; the apostle observed, that in a great house, the habitation of some wealthy person, there were not only "vessels of gold and of silver," but others of baser materials; the former for honourable, and the other for meaner uses. (*Marg. Ref.* m—o.—*Note*, *Rom.* ix. 22, 23.) In like manner, in the visible church, not only true Christians and faithful ministers were found, as willing instruments in the honourable work of glorifying God, and promoting the good of men; but persons also of a different character, whose hypocrisy and iniquity were over-ruled, contrary to their intentions, to fulfil his righteous purposes, though to their own ruin and "everlasting contempt." (*Notes*, *Matt.* xiii. 24—30. 36—43. 47—50. xxii. 11—14. xxv. 1—4. *John* xv. 2. 6—8. 1 *Cor.* xi. 17—22. 1 *John* ii. 18, 19.) If then any man, but especially a minister of the gospel, carefully "purified himself from these" evil things, and simply adhered to the truth and will of God; he would be "a vessel of honour, sanctified and prepared" for the service of Christ, and ready to be his willing instrument "in every good work." (*Marg. Ref.* p—s.) The apostle therefore warned Timothy, not only to avoid false doctrines, but "to flee youthful lusts:" both the sensual indulgences, to which young persons are most liable; and also those impetuous passions, that rashness and love of novelty or controversy, and that desire of being distinguished, to which they are equally propense. And he exhorted him to pursue every holy temper, and diligently to practise every good thing himself, as well as to inculcate them on others: especially to "follow after peace with all "those, who called on the Lord out of a pure heart," or in sincere faith and love; notwithstanding their infirmities, and mistakes in matters of inferior consequence. (*Marg. Ref.* t—a.)

Of wood. (20) Ξυλινα. *Rev.* ix. 20.—*Of earth.*] Οστρακινα. See on 2 *Cor.* iv. 7.—*Purge.* (21) Εκκαθαρη. 1 *Cor.* v. 7.—*From these.*] Απο τουτων. Namely the evil things mentioned in the preceding verses, 14—17.—*Meet for the Master's use.*] Ευχρηστον τω δεσποτη. iv. 11. *Philem.* 11. Χρηστος, *Matt.* xi. 30. *Eph.* iv. 32.—*Youthful.* (22) Νεωτερικας. Here only. From νεος, *a youth.* Νεωτερος, 1 *Tim.* v. 2. 11.—*Call on*, &c.] Επικαλουμενων τον Κυριον. *Acts* ii. 21. ix. 14. *Rom.* x. 12—14. 1 *Cor.* i. 2.—*Out of a pure heart.*] Εκ καθαρας καρδιας. i. 3. 1 *Tim.* i. 5. *Note*, *Matt.* v. 8.

V. 23—26. The apostle saw it necessary again to caution his beloved Timothy, against "foolish and unlearned ques-"tions:" such curious, presumptuous, or useless questions, as often appear to spring from a depth of discernment, reflection, and erudition; but which in fact are suggested by folly, and a want of solid acquaintance with the majesty of God, with man's true condition and character, and with other subjects of the highest importance. For these questions, which different persons would answer in contrary ways, would "engender" fierce and hostile contests, among proud and obstinate disputants which would be managed with such acrimony and mutual revilings, or even injuries, that they might be called "fightings." (*Note*, *Tit.* iii. 9.) —But, whatever Jewish or Gentile disputers did, "the "servant of the Lord must not strive" in this manner, or with such weapons. (*Note*, 2 *Cor.* x. 1—6.) On the contrary, he must be gentle in his address and conduct to all men, even to the most virulent and unreasonable opposers or perverters of the truth: he must be "apt" and ready to instruct men in the doctrines of Christ, with clear explanations, cool discussions, conclusive arguments and testimonies, pertinent illustrations, and kind language: at the same time he must patiently bear reviling, ridicule, cruel mockings and other ill usage, without recrimination or resentment. (*Marg. Ref.* b—g.) Thus in a meek, dispassionate, forbearing, and forgiving temper, he must continue to "instruct such as oppose themselves," however perverse and obstinate they are, provided they are willing to attend on the word; still hoping that "God, perad-"venture, will give them repentance." This may be sometimes the case, even in respect of such as are at present most obstinate and contumacious; and then they will humbly receive and profess the truth, and depend on the

CHAP. III.

The apostle foretells grievous times, "in the last "days," through the atrocious wickedness of those, who would retain "the form, without the power of "godliness," 1—5; and the devices and opposition, of false teachers, 6—9. He proposes his own example to Timothy, 10—13; exhorting him to continue in the faith, 14; and shewing the excellency, authority, and sufficiency of the sacred scriptures which Timothy had known from his youth, 15—17.

mercy and grace of God in Christ, for pardon, assistance, and deliverance. (*Marg. Ref.* h—m.) And should this take place, the servant of God would reflect with remorse on the sharpness which he had shewn towards those, whom the Lord had mercifully borne with, notwithstanding their provocations. He ought, therefore, rather to hope and wait for their coming to themselves, "awaking as from "sleep," or recovering as men from intoxication; and so "escaping the snare of the devil," in which he had entangled them, by his artful devices and suitable temptations, even as fowlers draw the birds into a fatal snare. That so they might "recover" their liberty; though they had been taken captive by Satan, as prisoners are after a battle, who may be disposed of at the victor's will; being consigned to death, to chains, or to slavery, as he pleases. For such men would remain entirely in the power of Satan; unless God should mercifully please "to give them re-"pentance," and so effect their deliverance. (*Marg. Ref.* n—p.)

Unlearned. (23) Απαιδευτους, *untutored*, or *undisciplined*; not educated in the school of Christ. Here only. From α, priv. and παιδια, iii. 16. See on *Eph.* vi. 4. *Note*, *2 Pet.* iii. 14—16.—*Avoid.*] Παραιτου. See on *Luke* xiv. 18.—*Strifes.*] Μαχας, *fightings*. *2 Cor.* vii. 5. *Tit.* iii. 9. *Jam.* iv. 1. Λογομαχεω· See on 14. '*Verborum litigationes.*' Leigh.—*Strive.* (24) Μαχεσθαι, *to fight*. See on *John* vi. 52.—*Gen.* xxxi. 36. *Neh.* xiii. 25. *Sept.*—*Gentle.*] Ηπιον. See on 1 *Thes.* ii. 7.—*Apt to teach.*] Διδακτικον. See on 1 *Tim.* iii. 2.—*Patient.*] Ανεξικακον. "Forbearing." *Marg.* Here only. From ανεχομαι, *to endure*, and κακος, *evil*.—*Instructing.* (25) Παιδευοντα. *2 Cor.* vi. 9. Απαιδευτος· See on 23.—*Those that oppose themselves.*] Τους αντιδιατιθεμενους. Here only.—*If ... peradventure.*] Μη ποτε. *John* vii. 26.—*Gen.* xxv. 39. xxvii. 12. *Job* i. 5. *Prov.* xxiii. 9. *Sept.*—*Recover.* (26) Ανανηψωσιν. Here only. '*Recover sanity of* '*mind.*' Leigh. (*Note*, *Luke* xv. 17—19.)—*Taken captive.*] Εζωγρημενοι. *Luke* v. 10.—*2 Chr.* xxv. 12. *Sept.* Comp. of ζωον, *an animal*, and αγρευω, *to hunt*, *Mark* xii. 13.

PRACTICAL OBSERVATIONS.

V. 1—13.

Both the falls of some, and the good examples of others, should excite us to "be strong in the grace of Christ" and zealous in his cause.—None ought to be chosen or appointed to the sacred ministry, who are not "faithful "men, and able to instruct others also:" and all concerned in this most important trust should be careful, to whom they commit the "stewardship of the mysteries of "Christ:" for if they wilfully, negligently, or partially choose or ordain improper persons; they will be condemned for it "before many witnesses," however they nere concealed their motives or excused their conduct. (*Note*, 1 *Tim.* v. 21, 22.)—"The good soldier of Christ" must be ready at his Captain's word, to venture into the most perilous situations, and to endure the most extreme hardships. He ought therefore to be self-denving and courageous; one who loves his Leader, and is very zealous in his cause; and who firmly believes that he can make up all losses to him, even the loss of his life, which no other prince or general can do for his soldiers. It is highly desirable that those, who are engaged in this "holy war-"fare," should be exempted from the necessity of attending to secular business: but all, who would please their Lord, must avoid whatever is not absolutely necessary, and every thing which is "entangling."—While numbers wholly disregard these rules; some, who are active, and seem "to strive for the mastery," are not careful to "strive "lawfully:" for they either spend their zeal about outward forms, human inventions, and doubtful disputations; or they use unsanctified weapons, furnished by bigotry and resentment; or those which involve a measure of duplicity and dissimulation.—We should also labour in patience and hope, assured "that in due season we shall "reap, if we faint not," without vainly expecting to receive our reward, till we have given proof of our persevering diligence. (*Note*, *Gal.* vi. 6—10.)—In all our hardships, conflicts, and temptations, we must "remember "the Lord Jesus," and meditate daily on his sufferings, his resurrection, and his subsequent glory. Thus we shall learn to expect trials, and be the less disquieted "if we "suffer trouble as evil doers, even unto bonds;" knowing that no power can bind the word of God, or prevent the success of the gospel, when he sees good to prosper it. And, if "the mind of Christ" be in us, we shall be willing "to endure all things for the elects' sake," and to promote the salvation and eternal glory of those chosen ones, for whom Christ willingly laid down his life. (*Notes*, *John* x. 14—18. xi. 49—53. *Rom.* v. 6—10. *Phil.* ii. 5—8. *Heb.* xii. 2, 3.) "It is a faithful saying," that if we be thus "dead with Christ, we shall also live with him; if we "suffer, we shall also reign with him." But he will deny before his Father's throne, those who deny him before men; and his truth as much ensures the unbeliever's condemnation, as the believer's salvation; for "he cannot "deny himself;" and "heaven and earth shall pass away, "but his words shall not pass away." (*Note*, *Matt.* xxiv. 32—35. *P. O.* 29—35.)

V. 14—18.

Ministers must "charge" their flocks "before the Lord," with great solemnity and earnestness, "not to strive about "words," or the *Shibboleths* of a party; (*Note*, *Judg.* xii. 1—7;) which tend to no profit, but rather "to the sub-"verting of the hearers." In performing this part of our duty, we shall be likely to give much offence: for eager controversy is exceedingly agreeable to the vitiated taste of the carnal mind, which loaths plain practical instruction. We should therefore "study to shew ourselves ap-"proved unto God," and to obtain his seal to our ministry: we should bestow pains to become *skilful*, as well as *faithful* preachers; "workmen that need not be ashamed;" instructors, who "know how rightly to divide the word of

THIS know also, that [a] in the last days [b] perilous times shall come.

2 For men shall be [c] lovers of their own selves, [d] covetous, [e] boasters, [f] proud, [g] blasphemers, [h] disobedient to parents, unthankful, unholy,

3 Without [i] natural affection, [k] truce-breakers, [l] false accusers, [l] incontinent, [m] fierce, [n] despisers of those that are good,

4 [o] Traitors, heady, [p] high-minded, [q] lovers of pleasures more than lovers of God;

a Gen. xlix. 1. Is. i. 2. Jer. xlviii. 47. xlix. 39. Ez. xxxviii. 16. Dan. x. 14. Hos. iii. 5. Mic. iv. 1. 1 Tim. iv. 1. 2 Pet. iii. 3. 1 John ii. 18. Jude 18.

b Dan. vii. 8. 20—25. viii. 8—14. xi. 36—45. xii. 1. 7. 11. 2 Thes. ii. 3—12. 1 Tim. iv. 1—3. Rev. viii.—xvii.

c 4. Rom. xv. 1—3. 2 Cor. v. 15. Phil. ii. 21. Jam. ii. 8.

d Luke xii. 15. Rom. i. 29. Col. iii. 5. 2 Pet. ii. 3. 14, 15. Jude 11. 16. Rev. xviii. 12, 13.

e Ps. x. 3. xlix. 6. lii. 1. Is. x. 15. Acts v. 36. Rom. i. 30. xi. 18. 2 Thes. ii. 4. Jam. iv. 16. 2 Pet. ii. 18. Jude 16.

f Prov. vi. 17. 1 Tim. vi. 4. Jam. iv. 6. 1 Pet. v. 5.

g Dan. vii. 25. xi. 36. 1 Tim. i. 20. 2 Pet. ii. 12. Jude 10. Rev. xiii. 1. 5, 6. xvi. 9. 11. 21.

h Matt. xv. 6. Mark vii. 11, 12. Rom. i. 30.

i Matt. x. 2.. Rom. i. 31.

k 2 Sam. xxi. 1—3 Ps. xv. 4. Ez. xvii. 15—19.—Rom. i. 31. *Gr.*

l Or, *make-bates.* Matt. iv. 1. John vi. 70.—*See on* 1 Tim. iii. 11. Tit. ii. 3. *All in Gr.*

m 1 Cor. vii. 5. 9. 2 Pet. ii. 14. 19.

n Ps. xxii. 6. Is. liii. 3. lx. 14. Luke x. 16. xvi. 14. 1 Thes. iv. 8. Jam. ii. 6.

o 2 Pet. ii. 10. Jude 8, 9.

p Rom. xi. 20. 1 Tim. vi. 17. Phil. iii. 18, 19. 1 Tim. v. 6. 2 Pet. ii. 14, 15.

q Rom. xvi. 18.

"truth," and to give every man the portion which belongs to him, with close application to his heart and conscience. (*Note, Matt.* xxiv. 45—51.) This will lead us to a distance from "profane and vain babblings, which "continually increase to more ungodliness:" for many a specious error is allowed, without notice, to be privily brought in among professed Christians, which gradually eats like a gangrene, and destroys "the power of godli-"ness" in an imperceptible manner. (*Notes,* 1 *Cor.* xv. 31—34. *Gal.* ii. 1—5. v. 7—12. 2 *Pet.* ii. 1—3.)—Scarcely any thing has done more mischief within the church, and among those who retain a regard for the scriptures, than the manner of "Hymeneus and Philetus," in allegorizing away its plain doctrines and precepts, and so causing them to evaporate in some visionary mystical notion. This some call *spiritualizing;* but it well answers the purpose of deceivers, though often used by well meaning injudicious persons. It excites the wonder of the ignorant, and the disgust of rational men: and thus it takes off the one from the substantial part of religion, to amuse themselves with fancies; and it increases the prejudices of the other against evangelical truth. Nothing can be so crude, so foolish, or so evidently erroneous, but it will subvert the temporary faith of some professors of the gospel: for of all the numberless delusions, which have been or may be invented, there is not one, but is more congenial to the pride and lusts of men, than the simple truths of the holy scriptures. (*Note, John* viii. 41—47.)

V. 19—26.

Amidst all heresies, schisms, and apostasies, "the "Foundation of the Lord standeth sure." Secure and happy are they who build on it by an obedient faith! He knows them as his own people; and they may know this of themselves, by diligent care to "depart from iniquity," and to honour the name of Christ in a holy conversation. These are the "vessels of gold and silver," which the Lord has "before prepared unto glory," whom he has "sanctified and made meet for his own use, and ready for "every good work:" and when "the vessels of dis-"honour" shall be consigned to destruction, these will be "filled with all the fulness of God." Let us then in dependence on the promises of God, and diligent attendance on every means of grace, "cleanse ourselves from all "filthiness of flesh and spirit:" let young Christians and ministers "flee youthful lusts:" let all "follow after "righteousness, faith, love, peace, with all them that "call on the Lord out of a pure heart:" and let the frequent repetitions of the apostle teach us the immense importance of avoiding foolish, curious, and frivolous questions, and whatever can produce strifes and angry controversies. Alas! how little it has been remembered, that "the servant of the Lord must not strive, but be gentle "towards all men, apt to teach, patient!" Numbers seem to think that the reverse should be his character and conduct; and that zeal for doctrinal truths is incompatible with gentleness, meekness, patience, and love. This predilection for controversy, both in teachers and hearers of the gospel, is one grand hindrance to our "recovering "sinners out of the snare of the devil;" for to exasperate opposers is by no means the way to convince them.—The artful enemy of our souls knows how to bait his hook and spread his net for men, according to their different tastes, humours, and situations. He conceals the danger, and allures them with the prospect of honour, gain, or pleasure. They do not suspect the deception, till they have swallowed the bait, or are caught in the net: then they are "taken captive by him at his will;" and they sometimes appear under a kind of necessity of proceeding in their ruinous courses. Yet, some are "recovered "out of the snare:" for when "God gives them repent-"ance," they come to themselves, they "acknowledge "the truth," they confess their guilt: they cry for mercy and deliverance, they obtain pardon and grace; they are set at liberty and "walk in newness of life;" and Satan can never more regain his dominion over them. (*Notes,* and *P. O. Luke* xv. 11—24.) There is no "peradven-"ture," in respect of the readiness of God to pardon those who do repent; but we cannot tell whether he will "give repentance" to those, who still continue to oppose his will: yet, as he sometimes grants it even to the most obstinate of his enemies, it is our duty to hope and pray for them, and "in meekness to instruct them," as long as we have the opportunity. And if any feel themselves "taken captive by Satan," and long for deliverance; let them remember, that they can never "recover "themselves out of the snare of the devil," except by "acknowledging the truth of God" in the gospel, that this they never can do without repentance; that repentance is the gift of God; and finally, that they must ask it of him by earnest, persevering prayer.

NOTES.

CHAP. III. V. 1—5. The apostle foresaw, and foretold to Timothy, and so to the church in that and in all future generations, that "in the last days," or under the Christian dispensation, chiefly in the latter ages, "perilous" or *grievous* times would arrive; in which it would be extremely difficult for Christians to escape the contagion of bad examples and corrupt principles; or for ministers to preach the unadulterated truth of the gospel; and in which those who retained their integrity would be exposed

5 Having [r] a form of godliness, but denying the power thereof: [s] from such turn away.

6 For [t] of this sort are they which creep into houses, and lead captive silly women, [x] laden with sins, [y] led away with divers lusts,

7 [z] Ever learning, and never able to come to [b] the knowledge of the truth.

8 Now [c] as Jannes and Jambres withstood Moses, so do these also [d] resist the truth; [e] men of corrupt minds, [*] reprobate concerning the faith.

r Is. xxix. 13. xlviii. ., 2. lviii. ,—3. Ez. xxxiii. 30—32. Matt. vii. 5. xxiii. 27, 28. Rom. ii. 20—24. 1 Tim. v. 8. Tit. i. 16.

s ii. 16, 23. Rom. xvi. 17, 18. Eph. iv. 14. 2 Thes. iii. 6. 14. 1 Tim. vi. 5. Tit. iii. 10. 2 John 10—12.

t Matt. xxiii. 14. Tit. i. 11. Jude 4.

x Ps. xxxviii. 4. Is. i. 4. Matt. xi. 28.

y 1 Cor. xii. 2. 2 Pet. iii. 17.

z Mark iv. 19. 1 Tim. vi. 9. Tit. iii. 3. 2 Pet. ii. 18. Jude 16. 18.

a iv. 3, 4. Deut. xxix. 4. Prov. xiv. 6. Is. xxx. 10, 11. Ez. xiv. 4—10. Matt. xiii. 11. John iii. 20, 21. v. 44. xii. 42, 43. 1 Cor. iii. 1—4. Eph. iv. 14. Heb. v. 11, 12.

b *See on* ii. 25.

c Ex. vii. 11. 22. viii. 7. 18.

d iv. 15. 1 Kings xxii. 22—24. Jer. xxviii. 1, &c. Acts xiii. 8—11. xv. 24. Gal. i. 7—9. ii. 4, 5. Eph. iv. 14. 2 Thes. ii. 9—11. Tit. i. 10. 2 Pet. ii. 1—3. 1 John ii. 18. iv. 1. Rev. ii. 6. 14, 15. 20.

e Acts viii. 21, 22. Rom. i. 28. xvi. 18. 2 Cor. xi. 13—15. 1 Tim. i. 19. iv. 2. vi. 5. Tit. i. 16. 2 Pet. ii. 14. Jude 18, 19.

* Or, *of no judgment. See on* 2 Cor. xiii. 5, 6.

to the hatred and persecution of their professed brethren. (*Marg. Ref.* b.—*Notes, Is.* lxvi. 5, 6. *Rev.* xi. 7—12. xiii. 5—17. xvii. 6.) For, while the love of Christ, of one another, and of all men, distinguished real Christians; a race of nominal Christians was about to arise, who would in general "be lovers of their own selves," in a carnal, inordinate, and exclusive manner; being "covetous" and greedy in getting and keeping wealth at any rate, and idolatrously trusting in it. They would be vain-glorious "boasters," and "proud" of their genius, learning, sagacity, and supposed merits; "blasphemers" of the perfections, truths, and ways of God; "disobedient to parents;" "ungrateful" to God, and to earthly benefactors; "unholy" and profane; destitute of "natural affection" to parents, or children;" "truce-breakers," ready to violate promises and covenants, being unfaithful to every trust reposed in them; "false accusers of "others," in order to find a pretence for persecuting them; given up to the excessive indulgence of their appetites: "fierce" and savage in their tempers; not loving, but "despising, good men" and good things; "betrayers" of those who trusted them; of a seditious and turbulent spirit respecting rulers; rash and impetuous; "high-"minded;" haughty and imperious; and lovers of sensual or dissipated "pleasures, rather than lovers of God," delighting in these gratifications, and not in the Lord and his holy service. (*Marg. Ref.* c—q.) Yet, along with all these hateful vices, they would retain "the form of "godliness," professing Christianity, attending on sacred ordinances, and appearing to be religious: while they renounced "the power of godliness;" and at least *practically* denied, that it ought to have any sanctifying influence on their affections, tempers, and conduct. (*Marg. Ref.* r, s.) From persons of this character Timothy was directed "to turn away," and to have no fellowship with them.—We need not suppose, that the same individuals would answer to every part of this description: but men would arise, called Christians, who would be guilty of these vices; some being more notorious in one way, and some in another, even as the heathens were, and differing from them only in name. (*Note, Rom.* i. 28—32.)—Such persons have always been found within the visible church, in every place, and through all succeeding ages hitherto; and some even among those who have most zealously contended for the peculiar doctrines of the gospel. Many such were soon perceived in the primitive church; but things grew "worse and worse" (13), till the grand antichristian apostasy was produced. The selfishness, enormous covetousness, "high swelling words of vanity," and blasphemous claims and titles of the church of Rome, have generally been supposed to be pointed at, in an especial manner. (*Notes, 2 Thes.* ii. 3—12.) The practice of that church in counselling children to "disobey their pa-"rents," and parents to withdraw their natural affection from their children, in order the more readily to replenish religious houses with monks and nuns; their disregard of the most solemn leagues and covenants, and want of all faith and mercy towards those whom they *falsely accused* of heresy; their enmity against true Christians; the licentiousness countenanced by indulgencies and dispensations; their fierce persecutions; their arrogant conduct towards princes and emperors, have certainly exceeded every other corruption of Christianity which has yet appeared: nevertheless, they have always maintained, and been very exact and pompous in their "form of godli-"ness."—It is self-evident, that the apostle foretells what the state of things would be in the visible church, and among the professors and ministers of Christianity. No doubt, the Jews, just before the destruction of Jerusalem, answered in many things to the description here given; and so do numbers of nominal protestant Christians at this day. There was, however, no occasion to warn Timothy to "turn away from" persecuting Jews; but "the mystery of iniquity was already working," and it was necessary for faithful ministers to protest against it, in the most decided manner. (*Notes, Matt.* x. 21, 22. xxiv. 9—14. *Acts* xx. 29—31.)—*Last days.* (1) *Marg. Ref.* a.—*Without natural affection.* (3) 'The Roman 'clergy, being forbidden to marry, can neither have wives 'nor children openly: so they are without the affections 'natural to mankind; at least they dare not avow them.' *Macknight.* (*Note,* 1 *Tim.* iv. 1—5.)

Perilous. (1) Χαλεποι. *Matt.* viii. 28. *Noxius, gravis, periculosus.* Not elsewhere.—*Lovers of their own selves.* (2) Φιλαυτοι. Here only.—*Covetous.*] Φιλαργυροι. See on *Luke* xvi. 14.—*Boasters.*] Αλαζονες. See on *Rom.* i. 30.—*Proud.*] Υπερηφανοι. See on *Rom.* i. 30.—*Unthankful.*] Αχαριστοι. See on *Luke* vi. 35.—*Truce-breakers.* (3) Ασπονδοι. *Rom.* i. 31.—*False accusers.*] Διαβολοι. 1 *Tim.* iii. 11. *Tit.* ii. 3. (*Note,* 1 *Tim.* iii. 8—13.) The persons intended are the ministers, and as it were the *mouth* of the grand "accuser of the brethren," and the successors of the traitor Judas. (*Notes, John* vi. 66—71. *Rev.* xii. 7—12.)—*Traitors.* (4) Προδοται. *Luke* vi. 16. *Acts* vii. 52. Like Judas, or the persecuting Jews.—*Heady.*] Προπετεις, *rash, impetuous. Acts* xix. 36.—*Lovers,* &c.] Φιληδονοι μαλλον η φιλοθεοι. "Lovers of plea-"sures, rather than lovers of God." The persons intended idolized pleasure, devoting themselves to it, instead of God.—*Form.* (5) Μορφωσιν. *Rom.* ii. 20.—*Turn away.*] Αποτρεπου. "Shun with decision, and marked "aversion." Here only.

V. 6—9. Even in the apostle's days there were such men as he had described; who, in a covert manner, and

9 But they shall proceed no further; for [f] their folly shall be manifest unto all *men*, as their's also was.

10 But [g] thou hast [h] fully known [h] my doctrine, [i] manner of life, [k] purpose, [l] faith, long-suffering, charity, patience,

11 [m] Persecutions, afflictions which came unto me [n] at Antioch, at Iconium, at Lystra; what persecutions I endured: [o] but out of *them* all the Lord delivered me.

12 Yea, and all that will [p] live godly in Christ Jesus [q] shall suffer persecution.

13 But [r] evil men and seducers shall wax worse and worse, deceiving, and [s] being deceived.

f 3. Ex. vii. 12. viii. 19. ix. 11. 1 Kings xxii. 25. Ps. lxxvi. 10. Jer. xxviii. 15—17. xxix. 21—23. 31, 32. xxxvii. 19. Acts xiii. 11. xix. 15—17.

g Or, *thou hast been a diligent follower of.* Phil. ii. 22.

h Luke i. 3. 1 Tim. iv. 6. *Gr.*

i 16, 17. iv. 3. Acts ii. 42. Rom. xvi. 17. Eph. iv. 14. 1 Tim. i. 3. iv. 12, 13. Tit. ii. 7. Heb. xiii. 9. 2 John 9, 10. 1 Thes. i. 5. 2 Pet. iii. 11.

k Dan. i. 8. Acts xi. 23. 2 Cor. i. 17. 1 ii. 22. 2 Cor. vi 4—10. 1 Tim iv. 12. vi. 11. 2 Pet. i. 5—7.

m Acts ix. 16. xx. 19. 23, 24. Rom. viii. 35—37. 1 Cor. iv. 9—11. 2 Cor. i. 8—10. iv. 8—11. xi. 23—28. Heb. x. 33, 34.

n Acts xiii. 50, 51. xiv. 2. 5. 19—21.

o iv. 17, 18. Gen. xlviii. 16. 2 Sam. xxii. 1. 49. Job v. 19, 20. Ps. xxxiv. 19. xxxvii. 40. xc. 2—6. 14. Is. xli. 10. 14. xliii. 2. Jer. i. 19. Dan. vi. 27. Acts ix. 23—25. xxi 32, 33. xxiii. 10. 12—24 xxv. 3, 9. xxvi. 17. 22. 2 Cor. i. 10. 2 Pet. ii. 9.

p 2 Cor. i. 12. 1 Tim. ii. 2. iii. 16. vi. 3. Tit. i. 1. ii. 12. 2 Pet. iii. 11.

q Ps. xxxvii. 12—15. Matt. v. 10—12. x. 22—25. xvi. 24. xxiii. 34. Mark x. 30. Luke xiv. 26, 27. John xv. 19—21. xvi. 2. 33. xvii. 14. Acts xiv. 22. 1 Thes. iii. 3, 4. Heb. xi. 32—38. 1 Pet. ii. 20, 21. iii. 14. iv. 12—16. v. 9, 10. Rev. i. 9, 10. vii. 14. xii. 4. 7—10.

r *See on* 8. ii. 16, 17 2 Thes. ii. 6—10. 1 Tim. iv. 1. 2 Pet. ii. 20. iii. 3. Rev. xii. 9. xiii. 14. xviii. 23.

s Job xii. 16. Is. xliv. 20. Ez. xiv. 9, 10. 2 Thes. ii. 11.

with subtle insinuation, crept into families, prying into their affairs, winding themselves into confidence, gaining ascendancy over the consciences, and perverting the souls of the unstable, for their own interest or that of their party. These deceivers singled out the weakest and most credulous women; that they might take advantage of their want of information and discernment, to work upon their imaginations and passions. Their success was also chiefly among such "as were laden with sins, and led away with "divers lusts;" perhaps such, as before they professed Christianity, had been addicted to licentiousness; and not being renewed by divine grace, but merely restrained by temporary convictions, were ready to hearken to the flatteries and soothing delusions of false teachers, and to embrace a carnal, self-indulgent religion; which would at once give quiet to the conscience, and license to sinful passions. They were also such as were "ever learning," bestowing pains to become acquainted with religion, but running after every new teacher, and hearkening to every novel notion, continually shifting from one thing to another, and thus "never able to come to the knowledge of the truth." (*Notes*, *Prov.* xiv. 6. *Rom.* xvi. 17—20. 1 *Cor.* iii. 1—3. *Eph.* iv. 14—16.) These were the persons whom the false teachers first assailed; and, by their insinuations and flatteries, they reduced them into a kind of "captivity" to them; that by their means they might accomplish their covetous, ambitious, or licentious purposes. (*Notes*, 2 *Pet.* ii. 1—3. 18—22. *Jude* 9—19.) Now as the Egyptian magicians, (whose names were reported by tradition, and and by some ancient writers, to have been Jannes and Jambres,) withstood Moses by counterfeiting his miracles; thus endeavouring to bewilder Pharaoh's mind, that he might not regard the message of JEHOVAH; so these false teachers withstood the truth, by deceiving men with a false gospel, and various lying pretences; being corrupt and depraved in their minds, alienated from the faith of Christ, and rejected by God, as hypocrites or apostates. But they would not be able to proceed any further in their opposition to the gospel, than the limits prescribed to them in the wisdom of God: and at length their folly would be published to all men, even to their most devoted adherents; even as that of the magicians was, when "the boil "was upon them" as well as on the other Egyptians. (*Notes*, *Ex.* vii. 11, 12. 22, 23. viii. 7, 8. 18, 19. ix. 11.)

Which creep. (6) Ενδυνοντες, '*qui penitus intrant.*' Vulgate. Here only.—*Houses.*] Οικιας, *families*. *Matt.* x. 13. xxiii. 14. *John* iv. 53. 1 *Cor.* xvi. 15. *Phil.* iv. 22.—*Silly women.*] Γυναικαρια, *mulierculæ*. 'Women, who were 'on one account or other insignificant.'—*Laden.*] Σεσωρευμενα. *Rom.* xii. 20. (*Note*, *Is.* i. 4.)—*Knowledge of the truth.* (7) Επιγνωσιν αληθειας. ii. 25.—*Reprobate.* (8) Αδοκιμοι. *Rom.* i. 28. 1 *Cor.* ix. 27. 2 *Cor.* xiii. 5. *Heb.* vi. 8.

V. 10—12. As a contrast to the base spirit of the deceivers before mentioned, the apostle reminded Timothy of his own conduct and ministry. He had indeed had full opportunity of knowing accurately the doctrine, which St. Paul had preached in every place; "the manner" in which he had lived, the leading aim and "purpose" which he had pursued in the most determined manner; with every particular, concerning his spirit, conduct, and ministry; he had fully considered these several particulars; and he had attained to a full acquaintance with them. (*Note*, 2 *Cor.* vi. 3—10.) He had especially observed the patience, with which he had endured persecutions in several places. It is highly probable, that Timothy was converted to Christianity during the apostle's first progress through the cities of Asia Minor, and that he was an eyewitness of St. Paul's sufferings at that time. This satisfactorily accounts for his mentioning the persecutions, which he endured at Antioch, Iconium, and Lystra, rather than more recent ones which Timothy had not witnessed.—Antioch in Pisidia is evidently meant. (*Notes*, *Acts* xiii. 49—52. xiv. 5—7. 19, 20. xvi. 1—3.)—Indeed, it was a general rule, that if any man was determined to live a godly life, in dependence on the atonement and grace of the Lord Jesus, and according to his precepts, he would certainly be exposed to persecution. A "form of godliness," without any direct connexion with the doctrine of faith in a crucified Saviour; or a profession of that faith, without the example of a godly life, might be endured and tolerated: but the open profession of "the "truth as it is in Jesus," and a resolute attention to all the duties of vital godliness, would excite the scorn and enmity of mankind; nor could any abilities, wisdom, amiableness, or beneficence, secure a man from all the effects of their persecuting animosity.

Thou hast fully known. (10) Παρηκολουθηκας. "Thou "hast been a diligent follower of." *Marg.* *Mark* xvi. 17 *Luke* i. 3. 1 *Tim.* iv. 6.—*Manner of life.*] Αγωγη. Here only.—*Will live.* (12) Θελοντες ζην. 'Who purpose, 'and are willing to live.' (*Note*, *John* vii. 14—17.)

V. 13. Instead of matters taking a more favourable turn, the apostle predicted, that "wicked men and se-"ducing teachers" would grow more and more subtle, daring, callous, malicious, cruel, covetous, and ambitious;

14 But [t] continue thou in the things,
which thou hast learned, and hast been
[u] assured of, [x] knowing of whom thou
hast learned *them*;

15 And that [y] from a child thou hast
known [z] the holy scriptures, [a] which are
able to make thee wise unto salvation,
through faith which is in Christ Jesus.

16 [b] All scripture *is* given by inspiration of God, [c] and *is* profitable [d] for doctrine, [e] for reproof, for correction, [f] for instruction in righteousness:

17 That [g] the man of God may be perfect, [*] thoroughly [h] furnished unto all good works.

t i. 13. ii. 2.—*See on* 1 Tim. iv. 16.
u Acts xvii. 31. Rom. xiv. 5. *marg.* Col. ii. 2. 1 Thes. i. 5. Heb. vi. 11. x. 22.
x 15. 1 Thes. ii. 13.
y i. 5. 1 Sam. ii. 18. 2 Chr. xxxiv. 3. Ps. lxxi. 17. Prov. viii. 17. xxii. 6. Ec. xii. 1. Luke i. 15. ii. 40.
z Dan. x. 21. Matt. xxii. 29. Luke xxiv. 27. 32. 45. Acts xvii. 2. Rom. i. 2. xvi. 26. 1 Cor. xv. 3, 4. 2 Pet. i. 20, 21. iii. 16.
a Ps. xix. 7. John v. 39, 40. Acts x. 43. xiii. 29. 38, 39. 1 Pet. i. 10—12. 1 John v. 11, 12. Rev. xix. 10.
b 2 Sam. xxiii. 2. Matt. xxi. 42. xxii. 31, 32. 43. xxvi. 54. 56. Mark xii. 24. 36. John x. 35. Acts i. 16. xxviii. 25. Rom. iii. 2. xv. 4. Gal. iii. 8. Heb. iii. 7. iv. 12. 2 Pet. i. 19—21.
c Ps. xix. 7—11. cxix. 97—104. 130. Jer. xxiii. 22. 32. Mic. ii. 7. Acts xx. 20. 27. 1 Cor. xii. 7. Eph. iv. 11—16.
d *See on* h. 10.
e iv. 2. Prov. vi. 23. xv. 10. 31. John iii. 20. Eph. v. 11—13.—Heb. xi. 1. *Gr.*
f ii. 25. Deut. iv. 36. Neh. ix. 20. Ps. cxiv. 9. 11. Matt. xiii. 52. Acts xviii. 25. Rom. ii. 20.
g *See on* 1 Tim. vi. 11.
* Or, *perfected.*
h ii. 21. Neh. ii. 18. Acts ix. 36. 2 Cor. ix. 8. Eph. ii. 10. Tit. ii. 14. iii. 1. Heb. x. 24.

deceiving others, and being themselves deceived, by their own delusions, and by Satan's wiles. (*Note, Ez.* xiv. 9—11.)—The history of the Christian church, through all the subsequent ages, forms an awful demonstration, that he "spake as he was moved by the Holy Spirit:" so that all the declamations of infidels against the impostures, persecutions, wars, and massacres, occasioned by Christianity, are only so many attestations to the truth of the religion contained in the holy scriptures, and in the profession and lives of a remnant through every age; and they bear against nothing, but that spurious Christianity, which was long before predicted and condemned by the Spirit of prophecy.—The individual deceivers, whom the apostle had in the preceding verses described, would soon be put to shame: but others, succeeding them in the same course, would, from age to age, carry on a similar plan of deception, with more diabolical subtlety and iniquity; being themselves deceived by Satan, while employed by him to deceive mankind. (*Notes, Rev.* xii. 7—12. xiii. 8—10. xix. 17—21. xx. 1—3.) The original word for "seducers," (γοητες,) signifies *magicians*, or *enchanters*, such as Jannes and Jambres had been; that is, men who, by lying pretences to miraculous powers, opposed that gospel, which had been confirmed by real and indisputable miracles. (*Note*, 6—9.) Now it scarcely admits of a doubt, what company of men, since the apostle's days, have most exactly answered this description. (*Notes, 2 Thes.* ii. 8—12. *Rev.* xiii. 11—17.)

V. 14—17. The apostle, applying what he had before stated, called on Timothy diligently to maintain and persevere in the profession and preaching of that doctrine, which he had learned and assuredly believed; knowing that, through his ministry, he had received it from God himself; and remembering, that it accorded to the holy scriptures, with which he had from his childhood been acquainted. These, when properly understood, were "sufficient to render him wise unto salvation," and to instruct him in all things pertaining to it; as they all spoke of the promised Messiah, and prepared the mind for receiving him by faith, and submitting to his authority. (*Notes, Luke* xxiv. 25—31. 44—49. *John* v. 39—47. 1 *Pet.* i. 10—12. *Rev.* xix. 9, 10.) For all the writings of Moses and the prophets were "given by inspiration of God," to instruct men in divine things: and every part of them was not only perfect truth, but "profitable," to teach them "sound doctrine," respecting God and themselves, the eternal state, the way of acceptance and of holiness, and other most interesting and difficult subjects; to "reprove" and convince them of their errors and sins, that they might learn their guilt and danger, and so value and embrace the remedy proposed; to "correct" and regulate their judgment, affections, and conduct; and to "instruct" them in every part of universal righteousness, with the obligations, motives, and encouragements to it. Thus they were suited and sufficient, not only to make the Christian "wise unto salvation," and to direct his whole behaviour, but to perfect "the man of God," (*Note*, 1 *Tim.* vi. 11, 12,) the faithful minister of Christ; and fully to supply him with knowledge and wisdom, and whatever could tend to his fitness for every good work, in his private conduct and publick services.—Doubtless this is still more emphatically true of the sacred scriptures, now the canon of the New Testament also is completed.—The Old Testament, almost entirely in its present form, was called by the Jews, "The Scriptures," or "The "Oracles of God:" now, if every thing which Christ and his apostles spoke on the subject, was exactly calculated to confirm them in this opinion, and to discredit all traditional revelations; and if the apostle here expressly declares, that the whole was divinely inspired; what are they doing, who, as professed friends to Christianity, and holding the office of pastors, nay, rulers of the Christian church, labour to persuade men, that the books of Moses, and other parts of the Old Testament, are *genuine* and *authentick* indeed; but speak so ambiguously on the point of their being divinely inspired, as to leave their readers in general to suppose, that they do not believe them to be so; or that this is a matter of subordinate consequence? (*Note, Rom.* xv. 4—7.)

A child. (15) Βρεφους, *an infant.*—Children may then very early and profitably be made acquainted with the scriptures.—*Given by inspiration of God.* (16) Θεοπνευστος. *Breathed*, or *inspired by God.* Here only. (*Notes, John* xx. 19—23. 2 *Pet.* i. 20, 21.)—*Thoroughly furnished.* (17) Εξηρτισμενος. *Acts* xxi. 5.

PRACTICAL OBSERVATIONS.

V. 1—9.

The descent of a stone to the earth is not more natural, than fallen men's propensity to turn away from God: so that, whatever means are used to bring them to love him and one another; the end will not be attained, unless by the continual influence of his new-creating Spirit.—We need not therefore, wonder, that even "in the last days," under the fullest external revelation, which God has made to man, "perilous times soon came:" and professed Christians became "lovers of themselves," lovers of money, of honour, "and of pleasure, rather than lovers of "God." Our land at this day abounds with such nominal disciples of Christ, as are here described. Some are selfish

CHAP. IV.

The apostle solemnly charges Timothy, to be diligent and faithful in his ministry, 1, 2; as ere long, men "would not endure sound doctrine," 3, 4; and as he, Paul, had nearly finished his work, was about to suffer martyrdom, and receive the crown of righteousness, 5—8. He presses Timothy to come to him, and to bring Mark with him, as he was almost left alone; and gives him information, direction, and caution, in several particulars, 9—15. He shews Timothy, how his brethren had forsaken him, and how the Lord had supported him, when called to answer before his persecutors; expressing his confidence in God for the future, 16—18; and he concludes with salutations and benedictions, 19—22.

and covetous; others proud boasters and blasphemers; many regardless of their duty to parents or children, relatives and rulers; being "unthankful and unholy." Very many are slanderous, treacherous, intemperate, licentious, profligate, "fierce," implacable, "despisers of good men, "traitors, heady, high-minded:" and who can number those, "who are lovers of pleasure rather than lovers of "God?" Can any man seriously think, that these crimes are less abominable in men called Christians, than they were in heathens? Can any one doubt, but that they will be more terribly punished? In fact, in proportion to the zeal and exactness, with which "the form of godliness" is retained, when "the power of it" is denied, the more criminal and dangerous men become, and the more should they be avoided and protested against. For when any form or notion of religion, is made a cloke, or an excuse, or a compensation for wilful transgressions of the divine law; the danger becomes greater, than from men who openly cast off all regard to God. Hypocrisy, superstition, enthusiasm, and antinomianism, are infectious beyond other mental maladies: the poisonous draught is more dangerous, when so mingled as to resemble some valuable medicine; and "a wolf in sheep's clothing" is most dreadful to the unsuspecting flock. (*Notes, Matt.* vii. 13—20.) Of this *genus* (which is divided into various *species*, popish and protestant, ancient and modern, learned and unlearned,) there have ever been artful men, who have insinuated themselves, by pompous or plausible pretensions and flatteries, into the favour and confidence of the weakest, most credulous, most ignorant, and imaginative of the human species; and who have taken them captive, by soothing them into quietness, "when laden "with sins, and led away with divers lusts." Those weak and deluded persons, who want a *safe* and *comfortable* religion, without self-denial, humiliation, and mortification of their lusts, "are ever learning, and never able to come "to the knowledge of the truth;" and readily fall in with artful and interested deceivers of any description. For "as Jannes and Jambres withstood Moses," by aping his miracles, so do such men resist the truth by a counterfeit gospel; and by substituting visions, superstitions, or curious speculations, in the stead of repentance, faith, and holy obedience. Such delusions act like opiates; they lull the conscience into a soothing sleep, and increase the disease; and they are administered by men "of corrupt "minds, who are reprobate concerning the faith," of whom all should beware. But, though it is grievous to perceive, that "evil men and seducers grow worse and "worse, deceiving and being deceived:" we may yet rejoice that they cannot exceed their limits; that they cannot fatally delude the upright believer; and that at length, "their folly will be made manifest to all men," as that of their predecessors during a long succession of ages has uniformly been.

V. 10—17.

In order to escape and expose every seduction, we ought to get well acquainted with the doctrine and example of the apostle; and to copy his "manner of life," his "pur-"pose, faith, long-suffering, charity, and patience." Let us then frequently reflect on his persecutions, supports, and deliverances: let us count our cost, and know assuredly, that "if any man determine to live godly in Christ "Jesus, he must suffer persecution" in one way or other; as far as Providence will permit the enmity of men's hearts to break forth against him. Let us "continue in the "things which we have learned" and professed to believe; endeavouring to get further acquaintance with "the holy "scriptures, which are able to make us wise unto salva-"tion, by faith in Jesus Christ," who is the principal Subject both of the Old and New Testament. And let us learn to reverence the whole Bible, as every sentence in it was "given by inspiration from God, and is profitable" to instruct, reprove, correct, and guide us in the way of peace and holiness. Nothing more can be wanting to render the Christian or the minister perfectly qualified for every service required of him, and "thoroughly fur-"nished unto every good work;" than a complete, believing, experimental, and practical knowledge of the whole scriptures, in their genuine meaning and connexion, and the relation and proportion of one part to another. All religious error springs from ignorance, perversion, or misunderstanding of the scriptures; from overlooking, objecting to, or explaining away some part of them; or from adding men's notions, inventions, superstitions, or new revelations to them, as of equal or superior authority. The way therefore to oppose error is by promoting the solid knowledge of the word of truth, especially by the faithful preaching of the gospel: and the greatest kindness which we can do our children, is to bring them early acquainted with the Bible. Thus we shall do something important, which may tend to preserve religion in the world, when we are removed out of it; and to perpetuate a succession of those, who are "established in the "faith," "wise unto salvation, and thoroughly furnished "unto every good work." (*Notes, John* xv. 12—16. 2 *Pet.* i. 12—15.) 'For it is evident, that the pious en-'deavours of Lois and Eunice, in bringing young Timothy 'acquainted with the holy scriptures, laid the foundation 'of all his subsequent eminence and usefulness, in which 'he was inferior to none but the apostles. It is probable, 'that, while they were teaching the child to read, and 'treasure up in his memory, "the Oracles of God," they 'little thought what a harvest in future life would spring 'from the seed thus sown. But the scripture warrants 'high expectations in this respect: and it may fairly be 'said, that the education of women in useful knowledge 'and genuine piety, in order that they might be qualified 'and disposed to instil good principles into the tender

I [a] Charge *thee* therefore before God, and the Lord Jesus Christ, [b] who shall judge the quick and the dead [c] at his appearing, and [d] his kingdom;

2 [e] Preach the word; [f] be instant [g] in season, out of season; [h] reprove, rebuke, exhort, with [i] all long-suffering and doctrine.

3 For [k] the time will come, when [l] they will not endure sound doctrine; [m] but after their own lusts shall they heap to themselves teachers, [n] having itching ears;

4 And they shall [o] turn away *their* ears from the truth, and shall be turned [p] unto fables.

5 But [q] watch thou in all things,

a ii. 14.—*See on* 1 Tim. v. 21. vi. 13.
b Ps. l. 6. xcvi. 13. xcviii. 9. Matt. xvi. 27. xxv. 31, &c. John v. 22—27. Acts x. 42. xvii. 31. Rom. ii. 16. xiv. 9—11. 1 Cor. iv. 4, 5. 2 Cor. v. 9, 10. 2 Thes. i. 7—10. 1 Pet. iv. 5. Rev. xx. 11—15.
c 8. Col. iii. 4. 1 Thes. iv. 15, 16. 1 Tim. vi. 14. Tit. ii. 13. Heb. ix. 27, 28. 1 Pet. i. 7. v. 4. 1 John ii. 28. Rev. i. 7. d Luke xix. 12. 15. xxiii. 42. 2 Pet. i. 11. 17. e Ps. xl. 9. Is. lxi. 1—3. Jon. iii. 2. Luke iv. 18, 19. ix. 60. Rom. x. 15.—*See on* Col. i. 25. 28. f Luke vii. 4. xxiii. 23. Acts xiii. 5. *marg.* Rom. xii. 12. 1 Tim. iv. 15, 16. g John iv. 6—10. 32—34. Acts xvi. 13. 31—33. xx. 7. 18—21. xxviii. 16. 30, 31. h Col. i. 28. 29. 1 Thes. ii. 11, 12. v. 14. 1 Tim. v. 20. Tit. i. 13. ii. 15. Heb. xiii. 22. Rev. iii. 19. i *See on* ii. 24, 25. iii. 10.

k *See on* iii. 1—6 1 Tim. iv. 1—3.
l 1 Kings xxii. 8. 18. 2 Chr. xvi. 9, 10. xxiv. 20—22. xxv. 15, 16. Is. xxviii. 12. xxx. 9—11. Jer. vi. 16, 17. xviii. 18. Am. vii. 10—13. Luke xx. 19. John viii. 45. Gal. iv. 16.
m 1 Kings xviii. 22. 2 Chr. xviii. 4, 5. Jer. v. 31. xxiii. 16, 17. xxvii. 9. xxix. 8. Mic. ii. 11.
Luke vi. 26. John iii. 19—21. 2 Pet. ii. 1—3. n Ex. xxxiii. 32. Acts xvii. 21. *Gr.* 1 Cor. ii. 1. 4. o i. 15. Prov. i. 32. Zech. vii. 11. Acts vii. 57. Heb. xiii. 25. p 1 Tim. i. 4. iv. 7. Tit. i. 14. 2 Pet. i. 16. q Is. lvi. 9, 10. lxii. 6. Jer. vi. 17. Ez. iii. 17. xxxiii. 2. 7. Mark xiii. 34. 37. Luke xii. 37. Acts xx. 30, 31. 1 Thes. v. 6. Heb. xiii. 17. Rev. iii. 2.

'minds of children, would have the happiest effects to-'wards reforming mankind, and diffusing the light of the 'gospel in the world.' *Memoir of Rev. Jerem. Newell, annexed to his funeral sermon by the author.*

NOTES.

CHAP. IV. V. 1—5. These repeated solemn charges of the apostle, to so zealous and faithful a minister as Timothy, most emphatically shew, how difficult it is to fill up this important office, in a proper manner, to the end of life, especially in dangerous times. Again he called on his beloved Timothy, by the authority, and as in the presence of God, and of the Lord Jesus, who was appointed to "judge the living and the dead," at his last glorious appearing to complete the design of his mediatorial kingdom, and to gather his saints into his heavenly kingdom; (*Note, 2 Pet.* i. 10, 11. 16—18;) that he should "preach "the word" of God as one in earnest, being "instant" and unwearied in his work, "in season, and out of season," at stated times and occasionally; when the opportunity was more favourable, and when it was less so; to large congregations, in private circles, in obscure places, before friends, or enemies, to one, or to ten thousands of hearers; when it might be done with safety and credit, and when it exposed him to hardship, reproach, peril, or loss. Timothy, to whom this exhortation was given, had an infirm constitution; so that this excuse for remissness should not be too readily admitted. (*Note,* 1 *Tim.* v. 23.) —In thus preaching the word of God, he was charged to "reprove," with authority, the sins and negligences of professed Christians; to "rebuke" with sharpness those who were guilty of gross evils; and to "exhort," persuade, and beseech his hearers to attend to every part of the divine message, with the obedience of faith. (*Notes,* 1 *Thes.* v. 12—15. *Tit.* ii. 15.) In this he was to persevere, "with "all long-suffering," though many should prove unruly, ungrateful, or slow to understand his instructions; and he must enforce his exhortations, by explaining, and applying the doctrines of the gospel, in the simplest and most convincing manner. In these important services, he ought to be the more assiduous; as the time was about to come, when professed Christians would not "endure sound doc-"trine," the faithful salutary truths and practical instructions of the divine word: but, being "led away with "divers lusts," would be exasperated or disgusted by it: and desire a doctrine, which gave them no disturbance or offence, whilst they indulged their several inclinations. They would therefore seek for "teachers after their own "lusts;" and they would "heap unto themselves in-"structors of this stamp;" being dissatisfied without a large number of them, to gratify their love of novelty and variety, and to keep them in countenance in their delusions. Thus "their itching ears" would be humoured and pleased; they would "turn them away from the truth," with contempt and disgust, and pay all their attention to cunningly devised fables, and specious heresies. To oppose the progress of this corrupt leaven, which was even then beginning to work, Timothy was called upon to be "vigilant in all things," and to shun all pursuits, which might prevent him from watching against the fallacies, with which Satan and his servants would, in varied ways, endeavour to seduce men from the simplicity of Christ; (*Notes, Matt.* xiii. 36—43. *Acts* xx. 29—31. 1 *Pet.* v. 8, 9;) to endure cheerfully all the afflictions, to which his zeal and faithfulness might expose him, from false brethren, or avowed enemies; to perform "the work of an evan-"gelist," in the several places to which he might have access; and to "make full proof of his ministry," by trying to the uttermost every method of doing good to the souls of men, in the exercise of all its duties.—Timothy is said in the postscript, to have been 'ordained the first 'bishop of the church of the Ephesians;' but it seems, to me at least, that the office of an evangelist was superior to that of a diocesan bishop, as exercised in the earliest ages of Christianity. Those, however, who think otherwise, and consider Timothy as a bishop, should not forget the apostle's charge to bishops, to "preach the word, in-"stant in season, out of season." For this too many seem to disregard. The evangelists appear to have been extraordinary assistants to the apostles, exercising great authority in their absence over the several churches which they visited: perhaps when that extraordinary office began to cease in the church, diocesan episcopacy was substituted; but it can only answer the same end in a smaller degree, and in one place: while the missionary part of an Evangelist's office continues essential to the promulgation of the gospel in every age. (*Marg. Ref.*)—'The twelve, 'after Christ's departure, had others whom they sent into 'some part of their charge.—These, when they were em-'ployed in preaching the gospel, to them that had not yet 'received it, the scripture calls Evangelists.' *Hammond.* (*Notes, Acts* xxi. 7—14. *Eph.* iv. 11—13.)

I charge. (1) Διαμαρτυρομαι. *Acts* xviii. 5. xx. 21. 1 *Tim.* v. 21.—*Be instant.* (2) Επιστηθι, *stand to it.* 'It 'importeth earnestness and diligence.' *Leigh.*—*In season.*] Ευκαιρως. *Mark* xiv. 11. Ευκαιρια, *Matt.* xxvi. 16. *Luke*

r See on i. 8. ii. 3. 10. iii. 10—12.
s Acts xxi. 8. Eph. iv. 11.
t Or, *fulfil* Rom. xv. 19. Col. i. 25. iv. 17.
u Phil. ii. 17.
v Gen. xlviii. 21. l. 24. Numb. xxvii. 12—17. Deut. xxxi. 14. Josh. xxiii. 14. 2 Pet. i. 14, 15.
x See on 1 Tim. vi. 12.
y John iv. 34. Acts xiii. 25. xx. 24. 1 Cor. ix. 24—27. Phil. iii. 13, 14. Heb. xii. 1, 2. 20. Rev. iii. 8. 10.

r endure afflictions, do the work of s an evangelist, t make full proof of thy ministry.

6 For u I am now ready to be offered, v and the time of my departure is at hand.

7 I x have fought a good fight, y I have finished *my* course, z I have kept the faith:

8 Henceforth a there is laid up for me b a crown of righteousness, which the Lord, c the righteous Judge, shall give me d at that day: and not to me only, but unto all them also e that love his appearing.

9 Do f thy diligence to come shortly unto me:

10 For g Demas h hath forsaken me, i having loved this present world, and is departed unto k Thessalonica;

z i. 14. Luke viii. 15. xi. 28. John xvii. 6. 1 Tim. vi. 20.
a Ps. xxxi. 19. Matt. vi. 19, 20. Col. i. 5. 1 Tim. vi. 19.
b ii. 5. Prov. iv. 9. 1 Cor. ix. 25. Jam. i. 12. 1 Pet. v. 4. Rev. ii. 10. iv. 4. 10.
c See on b. 1. Gen. xviii. 25. Ps. vii. 11. Rom. ii. 5. 2 Thes. i. 5, 6. Rev. xix. 11.
d i. 12. 18. Mal. iii. 17. Matt. vii. 22. xxiv. 36. Luke x. 12. 1 Thes. v. 4.
e Rom. viii. 23. 2 Cor. v. 2. 1 Thes. i. 10. Tit. ii. 13. Heb. ix. 28. Rev. i. 7.
f 21. i. 4.
g Col. iv. 14. Philem. 24.
h 16. i. 15. Matt. xxvi. 56. Acts xiii. 13. xv. 38. 2 Pet. ii. 15.
i Luke ix. 61, 62. xiv. 26, 27. 33. xvi. 13. xvii. 32. Phil. ii. 21. 1 Tim. vi. 10. 1 John ii. 15, 16. v. 4, 5.
k Acts xvii. 1. 11. 13.

xxii. 6.—*Ps.* ix. 9. *Sept.* Ευκαιρος, *Mark* vi. 21. *Heb.* iv. 16. Ευκαιρεω, *Mark* vi. 31. *Acts* xvii. 21. 1 *Cor.* xvi. 12. —*Out of season.*] Ακαιρως. *Unseasonably.* Here only. Ακαιρεομαι, *Phil.* iv. 10.—*Heap.* (3) Επισωρευσουσι. Not elsewhere. Σωρευω, iii. 6. *Rom.* xii. 20.—*Having itching ears.*] Κνηθομενοι την ακοην. Not elsewhere.—*Make full proof of.* (5) Πληροφορησον. "Fulfil." *Marg.* 17. *Luke* i. 1. *Rom.* iv. 21. xiv. 5.

V. 6—8. It behoved Timothy, to act with the greater vigilance and fortitude, as the apostle foresaw that he himself should shortly suffer martyrdom, and was even now, as it were, pouring out his blood as a drink-offering to the honour of the Lord. (*Note, Phil.* ii. 14—18.) For this approaching event he was ready: and he knew the time was at hand, when he should be removed out of the world, as the sojourner takes up his tent and departs to another place. (*Notes, 2 Cor.* v. 1—4. *2 Pet.* i. 12—15.) He considered himself as one who had "finished his mi-"nistry," and had only the concluding scene to pass through: and since the time when Christ had chosen him to be his soldier, he was conscious that he had "fought a "good fight;" he had valiantly contended against sin, the world, and Satan; he had, at Christ's command, through labours, perils, and sufferings, sought the subversion of "the kingdom of darkness," the deliverance of Satan's captives, and the advancement of the kingdom of Christ: this he had done, with the appointed "weapons of his "warfare;" by faithful preaching, a holy example, fervent prayers, and patient sufferings. (*Notes*, ii. 3—7. *2 Cor.* x. 1—6. 1 *Tim.* vi. 11—12.) He had "finished "his course." He had set out to run the Christian race, "laid aside every weight," "pressed forward" through every obstacle to the mark, and was now about to seize the prize. "I have waited for thy salvation, O LORD." (*Notes, Acts* xx 22—24. 1 *Cor.* ix. 24—27. *Phil.* iii. 12—14. *Heb.* xii. 1. *2 Pet.* i. 12—15.) "He had also kept "the faith" both in his profession, and in the execution of his important ministry. (*Notes*, i. 13, 14. 1 *Tim.* vi. 20, 21.) He therefore assuredly expected the "crown of "righteousness;" that glory and immortality, which were prepared for all true believers in Christ, according to the measure of their grace, services, and sufferings in his cause. This the apostle knew had been "laid up for "him," and he had now little more to do, than to receive and enjoy it. (*Notes, Matt.* xxv. 34—40. *Col.* i. 3—8. iii. 1—4. *Heb.* x. 32—34. 1 *Pet.* i. 3—5.) "The righ-"teous Judge" would openly award it to him "in that "day," to which he constantly called men's attention: as a sinner, indeed, he merited condemnation according to the law; but as a believer, whose faith had been abundantly shewn by his works, he was entitled to "the reward of "righteousness," according to the gospel. He expected "when absent from the body, to be present with the "Lord," and to have abundant and satisfying pre-libations of his complete felicity, in the company of "the "spirits of just men made perfect:" but the publick declaration of his right to the conqueror's crown, and his admission to the full enjoyment of immortal glory, would be reserved for that day, when Christ shall appear to shew his righteousness, as well as his mercy, in rewarding his faithful followers. (*Note, 2 Thes.* i. 5—10.) Nor was this "crown of righteousness" laid up "for him *only*," or for other eminent ministers or martyrs; but for all believers in every age and place, even for all "who love "Christ's appearing." For they all expect, prepare, and wait for his second coming, they look for their gracious recompence from him at that period; they "endure hard-"ships," and deny themselves the pleasures of the world and give up its interests in hopes of that recompence; they regulate their habitual conduct, as those who believe 'that 'he will come to be their Judge;' they long to see him as he is, to be freed by him from all sin, and to witness his triumph over all his enemies; and, as far as faith and hope exclude anxious doubts of their acceptance, they love the thoughts of his appearing to raise the dead and judge the world. (*Notes, Matt.* xxiv. 45—51. xxv. 1—30. 1 *Thes.* i. 9, 10. *Tit.* ii. 13. *Heb.* ix. 27, 28. *Jam.* v. 9—11. *2 Pet.* iii. 10—13.)—*Crown of righteousness.* (8) *Notes, Jam.* i. 12. 1 *Pet.* v. 1—4. *Rev.* ii. 10, 11. iv. 4, 5. 9—11.

Now ready to be offered. (6) Ηδη σπενδομαι. *Phil.* ii. 17.—*Departure.*] Αναλυσεως. Not used elsewhere. From *αναλυω, to be dissolved,* or *loosed. Luke* xii. 36. *Phil.* i. 23.

V. 9—13. The apostle greatly desired Timothy to come to him, as he was almost solitary in his imprisonment, and had scarcely any with him, whom he could employ in needful services. Demas, of whom he seems before to have judged very favourably, had forsaken him in his perilous situation, "having loved this present world." He had not courage to venture his life, by continuing with the apostle under his persecutions: he loved the world too much to give up all for Christ; and perhaps some prospect of secular advantage offered itself, with which he was caught, and he departed to Thessalonica in pursuit of it. Whether he finally apostatized or not, we cannot certainly tell; but the apostle "stood in doubt of him." (*Preface.*

Crescens, to [l] Galatia; [m] Titus, unto Dalmatia.

11 Only [n] Luke is with me. Take [o] Mark and bring him with thee; [p] for he is profitable to me for the ministry.

12 And [q] Tychicus have I sent [r] to Ephesus.

13 The [s] cloke that I left at [t] Troas, with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 [u] Alexander the coppersmith did me much evil: the Lord [x] reward him according to his works:

15 Of whom [y] be thou ware also; for he hath greatly [z] withstood our [*] words.

16 At my first [a] answer [b] no man stood with me, but all *men* forsook me: [c] *I pray God* that it may not be laid to their charge.

17 Notwithstanding, [d] the Lord stood with me, and [e] strengthened me; that [f] by me the preaching might be fully known, and *that* all the Gentiles might hear: [g] and I was delivered out of the mouth of the lion.

18 And the Lord shall [h] deliver me from every evil work, [i] and will preserve *me* unto his heavenly kingdom; [g] Ps. xxii. 21. Prov. xx. 2.

l Acts xvi. 6. xvii. 28. Gal. i. 2.
m 2 Cor. ii. 13. vii. 6. viii. 6. 16. Gal. ii. 1—3. Tit. i. 4.
n Acts xvi. 10. Col. iv. 14. Philem. 24.
o Acts xii. 12. 25. xv. 39. Col. iv. 10. 1 Pet. v. 13. Hos. xiv. 4.
p Matt. xix. 30. xx. 16. Luke xiii. 30.
q Acts xx. 4. Eph. vi. 21. Col. iv. 7. Tit. iii. 12.
r Acts xx. 16, 17. 25. 1 Tim. i. 3.
s 1 Cor. iv. 11. 2 Cor. xi. 27.
t Acts xvi. 8. 11. xx. 5—12.
u Acts xix. 33, 34. 1 Tim. i. 20.
x 1 Sam. xxiv. 12. 2 Sam. iii. 39. Ps. xxviii. 4. cix. 5—20 Jer. xv. 15. xviii. 19—23. 2 Thes. i. 6. 17. Phil. iii. 2.
y Matt. x. 16, *See as* iii. 8.
* Or, *preachings*.
a Acts xxii. 1. xxv. 16. 1 Cor. ix. 3. 2 Cor. vi. 11. Phil. i. 7. 17. 1 Pet. iii. 15. *Gr.*
b *See on* 10.—Ps. xxxi. 11—13. Mark xiv. 50. John xvi. 32.
c Acts vii. 60.
d Ps. xxxvii. 39, 40. cix. 31. Jer. xv. 20, 21. xx. 10, 11. Acts xviii. 9, 10. xxiii. 11. xxvii. 23, 24.
e Is. xli. 10. 14.—*See on* 2 Cor. xii. 9, 10.
f Luke xxi. 13. Acts ix. 15. xxvi. 17, 18. Rom. xvi. 25, 26. Eph. iii. 8. Phil. i. 12—14.
h Gen. xlviii. 16. 1 Sam. xxv. 39. 1 Chr. iv. 10. Ps. cxxi. 7. Matt. vi. 13. Luke xi. 4. John xvii. 15. 1 Cor. x. 13. 2 Cor. i. 10. 2 Thes. iii. 3. i i. 12. Ps. xxxvii. 28. lxxiii. 24. xcii. 10. Matt. xiii. 43. xxv. 34. Luke xii. 32. xxii. 29. John x. 28—30. 1 Thes. v. 23. Heb. xii. 28. Jam. ii. 5. 1 Pet. i. 5. Jude 1. 24.
i 2 Tim. iv. 18.

—*Col.* iv. 14. *Notes*, 1 *John* ii. 15—17.)—Two other helpers, known to Timothy, were gone to different places, about the work of the Lord with the apostle's approbation; so that "only Luke," his faithful companion in all his sufferings, continued with him, He therefore desired Timothy to bring Mark with him, who was employed in the same parts. Mark had once forsaken the apostle, having too much "loved this present world;" but he had repented, and had now regained his entire confidence, and might be "profitable to him for the ministry" at Rome, as he had been in other places. (*Note*, *Col.* iv. 9—14. *P. O.* 7—18.) He also informed Timothy, that "he had "sent Tychicus to Ephesus." This has been deemed a *decisive* proof, that Timothy was not at Ephesus at that time, and indeed it greatly favours that conclusion: but *possibly*, Tychicus might be sent by another way than the bearer of this epistle, and calling at other places might not arrive till afterwards; and the apostle might mean, that he had sent Tychicus to supply Timothy's place at Ephesus, that he might come to him the sooner.—Among these informations and directions, we find St. Paul desiring Timothy, to bring his cloke to him. If the word means a cloke, or upper garment, (as it seems to do,) which he supposed he might want at the approach of winter, it is a remarkable proof of his poverty to the end of his life, that he should need to send so far for a garment to keep him warm during the remnant of his days! (*Notes*, 1 *Cor.* iv. 9—13. 2 *Cor.* vi. 3—10. xi. 24—27.)—What books and parchments were meant, Timothy would know; but it is in vain for us to conjecture. As Troas was not in the direct road from Ephesus to Rome, this may be urged as a proof that Timothy was not then at Ephesus: but it is not certain, that he might not go by another way, to call upon some of the churches with which he was connected.—These directions favour the opinion, that the apostle had been hurried away, by his persecutors, from these eastern regions; without being allowed leisure, either to accomplish his plans, or to take with him those things which he intended.

V. 14, 15. It is not certain, though highly probable, that this was the same Alexander, of whom we have before read. (*Acts* xix. 33. 1 *Tim.* i. 20.) The apostle, however, was assured that the person spoken of was an incurable apostate, or enemy to Christ. Perhaps, after having been excommunicated, he had openly renounced Christianity, and did every thing he could to stir up persecution against St. Paul and the believers, and to obstruct the success of the gospel: and it is not improbable, that he took an active part in the apostle's being apprehended by his persecutors, and hurried away to Rome. Speaking, however, by the Spirit of prophecy, he denounced this awful sentence on him for a warning to others. *We* cannot *certainly* know, who are given up to final obduracy; and must therefore persevere in praying for our enemies and persecutors. (*Notes*, *Matt.* xii. 31, 32. *Heb.* vi. 4—6. x. 26—31. 1 *John* v. 16—18.)—It is worthy of special notice, that all those passages in the book of Psalms, which, as containing predictions or imprecations on the enemies of David, or rather of Christ the Antitype, are considered even by many pious persons inconsistent with the Christian dispensation, are exactly for substance, the same as the language of the apostle in this place; that is, of one speaking by the Spirit of prophecy. Did the Spirit of God, who spake by David, (*Note*, 2 *Sam.* xxiii. 3, 4,) dictate to him a vindictive language, contrary to that which he dictated to the apostles of Christ? Is not this supposition highly dishonourable both to the word of God, and to the Spirit which inspired it? (*Notes*, *Deut.* xxvii. 15. *Ps* lxix. 22—28. cix. 6—20.)—Timothy was moreover warned to beware of the malignant and subtle machinations of this wicked man; as he would do as much to injure him, and withstand his words, as he had done in opposing the apostle and his doctrine.

Reward. (14) Αποδωη.

V. 16—18. When the apostle was at first, during his second imprisonment, called before the emperor, (or the prefect of the city in his absence, as it is more generally thought,) to make his defence, none of the Christians at Rome had courage to stand by him; but all forsook him to provide for their own safety, even as the apostles had forsaken Christ, when he was apprehended. (*Notes*, *Matt.* xxvi. 25—35. 47—56. *John* xvi. 31—33. xviii. 4—

[k] to whom *be* glory for ever and ever. Amen.

19 Salute [l] Prisca and Aquila, and [m] the household of Onesiphorus.

20 [n] Erastus abode at Corinth: but [o] Trophimus have I left at [p] Miletum [q] sick.

21 Do [r] thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, [s] and all the brethren.

22 [t] The Lord Jesus Christ *be* with thy spirit. [u] Grace *be* with you. Amen.

[k] *See on* Rom. xi. 36.—xvi. 27. Gal. i. 5. 1 Tim. i. 17. vi. 16. Heb. xiii. 21. 1 Pet. v. 11. Jude 25.
[l] Acts xviii. 2. 18. 26. Rom. xvi. 3, 4. 1 Cor. xvi. 19. *Priscilla.*
[m] i. 16—18.
[n] Acts xix. 22. Rom. xvi. 23.
[o] Acts xx. 4. xxi. 29.
[p] Acts xx. 15. 17. *Miletus.*
[q] Phil. ii. 26, 27.
[r] 2. 13. i. 4.
[s] Rom. xvi. 21—23. 1 Cor. xvi. 20. 2 Cor. xiii. 13. Phil. iv. 22. 2 John 13. 3 John 14.
[t] Matt. xxviii. 20. —*See on* Rom. xvi. 20. 2 Cor. xiii. 14. Gal. vi. 18.—Philem. 25.
[u] *See on* Rom. i. 7.—1 Cor. xvi. 23. Eph. vi. 24. Col. iv. 18. 1 Tim. vi. 21. 1 Pet. v. 14. Rev. xxii. 21.

9.) The cruel persecutions of the Christians at Rome, under Nero, seem to have preceded the writing of this epistle. Numbers had then been put to death, in the most dreadful manner, or driven from the city; and the rest seem to have been greatly intimidated: so that on this important occasion none were found, who ventured to attend the apostle to the tribunal. This was a very criminal weakness, the effect of unbelief; but the apostle prayed that it "might not be laid to their charge." (*Notes*, 14, 15. *Luke* xxii. 21—23. 31—34.)—But, though deserted by man, the Lord was graciously pleased to "stand with "him," and make him sensible of his presence, favour, and protection: thus giving him strength of faith, courageously to bear witness to the truth before his persecutors; (*Note*, 2 *Cor.* xii. 7—10;) that so "the preaching," even the gospel of Christ, might be fully known by those in authority, and by all present; and that it might, by means of these events, be circulated among the Gentiles, in distant nations with the most overbearing evidence of its divine authority. (*Note*, 1—5.) Indeed, though his judge was powerful and outrageous; he had been, for that time, "delivered" from him, as out of a lion's mouth. (*Notes*, *Dan.* vi. 18—23. *Heb.* xi. 32—34.) Perhaps the apostle had in view, that "adversary, who goeth about as "a roaring lion, seeking whom he may devour;" and who was not entirely without hope, that the fear of death would induce Paul to renounce the faith; and that he should thus seize upon his soul. (*Note*, 1 *Pet.* v. 8, 9.) The apostle did not expect to escape martyrdom: but he was confident that "the Lord would deliver him from every "evil work," not suffering Satan to prevail against him, to induce him to do any thing inconsistent with the honour of the gospel, or the benefit of his soul; and "that he "would preserve him to his heavenly kingdom." (*Marg. Ref.* h.—*Notes*, *Gen.* xlviii. 16. *Matt.* vi. 13.) Instead therefore of complaints or despondency, he was ready to ascribe "glory to the Lord for ever and ever;" or to "ages of ages," that is, to eternal ages. "Amen."

Answer. (16) Απολογια. See on *Acts* xxii. 1.—I pray God, *that it may not be laid to their charge.*] Μη αυτοις λογισθειη. "May it not be imputed to them." *Rom.* iv. 3, &c. 24. v. 3. 2 *Cor.* v. 19. (*Note*, *Acts* vii. 54—60.)

V. 19—22. Prisca, or Priscilla, and Aquila were near to the place where Timothy resided: but, as they frequently changed their abode, this does not determine where he then was. (*Notes*, *Acts* xviii. 1—6. 18—23. *Rom.* xvi. 3, 4.) The same remark may be made concerning the family of Onesiphorus. (*Note*, i. 16—18.) The apostle had probably been attended by Erastus and Trophimus, when he last parted with Timothy: but the former abode at Corinth, and the latter was left sick at Miletum; the Lord not seeing good to enable the apostle to work a miracle for his recovery. Having again desired Timothy to come to him before winter, (probably apprehending that he might otherwise come too late to see him,) he concluded with repeated prayers and benedictions.—Surely, every reader must be fully satisfied, from reading the close of this epistle, that St. Peter was not at Rome when it was written: if therefore, he suffered martyrdom, at the same time when the apostle Paul did, according to ancient tradition, he must have arrived at that city, after this epistle had been sent. Timothy accompanied the apostle from Corinth, through Macedonia, probably to Miletus, when he went to Jerusalem before his first imprisonment at Rome. (*Acts* xx. 4—16.) It would therefore have been wholly superfluous to inform him concerning Erastus, if that voyage had been spoken of: and Trophimus accompanied the apostle to Jerusalem. (*Acts* xxi. 29.)—Some, indeed, suppose Miletum in Crete, mentioned by Homer, to be intended; but, in that case, St. Paul must have left Trophimus there, at some time subsequent to the voyage towards Rome, in which he suffered shipwreck; for no intimation of such an event is given in that narrative.—Martial, a Roman poet, who lived about this time, mentions Pudens and Claudia: and some suppose, that the same persons are here meant, and that they were converted to Christianity, by the apostle, during his imprisonment. —*The Lord Jesus* be *with thy spirit.* (22) What would a well-informed protestant think of a similar prayer, in which the name of any saint, any mere man, or created being was inserted, instead of "the Lord Jesus?" Would it not be considered as an act of idolatry, and that justly? And would not papists bring it as a voucher for their worship of saints, with much plausibility?—But Jesus is "Em-"manuel, God with us." (*Notes*, *Matt.* i. 22, 23. xxviii. 19, 20.)

PRACTICAL OBSERVATIONS.

V. 1—8.

The importance of the work of ministers, the peculiar temptations to which they are exposed, and the multiplied evil effects of their unfaithfulness or negligence, concur in rendering it needful, most solemnly and repeatedly, to charge the most zealous of them, as "in the presence of "God and of the Lord Jesus," before whom they must shortly appear, to give an account of their stewardship; that "they preach the word, instant in season, out of "season," to few or many, as opportunities offer; like men engaged in the work, who make it their one great business and pleasure; without consulting their own ease, interest, or reputation, or shrinking from hardship, reproach, or persecution; and that they "reprove, rebuke, "exhort," with forbearance and perseverance, with plain instructions, and close application. This is the more indispensable, as the time is indeed now *come*, when even a large majority of professed Christians "will not endure

"sound doctrine:" they are offended by the humbling truths of the gospel, or by the heart-searching, distinguishing, practical truths of scripture, which detect their sins, and shew the necessity of mortifying their peculiar lusts: and they desire to be soothed and flattered in the indulgence of them, and to have "teachers according to them." Hence some admire complaisant, ingenious, or eloquent harangues: others prefer curious, speculative disquisitions; or virulent invectives, on men of diverse sects and sentiments. Thus their consciences are quieted, and their self-preference and contempt of others, are humoured, together with a curious and captious temper. And because "they have itching ears," the pruriency of which is not easily quieted, "they heap to themselves teachers," and always require new voices, new gifts, new notions; till their ears are wholly "turned from the truth, and they "are turned unto fables." This should induce those who love souls, "to watch in all things," to venture and endure all painful effects of faithfulness, to take every opportunity of preaching the pure gospel; and to "make full "proof of their ministry," that they may do all the good in it which they possibly can. In doing this, they should be quickened by the consideration, that their brethren, one after another, are taken away, or laid aside; and that their own term of usefulness will soon expire. In this "manner of life," however, we may hope to "be ready" for the stroke of death, when the time of our departure arrives: for the diligent Christian, or faithful minister, who is conscious of having acted in good measure consistently with his profession, may with comfort say at the close of his days; "I have fought the good fight, I have "finished my course, I have kept the faith; henceforth "there is laid up for me a crown of righteousness, which "the Lord, the righteous Judge, will give me at that day, "and to all who love his appearing." The true believer will give all the praise to divine grace, and expect acceptance only by faith in Christ: but his conduct will prove, that "he hath loved the Lord, who first loved him," and that he has exercised the faith of God's elect. (*Notes, Rom.* viii. 28—31. 1 *John* iv. 19.) Such a man may therefore, amidst poverty, contempt, pain, sickness, and the agonies of death, "rejoice in hope of the glory of God." But this triumphant language cannot properly be adopted, when most needed by those, who have been negligent, lukewarm, and unfaithful in the service of God, from the time of their supposed conversion. In proportion as the duties of a man's place and station are neglected, his evidence of an interest in Christ must be obscured; and uncertainty and discouragement may probably distress his closing scene. (*Note, Heb.* iv. 1, 2. *P. O.* 1—11.)

V. 9—22.

There are various characters in the visible church, and various changes take place among ministers. Some, who have apparently "run well, are hindered," and forsake the Lord and his faithful servants, "loving this present "world:" others are recovered from grievous backslidings, and become "profitable for the ministry:" and not a few turn open apostates or virulent opposers, "doing "much harm" to the servants of Christ, and greatly withstanding their words; whom "the Lord will reward ac-"cording to their works." Others bring their characters into doubt, or incur disgrace, by their cowardice in times of danger; and their brethren are called on to pray for them, that "the Lord would not lay that sin to their "charge." But a few proceed with diligence and courage in every circumstance: though "no man stands with them, "the Lord is with them" to strengthen and comfort them; he "gives them a mouth and wisdom, which all their ene-"mies cannot gainsay;" (*Note, Luke* xxi. 12—19, *v.* 15;) he delivers them from outward dangers and enemies, as long as it is good for them; he "preserves them from the "mouth of the lion," which would destroy their souls; and he "keeps them from every evil work even unto his "heavenly kingdom." Unnumbered multitudes are now before the throne, giving glory to his name: may we be followers of them; may "the Lord Jesus be with our "spirits," to comfort and sanctify them; and may his grace be with all his disciples and ministers in every place! Amen.

THE

EPISTLE OF PAUL THE APOSTLE

TO

TITUS.

IT is remarkable, that Titus, of whom the apostle repeatedly speaks in terms of the highest approbation and most cordial affection in his epistles, is not once mentioned in the Acts of the Apostles. (*Notes*, 2 *Cor.* ii. 1, 2. 13 vii. 5—7. viii. 16—24. xii. 17—21. *Gal.* ii. 1—5.) Nor is any thing recorded, concerning St. Paul's labours in Crete, now called Candia, a large island in the Mediterranean Sea. It is indeed probable, that the gospel was made known there, at an early period; as there were Cretes present on the day of Pentecost, to witness the stupendous miracles of that glorious season; and to hear the unanswerable sermon of St. Peter, on that wonderful occasion. (*Acts* ii. 11.) If, however, any, who were then converted, on their return home, made known the gospel to their neighbours; the joyful report from them would reach none but the Jews and proselytes. But no information is given us, of what passed in that island, at that time, or afterwards; except as this epistle shews, that St. Paul had laboured there. Probably, this was subsequent to his first imprisonment at Rome, and before his second. He seems to have had very great success in his ministry, in that island; but, by some means, to have been hurried thence, before he could order the state of the churches, in a regular manner. (*Note*, 2 *Tim.* iv. 9—13.) He, therefore, left Titus there, to settle the churches in the several cities of the island, according to the apostolical plan in other places.—Tradition, and ecclesiastical records, have made Titus bishop of Crete: and, because so large an island, renowned for a hundred cities, was an extensive charge; some have conferred on him the title of *archbishop*. But I am by no means convinced, that even this title would not have been a derogation from his real dignity, as an evangelist.—'If by saying 'Timothy and Titus were bishops, the one of Ephesus, the other of Crete, we understand that they took upon them 'these churches, or dioceses, as their fixed and particular charge, in which they were to preside for the term of life; 'I believe that Timothy and Titus were not thus bishops: For both Timothy and Titus were evangelists.—Now the 'work of an evangelist, says Eusebius, was this, to lay the foundation of churches in barbarous nations, to constitute 'them pastors; and, having committed to them the cultivating of those new plantations, they passed on to other 'countries.—As to Titus, he was only left in Crete, "to ordain elders in every city, and to set in order the things that '"were wanting." Having therefore done that work, he had done all that was assigned him in that station, and 'therefore St. Paul sends for him the very next year to Nicopolis.' *Whitby*. It is, however, recorded, that he afterwards returned to Crete, and died there, when ninety-four years of age.—Dr. Whitby never doubted, nor does the author of these notes at all doubt, that diocesan episcopacy was generally introduced into the churches, even during the lives of some of the apostles. But the office of an evangelist of old, and that of a true missionary at present, should be considered as perfectly distinct from that of a *bishop*; and, *in some respects*, (especially as a general commission, to preach the gospel to the nations,) superior to it.—The postscript states, that the epistle was written from Nicopolis in Macedonia: but, had this been the case, the apostle would have said, "I have determined *here* to winter," not "*there* to winter." (iii. 12.) There were several cities called Nicopolis; and it is not certain which is here meant. The scope and instructions of this epistle, are similar to those of the two preceding.

CHAP. I.

The apostle shews the nature and importance of his office, and salutes Titus, 1—4. He states for what purpose Titus had been left in Crete, 5; and what manner of persons should be ordained to the ministry, 6—9. He exposes the dangerous principles, and the selfishness, of the false teachers, "whose mouths must "be stopped," 10, 11: and the bad national character of the Cretians; whom Titus must "sharply rebuke" and instruct, that "they may be sound in the faith," 12—16.

PAUL, [a] a servant of God, and an apostle of Jesus Christ, according to [b] the faith of God's elect, and [c] the acknowledging of the truth which is [d] after godliness;

2 [e] In [f] hope of [g] eternal life, which [g] God, that cannot lie, [h] promised [i] before the world began;

3 But hath [k] in due times [l] manifested his word through preaching, [i] which is committed unto me, according to the commandment of [n] God our Saviour:

4 To [o] Titus, [p] *mine* own son, after [q] the common faith: [r] Grace, mercy, *and* peace, from God the Father, and the Lord Jesus Christ [s] our Saviour.

5 For this cause [t] left I thee in [u] Crete, that thou shouldest [x] set in

a *See on* 1 Chr. vi. 49. Rom. i. 1. Phil. i. 1.
b John x. 26, 27. Acts xiii. 48. Eph. ii. 8. 2 Thes. ii. 13, 14. 1 Tim. i. 5.
c Col. ii. 2. 2 Tim. ii. 23. 1 John ii. 23.
d ii. 11, 12. 1 Tim. i. 4. iii. 16. vi 3. 2 Pet. i. 3. iii. 11.
e Or, *For.*
f ii. 13. iii. 7. John v. 39. vi. 68. Rom. ii. 7. v. 2—4. Col. i. 27. 1 Thes. v. 8. 2 Tim. ii. 10. 1 Pet. i. 3, 4. 1 John ii. 25. iii. 2, 3. Jude 21.
g Matt. xxv. 46. Mark x. 17. 30. John iii. 15, 16. vi. 54. x. 28. xvii. 2. Rom. v. 21. vi. 23. 1 Tim. vi. 12. 19. 1 John v. 11—13. 20.
h 2 Tim. i. 1. 9. Rev. xvii. 8
i Prov. viii. 23—31. Matt. xxv. 34. John xvii. 24. Acts xv. 18. Rom. xvi. 25. 1 Pet. i. 20—23. Rev. xiii. 8.
k Dan. vii 23. ix. 24—27. x. 1. xi. 27. Hab. ii. 3. Acts xvii. 26. Rom. v. 6. Gal. iv. 4. Eph. i. 10. 1 Tim. ii. 6.
l Mark xiii. 10. xvi. 15. Acts x. 36. Rom. x. 14, 15. xv. 19. xvi. 26. Eph. ii. 17. iii. 5—8. Phil. i. 13. Col. i. 6. 23. 1 Tim. ii. 5, 6. Rev. xiv. 6.
m *See on* 1 Cor. ix. 17. 1 Tim. ii. 7. 2 Tim. i. 11.
n ii. 10. 13. iii. 4—6. Is. xii. 2. xlv. 15. 21.—*See on* 1 Tim. i. 1. ii. 3. iv. 10.
o 2 Cor. ii. 13. vii. 6. 13, 14. viii. 6. 16. 23. xii. 18. Gal. ii. 3.
p *See on* 1 Tim. i. 2. 2 Tim. i. 2.
q Rom. i. 12. 2 Cor. iv. 13. 2 Pet. i. 1. Jude 3.
r *See on* Rom. i. 7. 1 Tim. i. 2. 2 Tim. i. 2.
s *See on* 3.—Luke ii. 11. John iv. 42. 2 Pet. i. 11. ii. 20. iii. 2. 18. 1 John vi. 14. i. 3.
t 1 Tim. i. 3.
u Acts ii. 11. xxvii. 7. 12. 21.
x 1 Chr. vi. 32. Ec. xii. 9. Is. xliv. 7. 1 Cor. xi. 34. xiv. 40. Col. ii. 5.

NOTES.

CHAP. I. V. 1—4. St. Paul was "a servant of God," as he was "an apostle of Christ;" the former was his general character, the latter his special employment. (*Note, Rom.* i. 1—4.) His apostolical office was "according to "the faith of God's elect;" (*Notes, John* x. 14—18. 26—31. *Acts* xiii. 42—48. 2 *Thes.* ii. 13, 14;) and was intended to bring numbers to believe in Christ; and to encourage, increase, and direct the faith of those who already believed. (*Note,* 2 *Tim.* ii. 8—13.) This he performed, by professing and publickly declaring the "truth which is after godli-"ness." Thus men would understand, receive, and profess those truths, which, being truly believed, bring those, who have been alienated from God, to reverence, trust, love, and worship him, as his obedient children and devoted servants. (*Note,* 1 *Tim.* iii. 16.) This truth he preached, and his converts acknowledged, amidst manifold trials, "in hope of eternal life, which God, who can-"not lie," (that is, break his word, or deceive those who trust in him,) "had promised before eternal times;" namely, to Christ, as their Surety. (*Note,* 2 *Tim.* i. 9.) This purpose, or promise, had been concealed, or but in part revealed, in former ages: but in due time God "had "manifested" it, as "his word, through preaching," or by the preaching of the gospel, which had been committed to the apostle, "according to the commandment," or appointment, "of God our Saviour." (*Note,* 2 *Tim.* i. 10.) He therefore wrote to Titus, "his *genuine* son, in that "faith," which was common to all true Christians; as he had been converted by his ministry, and trained up under him, for the work of an evangelist: (*Marg. Ref.* o, p:) and in his behalf he presented his usual devout desires and prayers for "grace, mercy, and peace." (*Notes, Rom.* i. 5—7. 1 *Tim.* i. 1, 2. 2 *Tim.* i. 2.)—The expression, "God "our Saviour," seems here to relate to the Godhead without distinction of persons; and in some places it refers to the person of the Father, as saving us by his beloved Son. (*Notes,* iii. 4—7. 1 *Tim.* i. 1, 2.)—Some explain the words rendered, "before the world began," to relate to the promise made to Adam, or to Abraham, before the promulgation of the Mosaick law. But I must think, that the interpretation above given is far more obvious. If indeed Christ be "the Chosen of God," the Surety and Representative of "all who were given to him:" (*Notes, John* vi. 36—40. xvii. 1—3:) eternal life was promised to him, in behalf of his people, of all who in every age should believe in him, "before the world was;" in consequence of his engagement to become incarnate, and to be obedient even to the death upon the cross. "Known unto God are "all his works, from the beginning of the world." Allow this, (and who will venture to deny it?) and then the promise of eternal life to the divine LOGOS, in behalf of all his people, is clear, and the meaning satisfactory; which, in my judgment at least, the other interpretations by no means are.

Cannot lie. (2) Αψευδης. Surely this was not from want of liberty or power, but through the *moral inability* of perfect holiness. (*Note,* 2 *Tim.* ii. 8—13, v. 13.)—*Before the world began.*] Προ χρονων αιωνιων. *Rom.* xvi. 25. 2 *Tim.* i. 9. *Notes, Matt.* xxv. 34—40. 1 *Pet.* i. 17—21. *Rev.* xiii. 8—10.—*Committed unto me.* (3) Επιστευθην εγω. *Note,* 1 *Tim.* i. 8—11.

V. 5—9. Titus had been left in Crete, "to set in "order," or regulate, "the things which were wanting," in the government, worship, and discipline of the churches; and especially "to ordain elders in every city," in which there were converts to Christianity. (*Notes, Acts* xiv. 21—23. 1 *Tim.* v. 21, 22. 24, 25. 2 *Tim.* ii. 1, 2.) There were many cities in this populous island, and the apostle must have been very successful during his stay there: but probably many had before been converted to Christianity; and there is no ground to conclude that churches were planted in all, or even the greatest part of these cities. The character and qualifications of those eligible to be pastors, (who are called *elders* and *bishops* indiscriminately; *Notes, Acts* xx. 17. *Phil.* i. 1;) correspond to what has before been considered: but it is here added, that they ought to be such, as "had believing children." They must not be admitted to the pastoral office, who had children grown up; if these did not embrace Christianity, or were accused of riot and licentiousness, or would not be governed, and restrained from scandalous vices. The pastors must be chosen from those, who had for some time professed the gospel, when that could be done: but if their children

order the things that are [x] wanting, [y] and ordain elders in every city, as I had appointed thee:

6 If [z] any be blameless, [a] the husband of one wife; [b] having faithful children, [c] not accused of riot, [d] or unruly.

7 For [e] a bishop must be blameless, [f] as the steward of God: [g] not self-willed, [h] not soon angry, [i] not given to wine, [k] no striker, [l] not given to filthy lucre;

8 But [m] a lover of hospitality, [n] a lover of [†] good men, [o] sober, just, holy, temperate:

9 [p] Holding fast [q] the faithful word, [s] as he hath been taught, that he may be able by [r] sound doctrine, both to exhort, and [s] to convince the gainsayers.

10 For [t] there are many unruly and vain talkers, and deceivers, [u] specially they of the circumcision.

11 Whose [x] mouths must be stopped, who [y] subvert whole houses, teaching things which they ought not, for [z] filthy lucre's sake.

12 One [a] of themselves, *even* a prophet of their own, said, The Cretians *are* always [b] liars, evil beasts, slow bellies.

13 This witness is true. Wherefore, [c] rebuke them sharply, [d] that they may be sound in the faith;

x Or, *left undone.* y Acts xiv. 23. 2 Tim. ii. 2. z *See on* 1 Tim. iii. 2—7. a Lev. xxi. 7. 14. Ez. xliv. 22. Mal. ii. 15. Luke i. 5. 1 Tim. iii. 12. b Gen. xviii. 19. 1 Sam. ii. 11. 22. 29. 30. iii. 12. 13. 1 Tim. iii. 4, 5. c Prov. xxviii. 7. d 10. 1 Thes. v. 14. e ℔. Phil. i. 1. 1 Tim. iii. 1. f Matt. xxiv. 45. Luke xii. 42. 1 Cor. iv. 1, 2. 1 Pet. iv. 10. g Gen. xlix. 6. 2 Pet. ii. 10. h Prov. xiv. 17. xv. 18. xvi. 32. Ec. vii. 9. Jam i. 19, 20. i ii. 3. Lev. x. 9. Prov. xxxi. 4, 5. Is. xxviii. 7. lvi. 12. Ez. xliv. 21. Eph. v. 18. 1 Tim. iii. 3. 10, 11.—*See on* 1 Tim. iii. 3. 8.—1 Pet. v. 2. xviii. 1. 1 Kings v. 1. 7. Ps. xvi. 3. Am. v. 15. 1 John iii. 14. v. 1. *things.* p Job ii. 3. xxvii. 6. Prov. xxiii. 23. 1 Thes. v. 21. 2 Thes. ii. 15. 2 Tim. i. 13. Jude 3. Rev. ii. 25. iii. 3. 11. k 2 Tim. ii. 24, 25. *Gr.* m *See on* 1 Tim. iii. 2. n 1 Sam. † Or, *good* q 1 Tim. i. 15. iv. 9. vi. 3. 2 Tim. ii. 2. r ii. 1. 7, 8. 1 Tim. i. 10. 2 Tim. iv. 3. s 11. Acts xviii. 28. 1 Cor. xiv. 24. 2 Tim. ii. 25. t Acts xx. 29. Rom. xvi. 17, 18. 2 Cor. xi. 12—15. Eph. iv. 14. 2 Thes. ii. 10—12. 1 Tim. i. 4. vi. 3—5. 2 Tim. iii. 13. iv. 4. 2 Pet. ii. 1. 2. 1 John ii. 18. iv. 1. Rev ii. 6. 14. u Acts xv. 1. 24. Gal. i. 6—8. ii. 4. iii. 1. iv. 17—21. v. 1—4. Phil. iii. 2, 3. x 9. iii. 10. Ps. lxiii. 11. cvii. 42. Ez. xvi. 63. Luke xx. 40. Rom. iii. 19. 2 Cor. xi. 10. y Matt. xxiii. 14. 2 Tim. iii. 6. z *See on* 7.—Is. lvi. 10, 11. Jer. viii. 10. Ez. xiii. 19. Mic. iii. 5. 11. John x. 12. 2 Pet. ii. 1—3. 1 Tim. iv. 2. 2 Pet. ii. 12—15. Jude 8—13. xiii. 10. 1 Tim. v. 20. 2 Tim. iv. 2. 5 2 Cor. vii. 8—12. 1 Tim. iv. 6. a Acts xvii. 28. c ii. 15. Prov. xxvii. 5. 2 Cor d ii. 2. Lev. xix. 17. Ps. cxix. 80. cxli. b Rom. xvi. 18.

proved untractable, it would at least be thought, that they did not know how to govern their own families; and the misconduct of the children might reflect disgrace upon the Christian religion, as well as weaken the hands of their parents in the publick ministry. (*Notes*, 1 *Tim.* iii. 1—7.) For the overseer and steward of God's household (*Note*, 1 *Cor.* iv. 1, 2) must be an irreproachable person; and not of an overbearing, self-willed, dogmatical temper, who could not endure to be opposed or contradicted. To the other excellencies of his character, it was needful that he should be a man, who "held fast" in a steady, consistent profession, "the faithful word" of the gospel, according as it had been taught by the apostles; without having perverted or sophisticated it, as many did. (*Notes*, *Job* ii. 1—3. xxiii. 8—12. *Prov.* xxiii. 23. 2 *Tim.* i. 13, 14. *Rev.* ii. 12, 13. 24—28. iii. 10, 11.) Thus he would be a judicious, experienced, able defender of its truths; competent, by substantial, salutary, and holy doctrine, in every particular, to exhort the disciples to stedfastness in the faith, and to an honourable conduct; and to confute, convince, or silence gain-sayers, who opposed or corrupted the truth.

Set in order. (5) Επιδιορθωση. Here only. Διορθωσις, *Heb.* ix. 10.—*Riot.* (6) Ασωτιας. *Eph.* v. 18. 1 *Pet.* iv. 4. Ασωτως, *Luke* xv. 13. *Excess in expenses, or in animal indulgence.* —*Unruly.*] Ανυποτακτα. 10. 1 *Tim.* i. 9. *Heb.* ii. 8. 'Sons 'of Belial.' *Leigh.* (*Notes*, *Deut.* xiii. 12—18. 1 *Sam.* ii. 12.)—*Self-willed.* (7) Αυθαδη. 2 *Pet.* ii. 10. 'One, who makes his own inclination the measure of his conduct, without regarding others.' (*Notes*, *Luke* xviii. 1—8. 2 *Pet.* ii. 10, 11.)—*Gainsayers.* (9) Αντιλεγοντας. ii. 9. *Luke* ii. 34. *Acts* xiii. 45. xxviii. 19. 22.

V. 10—13. The qualification last mentioned was the more requisite, as there were in every place, (especially in Crete,) a number of ungovernable "talkers," and interested "deceivers," who could not be kept, by any censures or admonitions, from doing great mischief. These were of various descriptions; but the Judaizing teachers were the most busy, unruly, and pernicious; they "subverted whole families," turning them aside from the simplicity of faith in Christ, to attend on legal ceremonies and human traditions; by "teaching such things as they "ought not," and this "for filthy lucre's sake," rather than from mistake or ignorance. (*Notes*, *Is.* lvi. 9—12. *Rom.* xvi. 17—20. 2 *Pet.* ii. 1—3.) For in this manner they humoured the pride and prejudices of some, and flattered others in their sins; till they got to be the heads of a party, and found means of enriching themselves. The "mouths," therefore, of these deceivers "must be stop-"ped," by sound doctrine, and conclusive arguments, and testimonies from the word of God; that the tendency of their principles, and the baseness of their designs, might be manifest to every man; and that they might have nothing to say in their own defence. (*Marg. Ref.*)—The character of the Cretians indeed was so bad, that numbers, both of deceivers and deceived, might be expected in their churches: for Epimenides, a native of Crete, a poet of some reputation, who might be called "a prophet of their "own," and who perhaps was deemed a prophet by his countrymen, had said, "The Cretians are always liars, "evil beasts, slow bellies;" they had in all ages been notorious for lies, frauds, and impostures; they were like poisonous or ferocious animals, gluttonous and indolent to excess; so that, while a great proportion of their time was employed in eating and drinking, they were rendered torpid and inactive by their excesses, and made no good use of the rest. They united the subtlety of the fox, the venom of the serpent, or the fierceness of wolves and tigers, with the greediness and inactivity of swine.—It is not easy to determine, from what concurrence of circumstances the Cretians obtained so odious and contemptible a national character: but the inspired apostle attested the truth of this testimony; and the effects of it appeared in the conduct of many false teachers and professors of Christianity. Titus was therefore directed "to rebuke them sharply," or with cutting reproofs and awful warnings; "that the "churches might be sound in the faith," when the mouths of deceivers were thus stopped, hypocrites detected, and unestablished Christians put upon their guard.—Timothy had been taught to instruct opposers with *meekness*, and to rebuke with long suffering; (*Notes*, 1 *Tim.* v. 1, 2.

14 Not giving heed to [a] Jewish fables, and [f] commandments of men that [g] turn from the truth.

15 Unto [h] the pure all things *are* pure: [i] but unto them that are defiled and unbelieving, *is* nothing pure; but even [k] their mind and conscience is defiled.

16 They [l] profess that they know God, but in works they deny *him*; [m] being abominable [n] and disobedient, and [o] unto every good work [*] reprobate.

e 1 Tim. i. 4—7. iv. 7. 2 Tim. iv. 4.
f Is. xxix. 13. Matt. xv. 9. Mark vii. 7. Col. ii. 22.
g Gal. iv. 9. 2 Tim. iv. 4. Heb. xii. 25. 2 Pet. ii. 22.
h Luke xi. 39—41. Acts x. 15. Rom. xiv. 14. 1 Cor. vi. 12, 13. x. 23. 25, 31. 1 Tim. iv. 3, 4.
i Prov. xxi. 4. Hag. ii. 13. Zech. vii. 5, 6. Matt. xv. 18. Rom. xiv. 20. 23. 1 Cor. xi. 27—29.
k 1 Cor. viii. 7. Heb. ix. 14. x. 22.
l Num. xxiv. 16. Is. xxix. 13. xlviii. 1. lviii. 2. Ez. xxxiii. 31. Hos. viii. 2, 3. Rom. ii. 18—24. 2 Tim. iii. 5—8. Jude 4.
m Job xv. 16. Rev. xxi. 8. 27.
n 1 Sam. xv. 22—24. Eph. v. 6. 1 Tim. i. 9.
o Jer. vi. 30. Rom. i. 28. 2 Tim. iii. 8.
* Or, *void of judgment.*

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2 *Tim.* ii. 23—26;) but Titus was ordered to rebuke with *sharpness.* Some have conjectured, that Timothy was too vehement in his natural spirit, and Titus too timid and pliant: others ascribe the difference to the opposite characters of the persons to be rebuked. But, in fact, Christian meekness is as distant from pusillanimous connivance at sin and error, as from impetuous anger and impatience. This the apostle's conduct, and even that of our Lord himself, fully demonstrate. (*Notes, Jam.* iii. 17, 18.)

Deceivers. (10) Φρεναπαται. *Deceivers of the mind.* Here only. Φρεναπαταω, *Gal.* vi. 3.—*Whose mouths must be stopped.* (11) Ους δει αποστοματιζειν. *Luke* xi. 53.—*Filthy lucre.*] Αισχρα κερδους.—Αισχροκερδης, 7. 1 *Tim.* iii. 3. 8. Αισχροκερδως, 1 *Pet.* v. 2.—*Sharply.* (13) Αποτομως. 2 *Cor.* xiii. 10. *Severely, cuttingly.* Αποτομια, *Rom.* xi. 22.

V. 14—16. In order to the churches in Crete being "sound in the faith," Titus was directed to warn them not to "give heed to Jewish fables," human traditions, or even legal observances, which were then entirely "the "commandments of men," who turned "from the truth," and wanted to impose their own observances on Christians. (*Notes, Col.* ii. 20—23. 1 *Tim.* i. 3. 7. iv. 6—10. vi. 1—5. 2 *Tim.* ii. 14—18. iv. 1—5.) These related greatly to distinctions of clean and unclean meats, and the pharisaical inventions of washing the hands, and other frivolous rites of that kind. (*Notes, Matt.* xv. 1—20.) But "to the "pure," to the real believer, who had "peace with God "through Jesus Christ," and had "his heart purified by "faith," all such things were pure in themselves, and used in a holy manner, by the allowance, according to the precepts, and for the glory of God. (*Note,* 1 *Tim.* iv. 1—5.) To those, however, "that were defiled" with the guilt and pollution of unrepented sin; and who, through unbelief, remained strangers to the "purging of the conscience "with the blood of Christ," "nothing was pure:" for as their hearts were unsanctified, and their consciences erroneous, partial, callous, and unclean; so all their enjoyments and actions, however innocent or good in themselves, were corrupted by pride, avarice, sensuality, and enmity against God. (*Note, Prov.* xxi. 4.) Many of these indeed "professed to know God," and to be his people; but in works they denied him, and manifested a disregard to his authority, favour, and indignation: for their conduct in all respects, especially in crucifying Christ, persecuting Christians, and endeavouring to subvert the churches of the Gentiles, proved them to be "abominable and dis-"obedient;" and, as "to every good work, rejected" by God, and given up to judicial blindness.—The unbelieving Jews seem to have been primarily intended; but the judaizing teachers were purposely included as unbelievers also, though they professed to believe.

Turn from the truth. (14) Αποστρεφομενων την αληθειαν. 2 *Tim.* i. 15. Some render it *pervert* or *subvert the truth:* yet the word occurs in a like construction in the text referred to, where it evidently means *turn away from.*—*Abominable.* (16) Βδελυκτοι. Here only. Βδελυγμα, *Matt.* xxiv. 15. *Luke* xvi. 15. *Rev.* xvii. 4.—*Reprobate.*] Αδοκιμοι, *rejected.*

PRACTICAL OBSERVATIONS.

V. 1—9.

All, who are not the slaves of sin and Satan, are "the "servants of God:" "this honour have all his saints," and this dignifies their meanest employments; (*Notes, Is.* liv. 15—17. *John* xii. 23—26. *Rom.* vi. 16—19. *Col.* iii. 22—25;) though the office of ministers is confined to a few, and that of apostles and evangelists to a very small number. But sinners cannot "serve God," except "ac-"cording to the faith of his elect" people; and by "ac-"knowledging the truth which is after godliness:" (*Notes,* 1 *Tim.* iii. 16. iv. 6—10:) nor can they be stedfast, in the midst of trials and temptations, except "in hope of eter-"nal life." (*Notes,* 1 *Cor.* xv. 55—58. *Heb.* vi. 14—20.) This was promised in Christ, "before the world began:" and though he who gave this promise can do all things, yet he "cannot lie," he cannot "deny himself." In his own times he has manifested his "word of truth, by preach-"ing:" and all who are called to this important service, must take heed to publish it "according to the command-"ment of God our Saviour;" that "the common faith" may thus be conferred on numbers, whom they may rejoice in as their "own children;" and to whom "grace, "mercy, and peace, may be given from God the Father, "and the Lord Jesus Christ our Saviour."—When a multitude of captives are brought forth, from the dark dungeon of Satan, into the glorious light and liberty of the gospel; many things will be wanting, and much will require to "be set in order," before their worship and service can be performed in a suitable manner, the best methods used for their edification, and the most effectual defence made against the assaults of their spiritual enemies. Then the presence, counsel, and influence of experienced and faithful servants of God, will be peculiarly useful; especially in respect of the choice and ordination of pastors, to preside over them and teach them. Those to whom this important trust is committed, are bound, as they shall answer for it before God, to appoint "blameless and faith-"ful men" to this stewardship; even such as are of pliant tempers, in respect of *their own humours and interests,* but firm in the cause of God; peaceable, sober, temperate men; superior to the grovelling love of "filthy lucre;" "lovers of hospitality and of good men;" just and holy, prudent managers of domestick concerns; attentive to relative duties; constant and bold, in professing the truth as taught in the word of God; and "able by sound doc-

CHAP. II.

The apostle directs Titus to instruct the people in their several relative duties, for the honour of the gospel; to exemplify them in his own conduct, and to take heed to his doctrine, 1—8; to teach servants to be obedient and upright, that "in all things they may "adorn the doctrine of God our Saviour," 9, 10. He enforces his exhortations, by shewing the holy tendency and efficacy of the gospel, and charges Titus to act with authority and firmness, 11—15.

BUT speak thou the things [a] which become sound doctrine:

2 That [b] the aged men be [*] sober, [c] grave, [d] temperate, [e] sound in faith, [f] in charity, in patience.

3 The aged women likewise, that *they be* in behaviour [g] as becometh [†] holiness, [h] not [‡] false accusers, [i] not given to much wine, [k] teachers of good things:

4 That they may teach [l] the young women to be [§] sober, [m] to love their husbands, to love their children.

5 *To be* [n] discreet, chaste, [o] keepers at home, [p] good, [q] obedient to their own husbands, [r] that the word of God be not blasphemed.

6 [s] Young men likewise exhort to be [t] sober-minded.

a 11—14. i. 9. iii. 8. 1 Tim. i. 10. vi. 3. 2 Tim. i. 13.
b Lev. xix. 32. Job xii. 12. Ps. xcii. 14. Prov. xvi. 31. Is. lxv. 20.
* Or, *vigilant.* 1 Cor. xv. 34. 1 Thes. v. 6. 8. 1 Tim. iii. 2. 11. 1 Pet. i. 13. iv. 7. v. 8. *Gr.*
c 7. 1 Tim. iii. 4. 8. 11.—Phil. iv. 8. *Gr.*
d i. 8. Acts xxiv. 25. 1 Cor. ix. 25. Gal. v. 23. 2 Pet. i. 6.—Mark v. 15. Luke viii. 35. Rom. xii. 3. 2 Cor. v. 13. 1 Pet. iv. 7. *Gr.*
e *See on* i. 13.
f *See on* 1 Tim. i. 5.
g Rom. xvi. 2. Eph. v. 3. 1 Tim. ii. 9, 10. iii. 11. v. 5—10. 1 Pet. iii. 3—5.
† Or, *holy women. See on* 1 Tim. iii. 8. 11.
‡ Or, *make-bates.* 2 Tim. iii. 3. *Gr. See on* i. 7.
h 4. Heb. v. 12. Rev. ii. 20.
i 1 Tim. v. 2. 11. 14.
§ Or, *wise. See on* 2.
k 1 Tim. v. 14.
l *See on* 2.
m Gen. xxi. 8, 9. xxviii. 2. Prov. vii. 11, 12. xxxi. 10—31. 1 Tim. v. 13.
n Acts ix. 36. 39. 1 Tim. v. 10.
o Gen. iii. 16. 1 Cor. xi. 3. xiv. 34. Eph. v. 22—24. 33. Col. iii. 18. 1 Tim. ii. 12. 1 Pet. iii. 1—5.
p Rom. ii. 24. 1 Tim. v. 14. vi. 1.
q Job xxix. 8. Ps. cxlviii. 12. Ec. xi. 9. xii. 1. Joel ii. 28. 1 Pet. v. 5. 1 John ii. 13, 14.
r 2 Sam. xii. 14. Ps. lxxiv. 10.
s Or, *discreet. See on* 2.

"trine to exhort and to convince gainsayers."—It is peculiarly incumbent on ministers to educate their children with diligence and piety, and to rule them with prudence and firmness: and the children of ministers should consider what a dreadful account must be rendered by them, if their unbelief, riot, and unruly behaviour bring an imputation on the character of their fathers, interfere with their usefulness, and thus occasion the ruin of immortal souls.

V. 10—16.

In all ages, there have been "unruly and vain talkers "and deceivers," by whom Satan sows tares in the Lord's field: and this should teach and induce the servants of God, to be vigilant and diligent, that they may counteract the enemy. For unless the "mouths of such men be "stopped," they will "subvert whole families" of hopeful persons, and teach the most pernicious doctrines "for "filthy lucre's sake." To prevent this mischief is the most difficult part of a minister's work: and his wisdom must especially be shewn, in discerning men's characters; distinguishing between the weak and the wicked; and knowing when to exhort with gentleness, and when to "rebuke "with sharpness, that men may be sound in the faith." For though there are national differences of character, yet "the heart" of man, in every time and place, is "deceitful and desperately wicked;" and some need the gentlest guidance, others must be exposed, and warned with decided severity; or they will "turn men away from the "faith to fables" and human inventions, yea diabolical delusions.—The true Christian learns to exercise his liberty in a pure and holy manner; all things are "pure to him," and grace teaches him "to eat, and to drink, and to do "all to the glory of God;" and when he fails, he has humble recourse to the purifying blood and sanctifying grace of Christ. But unbelievers are "defiled in their "minds and consciences;" their ordinary actions and religious duties are unclean to them: whether they riot in licentiousness, as if that were liberty; or whether they enslave themselves to superstitious observances. For alas! numbers, of various descriptions, "profess to know God, "but in works deny him; being abominable, disobedient, "and unto every good work reprobate." But at last "the "tree will be known by its fruit; and every tree that "bringeth not forth good fruit, shall be hewn down and "cast into the fire."

NOTES.

CHAP. II. V. 1, 2. To mark the difference between false teachers, and the servants of Christ, the apostle exhorted Titus to "speak such things as became sound doc-"trine;" or the salutary, healing truths of the gospel, from which all the motives and encouragements to holy obedience must be deduced: and it "became sound doc-"trine," that preachers should inculcate on their hearers the practice of their various duties, from evangelical motives. Thus they ought to teach "the aged men to be "sober," serious, prudent, vigilant, "grave, temperate" in every kind of indulgence, and "sound in faith," stedfast in the profession of faith in Christ; "in charity," or love to him and their brethren, and "in patience and per-"severance," amidst trials and persecutions. It does not appear, that the elders or pastors of the church were exclusively intended. The original word is different from that translated *elders*, and signifies men advanced in years. The apostle had before spoken of the elders. (*Note*, i. 5—9.)

Become. (1) Πρεπει. *Matt.* iii. 15. 1 *Cor.* xi. 13. *Eph.* v. 3. 1 *Tim.* ii. 10. *Heb.* ii. 10.—*Aged men.* (2) Πρεσβυτας. *Luke* i. 18. *Philem.* 9.—*Sound.*] Υγιαινοντας. *Healthful.* 1. i. 9. 13. 1 *Tim.* i. 10. vi. 3. 2 *Tim.* iv. 3. 3 *John* 2.

V. 3—6. Aged women also (whether employed as deaconnesses by the church or not,) should be instructed to act consistently with their sacred character, as professedly a part of the spiritual priesthood, and with that devotedness to God which it implied. (*Note*, 1 *Tim.* ii. 8—10.) They should be warned against speaking slanders, or calumnies; a sin to which human nature is peculiarly prone, and to which the natural character of the Cretians must give them an additional propensity. (*Note*, 1 *Tim.* iii. 8—13.) They must not be "*enslaved* to much wine:" some of them might have been accustomed to this, when heathens; and it would need great self-denial to acquire victory over the habit, and liberty from the thraldom, of this infatuating vice. They were likewise required to be "teachers of good things," in their families, and to their juniors: that so they might be employed, in exhorting

7 In [t] all things shewing thyself a pattern of good works: in doctrine *shewing* [u] uncorruptness, [x] gravity, [y] sincerity;

8 [z] Sound speech that cannot be condemned: [a] that he that is of the contrary part [b] may be ashamed, [c] having no evil thing to say of you.

9 *Exhort* [d] servants to be obedient unto their own masters, *and* [e] to please *them* well in all *things;* not [*] answering again;

10 Not [f] purloining, but [g] shewing all good fidelity; that they may [h] adorn [i] the doctrine of [k] God our Saviour in all things.

t Acts xx. 33—35. 2 Thes. iii. 9. 1 Tim. iv. 12. 1 Pet. v. 3.
u 2 Cor. ii. 17. iv. 2.
x *See on* c. 2.
y 2 Cor. i. 12. viii. 8. Eph. vi. 24. Phil. i. 10.
z Mark xii. 17. 28. 32. 34. 1 Tim. vi. 3.
a Neh. v. 9. 1 Tim. v. 14. 1 Pet. ii. 12. 15. iii. 16.
b Is. lxvi. 5. Luke xiii. 17. 2 Thes. iii. 14.
c Phil. ii. 14—16.
d Eph. vi. 5—8. Col. iii. 22—25. 1 Tim. vi. 1, 2. 1 Pet. ii. 18—25.
e Eph. v. 24.
* Or. *gainsaying.*
f 2 Kings v. 20—24. Luke xvi. 6—8. John xii. 6. Acts v. 2, 3.
g Gen. xxxi. 37, 38. xxxix. 8, 9. 1 Sam. xxii. 14. xxvi. 23. Ps. ci. 6. Matt. xxiv. 45. Luke xvi. 10. 1 Cor. iv. 2.
h Matt. v. 16. Eph. iv. 1. Phil. i. 27. ii. 15, 16. iv. 8. 1 Pet. ii. 12. iii. 16. 17. vi. 1. 3. 2 John 9.
k *See on* i. 3. 1 Tim. i. 1.—Is. xii. 2.
i 1 Tim. v.

"the younger women to be sober" and prudent, without levity or vanity; affectionate to their husbands and children, and taking pleasure in the duties of wives and mothers; discreetly avoiding "all appearance of evil," or ground of suspicion, as well as every actual violation of conjugal fidelity. They must also teach them to be "keepers at home," and diligent in managing their domestick affairs; not delighting to gad abroad, nor yet loitering away their time at home; to be good or kind to all around them; "and obedient to their own husbands," even if they were not Christians, and if they in many things behaved improperly to them: for this would frequently be the case. (*Notes, Eph.* v. 22—33. 1 *Pet.* iii. 1—6.) These things must be attended to, "that the word "of God might not be blasphemed," or evil spoken of, among the Gentiles, through any improper conduct of Christians in relative life. (*Notes,* 7, 8. *Rom.* ii. 17—24. 1 *Tim.* v. 13—15. vi. 1—5. 1 *Pet.* ii. 13—17. iii. 13—16.)—Young men also must "be sober-minded," and act in a prudent and considerate manner: avoiding all youthful lusts and vanities, and attending to their several duties in the fear of God. (*Note,* 2 *Tim.* ii. 20—22.)

Behaviour. (3) Καταστηματι. Here only. 'It signifies 'the raiment, the gait, and the whole demeanour. The 'physicians used the word for habit of body, or *constitu-* 'tion.' Leigh.—*As becometh holiness.*] Ἱεροπρεπεις. Here only. (*Note,* 1 *Pet.* ii. 4—6.)—*False accusers.*] Διαβολους. *Devils,* which shews what a hateful example slanderers and backbiters imitate.—*Given to.*] Δεδουλωμενους. *Rom.* vi. 6.—*Teach ... to be sober.* (4) Σωφρονιζωσι. *Render prudent and serious.* Not elsewhere. (*Notes, Rom.* xii. 3—5. 1 *Pet.* iv. 7. v. 8, 9.)—*Keepers,* &c. (5) Οικουρους. Here only. Comp. of οικος, *a house,* and ουρος, *a keeper.*

V. 7, 8. It was especially incumbent on Titus to give, in his own conduct, a pattern of all those "good works" to which he exhorted others, that they might have his example for a comment on his instructions. (*Notes,* 2 *Thes.* iii. 6—9. 1 *Tim.* iv. 11—16. 1 *Pet.* v. 1—4.) In his doctrine or publick instruction also, he should take care to preserve "uncorruptness," not admitting any of those additions, by which the holy nature and efficacy of divine truth might be altered; "gravity," avoiding every thing ludicrous, all affectation of wit, or whatever did not consist with the solemnity, becoming the great concerns of God and eternity; and "sincerity," or an upright, evident, and single aim to the glory of God and the good of souls; without seeking applause or worldly advantage, or appearing to have any selfish designs in what he did. He must also use "sound speech, that could not be condemned" as erroneous, ambiguous, unintelligible, or of bad tendency: that, divine truth being thus stated, in plain, convincing, and scriptural language, "those who were of a "contrary part," whether heathens or hereticks, might find nothing weak, frivolous, or unguarded, to object against; but that such as attempted to find fault with what was so evidently good and beneficial, might be put to shame, "having no evil thing to say of him."

Shewing. (7) Παρεχομενος. "Exhibiting."—*Pattern.*] Τυπον. *Rom.* v. 14. vi. 17. 1 *Thes.* i. 7. 2 *Thes.* iii. 9. 1 *Tim.* iv. 12.—*Uncorruptness.*] Αδιαφθοριαν. Here only. —*Sincerity.*] Αφθαρσιαν. *Rom.* ii. 7. 1 *Cor.* xv. 42. 50. 53, 54. *Eph.* vi. 24. 2 *Tim.* i. 10.

V. 9, 10. (*Notes, Eph.* vi. 5—9. *Col.* iii. 22—25. 1 *Tim.* vi. 1—5. 1 *Pet.* ii. 18—25.) In general, servants must be exhorted to be "obedient to their own masters," and to make it their constant endeavour to please them well, and give them full satisfaction, in every part of their conduct: and, in particular, they must not "answer again," with rudeness or warmth, when found fault with, even though they had not been to blame; but rather bear an unmerited rebuke, than engage in altercations and give further offence, or incur the charge of impertinence. They ought also scrupulously to avoid "purloining," or pilfering, in the absence of their masters, such things as were put under their care, or within their reach; either to apply them to their own use, or to bestow them on their companions. This species of stealing was so common among the heathen servants, that the same word sometimes signifies *a slave,* which is generally rendered *a thief:* and it is to be apprehended that it is extremely common, even among servants who are called Christians; few of whom are scrupulous about using or disposing of the provisions of the family, contrary to the intentions and interests of their masters: nay, frequently they affect the praise and pride of generosity, by giving away the property of their masters to dishonest hangers on, who acknowledge the obligation by reciprocal favours. But Christian servants must be taught strict honesty in these things, and "to "shew all good fidelity," by uprightly using or saving whatever was entrusted to them, according to the will of their masters; being satisfied with the provision allotted them, and not countenancing any degree of waste or embezzlement. Thus they must "adorn the doctrine of God "our Saviour in all things:" for though the doctrine of salvation from the abundant mercy of God the Father, through the person and righteousness, atonement, and mediation of Emmanuel, and by faith in him, and by the regeneration and sanctification of the Holy Spirit, by faith in the divine Saviour, had unspeakable glory and beauty in it, in the view of all the redeemed, and of the holy angels; (*Notes, Eph.* iii. 9—12. 1 *Pet.* i. 10—12. *Rev.* v. 8—14;) yet unconverted men could not discern this, but

11 For [l] the grace of God, that [k] bringeth salvation, [m] hath appeared to all men,

12 [n] Teaching us, that [o] denying ungodliness and worldly lusts, we should [p] live [q] soberly, righteously,

[l] iii. 4. Ps. lxxxiv. 11. Zech. iv. 7. xii. 10. John i. 14. 16, 17. Acts xi. 23. xiii. 43. xx. 24. Rom. iv. 4, 5. v. 2. 15. 20, 21. xi. 5, 6. 2 Cor. vi. 1. Gal. ii. 21. Eph. i. 6, 7. ii. 5. 8. 2 Thes. ii. 16. 1 Tim. i. 14. Heb. ii. 9. xii. 15. 1 Pet. i. 10—12. v. 5. 12.

[k] Or, *bringeth salvation to all men, hath appeared.* [m] Ps. xcvi. 1—3. 10. xcviii. 1—3. cxvii. Is. ii. 2. 3. xiv. 22. xlix. 6. lii. 10. lx. 1—3. Matt. xxviii. 19. Mark xvi. 15. Luke iii. 6. xxiv. 47. Acts xiii. 47. Rom. x. 18. xv. 9—19. Eph. iii. 6—8. Col. i. 6. 23. 2 Tim. iv. 17.

[n] Matt. xxviii. 20. John vi. 45. 1 Thes. iv. 9. Heb. viii. 11. 1 John ii. 27. [o] Is. lv. 6, 7. Ez. xviii. 30, 31. xxxiii. 14, 15. Matt. iii. 8—10. xvi. 24. Rom. vi. 4—6. 12 viii 13. xiii 12, 13. 1 Cor. vi. 9—11 2 Cor. vii. 1. Gal. v. 24. Eph. iv. 22—25. Col. iii. 5—9. Jam. iv. 8—10. 1 Pet. ii. 12 iv. 2—5. 2 Pet. i. 4. ii. 20—22. 1 John ii. 15—17. Jude 18. [p] Ps. cv. 45. Ez. xxxvi. 27. Matt. v. 19. 20. Luke i. 6. 75. iii. 9—13. Acts xxiv. 16. 25. Rom. vi. 19. 1 Tim. iv. 12. 1 Pet. i. 14—18. 2 Pet. i. 5—8. iii. 11. 1 John ii. 6. Rev. xiv. 12. [q] *See on* 4.

rather deemed it foolish, absurd, and pernicious: and the misconduct of professed Christians would confirm them in this ruinous prejudice. On the other hand, honesty, fidelity, industry, a peaceable obliging conduct, and exact conscientiousness, in servants professing the gospel, would put an ornament and a lustre on the doctrine, in the view of unbelievers. This would, when the apostle wrote, peculiarly attract the notice even of heathen masters; such an argument of its excellency would be intelligible to them; it would appeal to their hearts and consciences; and they would thus be rendered more favourable to the truth, and might be induced at length to hear and embrace it. The same observation may be equally applied to every other instance of relative and social good behaviour.

Answering again. (9) Αντιλεγοντας. See on i. 9.—*Purloining.* (10) Νοσφιζομενες. *Acts* v. 2, 3.—*Josh.* vii. 1. *Sept.*

V. 11, 12. The nature of Christianity required, that such exhortations as have been considered should be given and observed: for "the grace of God which bringeth sal-"vation," or the *saving* grace of God, and his abundant love to lost sinners, as discovered in the gospel of Christ, "had appeared to all men," or had been illustriously displayed before Jews and Gentiles, of every rank and character, without exception; and the preachers were directed to preach to all, and invite all, to whom they could obtain access. This doctrine, in the most energetick manner, taught all who heard it, "to deny ungodliness and worldly "lusts;" as it exhibited, in the clearest light, the holiness and justice of God, the obligations and requirements of his perfect law, the evil of sin, the future state of retributions, the lost condition of fallen man, his need of mercy and grace, and the encouragements given him, to "repent and turn to God, and do works meet for repent-"ance." It taught men, that they ought to deny ungodliness; shewed them how they might be enabled to do it, and supplied the most powerful motives to set about it. Moreover, when this "saving grace" of God took possession of the heart in regeneration; the new nature, under the influences of the Holy Spirit, inwardly and efficaciously taught men the same things; "the law was written in "their minds;" while new and more constraining motives to obedience were drawn from the obligations of redeeming love, the comforts of communion with God, and the hope of heavenly felicity.—Thus in every age, the gospel teaches men outwardly in general, and grace inwardly teaches believers in particular, "to deny ungodli-"ness;" to refuse compliance with every suggestion from whatever quarter, to neglect God and their duty to him, or to treat him with irreverence, ingratitude, contempt, and enmity; and constantly to resist and counteract that principle of alienation from God, whence all idolatry, infidelity, impiety, and irreligion, in thought, word and deed, originate. It teaches them also to "deny worldly lusts," refusing to gratify those impetuous, carnal, and selfish desires of the human heart, which influence men to seek happiness from the world, and not from God; such as pride, ambition, avarice, sensuality, wrath, malice, and envy; whence spring all kinds of contentions, wars, cruelties, injustice, frauds, oppressions, murders, intemperance, and licentiousness, which disturb, desolate, and plague the earth. These "the saving grace of God" teaches us constantly and resolutely to deny, resist, and mortify; refusing them every kind of indulgence, opposing their first risings in the heart, and avoiding all temptations to them. (*Notes, Rom.* vi. 1, 2. *Gal.* ii. 17—21. v. 19—26. vi. 11—14. 1 *Pet.* iv. 1—5.)—The holy law of God, indeed, teaches men to love God and each other: but, requiring perfect obedience, it gives sinners neither injunction nor encouragement to repentance, and to "works meet for "repentance," or to deny ungodliness and worldly lusts. It shuts them up under sin, and leaves them in that state, without hope or help: for every command, counsel, and encouragement to a sinner, properly belongs not to the law, but to "the saving grace of God," according to the gospel. (*Note, Gal.* iii. 6—14. 19—22.)—This grace inwardly and efficaciously teaches all who receive it, as the necessary effect of "denying ungodliness and worldly "lusts," "to live soberly," in the conscientious government of every appetite and passion; refraining from every unlawful and inexpedient indulgence, and from whatever can be injurious to themselves or others, in body or soul, or in respect of social and relative comfort. It teaches them also "to live righteously," according to the requirements of universal justice, to all ranks and orders of men; in all commercial transactions and relative duties, to superiors, equals, and inferiors; in a conscientious, faithful, and upright submission and service to rulers and masters, parents, and husbands; in an equitable and humane treatment of servants, labourers, and poor dependents; in a meek and forgiving conduct towards enemies; in exact truth, sincerity, and fidelity, respecting their conversation, professions, promises, and engagements; in a compassionate, kind, and liberal behaviour to the poor, afflicted, and distressed; and in a constant endeavour to promote the peace, comfort, and happiness, temporal and eternal, of all men, according to their ability and opportunity. In like manner, it teaches all who partake of it, to live "godly," or piously, attending on all the ordinances of God with reverent devotion, as means of grace, and as rendering him the tribute of adoration, praise, and gratitude due to his name; worshipping him in secret, in the family, and in publick; hallowing his day, reverencing and studying his word, honouring his name, fearing, believing, loving, submitting to, obeying, and delighting in God, according to the requirements of his holy law; and expressing these affections of the soul, in a constant desire and aim to please and glorify him. The grace of God taught and still teaches men to live after this manner, "in this present world," notwithstanding all its snares, temptations, and corrupt examples, and the ill usage to

and [r] godly, in [s] this present world;
13 [t] Looking for that [u] blessed hope,
and [x] the glorious appearing of the great
God, and [y] our Saviour Jesus Christ;
14 Who [z] gave himself for us, [a] that
he might redeem us from all iniquity, and [b] purify [c] unto himself a
[d] peculiar people, [e] zealous of good works.
15 These things [f] speak and exhort,
and rebuke [g] with all authority. [h] Let
no man despise thee.

Ps. iv. 3. 2 Cor. i. 12. 2 Pet. ii. 9.
s John xiv. 30. xvii. 14, 15. Rom. xii. 2. Gal. i. 4. Eph. ii. 2. 2 Tim. iv. 10. 1 John v. 19.
t 1 Cor. i. 7. Phil. iii. 20, 21. 2 Tim. iv. 8. 2 Pet. iii. 12—14.
u i. 2. iii. 7. Rom. v. 5. viii. 24, 25. xv. 13. Col. i. 27. 2 Thes. ii. 16. Heb. vi. 18, 19. 1 Pet. i. 3. 1 John iii. 3.
x Job xix. 25—27. Is. xxv. 9. Matt. xvi. 27. xxv. 31. xxvi. 64. Mark viii. 38. xiv. 62. 1 Tim. vi. 13, 14. Heb. ix. 28.—2 Cor. iv. 4. 6. Gr.
y iii. 4. 6. 2 Pet. iii. 18. 1 John iv. 14.
z Matt. xx. 28. John vi. 51. x. 15. Gal. i. 4. ii. 20. iii. 13. Eph. v. 2. 23—27. 1 Tim. i. 15. ii. 6. Heb. ix. 14. 1 Pet. iii. 18. Rev. i. 5. v. 9.
a Gen. xlviii. 16. Ps. cxxx. 8. Ez. xxxvi. 25. Matt. i. 21. Rom. xi. 26, 27.
b Mal. iii. 3. Matt. iii. 12. Acts xv. 9. Jam. iv. 8. 1 Pet. i. 22. 1 John iii. 3.
c Acts xv. 14. Rom. xiv. 7, 8. 2 Cor. v. 14, 15.
d Ex. xv. 16. xix. 5, 6. Deut. vii. 6. xiv. 2. xxvi. 18. Ps. cxxxv. 4. 1 Pet. ii. 9.
e 7. iii. 8. Num. xxv. 13. Acts ix. 36. Eph. ii. 10. 1 Tim. ii. 10. vi. 18. Heb. x. 24. 1 Pet. ii. 12. 13. 2 Tim. iv. 2.
f See on i. iv. 12.
g Matt. vii. 29. Mark i. 22. 27. Luke iv. 36.
h 1 Tim.

be expected by those, "who *will* live godly in Christ "Jesus;" and notwithstanding the remaining power of sin in the heart, with all the manifold infirmities and hindrances, of which the believer is conscious.

Which bringeth salvation. (11) Ἡ σωτηριος. Here only. —*Teaching.* (12) Παιδευουσα. *2 Cor.* vi. 9. 1 *Tim.* i. 20. 2 *Tim.* ii. 25. *Heb.* xii. 6, 7. 10. *Rev.* iii. 19. *To instruct and discipline,* as children should be educated.

V. 13. In this tenour of conduct, the gospel teaches believers to persevere; "looking for that blessed hope," or object of hope, which the promises of the gospel lead them to expect, at the end of their course of obedient faith: and waiting, in patient preparation, for "the ap- "pearing of the glory of the great God, even of our "Saviour Jesus Christ," to judge the world, and perfect the salvation of his people. (*Notes, Col.* iii. 1—4. 1 *Thes.* i. 9, 10. iv. 13—18. 2 *Thes.* i. 5—10. 2 *Tim.* iv. 6—18. *Heb.* ix. 27, 28. 2 *Pet.* iii. 10—13. 1 *John* ii. 26—29. iii. 1—3.) The invisible God, the divine Essence, "which "no man hath seen or can see," will not be manifested at that solemn period; (*Notes, John* i. 18. 1 *Tim.* vi. 13—16;) but Christ will be displayed, "in his own glory," as Mediator, "and in the glory of the Father:" and thus will appear "the glory of the great God, even of our "Saviour Jesus Christ;" when, through his human nature, he shall exercise omnipotence, omniscience, and all the perfections of the Godhead, in assigning, by a single word, the everlasting state of unnumbered millions; while none shall be able to withstand the power, or object to the justice, of that awful decision. (*Notes, Is.* xlv. 23—25. *Matt.* xvi. 24—28. xxv. 31—33. *Rom.* xiv. 10—12. *Rev.* xx. 11—15.)

The glorious appearing.] Επιφανειαν της δοξης. 2 *Cor.* iii. 18. iv. 4. 6. 1 *Tim.* i. 11. (*Notes, 2 Cor.* iv. 3—6.)—*The great God, and our Saviour Jesus Christ.*] Τυ μεγαλυ Θευ, και σωτηρος ἡμων, κ.τ.λ. *Notes,* 9, 10. iii. 4. 7. 2 *Pet.* i. 1, 2.

V. 14. "The appearing of the glory," above mentioned, will be that of him, "who gave himself for us," to die in human nature, as a sacrifice, to atone for our sins and effect our salvation; that through his expiation, he might ransom us from the punishment due to all "our "iniquity;" and by his power redeem and deliver us from the dominion and pollution of all sinful propensities; (*Note, Ps.* cxxx. 7, 8;) and that he might "purify us," by his word and Spirit, and by his concurring providential dispensations, from all remains of defilement, that we might be devoted *to him,* as our Lord and God, be his worshippers and servants, live to his glory, and so recommend his salvation; as "a peculiar people," his property, not only as creatures, but as redeemed sinners, and as having voluntarily devoted ourselves to him. (*Notes, Matt.* i. 20, 21. xx. 24—28. *John* x. 14—18. *Gal.* i. 3—5. *Eph.* v. 1, 2. 22—27. 1 *Pet.* iii. 17, 18.) Thus all Christians are under "peculiar" obligations, as well as of a peculiar disposition; pious, spiritual, poor, humble, kind, and upright: not conforming to the customs and fashions of the world; but "zealous of good works," taking delight in obedience, waiting for and gladly embracing opportunities of doing good, as the ambitious do for opportunities of distinguishing themselves, or the covetous for occasions of increasing their possessions; and not regarding trouble, expense, or self-denial, in performing works of piety, righteousness, and charity, from zeal for the honour of Christ and love to mankind.—Surely these verses are calculated, in the most conclusive and affecting manner, to lead us to the confession of Christ by Thomas, "My Lord, and my God!"—The view of Christ, as Judge, in the preceding verse; and in this verse, as he, to whom all believers are *devoted,* "to live no longer "to themselves but to him," as "a peculiar people "zealous of good works," concur to establish this conclusion; for "JEHOVAH will not give his glory to another." (*Note, 2 Cor.* v. 13—15.)

Peculiar.] Περιουσιον. Here only N. T. Λαος περιουσιος. *Ex.* xix. 5. *Sept.*—*Zealous.*] Ζηλωτην. *Acts* xxi. 20. xxii. 3. *Gal.* i. 14. Ζηλος, *Jam.* iii. 14. 16.

V. 15. As the things above inculcated were a compendium of the important truths and duties of Christianity, Titus was directed to "speak" them decidedly; to exhort in the plainest and most urgent manner; and "to rebuke "with all authority," in the name of Christ, those persons who neglected, perverted, or opposed them: that, acting with firmness, prudence, and faithfulness, no one might treat him or his words with contempt, without being evidently a despiser of Christ who sent him. (*Notes, 2 Sam.* x. 2—4. *Luke* x. 16. 1 *Cor.* xv. 3—11, *vv.* 10, 11. 1 *Thes.* iv. 6—8, *v.* 8. 1 *Tim.* iv. 11—16.)

Authority.] Επιταγης. i. 3. *Rom.* xvi. 26. 1 *Cor.* vii. 6. 25. 2 *Cor.* viii. 8. 'Not as a counsel, but with all the pe- 'remptoriness of command.' *Leigh.*

PRACTICAL OBSERVATIONS.

V. 1—10.

It "becomes sound doctrine," and it is indispensably incumbent on ministers, to teach all Christians their several relative duties, in connexion with evangelical principles.—"Aged men and women," "professing godliness," are peculiarly called on to "be sober, grave, temperate, stable, "sound in faith, love, and patience:" and less allowance will be made for them, than for others, if they indulge in levity, vanity, and intemperance; or are betrayed into rashness, instability, or selfishness.—In proportion as Christians advance in years, they are supposed to understand

CHAP. III.

The apostle inculcates on Christians, subjection to rulers, and good behaviour to all men, 1, 2; from the consideration of their own sinfulness and their salvation by God's mercy through Christ, 3—8. He cautions Titus to avoid disputes; and shews him how to deal with hereticks, 9—11: and, directing him to meet him at Nicopolis, and giving instructions about other matters, 12—14, he concludes with salutations, 15.

[a] PUT them in mind [b] to be subject to principalities and powers, to obey ma-

[a] Is. xlii. 26. 1 Tim. iv. 6. 2 Tim. i. 6. 2 Pet. i. 12. iii. 1, 2. Jude 5.

[b] Deut. xvii. 12. Prov. xxiv. 21. Ec. viii. 2—5. x. 4. Jer. xxvii. 17. Matt. xxii. 21. xxiii. 2, 3. Rom. xiii. 1—7. 1 Tim. ii. 2. 1 Pet. ii. 13—17.

better what behaviour, appearance, attire, and language "become holiness;" they will have need to watch against censoriousness and peevishness; and they should be taught to seek comfort, under the decays of nature, from a nearer communion with God; and not from "much wine," which produces a most abject and disgraceful slavery, or from any inexpedient indulgence. (*Note*, *Eph.* v. 15—20.)—The excellence of true religion is manifested, when every one is taught and induced by it to attend on the duties of their several situations; and elderly persons are under strong obligations to be teachers of good things to their juniors, by word and deed. Thus aged and pious women may, with peculiar propriety, instruct young women in their duties, as wives and mothers, "teaching them to be sober, "to love their husbands and children," and to shew their love in a proper behaviour towards them; "to be discreet, "chaste, keepers at home," diligent in their domestick employments, and "obedient to their own husbands;" and to persevere in this useful and honourable conduct, though they should meet with trials, hardships, or unkind usage; "that the word of God may not be blasphemed." —"Young men also must be exhorted to be sober-"minded;" and to copy the seriousness, piety, purity, discretion, and temperance of those who are grown old in the service of Christ: and not the levity, excess, and folly of such, as are preparing themselves anguish for riper years, or "treasuring up wrath against the day of wrath." —But those who would with energy inculcate these practical subjects, must "in all things shew themselves pat-"terns of good works;" or else the most scriptural admonitions will be disregarded, or expounded by their own conduct.—Uncorrupt doctrine, even "the word of the "truth of the gospel," should be manifestly made the basis of practical exhortations; which ought to be delivered with *gravity*, as well as with sincerity; and wholly remote from all levity, or affectation of wit and humour: that "sound speech, which cannot be condemned," may put to shame and silence captious and malicious opposers. (*Note*, 1 *Cor.* xiv. 20—25. *P. O.* 12—25.)—As no rank in the community raises men above the minister's admonition, so none places them beneath his attention. The conduct of the meanest servant may disgrace, or it may "adorn, the doctrine of God our Saviour." The latter will be the happy effect, when servants, professing that doctrine, are "obedient to their masters," obliging in all things, "not answering again, not purloining, but shew-"ing all good fidelity." In this manner, they may acceptably and effectually recommend the gospel, and perhaps be instrumental to the salvation of their superiors. In these, and in all other things, it behoves every professed Christian to "adorn the doctrine of God our Sa-"viour;" which alone can ensure that doctrine due respect in this evil world, or favourably attract the attention of those who "are without."

V. 11—15.

The divine law teaches us godliness, righteousness, temperance, and universal holiness: but the "grace of "God which bringeth salvation," alone "teaches us" *sinners* "to deny ungodliness and worldly lusts, and to live "soberly, righteously, and godly in this present world." How greatly then are they mistaken, who would inculcate these practical subjects, without leading men's attention primarily to the mercy and grace of God in Christ, for instruction, motives, help, and encouragement: thus vainly expecting good fruit from the ungrafted crab-stock! As this "saving grace of our God hath appeared to all men," and to us in particular, "by the word of truth;" let us enquire, whether our whole dependence be placed upon that grace, which saves the lost, pardons the guilty, and sanctifies the unclean: and whether we have inwardly been taught by it, as truly penitent, to hate, forsake, and "deny ungodliness and worldly lusts, and to live soberly, "righteously, and godly in this present world." Whether we are daily mortifying our sins, following after holiness, and practising all our duties to God and man, in expectation that 'Christ will come to be our Judge;' and patiently continuing in well-doing, while we look for "that "blessed hope, and the glorious appearing of the great "God, even our Saviour Jesus Christ," to 'number us 'with his saints in glory everlasting.'—If we indeed believe, that Emmanuel "gave himself for us, to redeem "us from deserved and eternal misery, that he might also deliver us from Satan, and from "all iniquity, and purify "us unto *himself* a peculiar people, zealous of good works;" we can want no further inducement to any kind or degree of self-denying obedience; provided we duly estimate his love, our obligations, and the assurance given us of all sufficient help, and every needful good. (*Notes*, *2 Cor.* v. 13—15. 1 *Pet.* i. 17—22.) The more evidently we are "redeemed from all iniquity, and purified" unto Christ "as a peculiar people, zealous of good works;" the clearer will our evidence be of an interest in his righteousness and atonement: and the brighter our hope of eternal felicity; and the further we are removed from boasting, or trusting in imaginary good works, that we may glory in Christ alone; the more zealous shall we become, of abounding in real good works, performed in an upright, humble, believing manner, to the glory of our Lord, and the benefit of his people, and of mankind. (*Note*, iii. 8.) May all ministers speak these things decidedly, enforce them with earnestness, and "rebuke" opposers and perverters of the gospel, and also negligent Christians, "with all authority;" and may their doctrine and example secure them from the contempt of all men, except that of the avowed despisers of Christ and his salvation!

NOTES.

CHAP. III. V. 1, 2. (*Notes*, *Matt.* xxii. 15—22. *Rom.*

gistrates, to be ready to every good work,

2 To [d] speak evil of no man, to be [e] no brawlers, *but* [f] gentle, shewing all meekness unto [g] all men.

3 For [h] we ourselves also were sometimes [i] foolish, [k] disobedient, [l] deceived, [m] serving divers lusts and pleasures, [n] living in malice and envy, [o] hateful, *and* hating one another.

4 But after that [p] the kindness and [*] love of [q] God our Saviour toward man [r] appeared;

5 Not [s] by works of righteousness, which we have done, but [t] according to his mercy he saved us, by [u] the washing of regeneration, and [x] renewing of the Holy Ghost,

6 Which [y] he shed on us [†] abundantly, [z] through Jesus Christ our Saviour;

c 8.14. 5.14. 1 Cor. xv. 58. Gal. vi. 9, 10. Eph. ii.10. Phil. i. 11. Col. i. 10. 1 Tim. v. 10. 2 Tim. ii. 21. Heb. xiii. 21.
d Ps. cxl.11. Prov. vi. 19. Acts xxiii. 5. 1 Cor. vi. 10. 2 Cor. xii. 20. Eph. iv. 31. 1 Tim. iii. 11. Jam. iv. 11. 1 Pet. ii. 1. iii. 10. iv. 4. 2 Pet. ii. 10. Jude 8. 10.
e Prov. xix. 19. xxv. 24. 1 Tim. iii. 3.
f 2 Sam. xxii. 36. Is. xl. 11. Matt. xi. 29. 2 Cor. x. 1. Gal. v. 22. vi. 1. Eph. iv. 2. Col. iii. 12, 13. 1 Thes. ii. 7. 2 Tim. ii. 24, 25. Jam. i. 19, 20. iii. 17. 1 Pet. iii. 8.
g 1 Cor. ix. 19. Gal. vi. 10. 1 Thes. v. 14, 15. 1 Pet. ii. 17.
h Rom. iii. 9—20. Cor. vi. 9—11. Eph. ii. 1—3. Col. iii. 7. 1 Pet. iv. 1—3. 1 Prov. i. 22, 23. viii. 5. ix. 6.
k Matt. xxi. 29. Acts ix. 1—6. xxvi. 19, 20. Eph. ii. 2. 1 Pet. i. 14. 1 Is. xliv. 20. Ob. 3. Luke xxi. 8. Gal. vi. 3. Jam. i. 26. Rev. xii. 9. xiii. 14.
m John viii. 34. Rom. vi. 17. 22.
n Rom. i. 29—31. 2 Cor. xii. 20. 2 Tim iii. 2, 3.
o Ps. xxxvi. 2. Rev. xviii. 2.
p Rom. v. 20, 21 Eph. ii. 4—10.
* Or, *pity.*
q *See* on i. 3. ii. 10. 1 Tim. i. 1. ii. 3. iv. 10.
r ii. 11. 2 Tim i. 10. Heb. ix. 26.
s Job ix. 20. xv. 14. xxv. 4. Ps. cxliii. 2. Is. lvii. 12. Luke x. 27. —29. Rom. iii. 20. 28. iv. 5. ix. 11. 16. 30. xi. 6. Gal. iii. 16—21. Eph. ii. 9. 2 Tim. i. 9.
† 4. Ps. lxii. 12. lxxxvi. 5. 15. cxxx. 7. Mic. vii. 18. Luke i. 50. 54. 72. 78.
t Eph. i. 6, 7. Heb. iv. 16. 1 Pet. i. 3. ii. 10.
u John iii. 3—5. 1 Cor. vi. 11. Eph. v. 26. 1 Pet. iii. 21.
x Ps. li. 10. Rom. xii. 2. Eph. iv. 23. Col. iii. 10. Heb. vi. 6.
y Prov. i. 23. Is. xxxii. 15. xliv. 3. Ez. xxxvi. 25. Joel ii. 28. John i. 16. vii. 37. Acts ii. 33. x. 45. Rom. v. 5.
† Gr. *richly. See* on Eph. ii. 4. iii. 8.
z i. 4. John iv. 10. xiv. 16, 17. xvi. 7. Rom. viii. 2.

xiii. 1—7. 1 *Tim.* ii. 1, 2. 1 *Pet.* ii. 13—17.) Titus was further instructed, to remind the Cretians, by reiterated exhortations, to obey those "principalities and powers," or civil governors, whom Providence had placed over them; and even the inferior magistrates appointed by them. These were idolaters, and generally oppressive and injurious: yet the apostle, during his short abode in Crete, had taught an unreserved subjection to them, except in matters of conscience towards God. But, as the Cretians would be apt to forget his admonitions, they were to be "stirred up in the way of remembrance;" that so no disgrace might be brought on the gospel, by the turbulent spirits and conduct of professed Christians.—They must also be directed "to be ready to every good work," shewing a willing mind for any kind action, even to their heathen neighbours: not reviling or slandering any man, nor even propagating disadvantageous reports when true, unless there were a necessity: not "brawling," or wrangling with acrimony and vehemence, even against those who injured them; but acting with gentleness and meekness to all men.

Principalities. (1) Αρχαις. *Rom.* viii. 38. 1 *Cor.* xv. 24. *Eph.* i. 21. vi. 12. *Col.* i. 18. *Rev.* iii. 14.—*To obey magistrates.*] Πειθαρχειν. *Acts* v. 29. 32. xxvii. 21. It signifies promptitude in obeying superiors. *Magistrates* are not mentioned; yet they are primarily, but not exclusively intended: husbands, parents, and masters seem also included. (*Notes*, ii. 3—6. 9, 10. *Eph.* v. 21—23. vi. 1—9.) —*No brawlers.* (2) Αμαχους. 1 *Tim.* iii. 3.

V. 3. The preceding exhortations would inevitably thwart the natural inclinations of the Cretians; and therefore the apostle enforced them by an argument, which related to the state of Christians in general, before their conversion. (*Notes*, 1 *Cor.* vi. 9—11. *Eph.* ii. 1—3. 1 *Pet.* iv. 1—5.) Including himself, Titus, and all other Christians, among those in Crete, (for this is undeniably the plain meaning of the passage,) he argued, that they ought to bear with and be kind to their enemies, and patiently to endure their perverseness and injustice: for they themselves had experienced far greater patience and kindness from God; as "they had sometime," that is, before their conversion, "been foolish," ignorant of God, of themselves, and of divine truth; and had perversely preferred worldly things to true religion. In different ways they all had been "disobedient" to God, in their habitual conduct, and to those whom God had placed over them; having been "deceived," by Satan and their own hearts, and led to wander out of the right way. They had been "slaves to divers lusts, and" the love of worldly "pleasures;" some being under the power of one sinful passion, some of another. (*Notes*, *Rom.* vi. 12—20.) They had also lived "in malice and envy:" from the various competitions, animosities, and resentments, to which their eager pursuit of worldly objects, and the pride of their hearts gave rise. Thus they had been "hateful" in their disposition and conduct in the sight of God; "and "had hated one another," especially in the reciprocal contempt and enmity, borne by the Jews and Gentiles against each other: and by the hatred of the persecutors against the persecuted. (*Notes*, 1 *John* iii. 11—15.)

Hateful.] Στυγητοι. 'Hateful as hell, from στυξ, Styx.' *Leigh.* Here only. Αποστυγουντες, *Rom.* xii. 9.

V. 4—7. God might justly have left even the apostle and Titus, with their brethren and fellow-labourers, to perish in their sins; as, before their conversion, they had not only deserved it, but had been "vessels of wrath fitted "for destruction." (*Note*, *Rom.* ix. 22, 23.) Yet, he had not only spared them, but effected a most blessed change in their state and character. For the kindness and philanthropy of God, (his love to sinful men, while he left sinning angels to perish,) had given them ground to call him "God our Saviour;" as he had purposed, planned, and effected salvation for mankind, by giving his only Son to be their Redeemer. (*Notes*, i. 1—4. ii. 13. *Is.* xii. 1—3. xlv. 14—22.) After this "love of God to man" had been displayed in the incarnation, obedience, death, and resurrection of the eternal Son of God, and by the preaching of the gospel; he had also brought the apostle and his brethren to partake of the salvation: not through the merit or efficacy of "works of righteousness, which they "had done," of whatever kind, or in any degree; but "according to his" unmerited and plenteous "mercy," and compassionate good-will to them; and by "the wash-"ing of regeneration," that "new birth of the Spirit," of which "the laver" of baptism was the sacramental sign, but nothing more. (*Notes*, *John* iii. 3—8. *Eph.* ii. 4—10. 1 *Pet.* iii. 19—22.) This not only washed the heart from the prevailing love and pollution of sin, but made way for "the renewal" of the soul to the divine image by the power of the Holy Spirit; (*Notes*, *Rom.* xii. 2. *Eph.* iv. 22—24. *Col.* iii. 7—11;) which God the Father had richly and abundantly poured forth upon them, in all the variety of

7 That, [a] being justified by his grace, we should be [b] made heirs according to the [c] hope of eternal life.

8 *This is* [d] a faithful saying; and these things I will [e] that thou affirm constantly, that they [f] which have believed in God might [g] be careful to maintain good works. These things are [h] good and profitable unto men.

9 But [i] avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are [k] unprofitable and vain.

10 A man that is an [l] heretick, [m] after the first and second admonition, [n] reject;

11 Knowing that he that is such [o] is subverted, and sinneth, [p] being condemned of himself.

a Rom. iii. 24. 28. iv. 4. 16. v. 1, 2. 15—21. xi. 6. 1 Cor. vi. 11. Gal. ii. 16.
b Rom. viii. 17. 23, 24. Gal. iii. 29. iv. 7. Heb. vi. 17. xi. 7. 9. Jam. ii. 5. 1 Pet. iii. 7.
c See on i. 2. ii. 13.
d See on i. 9. 1 Tim. i. 15.
e Prov. xxii. 28. Acts xii. 15. 2 Cor. iv. 13.
f Ps. lxxviii. 22. John v. 24. xii. 44. Rom. iv. 5. 1 Pet. i. 21. 1 John v. 10—13.
g See on 14. ii. 14.
h Job xxii. 2. xxxv. 7, 8. Ps. xvi. 2, 3. 2 Cor. ix. 12—15. Philem. 11.
i See on 1 Tim. i. 3—7. iv. 7. 2 Tim. ii. 23.
k Job xv. 3. 1 Cor. viii. 1. xiii. 2. 2 Tim. ii. 14.
l 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1.
m Matt. xviii. 15—17. 2 Cor. xiii. 2.
n Rom. xvi. 17. 1 Cor. v. 4—13. Gal. v. 12. 2 Thes. iii. 6. 14. 2 Tim. iii. 5. 2 John 10.
o 1. 11. Acts xv. 24. 1 Tim. i. 19, 20. 2 Tim. ii. 14. Heb. x. 26.
p Matt. xxv. 26—28. Luke vii. 30. xix. 22. John iii. 18. Acts xiii. 46. Rom. iii. 19.

its gifts, graces, and consolations, "through Jesus Christ "our Saviour." His ransom had purchased, and his mediation had obtained, this inestimable gift for sinners, in order to impart salvation to their souls. Thus, being brought to repent, and believe in the Son of God, they had been "justified by his grace," without any of their own merits; (*Note*, *Rom.* iii. 21—26. v. 1, 2;) and so they became the adopted children and heirs of God, "according to "the hope of eternal life," which his promise had taught them to entertain. (*Notes*, i. 1—4. *Rom.* v. 1—5. viii. 24—27, *vv.* 24, 25. 1 *Pet.* i. 3—5. 1 *John* v. 11, 12.) Seeing then all their hopes and privileges had been conferred upon them, wholly by the mercy of God, contrary to all their own deserts; it was highly proper for them to be "followers of God," in their conduct towards their brethren and neighbours.—The miraculous gifts of the Holy Spirit are not so much as alluded to in this place: and nothing induces more confusion and perplexity into the expositions given of the scripture by commentators of different descriptions, than the neglect of distinguishing between those communications which constituted men prophets or apostles, and those which were, still are, and ever must be, indispensably necessary to render them true Christians.—The expression, "shed" or *poured* "on us," in this manifest allusion to the sacrament of baptism, may properly be noted, as an intimation that the pouring of water on any person, "in the name of the Father, and the "Son, and the Holy Spirit," is *baptism*, equally with immersion. (*Note*, *Matt.* xxviii. 19, 20.)

Kindness. (4) Χρηστοτης. *Rom.* ii. 4. iii. 12. xi. 22. 2 *Cor.* vi. 6. *Gal.* v. 22. *Eph.* ii. 7. *Col.* iii. 12.—*Love ... toward man.*] Φιλανθρωπια. *Acts* xxviii. 2. Φιλανθρωπως, *Acts* xxvii. 3. *Philanthropy.*—*Appeared.*] Επεφανη. ii. 11. *Luke* i. 79. It implies to be illustriously or gloriously manifested.—*Washing.* (5) Λουτρον. *Eph.* v. 26.—*Regeneration.*] Παλιγγενεσιας. *Matt.* xix. 28. Not elsewhere.—*Renewing.*] Ανακαινωσεως. *Rom.* xii. 2. Ανακαινοω. *Col.* iii. 10. (*Notes*, *Ps.* li. 10. *Jer.* xxxii. 39—41. *Ez.* xxxvi. 25—27. 2 *Cor.* v. 17. *Rev.* xxi. 5—8.)

V. 8. "The saying," which the apostle had just delivered, concerning salvation to sinners, from the mercy of God in Christ, through regeneration, by faith, and gratuitous justification of grace, "was faithful:" and the doctrines which he had stated, as well as the exhortations before given, (for both seem to be referred to,) he would have Titus insist upon, with constancy and without wavering; in order that "those who had believed in God," and trusted in his mercy, grace, truth, and power, through Jesus Christ, might be rendered "careful to maintain," or *to stand foremost* in the practice of good works; being influenced by love and gratitude, and encouraged by the promises of the gospel to abound in them. For though the things before stated in various practical admonitions, could not in any degree justify sinners before God; they were "good" in themselves, and "profitable to men," in respect of their temporal and eternal interests, both to those who performed them, and to others. (*Notes*, *Job* xxii. 1—4. *Ps.* xvi. 2, 3. 2 *Cor.* ix. 12—15.)

Affirm constantly.] Διαβεβαιουσθαι. 1 *Tim.* i. 7. Βεβαιοω, *Mark* xvi. 20. *Rom.* xv. 8. *Heb.* ii. 3.—*Be careful.*] Φροντιζωσι. Here only. *To devise, contrive, and be solicitous about any thing.*—*Maintain.*] Προϊσασθαι. 14. 1 *Tim.* iii. 4, 5. 12. v. 17.

V. 9. It was incumbent on Titus, to insist on the grand peculiarities of the gospel, and by all means to avoid frivolous and foolish questions, or subtile nice distinctions and "genealogies," to which the Jews were attached, as if men were the better in the sight of God for being descended from the patriarchs. These matters, and the contests and angry disputes of the Jewish teachers, about the Mosaick law, and the obligations of its ceremonies, were utterly vain under the Christian dispensation; and only amused men with such speculations, as took them off from the great doctrines and duties of Christianity.—The contrast between those things which "are good and profitable "to men" (8), and "those which are unprofitable and "vain," is worthy of observation. (*Notes*, i. 14—16. 1 *Tim.* i. 3—7. iv. 6—10. vi. 20, 21. 2 *Tim.* ii. 14—18.)

Avoid.] Περϊϊσασο. See on 2 *Tim.* ii. 16.

V. 10, 11. A heretick, in St. Paul's sense, seems to denote a professed Christian, who obstinately denies and opposes some fundamental doctrine of the gospel, as taught by the apostles; especially if he were earnest to propagate his notions, from a vain desire of being the head of a party, and so made divisions in the church. (*Note*, *Gal.* v. 19—21.) Titus was therefore directed to admonish the heretick once and again; shewing him the error and evil tendency of his principles, and their corrupt source; warning him of his guilt and danger, and exhorting him to retract. If this failed of effect, he ought afterwards to reject him, as an excommunicated person: as his dangerous errors, and his pertinacious adherence to them, evinced him "to be subverted," or turned aside from Christ, the Foundation of the church, by the artifices of Satan; that his mistakes arose not from unavoidable ignorance, but from proud and carnal prejudices, so that he sinned in them; and that "he was condemned of himself," as his avowal of such heresies rendered further proof against him

12 When I shall send Artemas unto thee, or [t] Tychicus, [r] be diligent to come unto me to Nicopolis; [s] for I have determined there to winter.

13 Bring Zenas [t] the lawyer and [u] Apollos [x] on their journey diligently, that nothing be wanting unto them.

14 And let our's also [y] learn to [z] maintain good works for necessary uses, [a] that they be not unfruitful.

15 All that are [a] with me salute thee. [b] Greet them that [c] love us in the faith. [d] Grace *be* with you all. Amen.

q See on Acts xx. 4. 2 Tim. iv. 12. r 2 Tim. iv. 9. 21. s 1 Cor. xvi. 6. 8. 9. t Matt. xxii. 35. Luke vii. 30. x. 25. xi. 45, 46. 52. xiv. 3. u See on Acts xviii. 24. x Acts xxi. 5. xxviii. 10. Rom. xv. 24. 1 Cor. xvi. 11. 3 John 6—8.

y See on 8. z Or, *profess honest trades.* Acts xviii. 3. xx. 35. Gr. Eph. iv. 28. 1 Thes. ii. 9. 2 Thes. iii. 8. a Is. lxi. 3. Matt. vii. 19. xxi. 19. Luke xiii. 6—9. John xv. 8. 16. Rom. xv. 28. Phil. i. 11. iv. 17. Col. i. 10. Heb. vi. 6—12. 2 Pet. i. 8. a See on Rom. xvi. 21—24. b See on Rom. xvi. 1—20. c Gal. v. 6. Eph. vi. 23. 1 Tim. i. 5. Philem. 5. 2 John 1, 2. 3 John 1. d See on 1 Cor. xvi. 23. Eph. vi. 24. 2 Tim. iv. 22.—Heb. xiii. 25.

unnecessary. He was therefore not to be considered as a Christian, or allowed to continue in the communion of the church. The scriptures referred to in the margin (*Marg. Ref.* p,) shew, that when a man's own words suffice for his condemnation, without further evidence, he may be said to be "condemned of himself:" nor does any great difficulty appear in this much disputed text, except in explaining it in a manner consistent with the systems of contending zealots.—In subordinate matters the apostle inculcated mutual forbearance: but all his epistles shew, that he supposed some errors to be fundamental, and absolutely inconsistent with faith in Christ. For pertinaciously maintaining these errors, men ought to be excommunicated, as much as for gross immoralities: and were things restored to their primitive state in the church of Christ, there can be no doubt, that those who deny the ruined estate of man by nature, the Deity of Christ, the real atonement of his death, justification by faith in the merits of Christ, of grace and not of works; the need of sanctification by the Holy Spirit, and of obedience to God's commandments, as the effect and evidence of justifying faith, with other doctrines of similar importance, would, after proper admonition, be rejected by the pastors of the church, and excluded from the communion of believers. No doubt would remain in their minds, that such hereticks were subverted and sinned; and their profession of tenets so destructive of Christianity, would be deemed a kind of "self-condemnation;" without considering them as less sincere in opposing the truth, than Saul of Tarsus was. They would not judge them proper persons to associate with those who believed the doctrines of Christianity: but yet they would not do them any injury in their temporal concerns, or refuse to aid them in distress; or neglect to pray for "God to give them repentance, to the "acknowledging of the truth." The connexion, which has so long subsisted, between excommunication and persecution, has aided in giving occasion to a latitudinarian candour, and a laxity of discipline, to associate with men's ideas of toleration. But the fullest toleration does not imply, that all opinions should be regarded as alike right or probable: nor does excommunication imply, that any alteration should be made in men's civil circumstances. (*Notes, Matt.* xviii. 15—18. 1 *Cor.* v. 1—5. 9—13. 2 *John* 7—11. *Rev.* ii. 20—23.) Some *learned* and *ingenious* men have indeed at length discovered that it is no sin to treat the word of God with neglect, contempt, or proud opposition; and that it is of little consequence what doctrines men believe! No wonder then, that they cannot explain the scripture into an agreement with these tenets; or bring the word of God to declare its own insignificancy. But those who believe, that "men love darkness rather "than light, because their deeds are evil," and treat the truth of God as a lie, because it opposes their *pride* or lusts, will not find much difficulty in understanding, why such hereticks should be separated from the society of believers: and they will chiefly lament, that it is not more generally practised, and more easily practicable; seeing it is evident, "that a little leaven leaveneth the whole "lump," in many churches which once seemed to flourish. (*Notes, Lev.* xiii. 40—44. *Rom.* xvi. 17—20. 1 *Tim.* i. 18—20. 2 *Tim.* ii. 14—18. 2 *Pet.* ii. 1—3. 1 *John* v. 9, 10.)

Heretick. (10) Αἱρετικος. Here only.—Αἱρεσις, *Acts* v. 17. xv. 5. xxiv. 5. 14. xxvi. 5. xxviii. 22. 1 *Cor.* xi. 19. *Gal.* v. 20. 2 *Pet.* ii. 1. It is vain to seek the meaning of this word from profane writers, or from etymology; the New Testament itself must explain it.—Now it is manifest, that there were important differences in *opinion*, between the Pharisees and Sadducees, as well as a division into sects: and, it appears to me, that fundamental errors in doctrine, rather than divisions into parties, are intended, when heresies are mentioned, by the sacred writers.—*Reject.*] Παραιτ. 1 *Tim.* iv. 7. 'Refuse to employ, to countenance, to retain him, or to associate at all with him.'—*Condemned of himself.* (11) Αυτοκαταχριτος. Here only. (*Note*, 1 *John* iii. 18—24.) It may mean, that professing heretical doctrines, no other witnesses were needful for his conviction and censure. (*Note*, 1 *Tim.* v. 19, 20.)

V. 12—15. There were several cities called Nicopolis, (*the city of victory,*) especially one in Macedonia, and another in Epirus, and it is not certain which was here meant: but it hence appears that St. Paul was at this time at liberty. Had he written from Nicopolis, as the spurious postscript asserts, he would have said, "I have determined "*here* to winter."—He purposed to send Artemas, or Tychicus, to inform Titus, when to meet him there; and probably to supply his place in Crete: and he desired him to come without delay. But he was required to bring Zenas, (who was either a converted Jewish doctor of the law, or one who had been a Roman lawyer,) and Apollos, who seems to have been then in Crete: and he was studiously to help them, that by the kindness of the churches, their wants and travelling expenses might be supplied. Titus was also directed to remind the immediate friends of the apostle, and especially the ministers, that they should "learn to maintain," or to stand forward and distinguish themselves, in the practice of good works, for these and such-like useful purposes; that they might not be unfruitful, but might set a good example to the new converts.—Some explain the words to mean, that they should learn and labour in "useful trades," which would enable them, though no emoluments were annexed to their office, to assist their brethren, and so in this respect not to be unfruitful. (*Marg. Ref.*)—With this admonition, and the customary salutations and benedictions, he concluded the epistle.

Bring ... on their journey. (13) Προπεμψον. See on *Acts* xv. 3.

PRACTICAL OBSERVATIONS

V. 1—8.

It has at all times been necessary, to remind Christians "to be subject to principalities and powers, to obey magis-"trates," and "to submit to one another in the fear of "God;" (*Notes*, *Eph.* v. 2. . 1 *Pet.* v. 5—7;) but it is peculiarly so at present, when most valuable privileges and liberties in this favoured land, which ought to have rendered cheerful subjection and peaceable obedience universal, among all who "name the name of Christ," have given occasion to a contrary spirit and conduct in numbers, who seem to forget, that most express precepts to this effect are found in the scriptures. But real religion, in proportion as it prevails, will render believers quiet subjects, as well as good neighbours and relations, and "ready to every good work:" it will repress every turbulent and censorious temper, and restrain them from "speaking evil" of others, and from reviling and wrangling; and it will teach them to be gentle and meek to all men. These dispositions, and this conduct, are the genuine effects of a deep conviction of our own guilt, united with a believing and experimental knowledge of the salvation of the gospel.—We shall not, when really humbled and enlightened, disdain or be wearied out by the misconduct of the most unreasonable enemies; because we shall well remember, that we ourselves were formerly "foolish, disobedient, and deceived, slaves to divers" base lusts, and a fondness for carnal pleasures; "that we "lived in malice and envy," and in short were hateful to God, and disposed to hate one another, and thus "ves-"sels of wrath fitted for destruction," till divine grace effected the blessed change. Let us then often contemplate the discoveries, which have been made of the "kind-"ness and love of God our Saviour," towards our fallen apostate race, in "giving his Son to be the propitiation "for our sins;" his patience in sparing us, during the years of our foolishness and rebellion; his goodness in sending us the word of salvation; and, to crown the whole, his mercy in causing us to partake of the "wash-"ing of regeneration and the renewing of the Holy Ghost, "which he poured upon" our souls, of his plenteous grace, through Jesus Christ our Saviour. Surely we know that none of these things were procured "by works of "righteousness which we had done;" and that we are "justified freely by his grace, and so made heirs according "to the hope of eternal life." Having been therefore brought into a state of safety, and made partakers of a joyful hope, by the mercy of God the Father, through the redemption of his incarnate Son, and by the new creation of the Holy Spirit; it certainly behoves us to "take the "lead in every good work," by which we can glorify God our Saviour, or benefit mankind. (*Note*, *Phil.* iv. 8, 9.) Ministers should frequently and earnestly insist upon these "faithful sayings," and "affirm these things constantly;" and shew the tendency of the truths of the gospel to holiness of life: and Christians should be ambitious of exceeding all other men in every good thing, for the honour of the truth through which they are saved. (*Note*, ii. 14.)

V. 9—15.

Attending to "the good and profitable things before inculcated, we should learn to avoid "foolish questions" and contentious disputations, which "are unprofitable "and vain." But, though we must not strive about words, or magnify every difference of opinion into a "damnable heresy;" yet we should carefully watch against fundamental errors, which are inconsistent with "the life of faith in the Son of God," and of grateful obedience to him. Many are subverted by hereticks; we should therefore "withdraw from them," if they neglect proper admonitions; and though they should not be separated from the communion of believers here; yet, continuing impenitent, they will at last be rejected by the omniscient Judge of all men. Whatever Christians "find to "do," they should attend on it diligently: (*Note*, *Ec.* ix. 10:) they ought to be ever ready to help one another; and to prevent and relieve the wants of those who are labouring to promote the gospel. (*Note*, 3 *John* 5—8. *P. O.* 1—8.) Those who exhort others to such good works, must learn to maintain them in their own conduct; and, on proper occasions, to set a decided and conspicuous example. Then they will not be unfruitful in the knowledge of Christ; mutual love as the fruit of faith will be increased; and "the grace of our Lord will be with them "all."

THE

EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

PHILEMON seems to have been a Christian of some eminence, residing at Colossè, (*Note*, 1, 2.—*Col.* iv. 9. 17,) who had been converted under St. Paul's ministry (19); perhaps during his abode at Ephesus. (*Acts* xix. 10.)—When the apostle was imprisoned at Rome, Onesimus, a slave of Philemon, having, as it is generally thought, been guilty of some dishonesty, left his master and fled to that city, though at the distance of several hundred miles. When he came thither, curiosity, or some similar motive, induced him to attend on St. Paul's ministry, which it pleased God to bless for his conversion. After he had given very satisfactory proof of a real change, and manifested an excellent disposition by suitable behaviour, which had greatly endeared him to the apostle; he judged it proper to send him back to his master; to whom he wrote this epistle, in order to procure Onesimus a more favourable reception, than he could otherwise have expected.—The most competent judges have given it a decided preference, as a model of good writing in the epistolary kind, to the most admired remains of antiquity. Indeed, we can scarcely conceive, how such a cause, as that of Onesimus, could have been pleaded in a more interesting, obliging, prudent, pathetick, and masterly manner. It is also very replete with useful instruction.—The apostle entertained no doubt of Philemon's compliance with his request; and expected that he would do more than he said. It is therefore probable, that Onesimus was not only received into favour, but set at liberty; and it is generally thought, that he became afterwards a minister of the gospel. Onesimus accompanied Tychicus to Colossè, and, it may be concluded, that the apostle wrote to Philemon at the same time; and that Onesimus, having delivered the letter to his master, and obtained his forgiveness, joined with Tychicus, in executing the apostle's commission to the Colossians.

A D 64.

The apostle salutes Philemon, 1—3; declares his joy at hearing of his faith and love, 4—7; earnestly and pathetically intreats him to receive into favour his fugitive servant, Onesimus, now become, by the apostle's ministry, a consistent believer, 8—21; desires him to provide for him a lodging, as he expected to be speedily released, 22; and concludes with salutations and benedictions, 23—25.

A. D. 64.

PAUL, [a] a prisoner of Jesus Christ, and [b] Timothy *our* brother, unto Philemon our dearly beloved, [c] and fellow-labourer;

2 And to *our* beloved Apphia, and [d] Archippus, [e] our fellow-soldier, and to [f] the church in thy house:

a 9.—*See on* Eph. iii. 1. iv. 1. vi. 20.
b *See on* 2 Cor. i. 1. Col. i. 1. 2 Thes. i. 1.
c 24. 1 Cor. iii. 9. Phil. iv. 3. Col. iv. 11. 1 Thes. iii. 2.
d Col. iv. 17.
e Phil. ii. 25. 2 Tim. ii. 3, 4.
f Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15.

NOTES.

V. 1, 2. The apostle did not intend to write *authoritatively* to Philemon, and therefore he only stiled himself "a prisoner of Jesus Christ:" (*Notes*, 8—11. *Eph.* iii. 1—7. iv. 1—6:) which tended to procure an affectionate regard to him; and he joined Timothy with him, that his request might be presented as the united desire of him and his brethren. Though Philemon is called "a fellow labourer," it is not certain that he was a minister; perhaps he served the cause of Christ by active diligence in another manner. (*Note*, *Phil.* iv. 1—3.) The beloved Apphia is generally supposed to have been his wife, though some think that she was his sister. Archippus, whom the apostle called his "fellow-soldier," and to whom he sent a special charge in another epistle, (*Note*, *Col.* iv. 17,) is thought to have been the son or near relation of Philemon: and he seems to have resided in his family, which was so pious and well regulated, that it was in som-

g *See on* Rom. i. 7. 2 Cor. xiii. 14.
h *See on* Rom. i. 8. Phil. i. 3. Col. i. 3. 1 Thes. i. 2. 2 Thes. i. 3. 2 Tim. i. 3.
i Gal. v. 6. Eph. i. 15. Col. i. 4.
k 7. Ps. xvi. 3. Acts ix. 39—41. Rom. xii. 13. xv. 25, 26. 1 Cor. xvi. 1. 1 John iii. 23. v. 1, 2.
l 2 Cor. ix. 12—14. Tit. iii. 14. Heb. vi. 10
m Matt. v. 16. 1 Cor. xiv. 25. 1 Pet. ii. 12. iii. 1. 16.
n 2 Pet. i. 8.
o 1 Thes. i. 3. ii. 13. 19. iii. 9. 2 John 4. 3 John 3—6.

3 g Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 I h thank my God, making mention of thee always in my prayers,

5 i Hearing of thy love and faith, which thou hast k toward the Lord Jesus, and toward all saints;

6 That l the communication of thy faith may become effectual, by m the acknowledging of every good thing which is n in you in Christ Jesus.

7 For we have o great joy and consolation in thy love, because p the bowels of the saints are refreshed by thee, brother.

p 20. 2 Tim. i. 16.
q 2 Cor. iii. 12. x. 1. 2. xi. 21. 1 Thes. ii. 2. 6.
r 2 Cor. x. 8.
s Rom. xii. 1. 2 Cor. v. 20. vi. 1. Eph. iv. 1. Heb. xiii. 19. 1 Pet. ii. 11.
t Ps. lxxi. 9. 18. Prov. xvi. 31. Is. xlvi. 4.
u 1. *See on* Eph. iii. 1. iv. 1.
x 2 Sam. ix. 1—7. xviii. 5. xix. 37, 38. Mark ix. 17. 1 Tim. i. 2. Tit. i. 4.
y Col. iv. 9.
z 1 Chr. iv. 18. Gal. iv. 19.

8 Wherefore, though I might be much q bold in Christ to r enjoin thee s that which is convenient,

9 Yet for t love's sake I rather beseech *thee*, being such a one as u Paul the aged, and now also x a prisoner of Jesus Christ.

10 I beseech thee for y my son, z Onesimus, a whom I have begotten in my bonds;

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respects a Christian church. (*Marg. Ref.—Notes, Matt.* xviii. 19, 20. *Rom.* xvi. 3, 4.)

Fellow soldier. (2) Συστρατιωτη. *Phil.* ii. 25.

V. 3. (*Marg. Ref.—Note, Rom.* i. 5—7.) 'Hence it 'appears, that the nature of the Father, and of the Son, 'is the same: seeing the Son can do that which the Father 'doeth, and the Father is said to do that which the Son 'doeth.' *Jerome.*

V. 4—7. The apostle thanked God continually for his grace bestowed on Philemon, of whom he made "men-"tion continually in his prayers." His gratitude to the Lord was excited from time to time, by the good accounts which he received of Philemon's "love and faith," even "his faith toward the Lord Jesus," and his love to him and "to all the saints" for his sake. (*Notes, 2 Cor.* viii. 6—9. *Gal.* v. 1—6. *Eph.* i. 15—23. *Col.* i. 3—8.) The obvious meaning of the passage requires a transposition of the words, which arise from an arrangement, not at all unsuitable to the Greek language, though it appears rather harsh in an English translation. The apostle also prayed, "that the communication of Philemon's faith "might become effectual, &c." Some explain this of his liberal communication from his temporal affluence, being made "effectual" for the relief of the saints, and for the evident demonstration of his faith, from which it sprang. Others suppose the apostle to mean, that his "communion," or participation of faith in Christ, might be effectual in regulating his own temper and conduct. But, though both these senses may be contained in the words, they seem to have a still further meaning. The apostle probably prayed, that Philemon's endeavours, to "communicate" his faith in Christ to those around him, might be rendered effectual, through the evident excellency of his own example, and that of his family: so that men might be induced to acknowledge the reality and value "of every good thing which was in them," by means of their relation to Christ; and thus to entertain a favourable opinion of that religion, which produced such beneficial effects, on the conduct of those who embraced it. (*Notes, Matt.* v. 14—16. 1 *Pet.* ii. 12.) This he trusted would be the case; for he "had great joy" and comfort, in the accounts that he heard of his liberal love, by which the urgent necessities of Christians and ministers were supplied: so that, while their bodies were refreshed at his expense, their hearts were also rejoiced by his good example and pious conversation: and therefore the apostle cordially owned him, and greatly loved him, as his brother in the gospel. The word "brother," placed thus at the end of a sentence, is peculiarly emphatical, and expressive of the most entire cordiality.

Communication. (6) Κοινωνια. See on *Acts* ii. 42. (*Note, Phil.* i. 3—6.)—*Acknowledging.*] Επιγνωσει. *Col.* i. 9. ii. 2. iii. 10. 2 *Tim.* ii. 25. *Tit.* i. 1.

V. 8—11. The apostle here enters on the immediate design of the epistle. When he considered his own apostolical authority and Philemon's character; he supposed that he might, with propriety, have "enjoined" him, in the name of Christ, to do what was so evidently "conve-"nient," or agreeable to the loving spirit of Christianity: yet he preferred the language of a supplicant, in the present case, and besought Philemon "for love's sake," even the love of Christ to them, and their love to him, and to each other through him, that he would grant him one special favour, which he had it much at heart to obtain. He would remind him, that his humble supplicant was "such a one as Paul the aged," (for he was probably above sixty years old at this time;) and "also a prisoner "of Jesus Christ." For having, as a minister of the gospel, encountered numberless afflictions and perils, in seeking the salvation of men's souls, he was then enduring the hardships of a long imprisonment in the cause of Christ; and he could not doubt of Philemon's readiness to do any thing proper, which might mitigate the severity of his sufferings. His petition indeed was not presented for himself: but it was in behalf of "his son," even of one "whom he had begotten in his bonds," "the son of his "old age," for whom he had the most tender parental affection; and this son was "Onesimus!" In the original Onesimus is mentioned at the close of the sentence; that the suspence and most affectionate introduction, might prepare Philemon to read a name, which could scarcely fail of being associated in his mind with unfavourable ideas. "Onesimus" signifies *profitable;* in allusion to which, the apostle allowed, that he had not formerly deserved that name, having been "unprofitable;" probably he had been unfaithful, dishonest, and unruly; perhaps addicted to other vices. This the apostle seems to have known from his own confession. But he spake of his faults in the gentlest language, and hastened to mention the change which had taken place; and by which his character was now made to answer the meaning of his name; so that he was become "profitable" both to Philemon

11 Which in time past was to thee [a] unprofitable, but now [b] profitable to thee and to me:

12 Whom I have sent again: [c] thou therefore receive him, that is [d] mine own bowels.

13 Whom I would have retained with me, that [e] in thy stead he might have ministered unto me in [f] the bonds of the gospel.

14 But [g] without thy mind would I do nothing; that [h] thy benefit should not be as it were of necessity, but willingly.

15 For [i] perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, [k] a brother beloved, specially to me; but how much more unto thee, [l] both in the flesh, and in the Lord!

17 If [m] thou count me therefore a partner, [n] receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, [o] put that on mine account:

19 [p] I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee, [q] how thou owest unto me even thine own self besides.

20 Yea, brother, [r] let me have joy of thee in the Lord: [s] refresh my bowels in the Lord.

21 Having [t] confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

a Joo xxx. 1, 2. Matt. xxv. 30. Luke xvii. 10. Rom. iii. 12.
b Luke xv. 24, 32. 2 Tim. iv. 11.
c Matt. vi. 14, 15. xviii. 21—35. Mark xi. 25. Eph. iv. 32.
d Deut. xiii. 6. 2 Sam. xvi. 11. Jer. xxxi. 20. Luke xv. 20.
e 1 Cor. xvi. 17. Phil. ii. 30.
f *See on* 1. Eph. iii. 1. iv. 1.
g 8, 9. 2 Cor. i. 24. 1 Pet. v. 3.
h 1 Chr. xxix. 17. Ps. cx. 3. 1 Cor. ix. 17. 2 Cor. viii. 12. ix. 5. 7. 1 Pet. v. 2.
i Gen. xlv. 5—8. l. 20. Ps. lxxvi. 10. Is. x. 7. Acts iv. 28.
k Matt. xxiii. 8. Acts ix. 17. Gal. iii. 28, 29. 1 Tim. vi. 2. Heb. iii. 1. 1 Pet. i. 22, 23. 1 John v. 1.
l Eph. vi. 5—7. Col. iii. 22.
m Acts xvi. 15. 2 Cor. viii. 23. Eph. iii. 6. Phil. i. 7. 1 Tim. vi. 2. Heb. iii. 1. 14. Jam. ii. 5. 1 Pet. v. 1. 1 John i. 3.
n 10. 12. Matt. x. 40. xii. 48—50. xviii. 5. xxv. 40.
o Is. liii. 4—7. *Heb.*
p 1 Cor. xvi. 21, 22. Gal. v. 2. vi. 11.
q 1 Cor. iv. 15. ix. 1, 2. 2 Cor. iii. 2. 1 Tim. i. 2. Tit. i. 4. Jam. v. 19, 20.
r 2 Cor. ii. 2. vii. 4—7. 13. Phil. ii. 2. iv. 1. 1 Thes. ii. 19, 20. iii. 7—9. Heb. xiii. 17. 3 John 4.
s 7. 12. Phil. i. 8. ii. 1. 1 John iii. 17.
t 2 Cor. ii. 3. vii. 16. viii. 22. Gal. v. 10. 2 Thes. iii. 4.

and to the apostle. He was prepared to be a useful servant to the former; he had been serviceable to the latter, and he hoped that he would be still more so.

I might be much bold, &c. (8) Πολλην παρρησιαν εχων. See on *John* vii. 4.—*To enjoin.*] Επιτασσειν. *Mark* i. 27. vi. 27. *Acts* xxiii. 2. Επιταγη· See on *Tit.* ii. 15.—*That which is convenient.*] Το ανηκον. *Eph.* v. 4. *Col.* iii. 18.—*Unprofitable.* (11) Αχρηστον. Not elsewhere.—*Profitable.*] Ευχρηστον. 2 *Tim.* ii. 21. iv. 11. "Very useful."

V. 12—16. Onesimus was Philemon's legal property, and St. Paul had required and prevailed with Onesimus to return to him, having made sufficient trial of his sincerity; and he requested Philemon to receive him, with the same kindness, as he would the aged apostle's "own son "according to the flesh;" being equally dear to him, as his spiritual child. He would gladly have kept him at Rome, to minister to him in his confinement; which Onesimus would willingly have done, in the bonds of the gospel, being attached to him from Christian love and gratitude: and, as he knew that Philemon would joyfully have done him any service in person, if he had been at Rome; so he would have considered Onesimus, as ministering to him in his master's stead. But he would not do any thing of this kind without his consent; lest he should seem to extort the benefit, and Philemon should appear to act from "necessity," rather than "from a willing mind." (*Notes*, 2 *Cor.* ix. 1—7.)—He had indeed hopes of deriving benefit from Onesimus's faithful service, at some future period, by Philemon's free consent: yet he was not sure, that this was the Lord's purpose respecting him; for perhaps he permitted him to leave his master for a season, in so improper a manner, in order that, being converted, he might be received on his return with such affection, and might abide with Philemon with such faithfulness and diligence, that they should choose to live together, the rest of their lives, as fellow-heirs of eternal felicity. (*Marg. Ref.* i.) In this case he knew that Philemon would no longer consider Onesimus merely as a slave, but view him as "above "a slave, even as a brother beloved." This he was become to Paul in an especial manner, who had before been entirely a stranger to him: how much more then might it be supposed, that he would be endeared to Philemon, when he became well acquainted with his excellency; seeing he would be near to him, both in the flesh, as one of his domesticks, and in the Lord, being one with him in Christ as a believer!

Bowels. (12) Σπλαγχνα. See on *Luke* i. 78.

V. 17—21. If Philemon deemed the apostle "a partner," or partaker of the same grace, and dear to him for Christ's sake; let him express his love to him by receiving Onesimus, with as much kindness as he would have received Paul himself if he had come in person: and, in case Onesimus had wronged Philemon, or was in his debt; let him place that to his account: and, as he wrote the epistle with his own hand, he gave, as it were, a promissory note, that he would repay it upon demand.—It is generally observed, that this is a plain instance of a debt, being imputed to one, which was contracted by another; and of one by a voluntary engagement becoming answerable for the misconduct of another; that the latter might be exempted from the punishment due to his crimes, and partake of benefits to which he had no right. This accords to the doctrine of Christ's voluntary bearing the punishment of our sins, that we might receive the reward of his righteousness, by a reciprocal *imputation.*—Perhaps, the apostle understood that Philemon had expressed some sharpness concerning Onesimus's conduct; or suspicion of his sincerity in his professed repentance; or knowing him to be *naturally* somewhat severe in his temper, he might fear lest he should punish him, as the laws permitted masters to do their slaves in such cases; which would not only have been grievous to Onesimus, but disgraceful to the gospel, and to Philemon himself. He therefore so far interested himself in the matter: though he could scarcely suppose that payment would be demanded of him; and he added, that, in making this proposal, he had forborn to bring into the account, that Philemon "owed to him "his ownself," in an especial manner, as God had made him the instrument of his eternal salvation; thus intimating that he never could sufficiently requite that obliga-

22 But withal [u] prepare me also a lodging; [x] for I trust that [y] through your prayers, I shall be given unto you.

23 There salute thee [z] Epaphras, [a] my fellow-prisoner in Christ Jesus;

24 [b] Marcus, [c] Aristarchus, [d] Demas, [e] Lucas, [f] my fellow-labourers.

25 The [g] grace of our Lord Jesus Christ *be* with [h] your spirit. Amen.

u Acts xxviii. 23. x Rom. xv. 24. Phil. i. 25, 26. y 24. Heb. xiii. 23. 2 John 12. 3 John 14. y Rom. xv. 30—32. 2 Cor. i. 11. Phil. i. 19. Jam. v. 16. z Col. i. 7. iv. 12. a Rom. xvi. 7. Col. iv. 10.

b Acts xii. 12. 25. xiii. 13. xv. 37—39. Col. iv. 10. 2 Tim. iv. 11. c Acts xix. 29. xxvii. 2. d Col. iv. 14. 2 Tim. iv. 10. e 2 Tim. iv. 11. Rom. xvi. 20. 24. f 1, 2. 2 Cor. viii. 23. Phil. ii. 25. iv 3. 3 John 8. g *See on* h 2 Tim. iv. 22.

tion. (*Notes*, 1 *Cor.* iv. 14—17. *Jam.* v. 19, 20.) He therefore pathetically besought him, to let him have an opportunity of "rejoicing on his account," in the Lord's kindness to him; and to grant him this request, which would as much refresh his compassionate heart, as Philemon's liberality did "the bowels of the saints." (*Note*, 4—7.) Having confidence that he was ready to obey the Lord's will, which had been intimated by him, he had written to him, being assured that he would do even more than he had requested.—Our curiosity is not gratified by being informed of the effect of this epistle: yet we can hardly doubt, that Philemon forgave Onesimus, received him with kindness, remitted what he owed to him, and afterwards gave him his liberty, that he might attend on the apostle. His appointment with Tychicus to deliver the epistle to the Colossians seems to intimate, that Paul meant to employ him as a minister, which probably was afterwards done.

A partner. (17) Κοινωνον. See on *Luke* v. 10. (*Note*, 1 *John* i. 3, 4.)—*Put that on mine account.* (18) Τουτο εμοι ελλογει. *Rom.* v. 13.—*Owest ... besides.* (19) Προσοφειλεις. *Insuper debes.* 'Owest to me above others.'—*Have joy of thee.* (20) Οναιμην. Here only. *Note*, 8—11.

V. 22—25. The apostle, though at this time in bonds, had an expectation of being speedily released, when he wrote this epistle, and he purposed to visit Philemon and the Colossians, when that took place. He was persuaded they did not forget to pray for his liberty, that he might be enabled to visit them, and he trusted, that in answer to their prayers, this would soon be effected; therefore he desired them to prepare him a convenient lodging.—This circumstance would add energy to his request in behalf of Onesimus.—Epaphras attended Paul so closely, that he might be deemed his fellow-prisoner; or perhaps he was imprisoned with him. (*Marg. Ref. Note*, *Acts* xx. 25—27. *Prefaces to* 1 *Timothy* and 2 *Timothy*.)

PRACTICAL OBSERVATIONS.

V. 1—16.

The "fellow-labourers" and "fellow-soldiers" of Christ, ought to "pray and to thank God" for each other, with the greatest constancy and fervency: for faith in Christ, and love to him, should unite saints more closely, than any outward relation can the people of the world. (*Notes*, 1 *Pet.* i. 22—25.) Those who partake of this blessedness, must and will desire to communicate it to others; and their endeavours will be rendered effectual, through fervent prayer, and by a uniform course of piety, purity, integrity, and benevolence; which will constrain men to "acknowledge the good things, which are in "them" as believers in Christ.—Faithful ministers have great joy and comfort in that little company of affluent Christians, whose "love abounds" in liberality to all men; and when "the bowels of the saints are refreshed "by them," and their wants generously supplied.—It is by no means proper to exercise authority on every occasion; even when ministers may be "bold to enjoin what "is convenient." It is frequently far more prudent, for love's sake, to beseech even juniors and inferiors; especially when it may be supposed, that they will be reluctant to what is required, and when it may be difficult to convince them of its indispensable obligation. These requests, from such a one as in any good measure resembles "Paul the aged," will have the energy of injunctions, and engage compliance, without risking a subsequent distaste; which is always, in such cases, to be feared from the remaining self-love of the human heart; even in respect of pious men, who would do much to alleviate the sufferings, or increase the comforts, of their faithful pastors. In such circumstances, wisdom and humility will teach the aged and experienced to become willingly the obliged parties, when they might assume a higher tone.—In speaking to persons about their sins, for their humiliation, the heinous nature and manifold aggravations of them should be insisted on: but in mentioning them *to others*, who are disposed to severity or resentment, we should soften and extenuate as far as truth will permit: and the subject ought to be introduced with all the tenderness and caution imaginable, that every thing may tend to conciliate, and nothing to exasperate.—When penitents shew their sincerity by "works meet for repentance," they should be treated by ministers with parental tenderness; and taken under their patronage, in respect of the temporal consequences of their former sins. For in this manner, those "who were unprofitable" to their relatives and neighbours, and a trouble to all connected with them, are made "profitable" to the community and to the church of God. (*Note, Mark* v. 14—20. *P. O.* 14—20.) They often become greatly useful to ministers and their families, and a blessing to all among whom they reside; they supply other men's lack of service, to the suffering disciples of Christ, by tending on them in their stead; they promote the gospel by their example, conversation, and prayers; and some of them become preachers of the word of life to their fellow-sinners: for "behold all things are "become new."—No prospect of usefulness should induce ministers to allow their converts to neglect relative obligations, or to fail of obedience to their superiors. One great evidence of true repentance consists in returning to the practice of those duties which had been neglected: and even liberty to engage in other services should be sought from those concerned; not as it were of necessity, but by their willing consent. We know not for what services God may intend those, whom he has marvellously converted; having therefore given our judgment, and used proper means, we should leave all things to his determination, in whose hand are the hearts of all the children of men.

V. 17—25.

Little do men know for what purposes the Lord leaves them to change their situations, or engage in enterprizes

from worldly or criminal motives. We should have thought, that Onesimus's departure from his master, would have been final, and his journey to Rome ruinous; yet the Lord had far other and more gracious purposes concerning him: (*Note, Gen.* l. 20;) and had he not over-ruled, in a similar manner, some of our ungodly projects, the writer and many readers may say, with humble gratitude, our destruction must have been the inevitable consequence; though, through that gracious interposition, they eventually proved the occasion of our being brought into the way of salvation and of usefulness. When we read of Onesimus's conversion at Rome, after having grown worse and worse, as it is probable, in Philemon's pious family; we should learn to despair of none, but still to use means, and offer prayers for them: and we should be ever ready to receive the penitent, with that kindness which God shews to his returning prodigals. (*Note, Luke* xv. 20—24.) This should especially be attended to, in our conduct towards relations or domesticks; whose conversion should be doubly welcome, notwithstanding their past misconduct, that they may be near to us, and beloved by us, "in the "flesh, and in the Lord."—Ministers should, in such cases, love to be peace-makers; (*Note, Matt.* v. 9;) and they ought to give up their own interest, in order to prevail with offended parents or masters, to be reconciled to their penitent children or servants; that so the severity, animosity, and division may be prevented, by which the gospel is often disgraced. When such offenders have wronged others, or owe what they cannot pay, it may sometimes be proper for us to pay it for them, if we can; as followers of Christ who "bare our sins in his own body "on the tree." Thus we shall best prevail with our brethren, to use lenity and forbearance: especially when we deal with those, who "owe their own selves" to the blessing of God on our ministry: and such persons ought to be reminded to let their loving pastors "have joy of them in "the Lord," to refresh their hearts, to answer their confidence, and even to do more than modesty will permit them to request. Then their prayers for each other will be more fervent; and, in answer to them, their meetings on earth will be comfortable and cordial: but even if this be denied, "the grace of the Lord Jesus will be with "their spirits," and they will soon meet before the throne, to join for ever in admiring the riches of redeeming love.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

THE general testimony of antiquity, the current tradition of the church, and the judgment of the most competent modern criticks, determine this epistle to have been written by the apostle Paul; though some, both in former and latter times, have thought otherwise. ‘ “ The epistle of Paul.” Thus we find it written in all our manuscripts, one ‘ only excepted, in which it is only, “ The epistle to the Hebrews.” ’ *Beza.*—‘ It is evident, that this epistle was ‘ generally received in ancient times, by those Christians who used the Greek language, and lived in the eastern parts of ‘ the Roman empire. In particular, Clement of Alexandria, before the end of the second century, received this epistle ‘ as St. Paul’s, and quoted it frequently, and without any doubt or hesitation.—It is not expressly quoted as St. Paul’s, ‘ by any of the Latin writers in the three first centuries. However, it was known to Irenæus and Tertullian.—It is ‘ manifest, that it was received as an epistle of St. Paul, by many Latin writers in the fourth, fifth, and sixth centuries.’ *Lardner.*—Origen, who held some peculiar notions concerning it, says, ‘ The ancients did not rashly hand it down as ‘ St. Paul’s.’—‘ It is very certain, that the churches and writers, who were ancients with respect to Origen, must have ‘ conversed with the apostles themselves, or at least with their successors.—Since this tradition was *ancient*, in the ‘ times of Clement of Alexandria and Origen, about a hundred and thirty years after the epistle was written; it must ‘ have had its rise in the days of Paul himself, and so cannot reasonably be contested.’ *Hallet* in *Macknight.*—The doubts, which have been entertained on this subject, seem principally to have arisen from the circumstance, of the apostle’s name not being affixed to it, according to his custom in all his other epistles.—‘ If it is not to be considered ‘ as Paul’s, because it does not bear his name; let it belong to no one, because it bears no name. But, on the con- ‘ trary, I contend, from this very circumstance, that it belongs to Paul rather than to any other person. For why ‘ should any other person have omitted his name? But Paul had a sufficient reason, for sending an anonymous ‘ letter to Jerusalem: not, as I think, because he was the peculiar apostle of the Gentiles, as Peter of the circum- ‘ cision; but because he knew his name was greatly hated at Jerusalem by the enemies of Christianity, and that their ‘ fury was even then raging; and was perhaps exasperated by occasion of his imprisonment: (x. 33, 34:) he was ‘ therefore unwilling to inflame them against the church by affixing his name.’ *Beza.*—‘ As Paul was the apostle of ‘ the Gentiles, in writing to the Hebrews, he did not assume his apostolical character; because it was little respected ‘ by the unbelieving Jews and Judaizing Christians.—It being designed, not for the believing Jews alone, but for the ‘ unbelieving part of the nation, especially the learned doctors and scribes at Jerusalem, Paul might think it prudent, ‘ not only to avoid assuming his apostolical character, but even to conceal his name, ... which ... would have prejudiced ‘ the unbelieving part of the nation to such a degree, that, in all probability, they would not have read his letter.’ *Macknight.*—The apostle intended to prove the doctrines of Christianity, and the changes, which it had introduced, and would introduce, to be entirely consistent with “ the oracles of God,” as received by the Jews; and either clearly predicted, or evidently typified, or at least sufficiently intimated, by them; so that any man, who fully understood the Old Testament, must have expected the substance of what was taught by Christ and his apostles, and the events which had occurred. It is, therefore, highly probable, that he expressly aimed to write an epistle, which might be

put into the hands either of Judaizing Christians, or unbelieving Jews, and read by them, without any prejudice, on account of the person who wrote it: let them impartially consider his arguments. (*Preface to Esther.*) It is however evident, that he supposed some of the Hebrews would know from whom it came. (x. 34. xiii. 18. 23, 24.) But these intimations are not given, till the argumentative part of the epistle is ended; and they would not be clearly understood by any but the apostle's friends.—The writer's connexion with Timothy, and his residence in Italy, tend to confirm the ancient tradition: and the other objections, as the supposition that the style is more elegant than St. Paul's; and that he uses expressions, which imply that he received his doctrine from those who heard Christ, and not by immediate revelation, &c. appear very vague and frivolous. He might, perhaps, bestow more pains in this epistle, concerning the style, than he did when he wrote to other churches: but, in fact, many competent judges are of opinion, that it is not more elegant. Certainly the internal evidence, arising from the writer's manner of expressing himself, and his reasoning, and things of a similar nature, corroborate the opinion, that St. Paul was the author: and if he thought it prudent to write as a converted Jew to his countrymen, and not as an apostle, who insisted on his authority; he must of course join himself with the other Jewish converts, and not distinguish himself from them, as having received his doctrine immediately from Christ. (Comp. ii. 4. with 1 *Pet.* iv. 3.)

Origen and some others were of opinion, that the epistle was written in the Hebrew or Syriack language; and translated into Greek by Clement, or Luke: but if this had been the case, it can hardly be supposed, that no one copy of the Hebrew epistle should be mentioned as extant in their days, and as seen by them.—The quotations from the Old Testament are generally taken from the Septuagint, even where that version in some degree varies from the Hebrew: but this would scarcely have taken place, had the epistle been written in Hebrew.—The Hebrew names are interpreted also in Greek, in a manner, that is not at all like the addition of a translator. The apostle, doubtless supposed that the epistle would circulate widely among his countrymen, who spoke Greek; and among Christians in general, as well as among the Hebrews; and therefore, probably, he wrote in Greek, as more generally in use at that time, than any other language in the world: and as it seems to have been written principally for the more learned of the Hebrews, and the teachers in the first instance; the circumstance, that the unlearned in Judea could not read it, would not counterbalance the advantages of its being legible by such numbers in every other place. For even in Judea the teachers would make it known to the common people: and the time was at hand when both Jews and Christians would be removed from the settlements in that country.—The Hebrews were the Jews in Judea, and those who spoke a dialect of the Hebrew: and to such of them, as professed Christianity, the epistle was addressed; and probably sent to Jerusalem, to the rulers and pastors of the church in that city: yet, the writer evidently expected, that the unconverted Jews also would read it; and their conviction and instruction seem to have been a leading part of his object in writing it.—It opens with a declaration of the personal and mediatorial dignity of Christ, and proofs from the Old Testament that the Messiah was to be far greater than the angels. It then shews his superiority to Moses and other eminent men of the nation; proves, by the most unanswerable arguments, that in him the types of the law had their full accomplishment; that he was the substance of all those shadows; and that the ancient scriptures taught Israel to expect an entirely new dispensation, priesthood, and covenant, under the reign of the Messiah. These reasonings are interspersed and closed with most solemn and affectionate warnings and exhortations, addressed to different descriptions of persons. At length the writer shews the nature, efficacy, and triumphs of faith; by which all the saints in former ages had been accepted by God, and enabled to obey, suffer, and do exploits in defence of their holy religion: after which he adds various instructions, admonitions, encouragements, and exhortations; and then concludes with the customary salutations and benedictions.—The internal excellency of this epistle, as connecting the Old Testament and the New in the most convincing and instructive manner, and elucidating both more fully than any other epistle, or perhaps than all of them, added to other arguments, puts the divine inspiration of it beyond doubt: we here find the great doctrines, which we have elsewhere been considering, stated, proved, and applied to practical purposes, with peculiar animation, energy, and persuasion. It is supposed to have been written at the close of the apostle's first imprisonment at Rome, when he either was set at liberty, or daily expected it.

CHAP. I.

The writer declares the essential Deity and mediatorial glory of the Son of God, by whom the Father speaks to men under the gospel-dispensation, 1—4. He adduces several scriptures to prove, that the Messiah was to be far greater than the angels, and worshipped by them as their Creator and Lord, 5—14.

GOD, who [a] at sundry times and [b] in divers manners, spake in time past unto [c] the fathers by the prophets,

2 Hath in [d] these last days [e] spoken unto us by *his* Son, whom he hath [f] appointed Heir of all things, [g] by whom also he made the worlds;

3 Who being [h] the Brightness of *his* glory, and the express [i] Image of his person, and [k] upholding all things by [l] the word of his power, when he had [m] by himself purged our sins, [n] sat down on the right hand of the [o] Majesty on high;

4 Being made [p] so much better than the angels, as he hath [q] by inheritance obtained a more excellent name than they.

a Gen. iii. 15. vi. 3. 13, &c. viii. 15, &c. ix. 1, &c. xii. 1—3. xxvi. 2—5. xxviii. 12—15. xxxii. 24—30. xlvi. 2—4. Ex. iii. 1, &c. Luke xxiv. 27. 44. Acts xxviii. 23. 1 Pet. i. 10—12. 2 Pet. i. 20, 21.
b Num. xii. 6—8. Joel ii. 28.
c Luke i. 55. 72. John vii. 22. Acts xiii. 32.
d Gen. xlix. 1. Num. xxiv. 14. Deut. iv. 30. xxxi. 29. Is. ii. 2. Jer. xxx. 24. xlviii. 47. Ez. xxxviii. 16. Dan. ii. 28. x. 14. Hos. iii. 5. Mic. iv. 1. Acts ii. 17. Gal. iv. 4 Eph. i. 10. 2 Pet. iii. 3. Jude 18.
e 5. 8. ii. 3. v. 8. vii. 3. Matt. iii. 17. xvii. 5. xxvi. 63. Mark i. 1. xii. 6. John i. 14. 18. iii. 16. xv. 15. Rom. i. 4.
f ii. 8, 9. Ps. ii. 6—9. Is. ix. 6, 7. liii. 10—12. Matt. xxi. 38. xxviii. 18. John iii. 35. xiii. 3. xvi. 15. xvii. 2. Acts x. 36. Rom. viii. 17. 1 Cor. viii. 6. xv. 25—27. Eph. i. 20—23. Phil. ii. 9—11. Col. i. 17, 18. 1 Pet. iii. 22.
g Prov. viii. 22—31. Is. xliv. 24 xlv. 12. 18. John i. 3 1 Cor. viii. 6. Eph. iii. 9. Col. i. 16, 17.
h John i. 14. xv. 9, 10. 2 Cor. iv. 6.
i 2 Cor. iv. 4. Col. i. 15.
k Ps. lxxv. 3. Col. i. 17. Rev. iv. 11.
l Ec. viii. 4. Rom. i. 16. 2 Cor. iv. 7.
m vii. 27. ix. 12. 14. 26. John i. 29. 1 John i. 7. iii. 5.
n iv. 14. viii. 1. x. 12. xii. 2. Ps. cx. 1. Matt. xxii. 44. Mark xvi. 19. Luke xx. 42, 43. Acts ii. 33. vii. 56. Rom. viii. 34. Eph. i. 20—22. Col. iii. 1. 1 Pet. i. 21. Rev. iii. 21.
o 1 Chr. xxix. 11. Job xxxvii. 22. Mic. v. 4. 2 Pet. i. 16. Jude 25.
p 9. ii. 9. Eph. i. 21. Col. i. 18. ii. 10. 2 Thes. i. 7. 1 Pet. iii. 22. Rev. v. 11, 12.
q Ps. ii. 7, 8. Phil. ii. 9—11.

NOTES.

CHAP. I. V. 1, 2. The Hebrews allowed the divine authority of the Old Testament; and therefore the writer of this epistle waved the mention of his apostolical authority, and reasoned with them principally from their own scriptures: and he thought it best to conceal his name; that none might be deterred by it from reading his arguments, or induced to receive them with prejudice. He therefore entered upon his subject without any introduction.—God, "the God of Abraham, of Isaac, and of Israel," who in former ages had spoken to the progenitors of the Hebrews, from the calling of Abraham, to the latter times of their nation, "by the prophets," mere men of the same fallen nature with their brethren; who had gradually made known his truth and will, from time to time, through successive generations; and who had spoken to "the pro-"phets," in divers methods, by personal conference, by dreams and visions, or by supernatural impulses upon their minds; had, "in the last days," under the dispensation of the gospel, "spoken to them by his Son," appearing personally among them in human nature.—The eternal Word, or Son, of God had indeed appeared, and spoken to the patriarchs, prophets, and others: but he then spoke as JEHOVAH, as God, to a few individuals, by whom his will was made known to their brethren: (*Note*, *Phil.* ii. 5—8:) whereas he had at length "become flesh, and "dwelt among" men, and among the Jews almost exclusively, to fulfil ancient prophecies and promises, and to give the most complete and explicit revelation of God, and of his truth and will, to mankind; as well as to procure salvation for them. (*Notes*, *John* i. 14—18. *Rom.* xv. 8—13.) So that, while Moses and other mere men were the prophets of the old dispensation; "the only be-"gotten Son of God," appearing in human nature, was the great prophet of the new dispensation. (*Note*, iii. 1—6.)—This glorious Person the Father had appointed "Heir of all things." As the co-equal Son of God, the government of all worlds by original right was vested in him: possessing the essential perfections of the Deity, he was capable of exercising universal authority, which no mere creature could have done; and he had been appointed by the Father, in respect of his assumed manhood, to rule over all worlds on the mediatorial throne, with uncontrouled dominion and unrivalled glory. Thus he inherited all things; and no creature could have any inheritance of power, honour, or felicity, except as derived from him, and held in subordination to him. (*Notes*, ii. 5—9. *Ps.* ii. 7—12. *Is.* ix. 6, 7. *Matt.* xxviii. 18. *John* v. 20—24. *Rom.* xiv. 10—12. 1 *Cor.* xv. 20—28. *Eph.* i. 15—23. *Phil.* ii. 9—11.) This appointment had the more evident propriety, in that "by him also God made the worlds:" being One with the Father and the eternal Spirit, in essence, power, and counsel, he had been the immediate Creator of the heavens and the earth, and of every order of beings in the universe. (*Notes*, *Prov.* viii. 22—30. *John* i. 1—3. 1 *Cor.* viii. 4—6. *Col.* i. 15—17.) The idea of a created agent, by whom God made all things, which some have endeavoured to support from this text, is so absurd in itself, as well as contrary to other scriptures, that it is astonishing it could ever have been adopted. (*Notes*, *Is.* xliv. 24. xlv. 12, 13.) The apostle evidently meant, that God now spake to men, by that same glorious Person, who had been the immediate Creator of the world, and who was also exalted to the mediatorial throne, as "Heir "of all things." 'I believe, it is as impossible to under-'stand, how a man should have this empire over all things 'in heaven and earth, and over death itself, and yet be a 'mere man; as it is to understand any mystery of the sa-'cred Trinity.' *Whitby.*

Sundry times. (1) Πολυμερως. Here only. One part of the Old Testament was given at one time, and another at another time.—*In divers manners.*] Πολυτροπως. Here only. Referring to different methods of communication.—*Worlds.* (2) Αιωνας. xi. 3. *Acts* iii. 21. xv. 18. *Eph.* iii. 9.

V. 3, 4. The essence of the Deity is and must be invisible to man: (*Notes*, *John* i. 18. 1 *Tim.* vi. 13—16:) but "the only begotten Son," of whom the writer spoke, had been appointed to make known his glory and perfections: being "one with the Father," and equal to him in the divine nature; and being also distinct from him, as to his personal subsistence. By assuming human nature he became "the brightness of the divine glory," or *the shining forth* of the glory of God to mankind; and he so made known the perfections of the Godhead to them, that "he "who saw the Son saw the Father also." (*Notes*, *John* v. 17—19. x. 26—31. 32—39. xii. 44—50. xiv. 7—14. xvii. 20, 21.) For the Son was "the express Image," or the *character* of the Father's Person, or subsistence; and shewed every part of the nature and perfections of God to

5 For unto which of the angels said
r v. 5. Ps. ii. 7. Acts xiii. 33. he at any time, r Thou art my Son, this
day have I begotten thee? And again,
s 2 Sam. vii. 14. 1 Chr. xvii. 13. xxii. 10. xxviii. 6. Ps. lxxxix. 26, 27. s I will be to him a Father, and he shall
be to me a Son?
* Or, When he bringeth again. 6 * And again, when he bringeth in
t the First-begotten into the world, he
t 5. Prov. viii. 24, 25. John i. 14. 18. iii. 16. Rom. viii. 29. Col. i. 15. 18. 1 John iv. 9. Rev. i. 5.
saith, u And let all the angels of God
worship him.
u Ps. xcvii. 7. Luke ii. 9—14. 1 Pet. iii 22. Rev. v. 9—12.
7 And † of the angels he saith, x Who maketh his angels spirits, and
his ministers a flame of fire.
† Gr. unto.
x 14. 2 Kings ii. 11. vi. 17. Ps. civ. 4. Is. vi. 2. Heb. Ez. i. 13, 14. Dan. vii. 10. Zech. vi. 5.

man, with the greatest exactness and in the most effectual manner possible; so that in proportion as any man knows Christ, in his Person, character, and salvation, he knows the Father also; and he that knows not Christ, has no real knowledge of God. (*Notes, Matt.* xi. 27. *Luke* x. 21, 22. *2 Cor.* iv. 3—6. *Col.* i. 15—17. 1 *John* ii. 20—25.) Not only did the Father create the world by the Son, but the same divine Agent still "upholds all things by the "word of his power," as one in the unity of the Godhead with the Father; and he even upheld all things in being, and in their settled order, by his almighty word and will, when he appeared on earth as the visible "Effulgence of "the Father's glory, and the Character of his subsist-"ence;" of which he gave many proofs in his miraculous power over the course of nature, over legions of evil spirits, over diseases, and death. Yet this same Person, who created the world, and "upholds all things by the word "of his power," having become the High Priest of his people, by himself purged away their guilt with the sacrifice of his death upon the cross. Then, having risen as a mighty Conqueror over death and hell, he ascended in human nature, to be seated as "Heir of all things" upon the mediatorial throne, at the "right hand of the Father," where he displays his glorious majesty. There the incarnate Son is enthroned in pre-eminent dignity, as "the "Head over all things to his church," "which he pur-"chased with his own blood." (*Notes*, 1, 2. *Acts* xx. 28. *Col.* i. 18—20.) For he was made so much "better than "the angels," or superior in authority to them; that they were all rendered subject to him, as reigning in human nature; seeing he "inherited," as "the only begotten "Son of God," "a more excellent name," or nature, than they: for, however exalted any of them were, in capacity or authority, they were only mere creatures, and he their infinite Creator. (*Notes, Matt.* xiii. 36—43. *Eph.* i. 15—23. *2 Thes.* i. 5—10. 1 *Pet.* iii. 21, 22. *Rev.* v. 11—14.) This interpretation coincides with that, which has already been given of similar passages; but it differs in some degree, from that of several eminent evangelical expositors: for they suppose that the expressions, "the Bright-"ness of his glory," and "*the character of his subsistence*," are illustrations, taken from external objects, of the eternal generation of Christ, and his equality with the Father in the Godhead. But though the author is decidedly of opinion, that Christ is called the only Son of God, in respect of his divine nature; and therefore allows the eternal generation, as well as the equality of the Son with the Father: yet he does not think that the scripture contains any *illustrations* of these mysteries; or that we are taught to form any ideas of the *manner*, in which they subsist; but rather to receive them in implicit faith, as the revelation of God, and to adore them as absolutely incomprehensible by us in our present state. He, therefore, supposes these expressions to signify the manifestation of the glory, character, and perfection of "the invisible God" to man, in and by the Person of his incarnate Son; whose original equality with the Father in his divine nature; and his voluntary assumption of the human nature, concurred in rendering him the proper medium, so to speak, through which we might see the "effulgency," or shining forth of the divine glory; and become acquainted with the perfections and subsistence of God, in the best manner, of which in our present condition we are capable. He is also confirmed in this view of the passage, by finding, that the venerable reformer Beza, interprets it in the same manner, and makes the same objections to the other interpretations: except, that he translates the word *ὑποστασις*, *persona*, "person;" I think, improperly, for the subsistence of the Deity, not the personal distinction of the Father and the Son, seems to be intended.

The brightness. (3) Απαυγασμα. Here only. Αυγαζω, *2 Cor.* iv. 4: from *αυγη*, *Acts* xx. 11.—This *απαυγασμα* seems to be what renders the person of Christ the Εικων, or Image of the invisible God to men; in whose person (*προσωπῳ*) the glory of God is seen. (*2 Cor.* iv. 6.)—*Express Image.*] Χαρακτηρ. Here only. From *χαρασσω, to engrave.*—Χαραγμα, *Acts* xvii. 29. *Rev.* xiii. 16, 17, *et al.*—*Substance.*] Υποστασεως. iii. 14. xi. 1. *2 Cor.* ix. 4. xi. 17. *Essence*, or *subsistence.*—*Majesty.*] Μεγαλωσυνης. viii. 1. *Jude* 25. (*Notes*, viii. 1, 2. xii. 2, 3. *Rev.* iii. 20—22.)

V. 5—7. In the preceding verses, the apostle had stated the outlines of that doctrine, on which he meant more largely to discourse: and, having declared the personal and mediatorial superiority and high pre-eminence of "the Son of God" above angels; he proceeded to shew, that the Old Testament prophecies spake of the promised Messiah in similar language. As we are satisfied by abundant evidence, that the writers of the New Testament were equally inspired, with those of the Old; their expositions are to us of equal authority with the original passages, which they adduce. But when the apostle reasoned with the Hebrews out of their scriptures; he doubtless quoted them in that sense, in which most of them had been used to understand them, or in which it might be proved they ought to be understood. Had not the more learned Jews, at the time when the epistle was written, been accustomed to understand the texts here brought forward, in the sense which the apostle affixes to them; he would scarcely have adduced them, as proofs of his doctrine, without hesitation, in an argumentative treatise, which he knew must pass the ordeal of the strictest examination, by the most prejudiced and hostile persons. Now, if they were sufficient proofs to the persons immediately addressed, they must be sufficient for all, who consider the writer as fully knowing, by divine inspiration, both the doctrine of Christ, and the true meaning of the scriptures: though the context might otherwise, in some

8 But unto the Son *he saith*, [y] Thy throne, [z] O God, *is* [a] for ever and ever: [b] a sceptre of [*] righteousness *is* the sceptre of thy kingdom.

9 Thou hast [c] loved righteousness, and [d] hated iniquity; therefore God, *even* [e] thy God, hath [f] anointed thee with the [g] oil of gladness above [h] thy fellows.

y Ps. xlv. 6 m. *. 4. Is. vii. 14. ix. 6, 7. xlv. 21, 22 25. Jer. xxiii. 6. Hos. i. 7. Zech. xiii. 9. Mal. iii. 1. Matt. i. 23. Luke i. 16, 17. John x. 30. 33. xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13, 14. 1 John v. 20.

a Ps. cxlv. 13. Is. ix. 7. Dan. ii. 44. vii. 14. 1 Cor. xv. 25. 2 Pet. i. 11.

b 2 Sam. xxiii. 3. Ps. lxxii. 1—4. 7. 11—14. xcix. 4. Is. ix. 7. xxxii. 1, 2. Jer. xxiii. 5. xxxiii. 15. Zech. ix. 9.

* Gr. *rightness*, or, *straightness*.

c vii. 26 Ps. xi. 5. xxxiii 5.xxxvii. 28. xl 8. xlv. 7. Is. lxi. 8.

d Ps. cxix. 104. 128 Prov. viii. 13. Am. v. 15. Zech. viii. 17

e Ps. lxxxix. 26. John xx. 17. 2 Cor. xi 31. Eph i. 3. 1 Pet. i. 3.

f Ps. ii. 2. 6. *marg.* lxxxix 20. Is. lxi. 1. Luke iv. 18. John i. 41. iii. 34. Acts iv. 27. x. 38.

g Ps. xxiii. 5. Is. lxi. 3. Rom. xv. 13 Gal. v. 22.

h ii. 11. 1 Cor. i. 9. 1 John i. 3.

instances, have led us to suppose them instructive accommodations; and though the Jews, in subsequent ages, to evade the writer's conclusion, have (as it might previously have been expected) attempted to put another construction on them.—We have before briefly considered the scriptures quoted; yet it is necessary here again to examine them. The first is brought from an evident prophecy of the Messiah's kingdom. JEHOVAH had in it addressed the Messiah, in such language, as had never been used to any angel. The words quoted were spoken above a thousand years before the birth of Jesus, and were the declaration of a preceding decree: they must therefore relate to his Sonship, or eternal generation; for the subsequent production of his human nature, by the power of the Holy Spirit, would not give him that essential and original superiority to the angels, which the argument here evidently required. Nor could his appointment to the office of Messiah be meant by the words, "Thou art my Son, "this day have I begotten thee:" as that appointment was the *consequence*, rather than the *cause*, of his superiority to the angels; he was advanced above them, "as he had "inherited a more excellent name than they:" and his Sonship is plainly denoted to be a participation of the Father's nature; and not merely a communication of existence by an act of creating power, or adoption by an act of special grace. (*Notes*, *Ps.* ii. 7—12. *Acts* xiii. 24—37.)—The next quotation appears primarily to have been meant of Solomon; (*Note*, 2 *Sam.* vii. 12—16;) but Solomon was a most remarkable type of the Messiah, as the Jews in general must know: so that when JEHOVAH said of him in so peculiar and distinguishing a sense, "I "will be to him a Father, and he shall be to me a Son;" it must be obvious that this, in its fullest meaning, was to be understood of the Antitype rather than of the type.—The next proof was brought from a prophecy of the establishment of the Messiah's kingdom, in which it is said, "Worship him all ye gods." (*Note*, *Ps.* xcvii. 3—7.) JEHOVAH there spoke of "bringing in" the Messiah; whom he had elsewhere declared to be his "First-begotten "Son;" and appointed to be "Heir of all things:" and at the same time he called upon the most exalted of his creatures to "submit to the Son," to adore and "honour "him, even as they honoured the Father that sent him." (*Note*, *Rev.* v. 11—14.) For, though the magistrates and grandees of the earth might be included, yet all the angels of God were evidently intended also. But JEHOVAH had never spoken in such language concerning angels; of whom it had been said, that he made them "spirits," or *winds*, (for so it may be rendered,) and as "flames of fire" to be his ministering servants. (*Notes*, 2 *Kings* ii. 11. vi. 15—17. *Ps.* civ. 4. *Is.* vi. 1—4.)—He had indeed formed them active, powerful, pure, and spiritual intelligences, to perform his mandates, with inexpressible force and fervent love: but he had never commanded other rational creatures to worship them; nay, he had most peremptorily forbidden the worship of any creature: yet he required the most exalted of them to worship his Son, even when brought into this world to dwell in human nature! A most decided proof of an infinite disparity between Christ and the highest angels. (*Note*, *Rev.* xix. 9, 10.)—'When he 'introduceth the First-born into the world, he saith, "Let '"all God's messengers worship him:" Whereas, con'cerning messengers he saith, "Who maketh winds his '"messengers, and flaming fire his ministers."' *Campbell.*—This construction indeed accords to the scope of the passage in the Psalms, as describing the different parts of the creation executing the Creator's mandates: yet the apostle's quotation requires us to explain the passage of the ministration of angels. The learned writer supposes the apostle's argument to rest, in part, on the difference between *messenger*, (αγγελος,) and *Son*: the former term being used even of inanimate beings; the latter appropriate to the divine Saviour.—The first and second quotations are exactly from the Septuagint, which accords to the Hebrew. (2 *Sam.* vii. 14. *Ps.* ii. 7.) The third is nearly from the Septuagint, only changing the second person into the third; and putting "the angels of God" instead of "his angels:" and it varies from the Hebrew. (*Ps.* xcvii. 7.)—The very words of the apostle occur in the Septuagint, (*Deut.* xxxii. 41;) but there is nothing answering to them in the Hebrew. The last quotation is nearly from the Septuagint, which accords to the Hebrew. (*Ps.* civ. 4.)

First-begotten. (6) Πρωτοτοκον. xi. 28. xii. 23. *Matt.* i. 25. *Luke* ii. 7. *Rom.* viii. 29. *Col.* i. 15. 18. *Rev.* i. 5.

V. 8, 9. A passage is next adduced from a most remarkable prophecy, in which JEHOVAH said to the Messiah, "Thy throne, O God, is for ever and ever:" he addressed him as "God," declaring the perpetuity of his mediatorial kingdom to the end of the world, and over his redeemed people to all eternity. (*Notes*, *Ps.* xlv. 6, 7. 1 *Cor.* xv. 20—28.) "The sceptre," with which he would rule his people, and the universe, for their benefit, was "a "sceptre of righteousness;" even the exercise of his pardoning mercy would be most honourable to divine justice, and most effectual to promote righteousness in the world. (*Note*, vii. 1—3.) His laws and administration would be altogether righteous; whilst he acted as the Friend and Saviour of sinners, he would most perfectly "love righteousness and hate iniquity." As "the Son of "God" he was essentially and unchangeably holy; his human nature would be produced and preserved entirely free from all sin; his whole conduct, even unto death, would be perfectly righteous, and the government of his kingdom would be the same for ever. On this account "God, even his God" and Father, would anoint him, (for the future was spoken of, as if it had already taken place,) "with the oil of gladness," or the gifts and graces of the Holy Spirit, (the Source of all substantial gladness

10 And, [i] Thou, Lord, [k] in the beginning, [l] hast laid the foundation of the earth; and the heavens are [m] the works of thine hands.

11 They [n] shall perish; but [o] thou remainest: and they all [p] shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: [q] but thou art the same, [r] and thy years shall not fail.

13 But [s] to which of the angels said he at any time, [t] Sit on my right hand, [u] until I make thine enemies thy footstool?

i Ps. cii. 25—27.
k Gen. i. 1. John i. 1—3. Rev. iii. 14.
l Prov. viii. 29. Is. xlii. 5. xlviii. 13. li. 13. Jer. xxxii. 17. Zech. xii. 1.
m Deut. iv. 19. Ps. viii 3, 4. xix. 1. Is. lxiv. 8.
n xii. 27. Is. xxxiv. 4. lxv. 17. Matt. xxiv. 35. Mark xiii. 31. Luke xxi. 33. 2 Pet. iii. 7—10. Rev. xx. 11. xxi. 1.
o Ps. x. 16 xxix. 10. xc. 2. Is. xli. 4. xliv. 6. Rev. i. 11. 17, 18. ii. 8.
p Is. l. 9. li. 6. 8.
q xiii. 8. Ex. iii. 14. John viii. 58. Jam. i. 17.
r Ps. xc. 4.
s 5.
t x. 12. Ps. cx. 1. Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34—36. vii. 55.
u Ps. xxi. 8, 9. cxxxii. 18. Is. lxiii. 3—6. Luke xix. 27. 1 Cor. xv. 25, 26. Rev. xix. 11—21. xx. 15.

in the heart of man,) in a more abundant manner, than any of those prophets or servants of God had received, whom he owned as his "fellows," companions, or brethren in the human nature. The Holy "Spirit was given "without measure" to Christ, for the benefit of his church, in consequence of his undertaking, incarnation, obedience to death, and exaltation to the mediatorial throne: from this "fulness all" his brethren "have re-"ceived" their appointed measure; by which they have been qualified for their services, comforted under their trials, and prepared for their future happiness in heaven. (*Notes, Is.* xi. 2—5. xlii. 1—4. lix. 20, 21. lxi. 1—3. *John* i. 16. iii. 27—36. iv. 10—15. vii. 25—36. *Rev.* xxii. 1.)—Some suppose, that angels were meant by Christ's *fellows*, because the apostle was proving his superiority to angels: but he never bore "the nature of angels;" and partaking of the same nature seems to be the meaning of the expression. (*Note*, ii. 16—18.) The quotation was full to the apostle's purpose, by proving that JEHOVAH spake of the Messiah, in such language, as he never used concerning angels: and the Psalmist, from whom he adduced his proof, spoke of the Messiah as incarnate, of his espousing the church to himself, and of believers as the companions of the glorious King. They were indeed "anointed with "the oil of gladness," for his sake; but he far more than they all, even as his excellency and dignity exceeded their's. (*Notes, Ps.* xlv.)—'They, who imagine this 'Psalm is an epithalamium, upon Solomon's marrying 'Pharaoh's daughter, must suppose, that it is foretold, ... 'that Solomon was to have a numerous progeny by her, 'whom he would set up for princes and rulers, up and 'down the world (16). But this cannot be true: for be-'side that we read not of any children Solomon had by 'Pharaoh's daughter, ... Rehoboam, who succeeded him, 'was the son of Naamah, an Ammonitess. And so far 'was he from being able to set up his sons to rule over 'other countries, that it was with great difficulty, his suc-'cessors kept two tribes of the twelve stedfast to them.—'Certainly, "a greater than Solomon was here."' *Bp. Pierce.*—Very many other suppositions, by which the prophecies, concerning Christ, are explained away, or enervated, by men called Christians, might be shewn to be equally absurd.—The quotation is nearly from the Septuagint, which accords to the Hebrew.

Of gladness. (9) Αγαλλιασεως. *Luke* i. 14. 44. *Acts* ii. 46. *Jude* 24. *Exultation.—Fellows.*] Μετοχους. iii. 1. 14. vi. 4. xii. 8. *Luke* v. 7. (*Note, Zech.* xiii. 7.)

V. 10—12. (*Note, Ps.* cii. 25—28.) The Psalm, whence these verses are quoted, seems to be a prayer of the afflicted church of Israel, for the coming of her expected Deliverer: yet we might not have discovered, that the Son "of God" was personally addressed, had not the apostle led our attention to it in this view. But, considering it in connexion with other scriptures, and remembering that the ancient prophets continually spoke of their expected Messiah; as their great Deliverer from all enemies and troubles, we shall perceive a propriety in the church, under affliction, addressing herself to him, as her unchangeable Friend. He had "in the beginning created "the heavens and the earth;" these would at length "wax old and wear out as a garment," but he would still remain possessed of infinite power and perfection. At the appointed period, therefore, he would "lay them "aside," with as much ease as a man "folds up a gar-"ment," or changes it for another; and so introduce "new heavens and a new earth, wherein dwelleth right-"eousness:" and still He would continue "the same "yesterday, to-day, and for ever." (*Notes*, xiii. 7, 8. *Matt.* xxiv. 32—35, v. 35. *2 Pet.* iii. 5—7. 10—13. *Rev.* i. 8. xx. 11—15. xxi. 1—8.)—Probably, the Hebrews in general were prepared to understand this psalm, as well as the others, of the Messiah: it is, however, *to us* a most explicit testimony to the Deity of Christ, as One with the Father, the Creator of all things.

Thou, Lord, &c. (10) The quotation is taken from the Septuagint, which exactly accords to the Hebrew; except that the word, rendered in our version, "change," is translated by ελιξεις, *fold up;* but the Alexandrian copy of the Septuagint, and some copies of the New Testament, read αλλαξεις, *change.*

V. 13, 14. JEHOVAH had never spoken to any angel in such language, as was contained in another acknowledged prophecy of the Messiah; in which he called him to sit, as a mighty Prince, on his right hand, till he had crushed and put under his feet all those, who presumed to rebel against his authority. (*Notes, Ps.* cx. 1. *Matt.* xxii. 41—46. *Acts* ii. 33—36. *1 Cor.* xv. 20—28.) Did not the Hebrews well know, that "all angels," even the most exalted of them, were so far from possessing such supreme and universal authority, that they all were attendant spirits, and servants of the Lord, to execute his commands with unreserved submission; (*Notes, Ps.* ciii. 20—22. *Is.* vi. 1—4. *Rev.* v. 11—14;) and that they were sent forth by him, to "minister" to those of the human race, who were appointed to be "the heirs of salvation?" (*Marg. Ref.* x—z.—*Note, Luke* xvi. 22, 23. *P. O.* 19—26.) Their willing and delightful obedience to these commands, and their loving services to inferior and sinful creatures, for the Lord's sake, shewed a most excellent disposition, and was worthy of imitation; yet no homage or worship were due to them on that account: on the contrary, they were joint worshippers of JEHOVAH, whom they adored, in the person of Christ, the incarnate Son of God, and the Saviour of sinful men. As therefore such things were

14 Are they not all [v] ministering spirits, [x] sent forth to [y] minister for them who shall be [z] heirs of salvation?

CHAP. II.

An earnest call to attend the gospel; enforced by the consideration of the danger of "neglecting so "great salvation," thus revealed and confirmed, 1—4. Further scriptural proof of Christ's superiority to the angels, notwithstanding his temporary humiliation in our nature, 5—9. An explanation of the motives, reasons, condescension, and benefit, of his incarnation, temptations, sufferings, and death; as connected with his being the High Priest and Saviour of his people, 10—18.

[a] THEREFORE, we ought to give [b] the more earnest heed to the things which we have heard, lest at any time [c] we should [*] let *them* slip.

2 For if the word [d] spoken by angels [*] was stedfast, and [e] every transgression and disobedience received a just [f] recompence of reward;

3 [g] How shall we escape, if we neglect [h] so great salvation; which at the first [i] began to be spoken by the Lord, [k] and was confirmed unto us by them that heard *him*;

4 [l] God also bearing *them* witness, both with signs and wonders, and with divers miracles, and [†] gifts of the

v viii. 6. x. 11. Luke i. 23. Acts xiii. 2. Rom. xii. 6. xv. 16. 27. 2 Cor. ix. 12. Phil. ii. 17. 25. Gr.—1. Kings xxii. 19. Job i. 6. Ps. ciii. 20, 21. civ. 4. Is. vi. 2, 3. Dan. vii. 10. Matt. xiii. 41. 49, 50. xviii. 10. Luke i. 19. 2 Thes. i. 7. Jude 14.

x Acts xi. 22. 1 Pet. i. 12. Rev. v. 6.

y Ps. xxxiv. 7. xci. 11, 12. Dan. vi. 22. ix. 21—23. x. 12. Matt. i. 20. ii. 13. xxiv. 31. Luke xvi. 22. Acts v. 19. x. 3, 4. xii. 7. 23. xvi. 26. xxvii. 23.

z vi. 12. 17. Matt. xxv. 34. Rom. viii. 17. Gal. iii. 7. 9. 29. Eph. iii. 6. Tit. iii. 7. Jam. ii. 5. 1 Pet. i. 4. iii. 7. a 2—4. i. 1, 2. xii. 25, 26.

b Deut. iv. 9. 23. xxxii. 46, 47. Josh. xxiii. 11, 12. 1 Chr. xxii. 13. Ps. cxix. 9. Prov. ii. 1—6. iii. 21. iv. 1—4. 20—22. vii. 1, 2. Luke viii. 15. ix. 44.

c xii. 5. Matt. xvi. 9. Mark viii. 18. 2 Pet. i. 12, 13. 15. iii. 1.

* Gr. *run out, as leaking vessels.*

d Heb. i. 6. ii. 16. Deut. xxxiii. 2. Ps. lxviii. 17. Acts vii. 53. Gal. iii. 19.

e x. 28. Ex. xxxii. 27, 28. Lev. x. 1, 2. xxiv. 14—16. Num. xi. 33. xiv. 28—37. xv. 32—36. xvi. 31—35. 49. xx. 11, 12. xxi. 6. xxv. 9. Deut. iv. 3, 4. xvii. 5. 12. xxvii. 26. 1 Cor. x. 5—12. Jude 5.

f x. 35. xi. 6. 26. Gr.

g x. 29. xii. 25. Is. xx. 6. Ez. xviii. 13. 18. Matt. xxiii. 33. Rom. ii. 3. 1 Thes. v. 3. 1 Pet. iv. 17, 18. Rev. vi. 16, 17. 25, 26. Is. xii. 2. li. 5. 8. lxii. 11. Luke i. 69. John iii. 16—18. Acts iv. 12. 1 Tim. i. 15. Tit. ii. 11. Rev. vii. 10.

h v. 9. vii. 1 *See on* i. 2.—Matt. iv. 17. Mark i. 14. Luke xxxiv. 19. Acts ii. 22.

k Mark xvi. 15—19. Luke i. 2. xxiv. 47, 48. John xv. 27. Acts i. 22. x. 40—42.

l Mark xvi. 20. John xv. 26. Acts ii. 32, 33. iii. 15, 16. iv. 10. xiv. 3. xix. 11, 12. Rom. xv. 19.

† Or, *distributions.* 1 Cor. xii. 4—11. Eph. iv. 8—11.

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spoken of the Messiah, immensely beyond all which had been said of angels, in the sacred scriptures; it was unreasonable to expect a mere man, or a temporal kingdom; or to suppose this glorious Lord would come to confirm and continue that dispensation, which had been given "by "the ministration of angels."

Ministering. (14) Λειτουργικα. Here only. From λειτουργεω, x. 11. *Acts* xiii. 2. *Rom.* xv. 27. Filling the office of the priesthood, or magistracy, or other important service, connected with religion or religious worship, seems especially implied. Λειτουργος, 7. *Note, Rom.* xiii. 6, 7.—*To minister.*] Εις διακονιαν. *Acts* i. 17. 25. vi. 1. 2 *Cor.* ix. 12. Comp. of δια, *through*, and κονις, *dust*. *The meanest service.* (*Notes, Matt.* xx. 24—28. *John* xiii. 12—17.) *Who shall be heirs*, &c.] Μελλοντας κληρονομειν. 'About to 'inherit salvation.'—*Marg. Ref.* a.

PRACTICAL OBSERVATIONS.

V. 1—4.

We can never sufficiently bless our God, that he has, in so many ways, and with such increasing clearness, spoken concerning salvation, to us wretched sinners; and especially that he has sent the message of mercy to us, by his "well-beloved Son," whose dignity gives peculiar authority to every appointment, and certainty to every truth and promise. That "the First-begotten" of the Father, "the "Heir of all things," by whom all worlds were created, and "by the word of whose power all things are upheld;" who is "the Effulgency of the divine glory," and the manifestation of the divine perfections; should "by him-"self purge our sins," is a mystery of love, which exceeds and overwhelms all our admiration, praise, and gratitude. Now, "having sat down at the right hand of "the Majesty on high;" "angels, principalities, and "powers, are subject to him," who "inheriteth a far more "excellent name than they." Let us not then perversely and ungratefully refuse him our adorations, whilst "all "the angels of God worship him." For our salvation he abased himself, that he might "redeem us to God with his "blood;" and shall we, on that account, refuse to adore and "honour him, even as we honour the Father that sent "him?"

V. 5—14.

We should never forget, that all the enemies of Christ will at length be put under his feet; and that all, "who "will not have him to reign over them," are his enemies. (*Note, Luke* xix. 11—27, *v.* 27.) Let us then seek mercy of our God, in that way which glorifies his justice also: let us bow to the sceptre of our Redeemer's grace; put our souls under his protection; and seek that renewal of our hearts, which will make us delight in obeying his holy commands, and render us like him in "loving righteousness and hating "iniquity." In proportion as we are anointed with "the oil "of gladness" from his fulness, and as members of his mystical body, this will be our character: and "if any "man have not the Spirit of Christ, he is none of his." We cannot indeed serve him as angels do, "who excel in "strength," and are like a vehement wind, or the swift lightning, in executing his mandates: but we may copy their love, their alacrity and humility, in ministering at his word, to the poorest of "the heirs of salvation," who are by this ministry of angels more royally attended than the mightiest of ungodly men. Surely then we should deem none of our brethren, nor any of their concerns, beneath us; but, like these pure spirits, should count it our honour to do them good for Christ's sake. (*Note, John* xiii. 12—17. *P. O.* 8—17.) Such humiliation and self-abasement will make way for our exaltation to be "equal with the "angels," yea, to "sit down with Christ upon his throne:" when he, who at first created the world, shall, with unchangeable power, destroy it as a worn-out garment, and "make all things new:" and when all they, whose hearts and hopes were placed on its perishing treasures and fading glories, will be driven from his presence into everlasting misery.

NOTES.

CHAP. II. V. 1—4. The apostle in the midst of his argument, paused, as it were, after the proof of Christ's pre-eminent dignity, to make some application of his doctrine. The Hebrews, and all to whom the gospel came,

Holy Ghost, [m] according to his own will?

5 For unto the angels hath he not put in subjection [n] the world to come, whereof we speak.

6 But one [o] in a certain place testified, saying, [p] What is man, that thou art mindful of him? or [q] the son of man, that thou [r] visitest him?

7 Thou [s] madest him [s] a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou [t] hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. [u] But now we see not yet all things put under him.

9 But we see [x] Jesus, who was made a little lower than the angels [†] for the suffering of death, [y] crowned with glory and honour; that he, [z] by the grace of God, should [a] taste death [b] for every man.

m Dan. iv. 35. Eph. i. 5. 9.
n vi. 5. Rev. xi. 15.
o iv. 4. v. 6. 1 Pet. i. 11.
p Job vii. 17, 18. xv. 14.—*See on* Ps. viii. 4—8. cxliv. 3.—Is. xl. 17.
q Job xxv. 6. Ps. cxlvi. 3, 4. Is. li. 12.
r Gen. i. 24. Luke i. 68. 78. vii. 16.
s *See on* 9.
* Or, *a little while inferior to.*
t 5. i. 13. Ps. ii. 6. Dan. vii. 14. Matt. xxviii. 18. John iii. 35. xiii. 3. 1 Cor. xv. 27. Eph. i. 21, 22. Phil. ii. 9—11. 1 Pet. iii. 22. Rev. i. 5. 18. v. 11—13.
u Job xxxix. 1—12. xli.
x viii. 3. x. 5. Gen. iii. 15. Is. vii. 14. xi. 1. liii. 2—10. Rom. viii. 3. Gal. iv. 4. Phil. ii. 7, 8.
† Or, *by.*
y Ps. xxi. 3—5. Acts ii. 33. Rev. xix. 12.
z John iii. 16. Rom. v. 8. viii. 32. 2 Cor. v. 21.
vi. i. 1 John iv. 9, 10.
a Matt. xvi. 28. Mark ix. 1. Luke ix. 27. John viii. 51.
b John i. 29. xii. 32. 2 Cor. v. 15. 1 Tim. ii. 6. 1 John ii. 2. Rev. v. 9.

"ought to give the more earnest," believing, and obedient attention to what they had heard; because of the majesty of the Speaker, and the gracious nature of his words. (*Note, Matt.* xvii. 5—8. *Acts* iii. 22—33.) It was incumbent on those also, who professed Christianity, to apply their minds with increasing reverence to these important subjects; lest at any time, through temptation, worldly cares and pleasure, or persecution, they should be induced to "let them slip," or *run out* as water from a leaky vessel. This aptly represents the treachery of the memory, respecting spiritual things; and the way in which good instructions, convictions, or affections gradually vanish, and no abiding change is made or effect produced by them.—The Jews counted the authority of the law to be great, and its perpetuity indubitable, because it was spoken by angels, as employed by JEHOVAH in delivering it to their fathers from mount Sinai. (*Notes, Ex.* xix. 16—20. *Deut.* xxxiii. 2. *Acts* vii. 51—53. *Gal.* iii. 19—22.) But "if the word spoken by ministering spirits was stedfast," so that JEHOVAH would not permit any of the people to transgress in any way, without inflicting on them merited punishment; (*Marg. Ref.* e;) how "could they escape" his vengeance, if they neglected "so great salvation" as that of the gospel? The greatness of the Saviour, who "created and upholds all things;" the immensity of the price paid by him for man's salvation; the depth of the misery from which he saves his people, and their perishing need of this salvation, its entire freeness to the chief of sinners who seek for it, without limitation or exception; the infinite provision made for the supply of all their wants; and the glorious felicity in which it terminates: all these things, and far more, unite in rendering it worthy to be called "so great salvation," even so great a salvation that it surpasses all conception. To refuse this invaluable blessing, from pride, love of the world and sin, or attachment to superstitious vanities; to neglect it, through sloth, procrastination, an aversion to the means of grace, or a fear of persecution; and to oppose or corrupt it, from enmity to God and holiness, not only leave men under "the curse of the law," but incur the condemnation of treating the truth of God as a lie, of despising his mercy, defying his justice and power, and rejecting his most gracious and urgent overtures to reconciliation. (*Notes, John* iii. 19—21. 1 *John* v. 9, 10.) How then can such persons escape the wrath to come?—This salvation first began to be published, in the fullest display of it under the gospel-dispensation, by the Lord himself, appearing in human nature, as the great Prophet of the church. He deigned to be the Preacher of this great salvation: and after his ascension into heaven "to appear in the presence of God "for us," it was confirmed to the Jews and others, by his apostles and evangelists, who had been eye-witnesses of his glory, had heard his doctrine, and received their commission immediately from him. Moreover, God himself bore witness to their doctrine, as that of his beloved Son, by various miraculous powers exercised by them, and conferred on others also; and by the gifts of his Holy Spirit, dispensed to them according to his own sovereign will. (*Notes, Mark* xvi. 17—20. *John* xv. 26, 27. xx. 24—29.) So that the condescension of "the Son of God," in becoming incarnate, and in first publishing his doctrine by his own personal ministry; his exaltation, and the subsequent sending of his ambassadors, with such divinely attested credentials, to preach salvation to sinners, concurred in calling the attention of the Jews from the abrogated Mosaick dispensation to Christianity.

Let ... slip. (1) Παραρρυωμεν. Here only N. T.—*Prov.* iii. 21. *Sept.*—*Recompence of reward.* (2) Μισθαποδοσιαν. x. 35. xi. 26. It implies either *reward*, or *punishment.* (*Notes, Lev.* xxiv. 10—16. *Num.* xv. 30—36. xvi. xxv.)—*Was confirmed.* (3) Εβεβαιωθη. *Note, Tit.* iii. 8.—*Unto us*, &c.] The writer of this epistle was not personally a hearer of our Lord's preaching. (*Preface.*)—*Bearing* them *witness.* (4) Συνεπιμαρτυροντος, *coattestante.* Here only.—*According to his own will.*] *Notes, Dan.* iv. 34—37. *Matt.* xi. 25, 26. 1 *Cor.* xii. 4—11. *Eph.* i. 9—12. *Jam.* i. 16—18.

V. 5—9. The argument concerning the Messiah's superiority to the angels, is here resumed. "The world to "come," is supposed to have been a phrase in use among the Jews, denoting the times of the Messiah. This period began at the first coming of Christ, and will continue till his second coming. The words, however, do not occur elsewhere: and some think, that the apostle alludes to the words of the prophet, concerning "new heavens and a "new earth." (*Note, Is.* lxv. 17—19.) This includes the dispensation of the Messiah and the millennium, as connected with heavenly happiness. These are not subjected to angels, but to him whom all the angels worship and obey; nor were they ministerially employed in the introduction of it, as they had been in the giving of the law, and in many things relating to Israel's settlement in Canaan; but the Captain of Salvation exclusively and openly. (*Note,* 10—13.)—This had been implied in what was

10 For [c] it became him, [d] for whom *are* all things, and by whom *are* all things, in bringing [e] many sons unto [f] glory, to make [g] the Captain of their salvation [h] perfect through sufferings.

11 For both [i] he that sanctifieth, and they who are sanctified *are* [k] all of one: for which cause [l] he is not ashamed [m] to call them brethren,

12 Saying, [n] I will declare thy name unto my brethren; [o] in the midst of the church will I sing praise unto thee.

13 And again, [p] I will put my trust in him. And again, [q] Behold I, and the children, [r] which God hath given me.

c vii. 26. Gen. xviii. 25. Luke ii. 14. xxiv. 26. Rom. iii. 25, 26. Eph. i. 6—8. ii. 7. iii. 10. 1 Pet. i. 12.
d Prov. xvi. 4. Is. xliii. 21. Rom. xi. 36. 1 Cor. viii. 6. 2 Cor. v. 18. Col. i. 16, 17. Rev. iv. 11.
e Hos. i. 10. John xi. 52. Rom. viii. 14—18. 29, 30. ix. 25, 26. 2 Cor. vi. 18. Gal. iii. 26. Eph. i. 5. 1 John iii. 1, 2. Rev. vii. 9.
f Rom. ix. 23. 1 Cor. ii. 7. 2 Cor. iii. 18. iv. 17. Col. iii. 4. 2 Tim. ii. 10. 1 Pet. v. 1. 10.
g vi. 20. xii. 2. Josh. v. 14, 15. Is. lv. 4. Mic. ii. 13. Acts iii. 15. v. 31.
h v. 8, 9. Luke xiii. 32. xxiv. 26. 46. John xix. 30. *Gr.* i x. 10. 14. xiii. 12. John xvii. 19.
i xi. 16. Mark viii. 38. Luke ix. 26.
m Matt. xii. 48—50. xxv. 40. xxviii. 10. John xx. 17. Rom. viii 29.
n Ps. xxii. 22. 25.
o Ps. xl. 10. cxi. 1. John xviii. 20.
p 2 Sam. xxii. 3. Ps. xvi. 1. xviii. 2. xxxvi. 7, 8. xci. 2. Is. l. 7—9. Matt. xxvii. 43.
q Is. viii. 18. liii 10.
r Gen. xxxiii. 5. xlviii. 9. Ps. cxxvii. 3. 1 Cor. iv. 15.

"spoken by one in a certain place," with which the Hebrews were well acquainted. In a view of the starry heavens, those majestick displays of God's creating power, David had exclaimed, "What is man, &c." (*Note, Ps.* viii. 4—9.)—The words might indeed be explained of the attention and kindness of God to so inconsiderable a creature as man, amidst the immensity of his works. He had made him at first in some degree inferior to the angels, but he "had crowned him with glory and honour," and made him lord of this lower creation. Yet, as man had soon fallen from his original dignity, had lost his crown of honour, and retained but an imperfect dominion over the creatures; (*Note, Gen.* i. 26, 27. iii;) and as the Messiah was intended to be the chief Glory and blessing of the fallen race; the Psalmist might properly be considered, as "in Spirit" speaking of him; and of JEHOVAH's being mindful of the human race, and visiting them, by giving his own Son to become the Son of man for their salvation. Indeed, if the words were exactly weighed, it would be found, that they had not received a full accomplishment in any other sense: for if God "put all things in subjec-"tion under the feet" of the Son of man, it must follow that there was nothing left "which was not put in sub-"jection under him;" whereas it was manifest, that all things, even here on earth, (not to speak of other worlds,) were not thus put in subjection to man; for many of the creatures scorned to bear his yoke, and some even made war against him. But believers, "looking to Jesus," saw the accomplishment in his exaltation, and in the glorious and blessed event of it: he had become "a little lower than "the angels," by appearing "in the likeness of sinful "flesh," that he might be capable of suffering death; but speedily he had been, as the Son of man, "crowned with "glory and honour," placed on the mediatorial throne, invested with universal dominion, and "made Head over "all things to his church." So that, in fact, "all things "in heaven and earth, and under the earth," were put in subjection to him; and, though some for a time refused to submit to him, they must all at length, either be his willing servants, or be crushed under his feet as enemies. (*Notes,* i. 13, 14. 1 *Cor.* xv. 20—28.) Thus, by means of his humiliation, he became capable of dying; and, by his subsequent exaltation, he was enabled to apply the benefits of his death to his people; and so "he tasted death" for the benefit of every man, who should come to trust in his salvation. This constitution was the effect of the plenteous mercy and free favour of God to our rebellious race, as the Psalmist had intimated: nor could that grace ever be sufficiently admired.—*A little lower.* (9) Many expositors suppose the original to mean, "lower for a short "time;" that is, during the term of our Lord's humiliation on earth: but the use of the same word in the seventh verse, determines its sense here; and there it can have no reference to *time,* unless we explain the Psalm as a prophecy of Christ exclusively, without allowing that either Adam or his posterity were at all intended. It is indeed argued, that Jesus was made, in human nature, immensely lower than the angels, being "despised and rejected of "men," and considered as one of the most abject of the human race. This objection, however, seems to be of no validity; for his *real dignity* and excellency as man, and not *the opinion of others concerning him,* are meant. He was, in human nature, as the "first Adam" had been, "a little lower than the angels:" and, being made like us in all things, sin alone excepted, he became capable of suffering and death, from which angels are exempted. In these respects he was "made a little lower than the an-"gels:" but in all other things, he, even as Man in his lowest humiliation, was little lower than they, being immensely superior to all others of the human race, not excepting Adam himself before the fall.—*Taste death.*] Some explain these words as signifying the pain, which our Lord endured in dying; and others, as marking the short time, during which he continued dead: but the expression seems to have been in use among the Jews, as merely denoting *to die.* (*Marg. Ref.* a.)—The quotation is from the Septuagint: but that entirely corresponds with the Hebrew; except as it translates *Elohim,* (often rendered *Gods,*) by the word "angels;" as it does in many other places: and the word God, is substituted in the translation of the last quotation, for JEHOVAH in the Hebrew.

The world to come. (5) Την οικουμενην την μελλουσαν. *Luke* ii. 1. *Acts* xi. 28.—*A little.* (9) Βραχυ τι. *John* vi. 7. *Acts* v. 34.

V. 10—13. Whatever the Jews might object to the sufferings and crucifixion of him, who was preached to them as the Messiah; yet it certainly "*became*" the eternal God, for whose glory, and by whose power, all things were created, and are upheld and governed, to adopt this method. It had not only pleased him as a Sovereign to do this: but it was admirably suited to manifest the glory of all his perfections; yea, it was necessary for the harmonious display of them. Having therefore purposed to predestinate to the adoption of children an innumerable company of Adam's fallen race; (*Note, Eph.* i. 3—8;) he was pleased, in his infinite wisdom and love, to appoint them "a Captain," who should call them forth out of their state of sin and misery, and lead them, through life and death, to his eternal glory: for the word, rendered "in "bringing," agrees with that translated "Captain." It was proper, that this Captain, Prince, or Commander, who leads an innumerable multitude of fallen sinners, as the "children of God," to victory over Satan, sin, the

14 Forasmuch then as [s] the children are partakers [t] of flesh and blood, [u] he also himself likewise took part of the same; that [x] through death he might [y] destroy him that had the power of death, that is, [z] the devil;

15 And [a] deliver them who [b] through fear of death were all their life-time [c] subject to bondage.

16 For [d] verily he [*] took not on *him the nature of* angels; but he took on *him* [e] the seed of Abraham.

s See on 10.
t 1 Cor. xv. 50.
u 18. iv. 15. Gen. iii. 15. Is. vii. 14. John i. 14. Rom. viii. 3. Gal. iv. 4. Phil. ii. 7, 8. 1 Tim. iii. 16.
x ix. 15. Is. liii. 12. John xii. 24. 31—33. Rom. xiv. 9. Col. ii. 15. Rev. i. 18.
y Is. xxv. 8. Hos. xiii. 14. 1 Cor. xv. 54, 55. 2 Tim. i. 10.
z Matt. xxv. 41. 1 John iii. 8—10. Rev. ii. 10. xii. 9. xx. 2.
a Job xxxiii. 21—28. Ps. xxxiii. 19. lvi. 13. lxxxix 48. Luke i. 74, 75. 2 Cor. i. 10.
b Job xviii. 11. 14. xxiv. 17. Ps. lv 4. lxxiii. 19. 1 Cor. xv. 50—57.
c Rom viii. 15. 21. Gal. iv. 21
2 Tim. i. 7.
d vi. 16. xii. 10. Rom. ii. 25. 1 Pet. i. 20.
* Gr. *taketh not hold of angels, but of the seed of Abraham he taketh hold.*
e Gen. xxii. 18. Matt. i. 1, &c. Rom. iv. 16, &c. Gal. iii. 16. 29.

world, and death, and to eternal "glory,"—that this Author of their salvation, should be "made perfect through "sufferings;" that is, perfectly authorized, as well as qualified, for every part of that most important work. (*Note*, v. 7—10.) For, by assuming human nature, and "humbling himself to the death upon the cross" for our sins, he made the salvation of sinners consistent with divine justice, and shewed us the way of "fighting the "good fight of faith," and pressing forward to the conqueror's crown. Thus Jesus, who "sanctifieth," or purifies his people from guilt and sin, and consecrates them to God; and they who are thus sanctified by him, "are all "of one," that is, of one father Adam; or, as speaking to the Jews, the apostle might mean Abraham. He became One with us in human nature; in order that his sufferings might atone for our sins, and that we might be justified by his righteousness: for which cause, he is "not "ashamed to own us as his brethren," notwithstanding his glorious majesty and perfect holiness, and our meanness, guilt, and pollution. Thus, in a remarkable prophecy of his sufferings, and subsequent glory, he had been introduced as saying, "I will declare thy name unto "my brethren," and as engaging to celebrate the praises of JEHOVAH in his church of redeemed sinners. (*Note*, *Ps.* xxii. 22.) In another place, where the Messiah's deliverances, victories, and kingdom were predicted under the type of David; he spake as Man, of "trusting in the "LORD" amidst his trials, even as his brethren did. (*Marg. Ref.* p.) And by another prophet, he had said, "Behold I, and the children, which God hath given me;" (*Note*, *Is.* viii. 18;) which implied the same equality of nature and endeared affection, as the relation of brethren. Many things, in the eighth of Isaiah, are evidently prophetical of the Messiah, and as such are quoted repeatedly in the New Testament; (*Notes*, *Is.* viii.;) and, no doubt, the text here adduced was understood of him, by the learned Jews. For the apostle was well acquainted with their sentiments; and would not have quoted it, in a sense different from the usual interpretation, in an argumentative discourse, without attempting to establish the new interpretation by cogent reasonings. (*Note*, i. 5—7.) —The quotations are all from the Septuagint, which does not materially vary from the Hebrew.

V. 14, 15. As therefore "the children," of whom Christ spake by the prophet, even his elect people whom he had undertaken to redeem, "were partakers of flesh "and blood," or of human nature; he also voluntarily condescended "to partake of the same," in order that he might stand in the nearest relation to them, and so most properly become their Surety and Representative; and also be made capable of suffering and dying for them: that by so doing he might, as to them, "abolish" the reign of death, by destroying the dominion of the devil "who hath the power of death." For Satan, by seducing man into sin, first brought him under the sentence of death: every man must be exposed to the sting, the terror, the stroke, and the tremendous consequences of death, while he continues unpardoned and unconverted; and the devil, as accuser and executioner, may have much power in inflicting or aggravating these things. But the redemption of Christ made way for the deliverance of his people from Satan's bondage, and for the pardon of their sins through faith. Then the devil loses his power in respect of death also; they are delivered from its sting, its terror, and its dreadful consequences; whilst inward peace and hope reconcile them to its stroke, and the whole will terminate in their glorious resurrection to eternal life. (*Note*, 1 *Cor.* xv. 55—58.) Thus Christ "delivered those, who "all their life-time had been subject to bondage through "*fear of death.*" Whatever pride, ambition, and desperate passions, united with unbelief, may sometimes effect or perpetrate; the fear of death is universal, and in some degree enslaves all mankind: the juster apprehensions men have of God and eternal things, the greater must be their dread of death, and its awful consequences; except as faith in Christ deliver them. Many of those, who have been enslaved by it, during the former part of their lives, or at least from the time when they began seriously to reflect on the subject, are actually delivered from their terror by the gospel, and habitually think of dying with great composure and satisfaction. Many, who do not before rise superior to their terrors, are entirely freed from them at that critical season; and even those believers, who fear death to the last, (as some perhaps do,) will be the more amazed at their deliverance; when, by the stroke, which they dreaded all their life-time, they find themselves perfectly freed from all which they groaned under and hated; and admitted to a felicity exceeding their largest expectations.—*Through death.* (15) 'Had not this been 'added, the apostle might have seemed to speak very ab 'surdly: for must God become Man, in order to conquer 'the devil? Assuredly, here was need rather of strength 'than weakness. The apostle therefore declares, that to 'render this victory the most glorious, it was peculiarly 'suitable, that Satan, the conqueror of man, should be 'laid prostrate by a Man; and so, by the very death of a 'Man, he might be destroyed, as by his own weapons.— 'The devil is said to have "the power of death," as from 'him sin sprang, which death followed; and as he daily 'tempts us to sin, that he may draw us with himself into 'the ruin of eternal death.—Understand death, as joined 'with the wrath of God, which without Christ it must 'necessarily be: nor can any thing be conceived more 'miserable, than to be under the perpetual slavery of this 'dread and horror.' *Beza.*

V. 16—18. The introductory words of this passage

17 Wherefore in all things [f] it behoved him to be made like unto *his* brethren; that he might be [g] a merciful and faithful High Priest in things *pertaining* to God, [h] to make reconciliation for the sins of the people.

18 For in that he himself hath [i] suffered being tempted, [k] he is able to succour [l] them that are tempted.

[f] See on ii. 14.—Phil. ii. 7, 8.
[g] iii. 2, 5. iv. 15. v. 1, 2. Is. xi. 5.
[h] Lev. vi. 30. viii. 15. 2 Chr. xxix. 24. Ez. xlv. 15. 17. 20. Dan. ix. 24. Rom. v. 10. 2 Cor. v. 18—21. Eph. ii. 16. Col. i. 21.
[i] iv. 15, 16. v. 7—9. Matt. v. 1—10. xxvi. 37—39. Luke xxii. 53.
[k] vii. 25, 26. John x. 29. Phil. iii. 21. 2 Tim. i. 12. Jude 24.
[l] 1 Cor. x. 13. 2 Cor. xii. 7—10. 2 Pet. ii. 9. Rev. iii. 10.

are differently interpreted. Our translation explains them of our Lord's *assuming*, not "the nature of angels," but our nature, in order to be our Brother, Surety, and Saviour; and the mention of the seed of Abraham, from whom he descended, favours this interpretation: but the margin, and indeed a great majority of commentators, suppose the apostle to mean, that the eternal Son of God, when angels sinned, did not "take hold" of them, to preserve them from final perdition; but he "took hold" of fallen man, to rescue him from this dreadful doom: and this indeed lays the firmer foundation for the subsequent inference. "The seed of Abraham," however, on this interpretation, cannot mean *all* the natural descendants of Abraham, nor any of them *exclusively;* but must be understood of Abraham's believing seed, whether Jews or Gentiles; and this, though it accords to the apostle's manner in other places, (*Rom.* iv. 11—25. *Gal.* iii. 26—29,) is not thought a natural exposition in his present argument.—The difference indeed, is not great, between the two interpretations. In "laying hold" of fallen man, and not on fallen angels, the Son of God did not assume the angelic nature into personal union with his Deity; but, by a condescension still more inconceivable, he assumed human nature of "the seed of Abraham:" and this was worthy of peculiar attention; for it thus appeared, that "it behoved him," and he *must*, in order to the honourable salvation of sinners, whom he graciously owned as brethren, "be made like" them in the same nature, and in all those infirmities to which sin had subjected them, as far as he could be without defilement. This was needful, in order that he might become their High Priest, making atonement and reconciliation for their sins, by "the sacrifice of himself," and so lay the foundation for his subsequent intercession for them; and that he might give them the firmest ground of assurance concerning his compassion, love, and faithfulness. (*Note, Rom.* v. 6—11.) For thus he, who was One with the Father as God, became One with them as Man; and so assured them that he would attend to the interests of his brethren, in the most condescending, merciful, and faithful manner; even as he would regard the glory of God the Father, before whom he acted as their High Priest. And by this voluntary humiliation, and these sufferings for them when enemies, he gave the most endearing pledge of his love to them, and taught them most emphatically, that he would not fail them, when they were brought to trust in him; and when his omnipotent arm could effect the purpose, for which he had shed his precious blood. For, "in that he suffered, being tempted" by Satan in the wilderness, and during his last conflicts; (whose unholy suggestions must have tortured his mind, in proportion as he abhorred, and could not be defiled by them;) in that he endured the severest trials from man's contemptuous malice and cruelty; and in that he bore the wrath of the Father for our sins; "he was able to succour" such as were tempted, or tried, and afflicted by God: being authorized, as Mediator, to exert omnipotence in supporting, comforting, and rescuing them; and having a sympathizing, and most tender love for them; seeing he had passed through the same temptations himself, as far as he could do it, continuing perfectly free from sin.—The ends of Christ's humiliation, death, and exaltation, are set forth in this chapter.—To "taste death for every man," to "become the Captain of our salvation," and to "lead us "to glory," to "sanctify us," to "destroy death, and him "that had the power of death," to deliver us from the bondage of the devil, and the fear of death, to become our "High Priest, to make reconciliation for our iniquity," having "by himself purged our sins." (i. 3.) What unutterable blessings are these, flowing to us from "the "grace of God, in Christ our Lord!" and what do they imply concerning the natural state of fallen man!

It behoved him. (17) Ὤφειλε. *He ought*, or *owed*, as having undertaken to be our Surety. (*Note, Philem.* 17—21.)

PRACTICAL OBSERVATIONS.

V. 1—4.

The pre-eminent excellency, importance, and clearness of the gospel, and the dignity and grace of the Redeemer, concur in calling on us to "give the more earnest heed to "the things which we have heard:" for unless serious recollection, fervent prayer, and reverent attention, with subsequent meditation and practice, prevent; we shall surely let divine truths run out of our minds, as water from a vessel with holes. Alas! how many hearers of this kind are found in all our congregations! Indeed we are all in some measure criminal and foolish in this respect. Let us then beg of God to sanctify our memories and hearts, that we may become less forgetful, and more practical hearers of "the word of life."—The judgments of God under the new dispensation are chiefly spiritual: but they are on that account the more to be dreaded; and "if "they who despised Moses' law died without mercy;" "how shall we escape, if we neglect so great salvation," as that which Christ has wrought for us, and revealed in his gospel? Blessed be God, this salvation is so great and perfect, that nothing, except our neglect of it, in one way or another, can exclude us from its eternal advantages; so that the trembling penitent, who is ready to think himself too criminal to be pardoned, or too polluted to be cleansed, may come to Christ with cheerful confidence, and expect from him the free gift of all which can be needful for him: and even those who are conscious of having hitherto "neglected so great salvation," may hope for the pardon of that atrocious guilt in the same manner; being assured, that "where sin hath abounded, grace "shall much more abound."—Yet even partial neglects will not escape rebukes: and they, whose souls are not finally ruined, often weaken their evidence, and bring darkness upon their minds, by them. Let us then mind

CHAP. III.

The great superiority of Christ above Moses, is proved and illustrated, 1—6. The Hebrews are solemnly warned not to copy the example of their unbelieving ancestors, who perished in the wilderness, 7—19.

WHEREFORE, [a] holy brethren, [b] partakers of [c] the heavenly calling, [d] consider [e] the Apostle [f] and High Priest of our profession, Christ Jesus;

2 Who was [g] faithful to him that [*] appointed him, [h] as also Moses *was* *faithful* in [i] all his house.

3 For [j] this *man* was counted worthy of more glory than Moses, inasmuch as he [k] who hath builded the house, hath more honour than the house.

[a] Col. i. 22. Heb. 12. 1 Thes. v. 27. 2 Tim. i. 9. 1 Pet. ii. 9. iii. 5. 2 Pet. i. 3—10. Rev. xviii. 20.
[b] 14. Rom. xi. 17. xv. 27. 1 Cor. ix. 23. x. 17. 2 Cor. i. 7. Eph. iii. 6. Col. i. 12. 1 Tim. vi. 2. 1 Pet. v. 1. 2 Pet. i. 4. 1 John i. 3.
[c] Rom. i. 6, 7. viii. 28—30. ix. 24. Eph. iv. 1. 4. Phil. iii. 14. 1 Thes. ii. 12. 2 Thes. ii. 14. 1 Tim. vi. 12. 1 Pet. v. 10. 2 Pet. i. 10. Jude i. Rev. xvii. 14.
[d] Is. i. 3. v. 12. xli. 20. Ez. xii. 3. xviii. 28. Hag. i. 5. ii. 15. John xx. 27. 2 Tim. ii. 7.
[e] John xx. 21. *Gr.*
[f] ii. 17. iv. 14, 15. v. 1—10. vi. 20. vii. 26. viii. 1—3. ix. 11. x. 21. Ps. cx. 4.
[g] ii. 17. John vi. 38—40. vii. 18. viii. 29. xv. 10 xvii. 4.
[*] Gr. *made.* 1 Sam. xii. 6.
[h] 5. Num. xii. 7 Deut. iv. 5. 1 Tim. i. 12. i 6. Eph. ii. 22. 1 Tim. iii. 15. j 6. i. 2—4. ii. 9. Col. i. 18. k Zech. iv. 9. vi. 12, 13. Matt. xvi. 18. 1 Cor. iii. 9. l Pet. ii. 5—7.

this "one thing needful:" for, though we cannot sit at the Lord's feet, and hear instruction from his gracious lips, as they did, to whom he first began to speak the word; yet in duly attending to the writings which were left by those who thus heard him, and which have been abundantly attested to us by God himself, we shall be equally blessed with "that good part which cannot be "taken from us." (*Notes, Luke* x. 38—42. *John* xx. 24—29.)

V. 5—13.

The glorious God has done wonderful things for us, in creation and providence, for which, alas! we have made the basest returns: but he was "mindful of us, and "visited us," in the most surprising manner, when he gave his own Son, to be "made a little lower than the "angels, for the suffering of death," in our nature and for our salvation: that, being "crowned with glory and "honour," and having all "power given to him in heaven "and earth;" he might rescue every man, who believes in him, from all the effects of original and actual sin, and raise him to far higher dignity, than what was lost by Adam's transgression. (*Notes, Rom.* v. 12—19. viii. 32—34. 1 *John* iv. 9—12.) By the grace manifested in the incarnation of the Son of God, and the exaltation of the Son of man, the honour of our nature is eternally secured; and all our concern should be, to secure an interest in this salvation. Whatever the proud, carnal, and unbelieving may imagine or object; the spiritual mind will perceive peculiar glory in the cross of Christ; and be satisfied, that "it became him," (who in all things makes the manifestation of the glory of his own perfections his chief end,) "in bringing many sons unto glory, to make the Author "of their salvation perfect through sufferings." Wisdom, power, justice, holiness, truth, and love, beyond expression or conception, are displayed by our God, in that union, which was voluntarily formed between "him that sancti-"fieth, and them who are sanctified," when "the Word "was made flesh, and tabernacled among us;" and when he "whom all angels worship," vouchsafed to become our Brother, and to own and glory in that condescending relation to us sinful worms. And what advantages may we not expect, from so powerful and gracious a Friend and Brother? (*Notes, Matt.* xii. 46—50. *John* xv. 12—16.)

V. 14—18.

When the divine Saviour saw "the children," whom he had undertaken to redeem, "partakers of flesh and blood:" he also was pleased to "take part of the same;" though he knew, that he must not only dwell in their nature, but bear their curse, pay their ransom, and, through death, deliver them from the old serpent, by whom sin and death entered into the world, to make havoc of the human race. (*Notes, Gen.* iii. 14, 15. *Gal.* iii. 6—14. *Phil.* ii. 5—11. 1 *John* iii. 7—10.) For "verily he took not on him the "nature of angels, but he took upon him the seed of "Abraham;" that we might be made the children of Abraham, and the friends of God through him! (*Notes, Gal.* iii. 26—29. *Jam.* ii. 21—24.) Let then sinners, who dread death, and use a variety of methods to banish their terrors, no longer attempt to outbrave or repress them; let them not grow outrageous or licentious, through despair; nor let them expect help from the world or human inventions: but let them seek pardon, and peace, and grace, and lively hope of heaven, by faith in him who died and rose again; that, being rescued from Satan's power, they may be made superior to the fear of death, which has always hitherto held them in bondage. (*Notes, Col.* i. 9—14.) Let the trembling believer frequently meditate on the love of Christ, and on his cross, his sepulchre, his resurrection, and his glory; and thus, in simple dependence and obedience, let him wait for more complete deliverance "from the fear of death," and from that last enemy himself, in the Lord's appointed time. Let us all remember, that so deep was our ruin, and so heinous our guilt, that "it behoved Jesus to become in all things "like unto us, that so he might be our faithful and merci-"ful High Priest, in things pertaining to God, to make "reconciliation for the sins of his people;" that we may come to the Father only in his name, and pleading his atonement and intercession, not in the least doubting of his faithfulness and mercy towards all "who come to God "by him." And let the afflicted and tempted, instead of yielding to despondency, or giving place to the devil, (as if their harassing temptations rendered it improper for them to come to the Lord with their prayers,) remember that the Saviour "suffered being tempted," in order that he might be "able to succour them that are tempted," that he has infinite power and compassion; and that he only waits to be called in to their help, by fervent persevering prayer. May we then hear him declare to us the name of God, and teach us to celebrate his praises; and may we learn to pass through all trials and temptations, "trusting in the LORD, and staying ourselves upon our "God;" that we may at length be found among those, whom the incarnate Saviour will present before the Father's throne, saying, "Behold I, and the children "whom thou hast given me!" (*Note, Matt.* xxv. 34—40.)

NOTES.

CHAP. III. V. 1—6. From what had been advanced

4 For every house is builded by some *man*; [l] but he that built all things *is* God.

5 And Moses verily *was* [m] faithful in all his house, [n] as a servant, [o] for a testimony of those things which were to be spoken after;

6 But Christ [p] as a Son over his own house; [q] whose house are we, [r] if we hold fast the confidence, and the [s] rejoicing of the hope, firm unto the end.

l *See on* 3. i. 2. —Eph. ii. 10. iii. 9.
m 2. Num. xii. 7. Matt. xxiv. 45. xxv. 21. Luke xii. 42. xvi. 10—12. 1 Cor. iv. 2 1 Tim. i. 12.
n Ex. xiv, 31. Deut. xxxiv. 5. Josh. i. 2. 7. 13. viii. 33. Neh. ix. 14. Ps. cv. 26. 13. 24. Deut. xviii. 15. 18. Luke xxiv. 27. 44. John v. 39. 46, 47. 37. xxviii. 23. Rom. iii. 21. 1 Pet. i. 10—12.
o viii. 5. ix. 8— Acts iii. 22, 23. vii.
p i. 2. iv. 14. Ps. ii. 6, 7. Is. ix. 6, 7. John iii. 35, 36 Rev. ii. 18.
q 2, 3. Matt. xvi. 18. 1 Cor. iii. 16. vi. 19. 2 Cor. vi. 16. Eph. ii. 21, 22. 1 Tim. iii. 15. 1 Pet. ii. 5.
r 14. iv. 11. vi. 11. x. 23. 35. Matt. x. 22. xxiv. 13. Gal. vi. 9. Col. i. 23. Rev. ii. 25. iii. 11. 2. xii. 12. xv. 13. 1 Thes. v. 16. 2 Thes. ii. 16. 1 Pet. i. 3—6. 8.
s Rom. v.

and proved, concerning the superiority of the Messiah to the angels, and his dignity as the incarnate Son of God; the apostle next took occasion to call the attention of the Hebrews to the offices, which he performed for the benefit of his church. He addressed them as "holy brethren;" either as belonging to that nation which was relatively holy, or rather as professed Christians; and "partakers "of the heavenly calling," by which the Lord from heaven called them to leave the vain pursuit of earthly things, and to "seek those things which are above." (*Notes*, *Phil.* iii. 12—14. *Col.* iii. 1—4.) He exhorted them to consider, and attend impartially and seriously to his words respecting Jesus the Messiah, as "the Apostle and High Priest "of their profession." He had been sent by the Father as his apostle, even as he had sent others to be his apostles, or messengers from him to mankind. (*Note*, *John* xx. 19—23.) In this respect, he more especially superseded Moses in his prophetical office, as the law-giver of Israel; even as, in his high priesthood, he superseded Aaron and his posterity. Of this latter office the sacred writer meant afterwards to discourse more fully: he therefore proceeded to shew how superior Christ was to Moses, as it might be proved from the prophecies of his being "the Son of "God." He had been "faithful" to the Father, who had appointed him to this office; and had revealed to mankind the perfections, truths, and will of God, in the most perfect manner. Indeed, Moses had been faithful to his trust, in delivering to Israel all the commandments and statutes which God gave to him; and in ruling over the church, which might be called "his house," or the holy habitation of JEHOVAH. (*Num.* xii. 7.) Yet Christ must be considered as immensely superior to Moses; "for he "was counted worthy," by the Father, "of more glory" and honour, than Moses could be entitled to; even as the builder of a house is more honourable than the building, or any part of it. Thus Moses had been only a part of "the "house of God," or a member of his household: but Christ had created him, and the whole nation; he had formed them into a church, had arranged every thing, with supreme authority, respecting their civil and religious constitution; and had given all believers among them spiritual life, grace, wisdom, and ability: so that he was, as God, the Former, Owner, and Head of the church, even before his incarnation; though in a different manner than afterwards. (*Note*, *Phil.* ii. 5—8.) For, as "every house" is contrived, erected, furnished, and prepared for a habitation, by some person, whose skill and intelligence are visible in it: so "He, who built all things" as Creator, and arranged all things in the church of Israel, could be no other than God himself. This honour the Messiah possessed; (*Note*, *Acts* vii. 37—43;) and this glorious Person had at length appeared in human nature, as the Apostle, or Prophet, of the Father, to introduce a new dispensation, and terminate the old one. In still plainer language, Moses had been "faithful, as a servant, in the "house" of the Lord, to introduce the legal dispensation, which prefigured and bore witness to those things, that were to be more clearly revealed in future times: but Christ was faithful "as a Son," possessing authority "over his own house." For the church belonged to him, as it did unto the Father; though he voluntarily acted as the Prophet of the Father to mankind. This spiritual house consisted of those, who had been given to him and redeemed by him; and who were called by his grace, and "made an habitation of God through the Spirit;" so that the apostle, and the Hebrews professing the gospel, whom he immediately addressed, were a part of that sacred temple, in which God would delight to dwell, to manifest his presence, and to communicate his blessings for ever. (*Notes*, 2 *Cor.* vi. 14—18. *Eph.* ii. 19—22. 1 *Pet.* ii. 4—6.) This would be their felicity, if they "held fast their "confidence" in Christ, their "hope" of salvation by him, and their "joy" and glorying in him; and were firm and stedfast in dependence on him, and obedience to him, amidst the various temptations and persecutions, to which this would expose them; as this perseverance would be the proper evidence of their sincerity. (*Notes*, 14—19. x. 35—39. *Rom.* v. 3—5.)—'The government of the 'Christian church is entirely committed to the Lord Jesus; 'and he, as supreme Head and Lord of all, ... governs 'both it, and all things in earth and heaven, for the good 'of it: and therefore, if he be not truly God, God doth 'not now govern the world, ... but hath given up the administration of it to a creature.' *Whitby*.—The words translated "made all things," may rather relate to the formation of the church, than to the creation of the world: yet there can be no reasonable doubt, that the apostle purposely intimated, that he who formed the church, also created the world: and certainly he asserted that Christ, whether as Former and Ruler of the church, or Creator of all things, is GOD.—*Faithful.* (2) Faithfulness to God who appoints, and tenderness to man by whom he is appointed, are the two great qualifications, laid down as a requisite in the High Priest, here and elsewhere. (ii. 17. iv. 15. v. 2—8.) He was made perfect, as to the latter, by his assumption of our nature, and his sufferings in it. His Deity, as One with the Father, secured the former.—He faithfully maintained the honour and rights of God, in every part of his salvation; he was faithful in the whole revelation, which he made to us of God and his will; and in performing whatever he was sent into the world to accomplish, for rendering the salvation of man consistent with the honour of God.

Partakers. (1) Μετοχοι. i. 9.—*Calling.*] Κλησεως. 1 *Cor.* i. 26. *Eph.* iv. 1. *Phil.* iii. 14. 2 *Thes.* i. 11. 2 *Pet.* i. 10.—*Apostle.*] Αποστολον. *John* xiii. 16. 2 *Cor.* viii. 23. *Phil.* ii. 25.—*Profession.*] Ὁμολογιας. iv. 14. x. 23. 2 *Cor.* ix. 13. 1 *Tim.* vi. 12, 13.—*Builded.* (3) Κατα-

7 ¶ Wherefore, [t] as the Holy Ghost saith, [u] To-day if ye will [x] hear his voice,

8 [y] Harden not your hearts, [z] as in the provocation, in the day of [a] temptation, in the wilderness;

9 When your fathers tempted me, proved me, [b] and saw my works [c] forty years.

10 Wherefore, [d] I was grieved with that generation, and said, They do always err in their heart, and [e] they have not known my ways.

11 So [g] I sware in my wrath, [*] They shall not enter into [h] my rest.

12 [i] Take heed, brethren, lest there be in any of you [k] an evil heart of unbelief, [l] in departing from [m] the living God.

13 But [n] exhort one another [o] daily, while it is called to-day, lest any of you be hardened through [p] the deceitfulness of sin.

t ix. 8. 2 Sam. xxiii. 2. Matt. xxii. 43. Mark xii. 36. Acts i. 16. xxviii. 25. 2 Pet. i. 21.
u 13. 15. iv. 7. Ps. xcv. 7—11. Prov. xxvii. 1. Ec. ix. 10. Is. lv. 6, 2 Cor. vi. 1, 2. Jam. iv. 13—15.
x Ps. lxxxi. 11. 13. Is. lv. 3. Matt. xvii. 5. John v. 25. x. 3. 16. 27. Rev. iii. 20.
y 12, 13. Ex. viii. 15. 1 Sam. vi. 6. 2 Kings xvii. 14. 2 Chr. xxx. 8. xxxvi. 13. Neh. ix. 16. Job ix. 4. Prov. xxviii. 14. xxix. 1. Jer. vii. 26. Ez. iii. 7—9. Dan. v. 20. Zech. vii. 11, 12. Matt. xiii. 15. Acts xix. 9. Rom. ii, 5, 6. z Num. xiv. 11, 22, 23. Deut. ix. 22—24. Ps. lxxviii. 56. a Ex. xvii. 7. Deut. vi. 16. Ps. lxxviii. 18. cvi. 14. 1 Cor. x. 9. b Ex. xix. 4. xx. 22. Deut. iv. 3. 9. xi. 7. xxix. 2. Josh. xxiii. 3. xxiv. 7. Luke vii. 22. c Num. xiv. 33. Deut. viii. 2. 4. Acts xi. 28. 1 Thes. ii. 11. iv. 18. v. 11. 2 Tim. iv. 2. o See on 7. p Prov. xxviii. 26. Is. xliv. 20. Ob. 3. Rom. vii. 11. Eph. iv. 22. Jam. i. 14.
d Gen. vi. 6. Judg. x. 16. Ps. lxxviii. 40. Is. lxiii. 10. Mark iii. 5. Eph. iv. 30.
e 12. Ps. lxxviii. 8. Is. xxviii. 7. Hos. iv. 12. John iii. 19, 20 viii. 45. Rom. i. 28. 2 Thes. ii. 10—12.
f Ps. lxvii. 2. xcv. 10. cxlvii. 20. Jer. iv. 22. Rom. iii. 17.
g 18, 19. iv. 3. Num. xiv. 20—23. 25. 27—30. 35. xxxii. 10—13. Deut. i. 34, 35. ii. 14.
* Gr. *If they shall enter.*
h See on iv. 9.
i ii. 1—3. xii. 15. Matt. xxiv. 4. Mark xiii. 9. 23. 33. Luke xxi. 8. Rom. xi. 21.
k See on 10. Gen. viii. 21. Jer. iii. 17. vii. 24. xi. 8. xvi. 12. xvii. 9. xviii. 12. Mark vii. 21, 22. 1 x. 38. xii. 25. Job xxi. 14. xxii. 17. Ps. xviii. 21. Prov. i. 32. Is. lix. 13. Jer. xvii. 5. Hos. i. 2. m See on 1 Thes. i. 9. n x. 24, 25.

σκευασας. 4. ix. 2. 6. xi. 7. *Matt.* xi. 10. *Mark* i. 2. *Luke* i. 17. vii. 27. 1 *Pet.* iii. 20.—*Rejoicing of the hope.* (6) Καυχημα της ελπιδος. *Rom.* iv. 2. 1 *Cor.* v. 6.

V. 7—13. This address was directed to those professed Christians, who were in danger of apostatizing, or who did not seem in earnest in their religion; but it was likewise peculiarly suited to excite the attention of such Jews also, as might read it. The example of their unbelieving progenitors, and the words of their own scriptures respecting them, were adduced with great propriety, and power of conviction, on this occasion. (*Notes, Ps.* xcv. 7—11.)—The warning, given by the Holy Spirit in the days of David, with reference to more ancient events, was equally applicable to the Jews in the days of the apostle. On that very day, which might terminate their lives, or the season of the Lord's long-suffering, or deprive them of the means of grace, they were urgently intreated, to attend to the voice of God in obedient faith, if they ever meant to obtain his favour and escape his wrath; and not obstinately to "harden their hearts," and stupify their consciences in wilful sin, or by carnal prejudices and pleasures. This their fathers had done, "in the provocation" of JEHOVAH, which had taken place "in the wilderness;" when, after all the demonstrations of his power, and goodness to them, they ungratefully wearied out his patience by their aggravated rebellions. That season was peculiarly "the "day of temptation;" for their fathers acted as if they meant to try, how much provocation God would bear, before he took vengeance upon them. (*Notes, Ex.* xvii. 1, 2. *Matt.* iv. 5—7.) Wherefore he was at length so angered and grieved by their perverse returns for his manifold favours, that he would no longer bear with that generation of Israel. For he said of them, "They do always err in their hearts:" their *wicked* hearts always led them to depart from him; as they had never approved and chosen his holy ways, but had always preferred their own evil devices. He therefore irrevocably determined, and confirmed it by an oath, that they should never enter into the rest of Canaan, the type of heavenly felicity. (*Notes, Num.* xiv. 20—45.) It therefore was incumbent upon the Hebrews, whom the writer addressed, to look well to themselves, lest there should be in any of them the same "evil" or *wicked* "heart," the same proud, carnal, rebellious, and ungrateful temper, whence the unbelief of their ancestors had originated; and lest this should be manifested by their "apostatizing from the living God;" either from the first rejecting Christianity, or afterwards renouncing it: for in both cases, they would be deemed apostates from the living God, who now spoke to them by his beloved Son, and in no other way; and they would be punished accordingly, though they still professed to worship the God of their fathers. To prevent this, they ought also day after day, "to exhort one another" to embrace and adhere to the gospel of Christ; while the time of their personal and national probation continued: (*Notes, Luke* xix. 41—44. *John* xii. 34—36:) as they would shortly cease to be the people of God; and that generation was about to be visited in a far more tremendous manner, than their fathers had been in the wilderness. This was needful to them all, "lest any one of them should be hardened "through the deceitfulness of sin:" for their sinful propensities tended to deceive them into a persuasion, that satisfaction and impunity might be found in the world and in disobedience; and that the self-denial and suffering, connected with Christianity, were unnecessary and intolerable. Thus they would delude them into negligence, procrastination, and sinful indulgence; which, producing frequent violations of the light of their own consciences, would gradually render them callous; and God might thus be provoked to give them up to fatal delusions, or final obduracy. (*Notes, Ex.* iv. 21. viii. 15. 2 *Thes.* ii. 8—12.)—'Seeing Moses, the servant, could not be despised with 'impunity; let them consider what punishment they must 'endure, if they despised the Son of God, to whom 'Moses himself invites them.' *Beza.* (*Notes,* x. 26—31. xii. 22—25.) The apostle's reasoning, like that of Stephen, (*Notes, Acts* vii. 37—53,) was suited to shew, that the fathers of the Jewish nation had, in every age, been prone to "resist the Holy Spirit," and those who spake by him. This had excluded the generation which came out of Egypt from Canaan, in the days of Moses: David, many ages after, was inspired by the Holy Spirit, to warn the Israelites against imitating their unbelieving progenitors, and forfeiting spiritual blessings; and the writer of the epistle warns his contemporaries, not to exclude themselves from heaven, in the same manner, as their ancestors were excluded from Canaan. In this view, there is a vast energy in the warning and exhortation.—*As the Holy Ghost saith.* (7) How decidedly this attests the book of Psalms to be the word of God; and not merely of David,

q .. vi. 4. xii. 10. Rom. xi. 17. 1 Cor. i. 30. ix. 23. x. 17. Eph. iii. 6. 1 Tim. vi. 2. 1 Pet. iv. 13. v. 1. 1 John i. 3.
r See on r. 6.—vi. 11.
s See on 7, 8.—x. 38, 39
t See on 9, 10.—Num. xiv. 11. xxvi. 65. Ps. lxxviii. 17.
u Num. xiv. 24. 30. 38. Deut. i. 36. 38. Josh. xiv. 7—11. Rom. xi. 4, 5.

14 For [q] we are made partakers of Christ, [r] if we hold the beginning of our confidence stedfast unto the end;
15 While it is said, [s] To-day if ye will hear his voice, harden not your [t] hearts, as in the provocation.
16 For [u] some, when they had heard, did provoke: howbeit [v] not all that came out of Egypt by Moses.

x See on 10.
y Num. xxvi. 64. 65. 1 Cor. x. 1—13.
z Num. xiv. 29. 32, 33. Deut. ii. 15, 16. Jer. ix. 22.
a See on 11.
b Num. xiv. 11. xx. 12. Deut. i. 26—32. ix. 23. Ps. cvi. 24—26.
c iv. 1, 2. Mark xvi. 16. John iii. 18. 36. 2 Thes. ii. 12. 1 John v. 10 Jude 5.

17 But [w] with whom was he grieved forty years? [y] was it not with them that had sinned, [z] whose carcases fell in the wilderness?
18 And [a] to whom sware he that they should not enter into his rest, [b] but to them that believed not?
19 So we see that [c] they could not enter in because of unbelief.

or any other man? (*Notes*, 2 *Sam.* xxiii. 1, 2. *Mark* xii. 35—37.) The quotation is almost *verbatim* from the Septuagint, which well translates the Hebrew. (*Ps.* xcv. 7—11.)

Provocation. (8) Παραπικρασμῷ. 15. Παρεπικραναν, 16. Neither word is used elsewhere. *Excessive irritation*, or bitterness of spirit, is implied.—*Err.* (10) Πλανωνται. *Matt.* xxiv. 4. *John* vii. 47. 2 *Tim.* iii. 13. *Tit.* iii. 3. *Jam.* 16. 1 *John* i. 8. iii. 7. *Are deceived*, or *deceive themselves.*—*Evil heart.* (12) Καρδια πονηρα. *Matt.* xii. 34, 35. *Mark* vii. 22, 23. *Luke* viii. 15. (*Note*, *John* iii. 19—21.)

V. 14—19. Those who professed the gospel were "made partakers of Christ," and of all the blessings of his kingdom and salvation; provided they maintained "the "beginning of their *confidence*," (or their *subsistence* in him by faith,) "stedfast unto the end;" and thus shewed that they really were what they appeared to be. (*Notes*, *Col.* i. 21—23. 1 *John* i. 3, 4.) Considering, therefore, the immense advantages of perseverance, and the tremendous consequences of apostasy; they should consider the words of the Holy Spirit as addressed immediately to themselves. For, though the whole nation of Israel had been brought out of Egypt, to hear the will of God from Moses; yet some of them (how vast a proportion it was not necessary to state,) provoked God to exclude them from Canaan. (*Notes*, 1 *Cor.* x. 1—10. *Jude* 5—8.) There were however some exceptions, even in that devoted generation; as Joshua and Caleb, and some of the Lævites, and of the women: (*Note*, *Num.* xiv. 27—30:) and thus, in the apostle's time, a remnant of Jews believed in Christ, whilst the bulk of the nation were about to perish in unbelief. (*Note*, *Rom.* xi. 1—6.) Yet God had not failed of performing his promises, when he excluded that generation from Canaan; neither was this inconsistent with his justice: for "with whom was he "grieved," but with those obstinate transgressors who always rebelled against him? He therefore cut them off, and their dead bodies lay by heaps in the wilderness; while his promises were performed to the remnant of believers, and to the children of the rebels, as they would also be in the present case. (*Notes*, *Ps.* xc. *Title.* 7—17.) In that particular instance, when "he sware in his wrath, "that they should not enter into his rest;" the tremendous sentence included none but the unbelievers: so that they could not enter into Canaan "because of their un-"belief:" nor could the Hebrews, whom the writer addressed, by any possible means enter heaven, unless they believed in Jesus Christ.—*While it is said*, &c. (15) 'This 'sentence is noble; from which we learn, that the words 'of the prophets did not pertain to that one time; but 'that God, even at this day, invites us to himself, by set-'ting the writings of the prophets before us.' *Beza.* This is directly opposite to the conduct of many modern expositors and theologians, who labour strenuously to prove, that the language of the sacred writers, in many places, was intended for certain descriptions of persons in their own time; and is but little, if at all, applicable to us, who are placed in very different circumstances. But, in reality, it is of comparatively small importance to us, as to religion, what the meaning of any passage in scripture may be; if we are not concerned in it, and can, in our situation, derive no instruction, encouragement, or warning from it: and the grand use of both exposition and preaching, is to shew how we may apply each part of scripture *warrantably* to our own cases, according to the circumstances in which we are placed.

Partakers. (14) Μετοχοι.—*To them that believed not.* (18) Τοις απειθησασι. xi. 31. *John* iii. 36. *Acts* xiv. 2. *Rom.* x. 21. xi. 30. xv. 31. 1 *Pet.* ii. 7, 8. iii. 1. 20. Απειθεια, *Rom.* xi. 32. *Eph.* ii. 2. v. 6. *Col.* iii. 6. *Disobedient*, and *disobedience*, are used in several places in the translation, and properly. Unbelief is an act of disobedience, and is inseparable from further disobedience: and the connexion of *faith* and *obedience*, *unbelief* and *disobedience*, is thus strongly inculcated.

PRACTICAL OBSERVATIONS.

V. 1—6.

All who hear and profess the gospel should be "holy "brethren:" and all who are "partakers of the heavenly "calling," will be sanctified, and united in love, according to their measure of faith. This "calling is from hea-"ven," and brings men thither: yet we all need to be excited to "consider" more frequently and attentively the condescending "Apostle" and compassionate "High "Priest of our profession, Christ Jesus:" and every renewed contemplation of his Person and his salvation, will suggest new instructions, or new motives to love, confidence, and obedience.—The stewards and servants of God are required to be faithful in all things entrusted to them, and many have been approved as such by their common Lord. (*Notes*, 1 *Cor.* iv. 1, 2. 1 *Tim.* i. 12—14.) But the eternal Son of God is "counted worthy of more honour," than any or all of his servants: they are only a part of the spiritual house, of which he is the great Builder, Proprietor, and Ruler: and his new creation of the church as really proclaims "his eternal power and Godhead," as his formation and upholding of the universe. As therefore they are most absurd, who allow "every house to be builded "of some man," and yet atheistically ascribe the glorious creation around them to chance or necessity; so they reason little, if at all better, who allow "Christ to be the

CHAP. IV.

An admonition to humble fear, and against unbelief, 1, 2. The certainty and excellency of the heavenly rest, as typified by that of the sabbath, and of Canaan, 3—11. The energy of the word of God, the omniscience of our Judge, and the compassion of our great High Priest, used as motives to stedfastness, and earnestness in coming to the throne of grace, 12—16.

LET [a] us therefore fear, lest, [b] a promise being left *us* of entering into [c] his rest, [d] any of you should seem to come short of it.

2 For [e] unto us was the gospel

a 11. ii. 1—3. xii. 15. 25. xiii. 7. Prov. xiv. 16. xxviii. 14. Jer. xxxii. 40. Rom. xi. 20. 1 Cor. x. 12.

b 9. Num. xiv. 34. 1 Sam. ii. 30. Rom. iii. 3, 4. 2 Tim. ii. 13.

c 3—5.—*See on* iii. 11.

d Matt. vii. 21—23. 26, 27. xxiv. 48—51. xxv. 1—3. Luke xii. 45, 46. xiii. 25—30. Rom. iii. 23. 1 Cor. ix. 26, 27. 26. xiii. 46. Gal. iii. 8. iv. 13. 1 Pet. i. 12.

e Acts iii.

"Author of life, holiness, wisdom, strength, and salvation, to the multitudes of his people, and yet deny his real Deity. —All prophets and apostles acted as servants "in the "house" of another, to bear testimony to Christ, and to honour him; but he appeared, to direct and govern all things, with unlimited sovereignty, as "a Son over his "own house." May we then belong to this spiritual building; and manifest that we do so, by "holding fast "our confidence, and the rejoicing of our hope" in Christ, stedfast, through all trials, even to the end! (*Notes, Eph.* ii. 19—22. 1 *Pet.* ii. 4—6.)

V. 7—19.

Alas! what numbers of professed Christians are as far from the power of true religion, as the Israelites were in the days of Moses, or the Jews in those of St. Paul! The Holy Spirit therefore still says to them: "To-day if ye "will hear the voice of God," and "submit to his right-"eousness, and authority, do not harden your hearts." While sinners are procrastinating, God may be about to say, "This night shall your souls be required of you." (*Notes, Luke* xii. 15—21. xiii. 22—30.) How infatuated then must they be, to close their eyes and harden their hearts against conviction, to run into dissipation and worldly lusts, to yield to sloth, and to make delays, in such a perilous situation! (*Note, Prov.* vi. 1—5.) Thus, like the ancient rebels in Israel, vast numbers provoke and tempt God, till, being grieved by their obstinacy, and their carnal enmity to him and his ways, "he swears in his "wrath that they shall never enter into his rest." Let then such triflers and loiterers, on the brink of the bottomless pit, look well to themselves; for evil is before them. Let them remember that their unbelief springs from the wickedness of their hearts: for they must be conscious that their excuses, their delays, and even their objections to doctrines and preachers, arise from covetousness, or sensuality; from pride, the love of the world, and an aversion to the life of faith and holiness.—We all, however, have need to exhort one another daily, or while the day of life and grace continues, lest sin should first deceive, and then harden us; till negligences and offences, in lighter things, terminate in more daring crimes, or open apostasy. —The happiness of being "partakers of Christ," as our complete Salvation and eternal Portion, and the fear of God's wrath and eternal misery, combine to put us upon our guard against hypocrisy and apostasy, and to excite us to persevere in the life of obedient faith. Let us then beware of trusting to outward privileges or profession; remembering that unbelief and disobedience will exclude men from God's promised rest, and that nothing else can do it: and let us pray to be numbered with that remnant of believers, who will enter heaven, when all others shall be refused admission "because of their unbelief."

NOTES.

CHAP. IV. V. 1, 2. The awful justice of JEHOVAH towards his ancient people, when they "believed not," (*Note*, iii. 14—19,) called emphatically on their descendants "to fear," with a humble and jealous distrust of their own hearts, a diligent self-examining attention to every means of grace, and a careful watchfulness against temptation, lest they should fall under a still more terrible condemnation. "A promise" indeed of "entering into rest," under the Messiah and in heaven, had been left them in the scriptures, as a legacy from their believing progenitors, for whose sake they had been thus favoured; and they were earnestly invited, by the preaching of the gospel, to partake of that promised benefit: but it behoved them to fear, "lest any of them should appear to come short of it," and so be excluded from heaven, as their fathers had been from Canaan. Nay, they ought to fear, lest they should *seem* to themselves, or to others, to be in danger of doing this, either during their lives, or when death approached; and this must be the case, if they rejected or renounced the gospel; and would probably be so, if they grew remiss or wavering in the profession of it. "The glad tidings," of entering into this rest, had been preached to them, even as they had more obscurely been declared to their fathers; whose unbelief and consequent disobedience had excluded them from Canaan, and from that better "rest" of heaven typified by it. For the "word of hearing had not "profited them," "not being mixed with faith," or joined by the faith "of those who heard it." The ancient Israelites were destitute of faith, by which they might receive the word spoken by Moses into their hearts, for the appropriation of the benefit, so as to render it a principle of obedience: and, in like manner, the clearer revelation of the gospel would be unprofitable to the Hebrews; unless they had faith in it, and thus received it in a dependent and obedient manner. Of all that vast multitude, which fell in the wilderness, not one came short of Canaan, by the power of any enemy; or because of his past sins, or present weakness; or for any other cause, except the want of true faith: and none who hear the gospel are excluded from heaven, on any account whatever, except through unbelief. 'He proves ... that the promise to give Abraham 'and his Seed the land of Canaan, for an everlasting pos-'session, was really a promise to give believers, of all 'nations, the everlasting possession of the heavenly coun-'try, of which Canaan was the emblem: and that the oath 'which excluded the rebellious Israelites in the wilderness 'from Canaan, likewise excluded from the heavenly coun-'try all that continue in their sins. So that, in this ancient 'oracle, a future state, with its rewards and punishments, 'was actually made known to the Jews.' *Macknight.*

Rest. (1) Καταπαυσιν. 3. 5. 10, 11. iii. 11. 18. *Acts* vii. 49. Καταπαυω, 4. 8. 10. *Acts* xiv. 18.—*Gen.* ii. 2. *Sept.*

preached, as well as unto them: but
* Gr. *the word of hearing.* Rom. x. 16, 17. *marg.*
f Rom. ii. 25. 1 Cor. xii. 3. 1 Tim. iv. 8.
† Or, *because they were not united by faith to.*
g 6. iii. 12. 18, 19. xi. 6. 1 Thes. i. 5. ii. 13. 2 Thes. ii. 12, 13. Jam. i. 21.
h 6. 10, 11. iii. 14. Is. xxviii. 12. Jer. vi. 16. Matt. xi. 28, 29. Rom. v. 1, 2.
i *See on* iii. 11.—Ps. xcv. 11.
k Gen. i. 31. Ex. xx. 11.
l ix. 26. Matt. xiii. 35. Eph. i. 4. 1 Pet. i. 20.
m *See on* ii. 6.
n Gen. ii. 1, 2. Ex. xxxi. 17.
o 3. iii. 11.
p 9. 1 Cor. vii. 29.
q Num. xiv. 12. 31. Is. lxv. 15. Matt. xxi. 43. xxii. 9, 10. Luke xiv. 21 — 24. Acts xiii. 46, 47. xxviii. 28.
r 2. Gal. iii. 8.
s Or, *the gospel was first, &c.*

the word preached [f] did not profit them, [†] not being [g] mixed with faith in them that heard *it*.

3 For [h] we which have believed do enter into rest; as he said, [i] As I have sworn in my wrath, If they shall enter into my rest: although [k] the works were finished [l] from the foundation of the world.

4 For he spake [m] in a certain place of the seventh *day* on this wise, And [n] God did rest the seventh day from all his works.

5 And in this *place* again, [o] If they shall enter into my rest.

6 Seeing therefore, [p] it remaineth that [q] some must enter therein, and [r] they to whom [s] it was first preached,

[t] entered not in because of unbelief:

7 Again, he limiteth a certain day, [u] saying in David, [v] To-day, [x] after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.

8 For if [y] Jesus [z] had given them rest, then would he not afterward have spoken of another day.

9 There [a] remaineth, therefore, a [b] rest to [c] the people of God.

10 For [d] he that is entered into his rest, he also [e] hath ceased from his own works, [d] as God *did* from his.

11 [e] Let us labour therefore to enter into that rest, [f] lest any man fall after the same example of [*] unbelief.

t *See on* iii. 18, 19.
u iii. 7, 8. 2 Sam. xxiii. 1, 2. Matt. xxii. 43. Mark xii. 36. Luke xx. 42. Acts ii. 29—31. xxviii. 25.
v iii. 7. 15. Ps. xcv. 7.
x 1 Kings vi. 1. Acts xiii. 20—23.
y That is, *Joshua.*—*See on* Acts vii. 45.
z xi. 13—16. Deut. xii. 9. xxv. 19. Josh. i. 15. xxii. 4. xxiii. 1. Ps. lxxviii. 55. cv. 44.
a 1. 3. iii. 11. Is. xi. 10. lvii. 2. lx. 19, 20. Rev. vii. 14—17. xxi. 4.
b Or, *keeping of a sabbath.*
c xi. 25. Ps. xlvii. 9. Matt. i. 21. Tit. ii. 14. 1 Pet. ii. 10.
d i. 3. x. 12. Rev. xiv. 13.
e John xix. 30. 1 Pet. iv. 1, 2. *d See on* 3, 4. *e* 1. vi. 11. Matt. vii. 13. xi. 12. 28—30. Luke xiii. 24. xvi. 16. John vi. 27. Phil. ii. 12. 2 Pet. i. 10, 11. *f See on* iii. 12. 18, 19.
* Or, *disobedience.* Acts xxvi. 19. Rom. xi. 30—32. Eph. ii. 2. v. 6. Col. iii. 6. Tit. i. 16. iii. 3. *Gr.*

'Cessation from labour or disquietude, with satisfaction 'and complacency in that cessation, and the event of the 'labour.'—*Come short.*] Υστερηκεναι. *Matt.* xix. 20. *Rom.* iii. 23. 2 *Cor.* xi. 5. From ὑστερος, *last.* 'To come last and lose the race.'—*Unto us was the gospel preached.* (2) Εσμεν ευηγγελισμενοι. 6. "We have been addressed with glad tid-"ings, even as they."—*The word preached.*] Ὁ λογος της ακοης. *Rom.* x. 16, 17. *Gal.* iii. 2.—*Being mixed.*] Συγκεκραμενος. 1 *Cor.* xii. 24.

V. 3—11. The apostle laid it down as a principle, that "those who believe," and they only, "enter into rest," even that rest which was especially intended. They have the title to that inheritance, and earnests of it, in peace with God and confidence in him, delight in his love and service, hope and joy through the power of the Holy Spirit, and a full persuasion that happiness can only be found in the favour and salvation of the Lord Jesus. (*Notes, Ps.* cxvi. 7. *Jer.* vi. 16, 17. *Matt.* xi. 28—30. *Rom.* v. 1—5.) It was evident that more than 'the rest of Canaan' was meant, in the scriptures to which he referred; as God had said, "If they shall enter into *my* rest," with allusion to the sabbath; though, the works of creation from which he ceased, and in which he rested with infinite satisfaction, as being "very good," had been "finished from the "foundation of the world;" above two thousand five hundred years before he spake thus of the unbelieving Israelites: for it was thus written in a passage of scripture well known to the Hebrews, concerning the original institution of the sabbath. (*Notes, Gen.* ii. 1, 2. *Ex.* xx. 11. xxxi. 13—17.) And yet God said so many ages after, that they "should not enter into his rest." (*Note, Num.* xiv. 27—30.) This implied that the rest of Israel, in Canaan, was a type of a more spiritual and sacred rest, satisfaction, and felicity, in him and his glory, (in some degree resembling his own complacency in the perfect work of creation,) which would be conferred on his believing people. The exclusion of the generation from Canaan, to whom that rest was first preached, or proposed as glad tidings, implied that it remained for some others to enter in, which their posterity accordingly did; and the language denoted, that, while, through unbelief, numbers came short of the better rest of heaven, yet, it was purposed that some should enter into it by faith. In confirmation of which, another day was limited, "by the Holy Spirit in David," many ages afterwards, during which believers would "enter into rest," but after which unbelievers would be irrevocably excluded. (*Note,* iii. 7—13.) This was addressed to those, who were actually in possession of the promised land, and at the height of their prosperity as a nation; it therefore evidently related to another and better rest than that of Canaan; from which unbelief would exclude even the inhabitants of that good land. For if "Jesus," (or *Joshua*, as it would have been better rendered, to prevent mistake and ambiguity,) had given Israel the true rest intended for believers; God would not so long after have spoken "of another day." Joshua had indeed given Israel rest, from the fatigues and wanderings of the desert, and from the hardships and perils of war, by their settlement in Canaan; (*Note, Josh.* xxiii. 1;) yet there evidently "remained for the people of God" another and better rest, even the keeping of a perpetual and most blessed sabbath; for the word is changed, to express the idea the more strongly. This was reserved for them in heaven, where they have done with sin, temptation, pain, conflict, fear, death, labour, and disappointment; and enjoy uninterrupted, unalloyed, ineffable, and eternal delight, in God and his holy worship and service.—This point the apostle argued from the Old Testament so carefully, because the Sadducees entirely denied, that any better recompence than temporal prosperity was to be expected; and the Jews in general were prone to overlook the spiritual blessings proposed to them, in the promises made to their fathers, and to confine their thoughts wholly to the temporal sanctions of the national covenant, made with them at mount Sinai. (*Note, Ex.* xix. 1.)—The sacred writer therefore added, that "he who had entered into his "rest," had ceased from his own works, in which he had previously been occupied; even as God ceased from creat-

xiii. 7. Luke viii. 11. Acts iv. 31. 2 Cor. ii. 17. iv. 2. Rev. xx. 4.

12 For [g] the word of God [h] *is* quick, and powerful, and [i] sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, [k] and *is*

[h] Ps. cx. 2. cxix. 130. Ec. xii. 11. Is. lv. 11. Jer. xxiii. 29. Rom. i. 16. 1 Cor. i. 24. 2 Cor. x. 4, 5. 1 Thes. ii. 13. Jam. i. 18. 1 Pet. i. 23.—John vi. 51. 1 Pet. ii. 4, 5.

[g] Gr. i Ps. xlv. 3. cxlix. 6. Prov. v. 4. Is. xi. 4. xlix. 2. Acts ii. 37. v. 33. Eph. vi. 17. Rev. i. 16. xix. 15. 23.

[k] 1 Cor. xiv. 24, 25. Eph. v. 13.

a discerner of the thoughts and intents of the heart.

13 Neither [l] is there any creature that is not manifest in his sight: but all things *are* [m] naked and opened unto

[l] 1 Sam. xvi. 7. 1 Chr. xxviii. 9. 2 Chr. vi. 30. Ps. vii. 9. xxxiii. 14, 15. xliv. 21. cxxxix. 11, 12. Prov. xv. 3. 11. Jer. xvii. 10. xxiii. 24.

John ii. 24, 25. xxi. 17. 1 Cor. iv. 5. Rev. ii. 23.

[m] Job xxvi. 6. xxxiv. 21. xxxviii. 17.

ing, when he rested on the sabbath-day.—Thus Jesus, the Messiah, had finished his work on earth, and had entered into his rest in heaven, as "the Fore-runner" of his people: thus the souls of the righteous have ceased from their self-denying labours, and are enjoying their gracious recompence: and thus the believer, when brought to rest in the mercy and love of God, through Jesus Christ, ceases from all his allowed works of sin and folly, as well as from his vain endeavours to "establish his own righteousness," or to effect his own happiness.—As such blessings, therefore, were most certainly attainable by those who diligently sought them; and as the promised rest would so abundantly repay all their previous hardships and conflicts; it behoved them "to labour" in the use of all appointed means, and in the persevering attendance on every duty, "to enter into this rest," and to obtain the assurance and earnest of it; fearing, lest any one of them should fall under condemnation, "after the same example of unbe-"lief," by which their ancestors had been excluded from Canaan. The application, by the singular pronoun, is rendered a warning to each individual.—The apostle's reasoning, from the Old Testament, concerning another *rest*, entirely distinct from the rest in Canaan; even "the keep-"ing of a sabbath reserved for the people of God," which unbelievers even in Canaan came short of, is conclusive against all those moderns, who labour to prove, that the doctrine of a future state of righteous retribution was no part of the religion of Israel, as well as against the ancient Sadducees. The proof of this doctrine, from comparing two passages in the books of Moses, with one in the Psalms, is as clear and conclusive, as our Lord's proof of the resurrection, by what JEHOVAH said to Moses from the bush: (*Note, Matt.* xxii. 22—33:) and probably the apostle knew the Pharisees in general would have allowed, that all who rejected it "erred, not knowing the scrip-"tures."

A rest. (9) "A keeping of a sabbath." *Marg.* Σαββατισμος. Here only. Σαββατιζω, *Ex.* xvi. 30. *Sept.*—*Let us labour.* (11) Σπουδασωμεν. *Eph.* iv. 3. 2 *Pet.* i. 10. 15. iii. 14. Σπουδη, 2 *Pet.* i. 5. It implies the idea of *study* and *contrivance*, as well as that of *labour.*—*Unbelief.*] Απειθειας. See on iii. 18. 'The want of the obedience of 'faith.' *Leigh.*

V. 12, 13. It has been greatly controverted, whether the holy scriptures, or the personal "Word of God," be spoken of in these verses: but St. Paul never calls our Lord by that title; and it appears to me, that the apostle meant the written word; and that he made a gradual transition from the word spoken, to him who spake it.—The Hebrews should not be surprised, to find such deep and interesting truths couched under the typical events of their history, or contained in other parts of their scriptures; for these were "the word of God." This is no lifeless, feeble, or formal instruction, like the traditions and glosses of the scribes: but it is "quick and powerful," a "living," active, energetick word; suited to be the instrument of the Holy Spirit, in "quickening those who "are dead in sin," and in awakening, convincing, and alarming the most careless and insensible of mankind. (*Note, Jer.* xxiii. 28, 29.) It is even "sharper than any "two-edged sword," which would cut each way: for it can pierce the heart and conscience, like the irresistible lightning; forcing convictions and alarms upon the most haughty and obstinate; shewing men their past and present sins, in all their odiousness, numberless multitude, and manifold aggravations; detecting the unsuspected pride, enmity, rebellion, ingratitude, and other evils of the heart; distinguishing men's characters with the clearest evidence, and exposing the base motives of their most specious actions. Thus, by exhibiting the glory of the divine perfections, men's relations and obligations to the great Creator; the spirituality, extent, excellency, and sanction of the law; the evil and desert of sin, and the depravity of the human heart, in a variety of ways, and a multiplicity of experiments; it forces conviction of guilt and danger upon the sinner, and compels him, as it were, to condemn himself and seek deliverance: nor can any kind of delusion or hypocrisy stand before its penetrating energy, when experimentally and fully preached, and applied to the hearts of men according to their various characters. It is, as it were, a sword, which can pierce so deep, and cut so keenly, as to divide between "soul and spirit;" and to penetrate the joints and marrow, which no other sword can reach: being, in plain language, a "discerner" of men's most secret thoughts and intentions; so that it often shews them their most hidden purposes, and makes them afraid of being openly named and exposed; as if the preacher knew their hearts, far better than they did themselves, and had a register before him even of those sins which they have forgotten. (*Marg. Ref.* i, k.—*Notes, Matt.* vii. 28, 29. *John* viii. 3—11. 1 *Cor.* xiv. 20—25. 2 *Cor.* iv. 1, 2. x. 1—6.) Thus "the word of God," is "the sword "of the Spirit," in the hands of Christ, as well as in the hands of his people. (*Notes, Is.* xi. 2—5. *Rev.* i. 12—20. ii. 14—16.) For the Lord himself is the Speaker, when his own word is properly declared and applied: he discerns, and by his word detects, the "thoughts and intents "of the heart;" nor "is there any creature," who is not wholly manfest in every respect in his sight; before whom "all things are naked," as stripped of all disguise; "and opened," being fully understood by him "with "whom we have to do," as with our Lawgiver and Judge, and to whom we must at length render an account of all our conduct, and of all our most secret thoughts, motives, and intentions.—The expressions "naked and opened," are supposed to refer to the sacrifices, which were flayed, and opened, and cleft down the chine; and then every part of the body and of the intestines which were before

the eyes of him [a] with whom we have to do.

14 Seeing then that we have [o] a great High Priest, [p] that is passed into the heavens, [q] Jesus the Son of God, [r] let us hold fast *our* profession.

15 For [s] we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points [t] tempted like as *we are*, [u] *yet* without sin.

16 Let us therefore [x] come boldly unto [y] the throne of grace, that we may [z] obtain mercy, and find grace to help in time of need.

a Ec. xl. 14. Matt. vii. 21, 22. xxv. 31, 32. John v. 22—29. Acts xvii. 31. Rom. ii. 16. xiv. 9—12. 2 Cor. v. 10. Rev. xx. 11—15.
o *See on* ii. 17. iii. 1.—v. 5, 6.
p i. 3. vi. 20. vii. 25, 26. viii. 1. ix. 12. 24. x. 12. xii. 2. Mark xvi. 19. Luke xxiv. 51. Acts i. 11. iii. 21. Rom. viii. 34.
q *See on* i. 2. 8.—Mark i. 1.
r *See on* ii. 1. iii. 6. 14. x. 23.
s v. 2. Ex. xxiii. 9. Is. liii. 4, 5. Matt. viii. 16, 17. xii. 20. Phil. ii. 7, 8.
t *See on* ii. 17, 18.—Luke iv. 2 xxii. 28.
u vii. 26. Is. liii. 9. John viii. 46. 2 Cor. v. 21. 1 Pet. ii. 22. 1 John iii. 5.
x x. 19—23. xiii. 6. Rom. viii. 15—17. Eph. ii. 18. iii. 12.
y ix. 5. Ex. xxv. 17—22. Lev. xvi. 2. 1 Chr. xxviii. 11.
z Is. xxvii. 11. lv. 6, 7. Matt. vii. 7—11. 2 Cor. xii. 8—10. Phil. iv. 6, 7. 1 Pet. ii. 10.

concealed, were exposed to the exact inspection of the priest.

Quick. (12) Ζων, *living.*—*Soul and spirit.*] Ψυχης τε και πνευματος. 1 *Thes.* v. 23.—*Discerner.*] Κριτικος. Here only. *A critic*, an exact examiner and judge.—*Opened.* (13) Τετραχηλισμενα. Here only. From τραχηλον, *the neck.* 'Cleft asunder through the backbone; anatomized.' *Leigh.*

V. 14—16. As conviction and condemnation must be inevitable to sinners, before an omniscient Judge, whose "living and powerful word" forces men even here to condemn themselves; (*Note*, 1 *John* iii. 18—24;) it was the more needful for the Hebrews to regard the "great High Priest," whom he was recommending to them, "even Jesus the Son of God." For he, having appeared in human nature, as in the court of the sanctuary, to offer his atoning sacrifice; had passed "into the "heavens," the immediate presence of the Father; as the high priest passed through the first sanctuary into the holiest of all, to sprinkle the blood, and burn the incense, on the great day of expiation. (*Notes, Lev.* xvi. 11—22.) It also behoved them to hold fast "the profession" of the gospel, and that confession of faith in Christ, which they had made when baptized, amidst all possible dangers and persecutions. (*Notes*, 1 *Pet.* iii. 21, 22.) For "they had "not a High Priest," who disregarded, or could not sympathize with them in their pains and sufferings for his sake; or who would make no allowance for their infirmities, or refuse assistance in their temptations. But they had One, who, to procure their pardon and salvation, had voluntarily submitted to be tried and "tempted," even as they were; as far as he could be, without a sinful nature, or the least sin in his life: and this exemption was needful, in order that he might be their Sacrifice and their Advocate. (*Notes*, ii. 16—18. vii. 23—28.) As, therefore, there was a mercy-seat above the ark of the covenant, in the most holy place, before which the high priest once a year appeared in behalf of the people, and over which the glory of God was displayed, as propitious to them; even so God the Father was, as it were, placed on "a throne of grace," "a mercy-seat," in the heavenly sanctuary, before which Jesus appeared as "the High Priest" of his people, through whom God waited to receive petitions, to grant pardons, and to communicate blessings, to all who applied for them, in humble faith and by fervent prayer. (*Notes, Ex.* xxv. 10—22. *Lev.* xvi. 2—4. 20—22.) Let then every one of them, before they should be summoned to the *throne of judgment*, come with humble confidence in Christ, and in the love of the Father through him, to supplicate forgiveness and mercy at the throne of grace; and to ask for seasonable and sufficient grace, to support, comfort, strengthen, and sanctify them, as their temptations, trials, and services required; not fearing a refusal, but boldly and freely, yet with reverence and lowliness, enlarging and multiplying their requests; being fully assured of their heavenly Father's readiness to do for them even "more than they could ask "or think." (*Notes*, x. 19—22. 2 *Cor.* xii. 7—10. *Eph.* iii. 20, 21.)

Let us hold fast our *profession.* (14) Κρατωμεν της ὁμολογιας.—Κρατεω, *Mark* vii. 3. *Acts* iii. 11. 2 *Thes.* ii. 15. *Rev.* ii. 14, 15. 25. iii. 11. Ὁμολογια, iii. 1. x. 23.—*Touched with the feeling of*, &c. (15) Συμπαθησαι. x. 34. *Sympathize.* Συμπαθης, 1 *Pet.* iii. 8.—*To help in time of need.* (16) Εις ευκαιρον βοηθειαν. See on 2 *Tim.* iv. 2.

PRACTICAL OBSERVATIONS.

V. 1—11.

Blessed be God, that "the gospel is preached to us," even as to the primitive Christians, and far more clearly than to Israel of old. "Exceedingly great and precious "promises" are "given to us," of entering into "the "heavenly rest:" yet we should "rejoice with trem-"bling" in our outward advantages; lest any of us should be found at last to come short of the blessing, and to sink under proportionably deeper condemnation, through unbelief. Nay, it is a very dreadful consequence of a wavering profession, or an inconsistent or negligent conduct, that it often causes men to "*seem* to come short,' even when they are launching into eternity: they leave the world in gloomy doubt, and their survivors in distressing uncertainty, whether they are gone to heaven or to hell. Let us then "give diligence, that we may have an abundant "entrance ministered to us into the everlasting kingdom "of our Lord." (*Note*, 2 *Pet.* i. 10, 11.)—Under every dispensation, God has declared man's REST to be in him, and in his love, as the only suitable and sufficient happiness of the soul; and faith in his promises, through his Son, as the only way of "entering into that rest." His rich mercy, the plenteous redemption of Christ, and the word of the gospel, will not profit those, who do not unite faith with his gracious proposals; for many have heard and professed the truth, who are even now finally excluded from the promised "rest because of unbelief;" their state is determined, and all their sabbaths and ordinances have only served to increase their condemnation. Many thousands join them every day, to whom, could we address them, we could only say, 'Had you attended yesterday, it might have been well; but now it is for ever too late.' To survivors, however, we may still say, "To-day, if ye will "hear his voice;" and the present is "an accepted time, "and a day of salvation." (*Note*, 2 *Cor.* vi. 1, 2.) Many, also, are continually entering into the earnest and beginning of this rest by faith; and others into the full possession of it, by dying in the Lord. Then they have done

CHAP. V.

The nature of the Aaronick high priesthood, and the requisite call and qualifications for it, are stated, 1—4, in order to shew the pre-eminence of Christ, as a "High Priest after the order of Melchisedek," 5—10. A reproof of the Hebrews for their small proficiency in Christianity, 11—14.

[a] x. 11. Ex. xxviii. 1, &c. xxix. 1, &c. Lev. viii. 2, &c.
[b] Num. xv. 46—48. xviii. 1—3.

FOR [a] every high priest, taken from among men, is ordained [b] for men in things *pertaining* to God, that he may offer [c] both gifts and sacrifices for sins:

[c] viii. 3, 4. ix. 9. x. 11. xi. 4. Lev. ix. 7. 15—21.

2 [d] Who can [*] have compassion on the [e] ignorant, and on [f] them that are out of the way; for that he himself also [g] is compassed with infirmity.

[d] ii. 18. iv. 15.
[*] Or, *reasonably bear with.*
[e] Num. xv. 22—29. 1 Tim. i. 13.
[f] xii. 13. Ex. xxxii. 8. Judg. ii. 17. Is. xxx. 11.
[g] vii. 28. Ex. xxxii. 2—5. 21—24. Num. xii. 1—9. xx. 10—12. Luke xxii. 32. 2 Cor. xi. 30. xii. 5. 9, 10. Gal. iv. 13.

3 And by reason hereof he ought, [h] as for the people, so also for himself, to offer for sins.

[h] vii. 27. ix. 7.

4 And [i] no man taketh this honour

[i] Ex. xxviii. 1. Ex. xxix. 12—19. Lev. iv. 3—12. viii. 14—21. ix. 7. xvi. 6. 15—19. Lev. viii. 2. Num. iii. 3. xvi. 5. 7. 10. 35. 46—48. xvii. 3—11. xviii. 1—5. 1 Chr. xxiii. 13. 2 Chr. xxvi. 18. John iii. 27.

with all their sorrows, sins, and temptations; and their groans and tears are exchanged for unalloyed and perfect serenity and satisfaction. Let sinners then "labour to "enter into this rest," "lest they should fall after the example" of ancient unbelievers, and perish with heaven before their eyes: let believers abide in Christ by faith and obedience, and learn to delight in his holy day and sacred ordinances, as earnests of their expected eternal sabbath, and preparations for it: let them bear up under fatigues and hardships, in the prospect of heavenly rest; and, if ever drawn aside, let them recollect these things, and say to themselves, "Return unto thy rest, O my soul." (*Note*, *Ps.* cxvi. 7. *P. O.* 1—9.)

V. 12—16.

While we find, by experience, that "the word of God "is living and powerful, and sharper than any two-edged "sword," to penetrate the heart and conscience; let us remember, that the Lord himself is the "Discerner of the "thoughts and intents of the heart," before whom "all "creatures are manifest," and "all things are naked and "opened." (*Note*, *Rev.* ii. 20—23.) "With him we have "to do," and to him we are accountable: and if, under faithful preaching, we find our hearts condemn us, we are sure that "God is greater than our hearts, and knoweth all "things." Instead therefore of objecting to a heart-searching ministry, and choosing such lifeless, feeble instructions, as are more like a shaken reed, than "a two-edged "sword," let us lay open our inmost souls to the piercing strokes of the distinguishing word of God; that we may learn our need of that great High Priest, even the Son of God, who now pleads for us before his Father's throne in heaven. In proportion as we know and condemn ourselves, and abhor our sins; he will become more and more precious to our souls, and we shall cleave to him more constantly. The thoughts of the holiness and heart-searching knowledge of God, and our consciousness of guilt and infirmity, will endear to us the Redeemer's condescension and compassion; and we shall rejoice that he can be "touched with the feeling of our infirmities," and that 'he knows what sore temptations mean,' though he was perfectly free from sin. Let us then approach continually to "the throne of grace," where our reconciled God deems it his peculiar honour to pardon rebels, and to answer the prayers of those who supplicate his favour in the name of his beloved Son: let us improve the day of his patience, and approach in his appointed way; let us come with believing boldness, as well as with adoring reverence and humble repentance; let us seek for mercy to pardon our sins, to compassionate our miseries, and to supply our necessities; and let us supplicate grace sufficient for us, in all our trials and temptations, and to enable us for the service of every day: thus waiting, as humble pensioners, at "the throne of grace," which is our best preparation for appearing before the tribunal of our omniscient and holy Judge.

NOTES.

CHAP. V. V. 1—4. In order more fully to shew the nature and efficacy of the high priesthood of Christ, the apostle made some introductory observations on that of Aaron; which tended to manifest its insufficiency, and to point out its typical meaning, as well as to illustrate his subject. "Every high priest," selected from among men, was "ordained" and appointed for the benefit of men, in "things pertaining to God," or the great concerns of religion. That office required him who sustained it, to present before God the oblations and sin-offerings of the people: nor would he accept of any services, which were not offered in that way; and this continually testified, that sinners were unworthy to approach their offended Creator, save through an expiatory sacrifice and an intercessor. (*Notes*, *Ex.* xxviii. 1. *Lev.* xvi. 17. *Num.* xvi. 45—50. xviii. 1.) The high priest was indeed the head of the whole priesthood; but all the other priests descended from Aaron, who had first obtained this office in Israel, and, in some sense, were one with him. It was, moreover, proper that the high priest should be capable of "compassionating," in a proportionate and reasonable manner, his brethren, who had sinned through ignorance and infirmity; or who were drawn aside from the right path, by any seducer, or seduction, for which things especially the sin-offerings were appointed. (*Notes*, and *P. O. Lev.* iv. *Notes*, v. 1—6. xvi. 2—16. *Ps.* xix. 12—14.) Now this was provided for, by ordaining men of like passions with others to that office; who, "being compassed with" natural and moral "infirmities," were as liable to mistake or sin, as they. It was therefore prescribed, that they should offer sacrifices for their own sins, as well as for those of the people; which was a plain intimation, that they could only be typical high priests, being not worthy to appear before God in their own cause, but with the shedding of blood. (*Notes*, vii. 26—28. ix. 24—26. x. 1—10. *Lev.* ix. *P. O.*) Nor might any man assume this honourable office, of his own will, or by human appointment; but it was confined to those, whom God expressly called to the execution of it, as

unto himself. but he that is called of God, as *was* Aaron.

5 So also [k] Christ glorified not himself to be made an High Priest; but he that said unto him, [l] Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, [m] Thou *art* a Priest for ever, after the order of [n] Melchisedek.

7 Who [o] in the days of his flesh, [p] when he had offered up prayers and supplications, [q] with strong crying [r] and tears, [s] unto Him that was able to save him from death, [t] and was heard [u] in that [u] he feared;

8 Though [x] he were a Son, [y] yet learned he obedience by the things which he suffered.

9 And [z] being made perfect, [a] he became the Author of [b] eternal salvation [c] unto all them that obey him;

10 [d] Called of God an High Priest after the order of Melchisedek.

k John vii. 18. viii. 54.
l i. 5. Ps. ii. 7. Mic. v. 2. John iii. 16. Acts xiii. 33. Rom. viii. 3.
m 10. vi. 20. vii. 3. 15. 17. Ps. cx. 4.
n Gen. xiv. 18, 19.
o ii. 14. John i. 14. Rom. viii. 3. Gal. iv. 4. 1 Tim. iii. 16. 1 John iv. 3. 2 John 7.
p Ps. xxii. 1—21. lxix. 1, &c. lxxxviii. 1, &c. Matt. xxvi. 38—44. Mark xiv. 32—39. Luke xxii. 41—44. John xvii. 1, &c.
q Matt. xxvii. 46. 50. Mark xv. 34, 37.
r Is. liii. 3, 4. 11. John xi. 35.
s Matt. xxvi. 52, 53. Mark xiv. 36.
t xii. 20. Ps. xviii. 19, 20. xxii. 21. 24. xl. 1—3. lxix. 13—16. Is. xlix. 8. John xi. 42. xvii. 4, 5.
u Or, *for his piety.* xii. 28.
x See on i. 5. 8. iii. 6.
y x. 5—9. Is. l. 5, 6. Matt. iii. 15. John iv. 34. vi. 38. xv. 10. Phil. ii. 8.
z ii. 10. xi. 40. Dan. ix. 24. Luke xiii. 32. John xix. 30. Gr.
a xii. 2. Ps. lxviii. 18—20. Is. xlv. 22. xlix. 6. Acts iii. 15. marg. iv. 12.
b ii. 3. ix. 12. 15. Is. xlv. 17. li. 6. 8. 2 Thes. ii. 16. 2 Tim. ii. 10. 1 John v. 20. Jude 21.
c xi. 8. Is. l. 10. iv. 3. Zech. vi. 15. Matt. vii. 24—27. xvii. 5. Acts v. 32. Rom. i. 5. ii. 8. vi. 17. x. 16. xv. 18. 2 Cor. x. 5. 2 Thes. i. 8. 1 Pet. i. 22.
d See on 5, 6.

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he did Aaron and his posterity after him: and if any one else presumed to perform the least part of its peculiar duties, he did it at the hazard of his life; which shewed, that it derived all its efficacy from the appointment of God, and not from its own intrinsick value.

Can have compassion. (2) Μετριοπαθειν δυναμενος. "Can reasonably bear with." *Marg.* Here only. To feel moderately; so as to make proper allowances, without conniving at wilful sins.—*Them that are out of the way.*] Πλανωμενοις. iii. 10.

V. 5, 6. According to these prefigurations, Christ had not taken honour to himself, by acting as the High Priest of his people, without express warrant: but the Father had in the Old Testament openly declared that the Messiah should sustain that office; for, as he said in one place, "Thou art my Son, this day have I begotten thee," when announcing his decree concerning the Messiah's kingdom; (*Notes*, i. 5—7. *Ps.* ii. 7—9;) so had he as expressly made known his appointment to the priesthood in another prophecy. (*Notes*, 7—10. vi. 16—20. vii. 1—22. *Ps.* cx. 4.) But the Jews had paid far more regard to the predictions of his *kingdom*, than to those of his *priesthood*, through their prejudices for the Levitical law.—Some expositors, interpreting the expression, "This day have I begotten "thee," of Christ's resurrection; (though that was only the *proof*, and not in any sense the *cause* or *origin* of his Sonship; *Note*, *Acts* xiii. 24—37;) have argued, that he did not officiate as a Priest, till after he arose from the dead; as if offering himself as a Sacrifice for sin was no part of his priestly office! But the typical meaning of the legal ceremonies will sufficiently expose the gross absurdity of this supposition, as we proceed with the subject.—The quotations are from the Septuagint, which accords to the Hebrew. (*Ps.* ii. 7. cx. 4.)

V. 7—10. Our Lord, though perfectly free from all sin, came as near to the condition of a sinner as he possibly could. He was "compassed about" with the sinless infirmities of our frail nature; he "appeared in the like-"ness of sinful flesh;" he was dealt with as a sinner, both by God and man; he endured the most violent temptations, sufferings, and agonies; and even his soul was full of consternation, and of horror unspeakable. This was "in the "days of his flesh," subsequent to his incarnation; and previous to his exaltation; when his human nature became incapable of suffering, and was made inconceivably glorious. (*Notes*, 1 *Cor.* xv. 50—54. *Phil.* iii. 20, 21.) His humiliation and distresses were extreme in his agony in the garden. (*Notes*, *Matt.* xxvi. 36—46. *Luke* xxii. 36—46.) Then especially he offered up to his Father most earnest "prayers and supplications," accompanied "with "strong cries and tears," as vehement expressions of his inward anguish: he addressed himself to God, "as able "to save him from death, and he was heard" and answered, "*because of his piety*," his reverence of the divine Majesty, his love, and his zeal for the glory of the Father: or, as many commentators explain it, "He was heard, "*and delivered* from his fear." No doubt the most distressing dread of that awful wrath of God against our sins, which he had undertaken to endure, was one cause of our Lord's agony in the garden. This might well oppress his human soul, without his having the least apprehension, that he should finally sink under it, or come short of "the "joy set before him;" or the least distrust of the Father's faithfulness to his engagement;—without any defect in his patience and submission, or any degree of sin. For the prospect of the temporary and even transient enduring of such a load of guilt and wrath was sufficient to excite the most overwhelming consternation. (*Note*, *John* xii. 27—33.)—Thus, it appeared, that he had communion with his brethren in the passion, or feeling, most foreign to the divine nature, even *fear*, which is never ascribed to God, as many others are; and that he could sympathize with them in it, and deliver them from it. And, indeed, though he was not delivered from dying; though "the cup did "not pass from him," but he willingly submitted to drink it; yet he was delivered from that agonizing terror, which dictated his "supplications with strong crying and tears;" and was afterwards calm and composed under his heaviest sufferings.—Learned men have clearly shewn, by pertinent examples, that the words may well bear this sense: and it seems more exactly to suit the apostle's argument. Our Lord was not indeed *spared*, or exempted from any part of his expiatory sufferings, concerning which he said, notwithstanding the strong reluctancy of his holy human nature to such exquisite and complicated sufferings, "Thy will be done;" knowing that it was "not possible for that cup to pass from him," consistently with the glory of the Father, and the salvation of his people. Yet the horror of his mind was allayed, he was strengthened to support the immense weight of suffering which was laid upon him; his sacrifice was accepted for his people; he was raised from the dead, exalted to the

11 Of whom [e] we have many things to say, and hard to be uttered; seeing ye are [f] dull of hearing.

12 For when [g] for the time ye ought to be [h] teachers, ye have need that one [i] teach you again, which *be* [k] the first principles of [l] the oracles of God; and are become such [m] as have need of milk, and not of strong meat.

13 For every one that useth milk [*] *is* unskilful in [n] the word of righteousness: for [o] he is a babe.

14 But strong meat belongeth to them that are [†] of full age, *even* those who, by reason of [‡] use, have [p] their senses exercised [q] to discern both good and evil.

[e] 1 Kings x. 1. John vi. 6. xvi. 12. 2 Pet. iii. 16. [f] Is. vi. 10. Matt. xiii. 15. Mark viii. 17, 18. 21. Luke xxiv. 25. Acts xxviii. 27. [g] Matt. xvii. 17. Mark ix. 19. [h] Ezra vii. 10. Ps. xxxiv. 11. 1 Cor. xiv. 19. Col. iii. 16. Tit. ii. 3, 4. [i] Is. xxviii. 9, 10. 13. Phil. iii. 1. [k] vi. 1. [l] 2 Sam. xvi. 23. Acts vii. 38. Rom. iii. 2. 1 Pet. iv. 11. [m] 13. Is. lv. 1. 1 Cor. iii. 1—3. 1 Pet. ii. 2. [*] Gr. *hath no experience.* [n] Ps. cxix. 123. Rom. i. 17, 18. x. 5, 6. 2 Cor. iii. 9. 2 Tim. iii. 16. [o] Is. xxviii. 9. Matt. xi. 25. Mark x. 15. Rom. ii. 20. 1 Cor. xiii. 11. xiv. 20. Eph. iv. 14. 1 Pet. ii. 2. [†] Or, *perfect.* Matt. v. 48. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15. Jam. iii. 2. *Gr.* [‡] Or, *an habit*, or, *perfection.* [p] Job vi. 30. xii. 11. xxxiv. 3. Ps. cxix. 103. Cant. i. 3. ii. 3. Matt. vi. 22, 23. Eph. i. 18 [q] Gen. iii. 5. 2 Sam. xiv. 17. 1 Kings iii. 9. 11. Is. vii. 15. Rom. xiv. 1. *Gr.* 1 Cor. ii. 14, 15. Phil. i. 9, 10. *Gr.*—1 Thes. v. 21.

mediatorial throne, and invested with the power of "saving to the uttermost all who come to God through him." Even when "the Son of God" himself was appointed to the high priesthood, he learned the difficulty of obeying the divine commandments, in the present circumstances of human nature, amidst the temptations and trials to which men are exposed: of this he acquired an experimental knowledge, as far as could consist with sinless perfection; and even his perfect obedience became more exalted and honourable, through his whole life, by the enlargement of his human powers, and by the things which he suffered; so that his zeal and love were never so admirable and astonishing, as when he agonized in the garden, and hung upon the cross. Thus by his appointment to the high priesthood, by the obedience which he finished amidst sufferings and unto death, by the efficacy of his sacrifice, and by his subsequent exaltation, "he was made "perfect," as Mediator, being fully authorized and qualified for his gracious work: and so he became "the Author "of eternal salvation to all those" of the whole human race, "who obey" his call to repentance, to faith, and to take his yoke upon them; mercifully giving them all things pertaining to that deliverance, as the purchase of his own blood, and leading them forth to all those conflicts and services, which are connected with their "laying hold "of eternal life." For all this springs from his having been nominated, and acknowledged by God, "as a High "Priest for ever after the order of Melchisedek;" a King as well as a High Priest, and so of a nobler order than that of Aaron. (*Notes*, 5, 6. *Gen.* xiv. 18—20. *Ps.* cx. 4. *Zech.* vi. 12, 13.)—It is observable, that Melchisedek is never mentioned in the Old Testament, after the account of his meeting with Abraham, as recorded in Genesis; except in the hundred and tenth Psalm: and never in the New Testament, except in the apostle's argument in this epistle concerning the high priesthood of Christ; a subject of infinite importance, and proved beyond all reasonable doubt, by this single argument. (*Notes*, vii. 1—22.) How much may depend on a detached testimony of scripture, which superficial readers pass over unobserved, and to which perhaps very few carefully attend!

Supplications. (7) Ἱκετηριας. Here only. 'Earnest supplicant intreaties.'—*In that he feared.*] Απο της ευλαβειας. xii. 28. Ευλαβης, *Luke* ii. 25. Ευλαβεομαι, xi. 7. *Acts* xxiii. 10. —*Being made perfect.* (9) Τελειωθεις. ii. 10. *Luke* xiii. 32. *John* xix. 28. (*Note*, *Phil.* iii. 12—14.)—*Called.* (10) Προσαγορευθεις. *Addressed, spoken to.* Here only.

V. 11—14. Concerning Christ, as "a High Priest after "the order of Melchisedek," the apostle intended to discourse more fully: but the things which he had to say of him were such, that it would be difficult to state them in a proper manner: not so much because they were in themselves abstruse, as because the Hebrews were dull of hearing, through their prejudiced attachment to the Levitical law and priesthood. Though they had heard and professed the gospel so long, that it might have been expected they would have been capable of instructing others, in the great doctrine of redemption by Christ; they had so closed their minds to the truth, or turned aside from the purity of the faith, that they wanted some one to teach them anew the very rudiments of that religion, which was contained in "the oracles of God," or the Old Testament, when rightly understood. (*Notes*, *Acts* vii. 37—43. *Rom.* iii. 1, 2. 1 *Pet.* iv. 9—11.) They were become such Christians, as had need to be fed with milk, or to be taught the plainest and most obvious truths of the gospel; being incapable of receiving and profiting by its deeper and more spiritual doctrines. (*Notes*, 1 *Cor.* iii. 1—3. 1 *Pet.* ii. 1—3.) Indeed every man, who could only receive the simpler and more common truths of religion, without applying his mind to the more experimental and exalted parts of it; must be considered as a babe in Christ, how long soever he had professed the gospel, being evidently "unskilful "in the word of righteousness." But the more sublime doctrines of Christianity, which immediately related to the counsels of God for his own glory, and the display of his perfections by the redemption of Christ, and which indeed were obscurely intimated in the ceremonies of the Mosaick law, were as "strong meat" for those who were matured in knowledge, judgment, and experience; being the proper nourishment of their faith, hope, love, and spiritual affections. For such Christians, "by reason of use," or *habit*, acquired by assiduous meditation and unbiassed attention to the truth, had attained to a spiritual taste and relish for divine excellency; they had their spiritual "senses "exercised to discern" or distinguish between good and "evil, truth and falsehood;" they could readily perceive the nature and tendency of the things proposed to them, and the comparative excellency or worthlessness of them: even as natural men, by a sound judgment and long continued habits, decide at once upon natural things, with great accuracy; or as the bodily senses at once distinguish and judge of their proper objects. (*Notes*, *Job* xii. 11, 12. xxxiv. 1—4. *Cant.* i. 3. *Matt.* vi. 22, 23. 1 *Cor.* ii. 14—16.)

Hard to be uttered. (11) Δυσερμηνευτος. *Hard to be interpreted.* Here only.—*Dull.*] Νωθροι. *Slow*, or *slothful.*—*Principles.* (12) Στοιχεια της αρχης. *Gal.* iv. 3. 9. *Col.* ii. 8. 20. 2 *Pet.* iii. 10. 12.—"The elements of the beginning "of the oracles of God;" a contrast to "the elements of "this world," "the beggarly elements" of human tradi-

CHAP. VI.

The apostle purposes to lead the Hebrews forward in the knowledge of Christ, 1—3. He shews the desperate state of apostates, 4—6; and illustrates it by a simile of barren land, which no culture improves, 7, 8: but declares his favourable opinion of the Hebrew Christians, and his desire of their fruitfulness and diligence, in order to their assured hope to the end, 9—12. He expatiates on the security of the covenant of grace, as confirmed to Abraham by the promise and oath of God, for the strong consolation of all future believers, 12—20.

THEREFORE, [a] leaving the [*] principles of the doctrine of Christ, [b] let us go on unto perfection; not [c] laying again the foundation of [d] repentance from [e] dead works, and of [f] faith towards God;

2 Of [g] the doctrine of baptisms, and

[a] *See on* v. 12—14.
[*] Or, *word of the beginning of Christ.* Mark i. 1. John i. 1—3. 1 Tim. iii. 16.
[b] vii. 11. xii. 13. Prov. iv. 18. Matt. v. 48. 1 Cor. xiii. 10. 2 Cor. vii. 1. Eph. iv. 12. Phil. iii. 12—15. Col. i. 28. iv. 12. Jam. i. 4. 1 Pet. v. 10. 1 John iv. 12.
[c] Matt. vii. 25. Luke vi. 48. 1 Cor. iii. 10—12. 1 Tim. vi. 19. 2 Tim. ii. 19.
[d] Is. lv. 6, 7. Ez. xviii. 30—32. Zech. xii. 10. Matt. iii. 2. iv. 17. xxi. 29. 32. Mark vi. 12. Acts ii. 38. iii. 19. xi. 18. xvii. 30. xx. 21. xxvi. 20. 2 Cor. vii. 10. 2 Tim. ii. 25, 26.
[e] ix. 14. Gal. v. 19—21. Eph. ii. 1. 5.
[f] John v. 24. xii. 44. xiv. 1. 1 Pet. i. 21. 1 John. v. 10—13.
[g] ix. 10. Mark vii. 4. 8. Luke xi. 38. *Gr.*—Matt. iii. 14. xx. 22, 23. xxviii. 19. Mark xvi. 16. Luke iii. 16. xii. 50. John i. 33. iii. 25, 26. iv. 1, 2. Acts ii. 38. 41. viii. 12, 13. 16. 36—38. x. 47. xvi. 15. 33. xix. 2—5. Rom. vi. 3, 4. 1 Cor. i. 13—17. x. 2. xii. 13. Col. ii. 12. 1 Pet. iii. 20, 21.

tions, and abolished ceremonies.—"*Word of righteousness.*" (13) Λογου δικαιοσυνης. Or that word, by which men are shewn the way of righteousness, both "the righteous-"ness of faith" for justification, and "the sanctification "of the Spirit unto obedience."—*Of full age.* (14) Τελειων. 1 *Cor.* ii. 6. xiv. 20. *Phil.* iii. 15. (*Notes*, vi. 1—3. *Phil.* iii. 15, 16.)—*To discern*, &c.] Προς διακρισιν. *Rom.* xiv. 1. 1 *Cor.* xii. 10. (*Notes*, *Gen.* iii. 4, 5. 1 *Kings* iii. 23—28. *Is.* vii. 15, 16.)

PRACTICAL OBSERVATIONS.

Fallen men cannot approach God, except on "a mercy-"seat," through a high priest, and by a sacrifice for sin: but "a priest, who was compassed with infirmity," and needed to offer sacrifice for himself, however he might compassionate the ignorant and transgressors, could never be an effectual advocate with God for them. Indeed, in the more ordinary work of the ministry, the consciousness of our own sinfulness and unworthiness is well suited to render us tender to the weak, the erroneous, the tempted, and the fallen; "seeing we ourselves are compassed with "infirmity:" and, though this service differs widely from that of the priests under the Law, yet no man should take it upon him, till it appear to other competent persons, as well as himself, that "he is called of God" to it. —But Christ alone is qualified and authorized to be our High Priest; his dignity and excellency, as the Son of God, and his appointment by the Father to that office, give efficacy to his ministrations: his voluntary humiliation and sufferings, "in the days of his flesh, when he "offered up prayers and supplications" to the Father, "with strong crying and tears," assure us of his tender love and compassion to his afflicted people; and the answer given to his earnest prayers makes way for the granting of our weak and defiled petitions, when offered in his name. His obedience in our nature encourages our attempts to obey, and our expectations of support and comfort, under all the temptations and sufferings to which we are exposed: for "being made perfect" for this great work, "he is become the Author of eternal salvation to all "them that obey him." But are we of that number? Do we at present, whatever our former conduct has been, obediently receive his instructions as our Prophet, trust in his sacrifice and intercession as our Priest, and make his commandments the rule of our conduct, as the subjects of his kingdom? To those who thus come to him, and yield themselves to him, and to those alone, he will be "the Author of eternal salvation." Of this great High Priest, and of his merits, grace, and authority, ministers have many things to say, which they will not be able to utter in a proper manner, unless "he give them a mouth "and wisdom" for that purpose; and men's prejudices are so many and so strong, that they are generally more ready to take offence, than to receive instruction. Nor are professed Christians, even old professors of evangelical doctrine, so docile as might be expected: many are far from that spiritual maturity, which is proportioned to the time, during which they have attended to the gospel. Instead of teaching others, they need to be taught themselves "the first principles of the oracles of God;" they "need milk, and not strong meat;" they are babes in understanding, but not in teachableness; they are "un-"skilful in the word of righteousness," yet they often presume to dictate to their pastors! These things are very discouraging: but we should still exercise patience and meekness, and "seek out acceptable words," in which to convey instructions in the best manner we can. Aged professors of the gospel, as well as babes in Christ, should beware of prejudice, and pray for a mind open to conviction.—We ought indeed to begin with simpler truths, and so gradually proceed to such as are more deep and perplexing: and to employ ourselves peculiarly about first principles, by an experimental and practical improvement of the truth: thus we shall gradually be matured in judgment, and enabled to digest strong meat: and our spiritual senses will be habituated to a just and exact discernment of good and evil; which will greatly tend to our stability, comfort, and fruitfulness in the faith of Christ. (*Note*, *Phil.* i. 9—11.)

NOTES.

CHAP. VI. V. 1—3. The apostle here proposed, to lead the Hebrews into a fuller acquaintance with the deep mysteries of redemption of which he had spoken, and thus to "go on unto perfection." (*Note*, v. 11—14.) In order to this, he would leave "the principles" or elements "of "the doctrine of Christ." Without specially insisting on these things; he implicitly requested their attentive and candid perusal of his arguments on other subjects, suited to improvement of such as were no longer babes in Christ. (*Notes*, *Eph.* iv. 14—16.) The necessity of "repentance "from dead works," such as are done by men dead in sin, and which expose them to the condemnation of eternal death, was indeed fundamental to true Christianity: but they had been instructed in it from the first dawning of the new dispensation. (*Notes*, *Matt.* iii. 2. 7—10. ix. 10—13.) Nor would he speak particularly of the nature

of [h] laying on of hands, and of [i] resurrection of the dead, and of [k] eternal judgment.

3 And this will we do, [l] if God permit.

4 For [m] *it is* impossible for those who [n] were once enlightened, [o] and have tasted of the heavenly gift, and were made [p] partakers of the Holy Ghost,

5 And have [q] tasted the good word of God, and [r] the powers of the world to come,

6 If they shall fall away, [s] to renew them again unto repentance; seeing [t] they crucify to themselves the Son of God afresh, and put *him* to [u] an open shame.

h *See on* Acts vi. 6. viii. 17, 18. xiii. 3.
i xi. 35. Is. xxvi. 19. Ez. xxxvii. 1—14. Dan. xii. 2. Matt. xxii. 23—32. Luke xiv. 14. John v. 29. xi. 24, 25. Acts iv. 2. xvii. 18. xxiii. 6. xxiv. 15, 21. Rom. vi. 5. 1 Cor. xv. 13—57. Phil. iii. 21. 1 Thes. iv. 14—18. 2 Tim. ii. 18.
k Ec. xii. 14. Matt. xxv. 31—46. Acts xvii. 31. xxiv. 25. Rom. ii. 5—10. 16. 2 Cor. v. 10. 2 Pet. iii. 7. Jude 14, 15. Rev. xx. 10—15.
l Acts xviii. 21. Rom. xv. 32. 1 Cor. iv. 19. xvi. 7. Jam. iv. 15.
m x. 26—29. xii. 15—17. Matt. xii. 31, 32. 45. Luke xi. 24—26. 2 Tim. ii. 25. iv. 14. 2 Pet. ii. 20—22. 1 John v. 16.
n x. 32. Num. xxiv. 3. 15, 16.
o Matt. vii. 21, 22. Luke x. 19, 20. John iii. 27. iv. 10. Acts viii. 20. x. 45. xi. 17. Rom. i. 11. 1 Cor. xiii. 1, 2. Eph. iii. 7. iv. 7. 1 Tim. iv. 14. Jam. i. 17, 18.
p ii. 4. Acts xv 8. Gal. iii. 2, 5.
q Matt. xiii. 20, 21. Mark iv. 16, 17. vi. 20. Luke viii. 13. 1 Pet. ii 3. 2 Pet. ii. 20.
r ii. 5.
s *See on* m. 4.—Ps. li. 10. 2 Tim. ii. 25.
t x. 29. Zech. xii. 10, &c. Matt. xxiii. 31, 32. Luke xi. 48.
u xii. 2. Matt. xxvii. 38—44. Mark xv. 29—32. Luke xxiii. 35—39.

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and necessity of faith towards God, or a belief of his testimony, and a dependence on his mercy, grace, and faithful promises in Jesus Christ. (*Notes, John* iii. 14—21. 27—36. v. 24—27. 39—44.) He did not indeed purpose to discourse concerning "the doctrine of baptisms;" either the various legal washings, whether by immersion, ablution, or sprinkling; or John's baptism, and that of Christ, which were distinct from each other, or concerning the traditional baptisms of the Pharisees. (*Notes*, ix. 8—10. *Matt.* iii. 5, 6. xv. 1, 2. *Mark* vii. 3, 4. *John* iii. 22—26.) Neither would he treat of "the laying on of" the apostles' "hands," by which miraculous powers were conferred, as evidential of the truth of the gospel; or "the laying on of hands" in the ordination of ministers, as a significant token of the authority entrusted to them. (*Notes, Acts* vi. 2—6. viii. 14—24. xix. 1—6.) Nor would he insist upon the important doctrine of "the resurrection "of the dead," or that of "eternal judgment," the consequences of which will be eternal happiness or eternal misery. But, passing over these subjects for the present, he meant to explain to them the deeper and more spiritual mysteries of redemption by Christ; and he would proceed to execute his design, in the subsequent part of the epistle, if the Lord would permit him.—Some expositors explain these "principles of the doctrine of Christ," as relating wholly to instructions contained in the Old Testament, concerning the Messiah's kingdom; and some confine them exclusively to the new dispensation. Others, favouring the former scheme, interpret "the doctrine of "baptisms, and of laying on of hands," to signify the legal purifications, and the laying on of the hands of the offerer upon the head of the sacrifice, as typical of repentance and faith; including the words in a parenthesis. But, understanding by "principles," not *the most fundamental truths*, or parts of Christianity; but *the introductory elements*, the lower and easier beginnings of it, as letters are the first *principles*, or *elements*, or *beginning* (αρχη) of learning; we may see a propriety in the interpretation above given. Some of the things mentioned were, though most important in themselves, yet the more obvious and simple parts of Christianity; and the others were externals connected with the first profession of it, on which the Jews were apt to lay far more stress, than they ought to have done: and it was obvious for the apostle to mention these, when he would call them off from the introductory elements of Christianity, to its more sublime and spiritual doctrines.

The principles of the doctrine of Christ. (1) Τον της αρχης του Χριστου λογον. "The word of the beginning of Christ." v. 11, 12. (*Note, Mark* i. 1, 2. *John* i. 1—3.)—*Perfection.*] Τελειοτητα. *Col.* iii. 14.—*Foundation*, &c.] Θεμελιον. *Notes, Acts* xvii. 30, 31. xx. 18—21. xxvi. 19—23.—*Dead works.*] *Note*, ix. 11—14.—*Eternal judgment.* (2) Κριματος αιωνιου. *Matt.* xxv. 46. (*Note, Matt.* xxv. 41—46.) 'Interpreters 'observe, that the doctrine of Origen, touching the period 'of the torments of the damned, is here condemned: 'and indeed the primitive fathers, not Origen himself 'excepted, taught the contrary.—If we do not the will of 'Christ, says Clemens Romanus, nothing will deliver us 'from eternal punishment. ...The punishment of the 'damned, says Justin Martyr, is endless punishment, and 'torment in eternal fire. Irenæus, in his symbol of faith, 'makes this one article, That Christ would send the un-'godly and unjust into everlasting fire.—Tertullian de-'clares, that all men are appointed to eternal torments: 'and if any man, says he, thinks the wicked are to be 'consumed, and not punished, let him remember, that 'hell-fire is styled eternal, because designed for eternal 'punishment; and their substance will remain for ever, 'whose punishment doth so. St. Cyprian saith, that the 'souls of the wicked are kept, with their bodies, to be 'grieved with endless torments. There is no measure nor 'end of their torments, saith Minutius. Lastly, Origen 'reckons this among the doctrines defined by the church; 'That every soul, when it goes out of this world, shall 'either enjoy the inheritance of eternal life and bliss, if 'its deeds have rendered it fit for life; or is to be delivered 'up to eternal fire and punishment, if its sins have deserved 'that state.' *Whitby.*

V. 4—6. It was the more proper to write, in the manner proposed, to the Hebrews; as those who adhered to Christianity had been sufficiently for a long time instructed in the introductory lessons; and those who had renounced it were in a most hopeless condition.—These verses have caused immense perplexity and distress to many timid and conscientious Christians; and they have been supposed to contain a cogent objection to the doctrine of the believer's final perseverance. These things must be in a measure adverted to, in our examination of them. It should be remembered, that the apostle wrote in an age of miracles; and to the Hebrews, among whom the Holy Spirit was first poured out, in his extraordinary operations, as well as his renewing influences. (*Notes, Acts* ii. 37—40. v. 32. vi. 8. viii. 14—17. x. 44—48. xix. 1—4.) The persons whose case is described, had been "once enlightened," and had obtained that measure of knowledge concerning the truth and nature of Christianity, which enabled them to make a satisfactory profession of

x Deut. xxviii. 11, 12. Ps. lxv. 9—13. civ. 11—13. Is. lv. 10—13. Joel ii. 21—26. Jam. v. 7.
* Or, *for.*
y Gen. xxvii. 27. Lev. xxv. 21. Ps. xxiv. 5. cxxvi. 6. Is. xliv. 3. Ez. xxxiv. 26. Hos. x. 12. Mal. iii. 10.

7 For [x] the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them [*] by whom it is dressed, [y] receiveth blessing from God:

z xii. 17. Gen. iii. 17, 18. iv. 11. v. 29. Deut. xxix. 28. Job xxxi. 40. Ps. cvii. 34. Is. v. 1—7. Jer. xvii. 6. xliv. 22. Mark xi. 14. 21. Mal. iv. 1. Matt. iii. 10. vii. 19. xxv. 41. John xv. 6. Rev. xx. 15.
a x. 27. Is. xxvii. 10, 11. Ez. xv. 2—7. xx. 47. Luke xiii. 7—9.

8 But that which [z] beareth thorns and briers *is* rejected, and *is* nigh unto cursing; [a] whose end *is* to be burned.

it, in order to their admission into the church; "they had "tasted the heavenly gift, and been made partakers of the "Holy Ghost;" being at their baptism, or afterwards, by the laying on of the apostles' hands, endued with some measure of spiritual gifts, or miraculous powers; such as speaking with tongues, or discoursing with supernatural fluency on divine subjects: so that, in this respect, "they "had tasted of the heavenly gift, and were made par-"takers of the Holy Spirit," and their own experience proved *to them* the truth of the gospel. They had moreover "tasted of the good word of God," and their convictions, impressions, and affections, made them sensible that it was a "good word," of a holy and salutary tendency, and that it was for their good to attend to it; and their purposes of doing so had produced such hopes and joys, as have been described in the case of the stony-ground hearer. (*Note*, *Matt.* xiii. 20—22. *Mark* vi. 15—29.) Thus they had tasted of "the powers of the world "to come," in their temporary realizing apprehensions of a future state, and of its happiness or misery: or, they had experienced the powers communicated, under the dispensation of the Messiah. All these things, except miraculous gifts, often take place in the hearts and consciences of men, in these days, who yet continue unregenerate. They have knowledge, convictions, fears, hopes, joys, and seasons of apparent earnestness, and deep concern about eternal things; and they are endued with such gifts as often make them acceptable and useful to others: but they are not truly *humbled;* they are not *spiritually minded;* religion is not their element and delight; they do not cordially receive Christ in all his offices, or sincerely love the spiritual excellency of his people, his ordinances, and commandments. In short, the old nature, the principle of selfishness, is impressed, affected, interested, alarmed, or pleased: but a new nature is not produced; and therefore "in time of temptation they fall away."—In respect of spiritual gifts, or the miraculous "powers of the Holy "Ghost," our Lord most expressly declares, that he will reject many who had been partakers of them, saying to them, "I never knew you." (*Notes*, *Matt.* vii. 21—23. 1 *Cor.* xiii. 1—3.)—Yet those who received gifts of this kind from Christ, through the laying on of the hands of his apostles, had a personal demonstration of the truth of Christianity, which the most enlightened apostates in these days can scarcely be supposed to have had: and therefore but few instances now occur, in which a conclusion concerning their state can be unreservedly drawn in the apostle's awful words; though the case of some may be nearly similar, and they alone are immediately concerned in them. (*Notes*, x. 26, 27. 2 *Tim.* iv. 14, 15. 1 *John* v. 16—18.) If the persons, whom the apostle had thus characterized, (for he spake of none else,) had totally apostatized from Christianity, and were become its avowed enemies, it was not the minister's duty to bestow pains about them; it was found "impossible to renew them to "repentance," and thus to "restore them in the spirit of "meekness." For, considering the clear light against which they sinned in so desperate a manner, it might be concluded, that they had committed "the blasphemy "against the Holy Spirit," and had ascribed his operations, and the miracles wrought, by themselves and by others, as well as the holy joys and experience of true believers, to a satanical influence. (*Note*, *Matt.* xii. 31, 32.) In fact, as far as they could, "they crucified to "themselves the Son of God afresh:" despitefully shewing that they approved the conduct of those who nailed him to the cross; they assented to their deed; and apparently wished it in their power to repeat his ignominy and torture; and they "put him to an open shame," by renouncing his religion, blaspheming his name, joining his enemies, and doing evil to his disciples. They were, therefore, to be considered, as given up to final obduracy, and left to the awful judgment of God.—This conclusion, however, by no means authorized ministers finally to exclude from the communion of the church, those apostates, who professed repentance, and appeared to be true penitents; much less did it warrant such rigour in less aggravated cases. In general, encouragement should be held forth to all, who appear penitent; nay, to induce the most obdurate to repentance: and means are in most cases to be used for the recovery of such as have most lamentably turned aside; though ill success will often discourage the benevolent endeavour. The very words, however, of this awful passage prove, that all who "are renewed unto re-"pentance" shall be pardoned; and that God leaves all to final impenitence, whom he determines not to save. (*Note*, 2 *Tim.* ii. 23—26.) So that the trembling sinner, who pleads guilty, and cries for mercy, can have no ground for discouragement from this passage, fairly interpreted, whatever his crimes have been: for all who are "renewed "to repentance" are saved, and none else. Neither does it prove that any one, who is "in Christ a new creature," ever becomes a final apostate from him. (*Note*, 9, 10.)—*Impossible.* (4) If God "swear in his wrath that any man "shall not enter into his rest," (*Notes*, iii. 17—19,) he is so given up to hardness of heart, that his case resembles that of fallen angels, or the damned: and the same impossibility of repentance takes place as exists in respect of them.

Enlightened. (4) Φωτισθεντας. x. 32. *Luke* xi. 36. *John* i. 9. *Eph.* i. 18. iii. 9. 2 *Tim.* i. 10. *Rev.* xviii. 1. xxi. 21—23. xxii. 5.—There is no scriptural ground for the ancient opinion, that *baptism* is meant; and most mischievous conclusions naturally are deducible from it; especially as to the state of those, who have sinned grievously after baptism.—*Partakers.*] Μετοχους. i. 9. iii. 1. 14.—*Of the world to come.* (5) Μελλοντος αιωνος. *Matt.* xii. 32. *Mark* iii. 29.—*Put* him *to an open shame.* (6) Παραδειγματιζοντας. *Matt.* i. 19. *Jer.* xiii. 22. *Ez.* xxviii. 7. *Sept.*—Ὑβριζειν, x. 29. Εδειγματισεν, *Col.* ii. 15.—Δειγμα, *Jude* 7.

V. 7, 8. The different sorts of professed Christians might be compared to fruitful and barren land. (*Notes*,

9 But, beloved, [b] we are persuaded better things of you, and [c] things that accompany salvation, though we thus speak.

10 For [d] God *is* not unrighteous [e] to forget your [f] work and labour of love, [g] which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And [h] we desire that every one of you do shew the same diligence, [i] to the full assurance [k] of hope [l] unto the end:

12 That [m] ye be not slothful, [n] but

b 4—6. 10. x. 34. 39. Phil. i. 6. 7. 1 Thes. i. 3, 4.

c ii. 3. v. 9. 14. vii. 15. Matt. v. 3—12. Mark xvi. 16. Acts xi. 18. xx. 21. 2 Cor. vii. 10. Gal. v. 6. 22, 23. Tit. ii. 11—14.

d Deut. xxxii. 4. Rom. iii. 4, 5. 2 Thes. i. 6, 7. 2 Tim. iv. 8. 1 John i. 9.

e Neh. v. 19. xiii. 22. 31. Ps. xx. 3. Jer. ii. 2, 3. xviii. 20. Acts x. 4. 31.

f 1 Cor. xiii. 4—7. Gal. v. 6. 13. 1 Thes. i. 3. 1 John iii. 17, 18.

g xiii. 16. Prov. xiv. 31. Matt. x. 42. xxv. 35—40. Mark ix. 41. Acts ii. 44, 45. iv. 34, 35. ix. 36—39. xi. 29. Rom. xii. 13. xv. 25—27. 1 Cor. xvi. 1—3. 2 Cor. viii. 1—9. ix. 1. 11—15. Gal. vi. 10. Phil. iv. 16—18. Col. iii. 17. 1 Tim. vi. 18. 2 Tim. i. 17, 18. Philem. 5—7. Jam. ii. 15—17. 1 John iii. 14—17.

h Rom. xii. 8. 11. 1 Cor. xv. 58. Gal. vi. 9. Phil. i. 9—11. iii. 15. 1 Thes. iv. 10. 2 Thes. iii. 13 2 Pet. i. 5—8. iii. 14.

i x. 22. Is. xxxii. 17. Col. ii. 2. 1 Thes. i. 5 2 Pet. i. 10.

k John iii. 14. 19.

l 18—20. Rom. v. 2—5. viii. 24, 25. xii. 12 xv. 13. 1 Cor. xiii. 13. Gal. v. 5. Col. i. 5. 23. 2 Thes. ii. 16, 17. 1 Pet. i. 3—5. 21. 1 John iii. 1—3. 1 iii. 6. 14. x. 32—35. Matt. xxiv. 13. Rev. ii. 26.

m v. 11. *Gr.* Prov. xii. 24. xiii. 4. xviii. 9. xxiv. 30—34. Matt. xxv. 26. Rom. xii. 11.

n xii. 1. xiii. 7. Cant. i. 8. Jer. vi. 16. Rom. iv. 12 Jam v. 10, 11. 1 Pet. iii. 5, 6.

Matt. xiii. 3—8. 18—23.) The believer resembled a field, which, being well watered by the rain from heaven, yielded a valuable produce to repay the husbandman's toil; the fertile appearance and useful fruits of which, shewed, that it had "received a blessing from God." Thus, the true Christian, by divine grace, being enabled to improve ordinances and advantages, so as to become fruitful in genuine good works, honourable to the Lord, and profitable to men, was blessed, and would be still more so. But, as the sterile soil, which neither by the rain nor the husbandman's labour could be made to produce any thing better than thorns and briers, was generally left as a neglected desert, under the original curse, being fit for nothing with all its produce but to be burned; so the mere nominal Christian, continuing unfruitful under the means of grace, or producing nothing but hypocrisy, selfishness, and iniquity, was likely to be left under the curse of the law; was near to the awful state above described; and everlasting misery in the flames of hell was the end reserved for him, if he continued in his present unfruitfulness.—This was a solemn warning to professed Christians to beware, that they were not left to apostatize, as the punishment of their unfruitfulness. (*Marg. Ref.* z, a. —*Notes, Deut.* xxix. 19—28. *Matt.* xxv. 41—46.)

Herbs. (7) Βοτανην. Here only. All vegetable productions are included. (*Note, Gen.* i. 11, 12.)—*Rejected.* (8) Αδοκιμος. 1 *Cor.* ix. 27. 2 *Cor.* xiii. 5—7.

V. 9, 10. While the apostle spoke such awful and alarming truths, with reference to the case of those, to whom he knew them to be seasonable; he would not have it thought, that he had an unfavourable opinion of the Hebrew Christians in general, or of those whom he immediately addressed in particular. On the contrary, he and his fellow labourers, were "persuaded better things of "them, even things which accompany salvation;" namely, that they were real penitents, humble believers, spiritually minded, and rooted and grounded in the love of Christ, and of his cause and people. The expression is remarkable and emphatical: the things before spoken of (*Note*, 4—6) might, or they might not, "accompany," or be inseparably connected with "salvation:" but those things of which he now spake, were always found in true converts, and never in any others.—"Nothing availeth in "Christ ... but faith which worketh by love"—"but a new "creation." "Hereby we know, that we are passed from "death unto life; because we love the brethren."—"To "be spiritually minded is life and peace." (*Notes, Matt.* v. 3—12. *Rom.* viii. 5—9. 2 *Cor.* v. 17. *Gal.* v. 1—6. vi. 15, 16. *Eph.* ii. 4—10. 1 *John* iii. 13—15.) There is no intimation in the whole Bible, that any one, who ever had these things, came short of eternal salvation; or that any apostate ever possessed them.—The apostle especially referred in this, to those Jewish converts, who had manifested their love to the name of God, as revealed in Christ, by their works, yea, their laborious services, and "in mi-"nistering to the saints" for his sake. (*Notes*, x. 32—34. 1 *Thes.* i. 1—4.) Of this, a most admirable specimen had been given, after the day of Pentecost; and many of them still continued the same disinterested, self-denying conduct. (*Notes, Acts* ii. 44—47. iv. 32—35.) These genuine evidences of "faith working by love," God would not reject or forget: "he was not unrighteous;" and therefore he would not fail to deal with them, according to his promises and covenant-engagements to believers, who have, "through grace," a claim upon him on that ground. (*Notes, 2 Thes.* i. 5—10. 1 *John* i. 8—10.)

We are persuaded. (9) Πεπεισμεθα. *Rom.* xv. 14. 2 *Tim.* i. 5. 12.—*Accompany.*] Εχομενα. xii. 28. 1 *Tim.* i. 19. *Are connected with salvation.—Labour of love.* (10) Κοπου της αγαπης. 1 *Thes.* i. 3.

V. 11, 12. The apostle and his brethren earnestly desired and longed, that every one of those whom he addressed might thenceforth shew the same attentive and disinterested "diligence" in good works, which some had heretofore shewn: that so, evidencing his faith to be genuine, beyond all reason for doubt or hesitation, he might obtain and possess the "full assurance of hope,' in respect of his final salvation, to comfort him under all trials, even to the end of life. Thus the whole company would be distinguished from "slothful," unfruitful professors of Christianity; and be approved as "imitators" of their pious progenitors; and of those Christians, who by faith in the promises of God, and "patient continuance "in well-doing," and in waiting his time of deliverance from trials, had at length entered into rest, and were actually enjoying that perfect felicity, in which all the promises of God to his people centered. (*Note*, x. 35—39.)—This is a conclusive proof of the *immediate* happiness of believers after death; if the above be the true interpretation: and, after having maturely considered the other interpretations of the passage, which some learned men have given; the author hesitates not to say, that he considers them as absurd. He has no doubt the apostle meant to lead his readers to meditate on the happiness of Abraham, Moses, Joshua, and Job, and all others, who had on earth lived by faith in the promises of God, especially the great promise of a Saviour, and eternal salvation by him; had patiently waited, laboured, and suffered, in the obedience of faith; and in consequence were, *at the time* when the apostle wrote this, inheriting the promises of God, of eternal blessings through Christ to all believers.—"Assurance of hope" (11) should be distin-

followers of them, who through [o] faith and patience [p] inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, [q] he sware by himself,

14 Saying, Surely blessing I will bless thee, and [r] multiplying I will multiply thee.

15 And so, [s] after he had patiently endured, he obtained the promise.

16 For men verily [t] swear by the greater: and [u] an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing [x] more abundantly to shew unto [y] the heirs of promise [z] the immutability of his counsel, [a] confirmed *it* by an oath;

18 That by [a] two immutable things, in which *it was* [b] impossible for God to lie, [c] we might have a strong consolation, [d] who have fled for refuge to [e] lay hold upon [f] the hope [g] set before us:

19 Which *hope* we have [h] as an anchor of the soul, [i] both sure and stedfast, and which [k] entereth into that within the veil;

o 11. x. 36. xi. 8—16. Luke viii. 15. Rom. ii. 7. viii. 25, 26. 1 Thes. i. 3. Rev. xiii. 10. xiv. 12.
p i. 14. x. 36. xi. 9. 17. 33. Matt. xxii. 32. Luke xvi. 22. xx. 37, 38. 1 John ii. 25. Rev. xiv. 13.
q 16—13. Gen. xxii. 15—18. Ex. xxxii. 13. Ps. cv. 9, 10. Is. xlv. 23. Jer. xxii. 5. xlix. 13. Mic. vii. 20. Luke i. 73.
r Gen. xvii. 2. xlviii. 4. Ex. xxxii. 13. Deut. i. 10. Neh. ix. 23.
s *See* on 12—Gen. xii. 2, 3. xv. 2—6. xvii. 16, 17. xxi. 2—7. Ex. i. 7. Hab. ii. 2, 3. Rom. iv. 17—25.
t 13. Gen. xiv. 22. xxi. 23. Matt. xxiii. 20—22.
u Gen. xxi. 30, 31. xxxi. 53. Ex. xxii. 11. Josh. ix. 15—20. 2 Sam. xxi. 2. Ez. xvii. 16—20.
x Ps. xxxvi. 8. Cant. v. 1. Is. lv. 7. John x. 10. 1 Pet. i. 3.
y 12. xi. 7. 9. Rom. viii. 17. Gal. iii. 29. Jam. ii. 5. 1 Pet. iii. 7.
z 18. Job xxiii. 13, 14. Ps. xxxiii. 11. Prov. xix. 21. Is. xiv. 24. 26, 27. xlvi. 10. liv. 9, 10. lv. 11. Jer. xxxiii. 20, 21 25, 26. Mal. iii. 6. Rom. xi. 29. Jam. i. 17.
a Gr. *interposed with an oath.* 16. Gen. xxvi. Ex. xxii. 11.
a iii. 11. vii. 21. Ps. cx. 4. Matt. xxiv. 35.
b Num. xxiii 19. 1 Sam. xv. 29. Rom. iii. 4. 2 Tim. ii. 13. Tit. i. 2. 1 John i. 10. v. 10.
c Is. li. 12. lxvi. 10—13. Luke ii. 25. Rom. xv. 5. 2 Cor. i. 5—7. Phil. ii. 1. 2 Thes. ii. 16, 17.
d xi. 7. Gen. xix. 22. Num. xxxv. 11—15. Josh. xx. 3. Ps. xlvi. 1. lxii. 8. Is. xxxii. 1, 2. Zech. ix. 12. Matt. iii. 7. 2 Cor. v. 18—21. 1 Thes. i. 10.
e 1 Kings ii. 28. Prov. iii. 18. iv. 13. Is. xxvii. 5. lvi. 4. lxiv. 7. 1 Tim. vi. 12.
f Col. i. 5. 23. 27. 1 Tim. i. 1
g xii. 1, 2. Rom. iii. 25.
h Acts xxvii. 29. 40.
i Ps. xlii. 5. 11. xliii. 5. lxii. 5, 6. cxlvi. 5, 6. Is. xii. 2. xxv. 3, 4. xxviii. 16. Jer. xvii. 7, 8. Rom. iv. 16. v. 5—10. viii. 28—39. 1 Cor. xv. 58. 2 Tim. ii. 19.
k iv. 16. ix. 3. 7. x. 20, 21. Lev. xvi. 2. 15. Matt. xxvii. 51. Eph. ii. 6. Col. iii. 1.

guished from "the assurance of understanding," (*Note*, *Col.* ii. 1—4,) and from "the assurance of faith." (*Note*, x. 19—22.) He who so understands the gospel, as to perceive the relation of each part to all the rest, and its use as a part of one grand design; in something of the same manner, that a skilful anatomist understands the use and office of every part of the human body, in relation to the whole; has "the full assurance of understanding:" and those things which appear inconsistent, useless, or superfluous to others, he perceives essentially necessary to the system, or great design. The man, who is fully convinced, that this consistent and harmonious, though complicated design, is the work and revelation of God; and has no doubt the things testified are true, that the promises and threatenings will be fulfilled, and that Christ will certainly save all true believers, has "the full assurance of "faith:" though he may, through misapprehension, or temptation, or other causes, doubt of his own personal interest in this salvation. But he, who beyond doubt or hesitation is assured, that he himself is a true believer, interested in all the precious promises, sealed by the sanctifying Spirit, and "a partaker of the glory that shall be "revealed;" has "the full assurance of hope."—"The "full assurance of faith," is the duty of every one: for he who doubts the truth of the testimony, or the faithfulness of the promises of God, questions his veracity: (*Note*, 1 *John* v. 9, 10:) but "the full assurance of hope," must be obtained and preserved by diligence; and, though the want of it may generally be traced to a criminal source, it is not the *proximate* duty of every one, in fact of a very few. (*Notes*, 1 *Pet.* iii. 13—16. 2 *Pet.* i. 10, 11.) A man may question, whether the paper in his possession be a *genuine bank-bill*, or a counterfeit; and yet have no doubt, either of the ability or willingness of the Directors of the Bank, to honour every genuine bank-bill.—"The "full assurance of hope," in the highest meaning of the words, is attained by comparatively few; and is seldom if ever preserved, without some degree of diminution or variation, through the remainder of life: but a prevailing assurance of acceptance, and of final salvation, is the privilege of all diligent and consistent Christians; and is, in them, seldom greatly interrupted, except by misapprehension, or by peculiar temptations and conflicts, or by their being betrayed into sin.

We desire. (11) Επιθυμουμεν.—*Full assurance.*] Πληροφοριας. x. 22. 1 *Thes.* i. 5.—*Slothful.* (12) Νωθροι. v. 11.—*Followers.*] Μιμηται, *imitators.* 1 *Cor.* xi. 1. *Eph.* v. 1. 1 *Thes.* i. 6.—*Patience.*] Μακροθυμιας. *Rom.* ii. 4. *Eph.* iv. 2. *Jam.* v. 10.—See on 15.—'It respects the delay, and 'the length of the incumbent evil.' *Leigh.*

V. 13—15. There could be no reason to doubt of the Lord's performing his promises to those, who trusted him, and waited for him: for the covenant, ratified with Abraham, in some respects typified, and in others was substantially the same with that made with every believer: (*Notes*, *Ex.* xix. 1. *Rom.* iv. 9—25. *Gal.* iii. 6—29:) and when God gave the promises to "the Father of the faith-"ful," he at length was pleased to confirm them with an oath, shewing his irrevocable purpose of accomplishing them; and, "because he could swear by no greater, "he sware by himself," and so pledged the honour of his great name and all his perfections, as the security of that engagement. (*Notes*, *Gen.* xii. 1—3. xv. 5—21. xvii. 1—19. xxii. 16—18.) Accordingly, Abraham "patiently "waited" the Lord's time; and the promised blessings to him and his seed were at length vouchsafed. When old and full of days he died, and was personally blessed in God, as his "exceeding great Reward;" his posterity also increased; the promises made to them were accomplished; the Messiah at length came, and all the nations of the earth were now about to be blessed in him.—The quotation is not made exactly from the Septuagint, nor does it entirely accord with the Hebrew; (*Gen.* xxii. 16, 17;) but it gives the general meaning, in words suited to the occasion.

After he had patiently endured. (15) Μακροθυμησας. *Luke* xviii. 7. *Jam.* v. 7. *Note*, 11, 12.

V. 16—20. It is customary for men to swear by those who are greater than themselves, or whom they suppose to be so; and they call on them to witness their attestations or engagements, and to avenge their unfaithfulness if they fail of them. When important concerns require it, and the omniscient God is thus reverently and uprightly appealed to, it should be considered as an act of worship to

1 ii. 10. John xiv. 2, 3.
m i. 3. iv. 14. viii. 1. ix. 12. 24. xii. 2. Rom. viii. 34. Eph. i. 20. 23. 1 Pet. iii. 22. 1 John ii. 12.
n *See on* v. 6. 10. vii. 1—21.

20 Whither the Forerunner is [m] for us entered, *even* Jesus, made [n] an High Priest for ever after the order of Melchisedek.

CHAP. VII.

The superiority of Melchisedek's typical priesthood, above that of Aaron, proved and illustrated, 1—10. It was intended, that the priesthood should be changed, and consequently that the ritual law of

him: and an oath, for the confirmation of covenants and treaties, is the means of terminating disputes of every kind, by establishing mutual confidence between the parties; from the persuasion, that men in general will not defy the vengeance of heaven by deliberate perjury. The Lord, therefore, in condescension to the weakness of man, and his proneness to unbelief; and purposing to give his people the most abundant assurance, "that" his counsel "respecting their salvation was immutable;" confirmed the promise and covenant respecting it, with the most solemn ratification of an oath. That so, "by two immut- "able things," even the Word and the Oath, (or, as others understand it, 'by the immutable *counsel*, and inviolable '*oath*') "in which it was impossible for God to lie," either by being deceived, or induced to deceive others, or by seeing cause to alter his purposes; they all, (in the apostle's time, and consequently in all times,) "who had "fled for refuge" from the wrath to come, "to lay hold "on the hope" of pardon and eternal life set before them in the gospel, might have a firm ground for assured hope, and the "powerful consolations" which spring from it. These persons, to whatever nation they belonged, were the "heirs of promise," the spiritual "children of Abraham," and interested in the covenant ratified to him and to his seed: (*Note*, 13—15. xi. 8—10:) and therefore "the "oath sworn to Abraham" irrevocably confirmed the spiritual blessings of that covenant to each of them. (*Note*, *Luke* i. 67—79.)—In order to ascertain that they were of this number; it was needful to enquire, whether they, having discovered their danger of falling under the curse of the broken law, and under the wrath of God, had renounced all other confidences, and broken through all hinderances, to "flee for refuge," (as the man-slayer speeded towards the appointed city, *Note*, *Num.* xxxv. 11—15,) to the rich mercy of God, through the redemption of Christ, according to the covenant of grace; laying hold on this Object of a sinner's hope, which God himself has placed before us for that purpose, by a humble persevering reliance on his promises through Jesus Christ, manifested by its genuine effects. (*Notes*, *Rom.* iii. 19—26.) Those who had thus "fled for refuge, to lay hold on the hope set "before them," had a "strong consolation" given them in the oath and covenant of God. (*Note*, 2 *Thes.* iii. 16, 17.) In fact their conscious unworthiness, depravity, and weakness; their experience of the deceitfulness of their hearts; their conflicts with inward and outward enemies; and the various temptations, trials, and persecutions, to which their profession would expose them, rendered such security, consolation, and hope in God needful to them, even as the anchor is to the ship. (*Notes*, *Rom.* v. 3—5. viii. 24—27. 1 *Cor.* xv. 55—58. 1 *John* iii. 1—3.) By this hope, as by an anchor, they would be preserved in their proper station, without being driven from their profession or duty by any storms; while others would be induced to apostasy, by worldly fears or hopes, or be drawn aside by manifold delusions: even as the ships, which have no anchor, will be driven by the tempest from their station on the rocks or sands, forced out to sea, or dashed in pieces one against another.—No anchors, however, can at all times secure the ship from driving, or being wrecked: but this hope in the divine promise, oath, and covenant, was so "sure" in itself, and kept the possessor so "stedfast" in his adherence to the truth and cause of God, that it always secured him from final ruin; and, in proportion to its vigorous exercise, from temporary failures also, and against the storms of incumbent temptations. For, it "entered into that within the veil," and fixed the heart in a stable union with those things, which are in the true Holy of Holies, in heaven itself, and in joyful expectation of them; and caused the believer to stay himself on the power, truth, and love of God to sinners in Christ Jesus, to bring him to the enjoyment of that felicity. For thither its great object, Jesus the divine Saviour, had already entered, and continually ministered in the Father's presence, for the benefit of all believers: being their Forerunner and Representative, who, as their High Priest, had on earth atoned for their sins by the sacrifice of himself; and who, being risen from the dead, was gone before them to heaven, to prepare a place for them, to remove all obstacles to their admission, to take possession in their stead, and to reign and plead in their behalf; being constituted "a High Priest for ever after the order of Melchi- "sedek," of which order the apostle was about to discourse more fully. (*Notes*, iv. 14—16. vii. 23—25. ix. 18—26. *John* xiv. 2, 3.)

Immutability. (17) Το αμεταθετον. 18. Not elsewhere. Μεταθεσις, vii. 12. xi. 5. xii. 27.—*Not to be set aside.* Μεταθημι, *to set aside*, vii. 12. xi. 5.—*Confirmed it.*] "Inter- "posed." *Marg.* Εμεσιτευσεν. From μεσιτης, *a mediator.*

PRACTICAL OBSERVATIONS.

V. 1—6.

The first principles and "rudiments of the doctrine of "Christ" should be accurately understood, before men attempt to learn the sublimer mysteries of the gospel: yet they must not always be confined to them, but should be "led on towards perfection," both in knowledge, experience, and holiness.—Even the fundamentals of "repent- "ance from dead works, faith towards God, the resurrec- "tion of the dead, and eternal judgment" should not engross men's whole attention: but every part of the truth and will of God should, in due order and proportion, be set before all who profess the gospel, and enforced on their hearts and consciences. Much less then should we perpetually be discoursing or disputing about "baptisms, "and laying on of hands," and other externals; which have their place and use, but often occupy far too much of the attention and time of those, who might be more profitably employed.—We cannot but lament to see those, who once made a credible profession of the gospel, turn back into the world and sin, and thus in a measure "crucify to themselves the Son of God afresh, and put

Moses should be disannulled, when the Messiah came; that a better covenant and priesthood might take place, 11—18. This was needful, for the more perfect state of the church, and for the salvation of all who come to God by Jesus Christ, to the uttermost, and for ever, 19—28.

" him to an open shame;" as if, upon trial, they found nothing in his salvation worthy of their constant regard! In general we should warn and pray for such persons; but there are cases, in which we must let them alone, as having no prospect of their being " renewed to repent- " ance." We should beware, and we ought to caution others, of every approach to so tremendous a precipice: yet in doing this, we should keep close to the word of God, and be careful not to wound and terrify the weak, or discourage the fallen and penitent.—Knowledge, gifts, convictions, and very strong impressions, must *precede;* or an apostasy of this kind cannot take place: great obstinacy and malignity must *follow*, before we are warranted to conclude it *fatal* or *final*. The general invitations and promises of the gospel include all, who are humbly willing to embrace them; humiliation and self-condemnation, when united with some hope and cries for mercy, are such tokens of God's " renewing a man to repentance," as should be pointed out to him, for his encouragement in expecting forgiveness. On the other hand, the self-confident should be taught, that knowledge, gifts, terrors, subsequent joys, and high affections, are no certain evidence of a man's conversion; without brokenness of heart, hatred of sin, a spiritual mind, and " faith which worketh " by love." But those whom it is indeed " impossible to " renew unto repentance," are commonly the last to think themselves in so awful a state: and such as are most harassed by fears of this kind, may generally be assured that this is not their case, whatever they have been, or done; unless they actually run into ungodliness and wickedness, through total desperation.

V. 7—12.

A negligent and unfruitful profession of the gospel tends directly to the brink of that dreadful precipice above described: for when abundant means of grace, and even the ordinary strivings of the convincing Spirit of God, leave men unchanged, and produce not those fruits of holiness, which prove that they have received blessings from God, and are blessed of him; they are often given up, like waste land, to bear briers and thorns only: their state is nigh unto cursing; and the end of all unfruitful profession will be " the furnace of fire, where is wailing " and gnashing of teeth."—Let us then fear with humble caution and watchful prayer, in respect of ourselves; and let us hope the best of others, that the case will admit of. Whilst we warn such as are in evident danger, we should encourage those, in whom we judge that the " things " which accompany salvation " are found. Ministers should frequently specify these, in an experimental and distinguishing manner: and, in respect of them all should examine themselves, frequently and seriously; instead of perplexing themselves about those texts, which were inserted to serve as beacons, to warn the presumptuous against fatal rocks, and not to affright the humble and cautious. Of those " things which accompany salvation," none is more free from ambiguity, than laborious self-denying love to the name of the Lord, shewn by " minis- " tering " with persevering affection " to his saints:" and, though God is no man's debtor, and will reward no works which proceed from pride and self-righteousness, however splendid and laborious they are; yet " he is not unright- " eous:" nor will he forget one service, which springs from humble, grateful love. He has spoken, and he will be as good as his word, that " not a cup of cold water, given to " a disciple " from regard to his Lord, " shall in any wise " lose its reward." (*Notes, Matt.* x. 40—42. xxv. 34—40.) We should therefore earnestly desire, that we, and all who are called Christians, may " give the same dili- " gence " in such good works, as the most eminent saints in the primitive ages did. This is the scriptural way of acquiring and preserving " the full assurance of hope," to the end of our lives. Many have thus " by faith and " patience inherited the promises;" but no slothful professor of Christianity has any evidence that he is following them to heaven.

V. 13—18.

The privileges of the gospel belong to the diligent and fruitful, who walk in the steps of Abraham, to whom the promises were made. These obtain an inward testimony, by the powerful operation of the Holy Spirit; and give abundant proof in their lives, that they are " the children " of Abraham, and heirs according to the promise." This inward seal confirms to them *personally* that covenant, which God has ratified " with an oath to the heirs of pro- " mise " in general. Because their infirmities are many, and their trials great, their condescending and compassionate Father is " willing more abundantly to shew " them the immutability of his counsel;" that, by his faithful word and irrevocable oath, " they might have a " strong consolation, having fled for refuge to lay hold on " the hope set before them." Indeed the Lord, having " sworn by himself, that he hath no pleasure in the " death of a sinner, but that he should repent and live," holds out abundant encouragement to all, whom he " warns to flee from the wrath to come," and invites to " lay hold for refuge on the hope set before them." And, as he " cannot lie," the destruction of the unbeliever, and the salvation of the believer, are alike certain. Let then such as have fled to Christ, and have their hope sealed to them, " by the love of God shed abroad in their hearts " by the Holy Spirit," rely confidently on the power, truth, mercy, and covenant of God, amidst all the opposition of earth and hell. (*Notes, Rom.* v. 3—5. viii. 15—17. 28—39.) Let them pray for faith and hope equal to their security: thus let them " cast anchor within the " veil," staying their souls on the word of God, and on the mediation of their great High Priest, in all dangers, afflictions, and temptations: let them follow the steps, as well as trust in the merits, of the great Fore-runner of his people. Let them by faith realize his appearance before the Father's throne for them, as their constituted High Priest and King: for, while those who go before on earth, to prepare the way and make all ready for others, are commonly in many respects greatly their inferiors; our " Fore- " runner " is the " Lord of hosts, the King of glory," " God manifested in the flesh." (*Notes, Ps.* xxiv. 7—10. *Luke* i. 11—17. 76—79. *Eph.* i. 15. 23. iv. 7—10. 1 *Tim.*

a vi. 20. Gen. xiv. 18—20.
b Ps. lxxvi. 2.
c Ps. lvii. 2. lxxviii. 35. 56. Dan. iv. 2. v. 18. 21. Mic. vi. 6. Mark v. 7. Acts xvi. 17.
d Gen. xvi. 14—16. Is. xli. 2, 3.
e Gen. xxviii. 22. Lev. xxvii. 32. Num. xviii. 21. 1 Sam. viii. 15. 17.
f 2 Sam. viii. 15. xxiii. 3. 1 Kings iv. 24, 25. 1 Chr. xxii. 9. Ps. xlv. 4—7. lxxii. 1—3. 7. lxxxv. 10, 11. Is. ix. 6, 7. xxxii. 1, 2. xlv. 22—25. Jer. xxiii. 5, 6. xxxiii. 15, 16. Mic. v. 5. Luke ii. 14. Rom. iii. 26. v. 1, 2. Eph. ii. 14—18.
* Or, *pedigree*. Ex. w. 18. 20—27. 1 Chr. vi. 1—3.
g 17. 23—28.
h Acts ii. 29. vii. 8, 9.
i Gen. xii. 2. xvii. 5, 6. Rom. iv. 11—13. 17, 18. Gal. iii. 28, 29. Jam. ii. 23.
k Gen. xiv. 20.
l v. 4. Ex. xxviii. 1. Num. xvi. 10, 11. xvii. 3—10. xviii. 7.

FOR * this Melchisedek, king of [b] Salem, priest of [c] the most high God, who met Abraham returning from [d] the slaughter of the kings, and blessed him;

2 To whom also Abraham gave * a tenth part of all; first being by interpretation [f] king of righteousness, and after that also king of Salem, which is, king of peace;

3 Without father, without mother, without * descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth [g] a priest continually.

4 Now consider how great this man *was*, unto whom even [h] the patriarch [i] Abraham [k] gave the tenth of the spoils.

5 And verily, they that are of the sons of Levi, [l] who receive the office of the priesthood, have a commandment [m] to take tithes of the people according to the law, that is, of their brethren, though they [n] come out of the loins of Abraham:

6 But he, whose † descent is not counted from them, [o] received tithes of Abraham, and blessed him that [p] had the promises.

7 And [q] without all contradiction, [r] the less is blessed of the better.

8 And here [s] men that die receive tithes: but there he *receiveth them*, of whom it is witnessed that [t] he liveth.

9 And, as I may so say, Levi also, who receiveth tithes, [u] payed tithes in Abraham:

10 For he was yet [x] in the loins of his father, when Melchisedek met him.

m Lev. xxvii. 30—33. Num. xviii. 26—32. 2 Chr. xxxi. 4—6. Neh. xiii. 10.
n 10. Gen. xxxv. 11. xlvi. 26. Ex. i. 5. 1 Kings viii. 19.
† Gr. *pedigree*. 3. 4
o vi. 13—15. xi. 13. 17. Gen. xii. 2. 13. xiii. 14—17. xvii. 4—8. xxii. 17, 18. Acts iii. 25. Rom. iv. 13. Gal. iii. 16.
p 1 Tim. iii 16.
q xi. 20, 21. Gen. xxviii. 20—40. xxviii. 1—4 xlviii. 7—10. xlviii. 15—20. xlix. 28. Num. vi. 23—27. Deut. xxxii. 1. 2 Sam. vi. 20. 1 Kings viii. 55. 2 Chr. xxx. 27. Luke xxiv. 50, 51. 2 Cor. xiii. 14.
r 23. ix. 27.
s iii. 16. 24, 25. John xi. 25, 26. xiv. 6. 19. Rev. i. 18.
t 4. Gen. xiv. 20. Rom. v. 12. *Marg.*
u 5. Gen. xxxv. 11. xlvi. 26. 1 Kings viii. 19.
x 5. Gen. xxxv. 11. xlvi. 26.

iii. 16.)—Let us, therefore, "set our affections on things "above," and wait patiently for his appearance, when we also shall most certainly "appear with him in glory." (*Note*, *Col.* iii. 1—4.)

NOTES.

CHAP. VII. V. 1—3. The apostle had repeatedly referred to the prophecy, that the Messiah should be "a "Priest for ever, after the order of Melchisedek," signifying that his priesthood would resemble that of Melchisedek, and not that of Aaron. (vi. 20. *Notes*, v. 5—10. *Ps.* cx. 4.) He therefore next proceeded to illustrate that prophecy, and argue more explicitly from it, as compared with the scriptural account of this extraordinary person. (*Note*, *Gen.* xiv. 18—20.) "Melchisedek king of Salem," which probably means Jerusalem, and "priest of the most high "God," by an appointment of which we have no information; "met Abraham," after he had vanquished the invading kings, who had carried Lot captive from Sodom: and, as "priest of the most high God," "he blessed" Abraham, and received of him "a tenth part of" the spoils taken from his conquered enemies. His very name, being by interpretation, "king of righteousness," and doubtless corresponding with his character and administration, marked him out as a type of the Messiah and of his kingdom. (*Note*, i. 8, 9.) The name of his city signified *Peace*, and, as "king of peace," he typified Christ, "the "Prince of Peace," the great Reconciler of God and man, and of men to one another, in perfect consistency with the interests of righteousness, and the honour of the divine law and justice. (*Notes*, *Eph.* ii. 11—18. *Col.* i. 18—23.) And the union in Melchisedek of royal authority with the priestly office, (which were divided between the family of Aaron and that of David, in the case of Israel,) plainly pointed to the Messiah, as "a Priest upon his throne." (*Note*, *Zech.* vi. 12, 13.)—No account is given of Melchisedek's parentage, or pedigree, as in the case of the priests appointed by the law; who were all required to prove their descent from Aaron, and exact rules were given concerning their marriages, for this, as well as for other reasons. But it is not so much as known from which of Noah's sons Melchisedek descended: for he is introduced into the sacred history, as a "priest of the most high God," who had no father, or mother, or genealogy; that he might the more exactly typify that High Priest, who, as "the Son of "man," had no human Father, as "the Son of God" was without mother, and who was appointed to the priesthood without deducing his pedigree from Aaron, or any other predecessor. Moreover, nothing was recorded of Melchisedek respecting the "beginning of his life, or the "end of his days," and priesthood; that he might typically resemble "the Son of God," whose existence is from eternity to eternity; and who has had no predecessor, and will have no successor, in his efficacious, meritorious, and perpetual Priesthood. In all these respects the silence of the scripture, being *intentional*, and referring to the great Antitype, is mentioned in language taken from the instruction to be conveyed, rather than from historical fact; of which learned men have brought instances from other writers of antiquity.

Slaughter. (1) Κοπης. Here only N. T. *Gen.* xiv. 17. *Sept.* From κοπτω, *to smite.* "He smote them:" it is not certain that he slew them. (*Note*, *Gen.* xiv. 14—16.)—*Without descent.* (3) Αγενεαλογητος. *Without genealogy.* Not elsewhere. No genealogy is given of Melchisedek: and those of Christ lead back, not to Aaron, but to David and Judah. (6. 14.)—*Made like.*] Αφωμοιωμενος. Here only. Ὁμοιοω, ii. 17.—The composition is probably intended to add energy: *Made very like.—Continually.*] Εις το διηνεκες. x. 1. 12. 14.

V. 4—10. The argument, arising from the fact, that one of Abraham's contemporaries was in some things superior to him, as here stated served to introduce with great advantage a most conclusive argument against the perpe-

11 If therefore [y] perfection were by the Levitical priesthood, (for under it the people received the law,) [z] what further need *was there* that [a] another priest should rise after the order of Melchisedek, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity [b] a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, [c] of which no man gave attendance at the altar.

14 For *it is* evident that [d] our Lord [e] sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that [f] after the similitude of Melchisedek there ariseth another priest,

16 Who is made, not after [g] the law of a carnal commandment, but after [h] the power of an endless life.

y 18. 19. viii. 7. 10—13. x. 1—4. Gal. iv. 3. 9. Col. ii. 10—17.
z 26—28.
a 18. 17. 21.—See ch. v. 6. 10. vi. 20.
b Is. lxvi. 21. Jer. xxxi. 31—34. Ez. xvi. 61. Acts vi. 13. 14.
c Num. xvi. 40. xvii. 5. 2 Chr. xxvi. 16—21.
d Luke i. 43 John xx. 13. 28. Eph. i. 3. Phil. iii. 8.
e Gen. xlvi. 12. xlix. 10 Ruth iv. 18—22. Is. xi. 1. Jer. xxiii. 5, 6. Mic. v. 2. Matt. i. 3—16. Luke ii. 23—33. Rom. ii. 3. Rev. v. 5. xxii. 16.
f 3. 11. 17. 21. Ps. cx. 4.
g ix. 9, 10. x. 1. Gal. iv. 3. 9. Col. ii. 14. 20.
h 3. 17. 21. 24, 25. 28. Rev. i. 18.

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tual obligation of the Levitical law, and the continuance of the Aaronick priesthood, and that of the covenant made with the nation of Israel at Sinai. (*Note, Ex.* xix. 5.) The apostle, therefore, exhorted the Hebrews to "consider "how great" a person their inspired law-giver had represented Melchisedek to be, not so much in respect of his regal authority, as of his priesthood; when even "the "patriarch Abraham," the honoured father of their whole nation, who was not one of Melchisedek's subjects, or in any other way connected with him, owned his superiority, and paid him tithes, as the representative "of the most "high God." The Levites indeed were ordered in the law, as the Lord's tribe, "to take tithes of their brethren" the descendants of Abraham, of which the priests had a tenth part for their portion: (*Notes, Lev.* xxvii. 30—33. *Num.* xviii. 21—32:) but Melchisedek, who was not of Abraham's family, received tithes of that patriarch himself. Nay, as "the priest of the most high God," he pronounced a solemn benediction upon him, to whom the promises, concerning the Messiah, and "all nations "being blessed in him," were made. Now it was well known, and certain beyond "all contradiction," that the inferior character was to be blessed, in this authoritative manner, by the superior and more honourable; as children by their parents, and the people by the priests. (*Marg. Ref.* r.—*Notes*, xi. 20, 21. *Num.* vi. 24—27.) So that, some One higher than Abraham, or Aaron, or any mere man of his race, was evidently to be expected, as "a "Priest for ever, after the order of Melchisedek." Under the law indeed, mere sinful dying men took tithes of their brethren; and so one generation after another rose up to receive them: but in the case of Melchisedek, one, concerning whom it was only "witnessed that he liveth," (that is, nothing is said either of his birth or his death,) received tithes of Abraham, as the representative of his posterity; by which it was intimated that a Priest should arise, to whom the whole Israel of God would pay their devoted homage, and from whom they would receive the blessing. So that, "to speak it in a word," the apostle might say, that even Levi, and all the priests descended from him, paid tithes to Melchisedek; "for they were in "the loins of their father" and representative, "when "Melchisedek met him." This incontestibly proved the inferiority of the Levitical priesthood to that of the Messiah; yea, it's absolute dependence on him, and subserviency to him.—Indeed, it may be said, that CHRIST also "was in the loins of Abraham;" but his divine nature, his miraculous and immaculate conception, and his being the intended and predicted Antitype, sufficiently shew that he was excepted, as the Seed to whom especially the promises were made.—This argument of the apostle illustrates the nature of our union with Adam, and representation by him, and our participation of the consequences of his apostasy; as well as the method of our recovery by "the second Adam, the Lord from heaven." (*Notes, Gen.* ii. 16, 17. iii. 17—19. *Rom.* v. 12—19.)

V. 11—17. If God had designed, that the most perfect state of the church on earth, should be "by the Levitical "priesthood;" and if complete salvation could have been obtained by that institution, without reference to the priesthood of the Messiah; "what occasion was there for another "Priest to arise," and of another order? Or why should the Holy Spirit dictate such a prediction as that above quoted, and raise such an expectation as it was suited to excite? The ten commandments indeed, and many other parts of the law, were given before Aaron was expressly appointed to the priesthood, or mentioned as the intended high priest, and progenitor of the sacerdotal race: but the Aaronick priesthood was introduced before the legal dispensation received its final confirmation: and the appointment of that priesthood constituted an essential part of it; being so inseparably connected with all its ministrations, that scarcely any part of it could be exactly performed without them. Thus the people "received the law," along with the Aaronick priesthood; and the termination of that priesthood must render the observance of the law impracticable, by necessary consequence. "The change "of the priesthood" must imply "a change also of the "law;" and the introduction of "a Priest after the order "of Melchisedek," must abrogate the ceremonial law, and terminate the legal dispensation. For it had been expressly and repeatedly predicted, that the Messiah should arise from another tribe, even that of Judah; (*Marg. Ref.* e.—*Notes, Gen.* xlix. 10. *Is.* ix. 6, 7. xi. 1. *Matt.* xxii. 41—46;) and though most of their kings had been of that tribe, yet none of them had ever presumed to officiate at the altar, except Uzziah, who was severely rebuked for his temerity. (*Note, 2 Chr.* xxvi. 16—23.) The kingdom and the priesthood were thus kept entirely distinct, under the law; while their union in the Person of the Messiah, of the tribe of Judah, was also predicted in the most explicit manner. (*Notes, Ps.* cx. 1—4. *Dan.* ix. 24—27. *Zech.* vi. 12, 13.) Indeed, it was evident, and sufficiently proved, that "our Lord" and Saviour, to whom the

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedek.

18 For there is verily [i] a disannulling of the commandment going before, for [k] the weakness and unprofitableness thereof.

19 For [l] the law made nothing perfect, but [*] the bringing in of [m] a better hope *did;* by the which [n] we draw nigh unto God.

20 And inasmuch as not without an oath *he was made Priest;*

21 (For those priests were made without [†] an oath; but this with an oath, by him that said unto him, [o] The

[i] ii. 11, 12. vii. 7—13. x. 1—9. Rom. iii. 31. Gal. iii. 15. 17.
[k] vii. 19. viii. 7, 8. ix. 9, 10. x. 1—4. xiii. 9. Acts xiii. 39. Gal. iv. 21. 1 Tim. iv. 8.
[l] *See on* ii.
[*] Or, *it was the bringing in.*
[m] vi. 18. viii. 6. xi. 40. John i. 17. Rom. viii. 3. Col. i. 27. 1 Tim. i. 1.
[n] iv. 16. x. 19—22. Ps. lxxiii. 28. John xiv. 6. Rom. v. 2. Eph. ii. 13—18. iii. 12.
[†] Or, *the swearing of an oath.*
[o] Ps. cx. 4.

apostle called his brethren's attention, was descended from Judah, and of the family of David; (*Notes, Matt.* i. 1—17. *Luke* iii. 23—38;) of which Moses in the law had said nothing concerning their admission to the priesthood: so that the prediction and its accomplishment concurred in proving, that the Aaronick priesthood and the Mosaick law were abrogated by the coming and Priesthood of the Messiah, and were of no further validity or efficacy.—The prophecy of him, as "a Priest after the order of Melchi-"sedek," made this evident even to a demonstration, yea, more evident than any other argument could do: for this Priest was not constituted after, or according to, the ritual law of Moses, or any of its prescriptions, which were in themselves a carnal commandment relating to mere externals, and incapable of securing spiritual excellency to the appointed high priests; but he was constituted "accord-"ing to the power of an endless life." For, though Christ willingly died for the sins of the people, yet that was a part of his priestly office, and he had power to resume his life, and to preserve it for ever; that so he might perpetually execute his office, as the only one to whom it belonged, and who alone was capable of duly performing it, even to the end of the world. (*Notes,* 20—25. *John* x. 14—18.)

Perfection. (11) Τελειωσις. *Luke* i. 45. *Completion, fulfilment,* of the plan and purpose of God.—*Priesthood.*] Ἱερωσυνης. 12. 14. 24. Not elsewhere.—*Received the law.*] Νενομοθετητο. viii. 6. See on *Rom.* ix. 4. *Were placed under the law; were legislated.*—*Sprang.* (14) Ανατεταλκεν. *Matt.* iv. 16. v. 45. xiii. 6. *Mark* iv. 6. xvi. 2. *Jam.* i. 11. 2 *Pet.* i. 19.—*Mal.* iv. 2. *Sept. Rose like the sun.*

V. 18, 19. The prediction before mentioned, and its accomplishment, implied "a disannulling," or *abrogation* of the preceding commandment, concerning the priesthood, sacrifices, and purifications. And this was expressly intended by the Lord, because they were in themselves "weak and unprofitable:" for, though they had a temporary and typical use and benefit, in respect of the nation of Israel, till the coming of the Messiah, and to believers as means of faith and grace; (*Notes,* viii. 3—6. ix. 8—10. x. 1—4. *Deut.* xxxii. 4. *John* i. 17. *Gal.* iii. 23—25. iv. 8—11. 21—31;) they had no inherent efficacy to purge the conscience or the affections, and they did not at all profit those who rested in them. Indeed the ceremonial "law "made nothing perfect," either in the state of the church, or the hearts and consciences of the worshippers; but "the "introduction of a better hope," even that of acceptance with God, through the sacrifice and intercession of Christ, brought the church to its highest state of liberty, and its worship to the most entire spirituality, of which its condition in this world admits; and provided most effectually for the complete justification, the inward peace, and the sanctification of all believers. For by that "hope," men are allowed to draw near to God, even to his mercy-seat, with humble boldness; and are not wholly excluded, as the Gentiles during the law; or kept at a great distance, as the Israelites themselves were. (*Note, Eph.* ii. 11—22.) —The concluding words may be rendered, "The bringing "in of a better hope *is* that, by which we draw near to "God."—The original word signifies more than simply "bringing in;" and implies, that this "better hope" was brought in, even under the old dispensation, by the promises and prophecies of the Messiah, and by the types of the law; though more fully and clearly, when Christ had actually come, and finished his work on earth, and entered into his glory.—"The weakness and unprofitable-"ness of the" ceremonial "law," either to justify or sanctify those who rested in the outward observance of it, and who did not by faith look to the things prefigured by it, was exactly parallel to the Christian sacraments, when the *opus operatum,* the mere attendance on the 'outward 'and visible sign,' is depended on, while 'the inward 'and spiritual grace,' the things signified in them, are disregarded. To such persons they are "weak and unprofit-"able;" but to believers, they are means of grace, and solemn and acceptable acts of spiritual worship. (*Notes, Rom.* ii. 25—29. iii. 1, 2.)

Disannulling. (18) Αθετησις. ix. 26. Αθετεω, x. 28. *John* xii. 48. 1 *Cor.* i. 19. *Gal.* ii. 21. iii. 15. 1 *Thes.* iv. 8. *Jude* 8.—*Made nothing perfect.* (19) Ουδεν ετελειωσεν. *Completed nothing.* It was the *introduction,* but not the *completion.* Τελειωσις, 11.

V. 20—22. The very great superiority of the Priesthood of the Messiah, to that of Aaron, was evident from another circumstance, to be especially noted in the sacred oracles. JEHOVAH appointed the Levitical priesthood "without an oath," by which he shewed that the appointment was revocable, and that it would not always continue. But, in constituting the Messiah to be High Priest, he most solemnly confirmed the appointment with an oath: thus declaring evidently that it was never to be disannulled. (*Notes,* vi. 16—20. *Gen.* xxii. 16—18. *Num.* xiv. 27—30. *Ps.* cx. 4.) In proportion therefore to this immense difference, it was to be concluded, that Jesus was "the "*Surety* of a better covenant," than that of Aaron.—The word signifies a person who is bound with another for the payment of a debt, or the performance of an engagement. Jesus, "the Surety" of his people, became answerable for their debt of sin, and engaged to satisfy divine justice, and magnify the holy law, as their Representative; (*Note, Is.* liii. 7;) and also to bring them to that repentance, faith, and holiness, which are requisite to their participation of the blessings of his covenant. By entering into this engagement, and fulfilling it in their behalf, he became the Surety of the Father to them, for the performance of all

Lord [p] sware, and will not repent, Thou *art* a Priest for ever after the order of Melchisedek;)

22 By so much was Jesus made [q] a Surety [r] of a better testament.

23 And they truly [s] were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because [t] he continueth ever, hath [*] an unchangeable priesthood.

25 Wherefore, [u] he is able also to save them [†] to the uttermost that [x] come unto God [y] by him, seeing he [z] ever liveth [a] to make intercession for them.

26 For [b] such an High Priest [c] became us, *who is* [d] holy, harmless, undefiled, separate from sinners, and [c] made higher than the heavens:

27 Who needeth not [f] daily, as those high priests, to offer up sacrifice, [g] first for his own sins, [h] and then for the people's; for [i] this he did once, when he offered up himself.

28 For [k] the law maketh men high priests which have infirmity; but [l] the word of the oath, which was since the law, [m] *maketh* the Son, [n] who is [‡] consecrated for evermore.

p *See* on vi. 16—18.
q Gen. xliii. 9. xliv. 32. Prov. vi. 1. xx. 16.
r viii. 6—12. ix. 15—23. xii. 24. xiii. 20. Dan. ix. 27. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25.
s 8. 1 Chr. vi. 3—14. Neh. xii. 10, 11.
t *See* on 8—25. 28. xii. 8. Is. ix. 6, 7. John xii. 34. Rom. vi. 9. Rev. i. 18.
* Or, *a priesthood which passeth not from one to another.*
u ii. 18. v. 7. Is. xiv. 22. lxiii. 1. Dan. iii. 15. 17. 29. vi. 20. John vi. 37—40. x. 29, 30. Eph. iii. 20. Phil. iii. 21. 2 Tim. i. 12. Jude 24.
† Or, *evermore.* x 19. xi. 6. Job xxii. 17. xxiii. 3. Ps. lxviii. 31, 32. Is. xlv. 24. Jer. iii. 22.
y xiii. 15. John xiv. 6. Rom. v. 2. Eph. ii. 18. iii. 12. 1 John ii. 1, 2.
z *See* on 8. 16. 24.
a ix. 24. Is. liii. 12. lix. 16. Dan. ix. 24. John xiv. 13. 16. xvi. 23, 24. xvii. 9—26. Rom. viii. 34. 1 John ii. 1, 2. Rev. viii. 3, 4.
b ii. viii. 1. ix. 23—26. x. 11—22.
c ii. 10. Luke xxiv. 26. 46.
d iv. 15. ix. 14. Ex. xxviii. 36. Is. liii. 9. Luke i. 35. xxiii. 22. 41. 47. John viii. 29. xiv. 30. Acts iii. 14. iv. 27. 2 Cor. v. 21. 1 Pet. i. 19. 1 John iii. 2. iii. 5. Rev. iii. 7.
e i. 3. iv. 14. viii. 1. xii. 2. Ps. lxviii. 18. Matt. xxvii. 18. Mark xvi. 19. Eph. i. 20—22. iv. 8—10. Phil. ii. 9—11. 1 Pet. iii. 22. Rev. i. 17, 18.
f x. 11. Ex. xxix. 36—42. Num. xxviii. 2—10.
g v. 3. ix. 7. Lev. iv. 3, &c. ix. 7, &c. xvi. 6. 11.
h Lev. iv. 13—16. ix. 15. xvi. 15.
i ix. 14. 25. 28. x. 6—12. Is. liii. 10—12. Rom. vi. 10. Eph. v. 2. 25. Tit. ii. 14.
k *See* on v. 1, 2. Ex. xxxii. 21, 22. Lev. iv. 3. —Ps. cx. 4.
l *See* on 21.
m *See* on 3. i. 2. iii. 6. iv. 14. v. 5, 8.
n 21. 24.
‡ Gr. *perfected.* ii. 10. v. 9. Luke xiii. 32. John xix. 30. Gr.

the promises of the covenant; being authorized and exalted, in human nature, to confer on them all the blessings stipulated in it. The word, rendered *testament*, is commonly translated *covenant;* its import has been repeatedly considered, and we shall have occasion shortly to speak of it again. (*Notes*, ix. 15—23. *Preface to the New Testament.*) The better covenant, of which Jesus is the Surety, is not here contrasted with the covenant of works, by which every transgressor is shut up under the curse; but distinguished from the Sinai-covenant with Israel, and the legal dispensation under which the church had so long continued: for the covenant of works had no connexion with the Aaronick priesthood, or the ceremonial law, which exhibited in shadows the blessings of the covenant of grace. (*Notes*, viii. 7—13.) But "the covenant," of which Jesus was Surety, was far better than that, of which the high priests of Israel were typical sureties; and brought the church, and every believer, into far clearer light, more perfect liberty, and more abundant privileges than that could do. The temporary legal covenant with Israel must therefore be abrogated; or, being fulfilled, and having answered the purposes for which it was appointed, it must become invalid: as a lease, when the term of it is expired; or a bond, when it is paid and cancelled. (*Note, Col.* ii. 13—15.) This was requisite, in order that the irrevocable priesthood of Christ, and the better covenant ratified to him, might be openly introduced, and established for the benefit of the nations of the earth. (*Notes*, ix. 18—23. x. 1—18. *Ex.* xix. 5. xxiv. *Eph.* ii. 14—22.)

An oath. (21) Ὁρκωμοσιας. 28. Not elsewhere. 'An 'oath swearing.' *Leigh.*—*Surety.* (22) Εγγυος. Here only. From εγγυη, *sponsio*, 'one answering for another;' whence the word *sponsor.*—*Testament.*] Διαθηκη. See on 1 *Cor.* xi. 25.

V. 23—25. The sacred writer next adduced another proof of the superiority of the Messiah's priesthood above that of Aaron. In the Aaronick priesthood, there "were "many priests;" because, being sinful dying men, they were soon removed from their station, and others succeeded them; and the office passing so frequently from one to another, strongly marked its weakness and inefficacy. But the Person of whom the prophet had spoken, and concerning whom the apostle was discoursing, possessed "an unchangeable priesthood," which was never to pass out of his own hands, and never would be liable to interruption or cessation. (*Marg.*—*Notes*, 1—5. iv. 14—16.) For, as his death was the appointed sacrifice for the sins of his people; so heaven was the true sanctuary, in which his subsequent ministrations were to be performed; and there, possessing immortality, he will exercise his priestly office in the most perfect manner, till the consummation of all things. (*Notes*, ix. 24—28.) On which account "he is able," not only by his omnipotence, but in virtue of his priestly character and sacrifice, to save *perfectly, to the end*, in all possible emergencies and extremities, from all guilt, pollution, and temptation, in all dangers, and against all enemies, every one, and the whole company of those, through all ages and nations, "who "come to God," as sinners for salvation, "by him," believing in his name, depending on his atonement and intercession, and asking all blessings for his sake, and as the free gift of God through him. This "he is able" to do, because he is not like a mere man, who undertakes to protect or deliver another, and perhaps dies in the critical season: but he "ever liveth," and reigns "as a Priest "upon his throne," "to make intercession for those who "come to God by him;" to plead his merits and sacrifice in their behalf; to present their persons, services, and prayers for acceptance, through the ransom of his blood; to interpose between them, and every one who would lay any thing to their charge; to protect and deliver them by his almighty power, and to give all things to them from his "unsearchable riches." (*Notes*, *Ps.* cxlvi. 3—10. *John* xiv. 18—20. *Rom.* v. 6—10. viii. 32—34. *Col.* iii. 4. *Rev.* i. 12—20.)

Unchangeable. (24) "Which passeth not from one to "another." *Marg.* Απαραβατον. Here only.—*To the uttermost.* (25) Εις το παντελες. *Luke* xiii. 11.

V. 26—28. The considerate enquirer into this most interesting subject, would perceive, that "such a High "Priest" as had been described exactly suited the case of sinners, who were to be restored to the favour and image of a holy God, in a manner consistent with the glory of his name, and peculiarly suited to display that glory; and

CHAP. VIII.

Further evidence of the superiority of the Messiah's priesthood to that of Aaron, 1—6; and that it was predicted that the Sinai covenant would be abrogated, to make way for a new and better covenant, through a superior Mediator, 7—13.

that he alone could suit it. Such a "High Priest became "us," and was proper for us, as was perfectly "holy" in his nature, wholly devoted to God, and full of mercy to men; "harmless," and spotless in his own obedience, that no charge might be brought against him; "undefiled" in his ministrations; "separate," in disposition and conduct, "from the sinners" in whose behalf he was to interpose; and "made higher than the heavens," and all their glorious inhabitants; that the dignity of his Person, and the pre-eminence of his exaltation, might give efficacy to his ministrations, and manifest the justice and holiness of God in saving sinners for his sake, and through his mediation and sacerdotal ministrations. He must be one, who had no need to offer any sacrifices for himself, or to offer repeatedly in behalf of others; as the Levitical priests, who were the coadjutors of the high priest, did *daily;* and the high priest did on every return of the great day of expiation. (*Notes, Lev.* iv. 3—12. ix. 8—11. xvi. 6. 11—14. *Num.* xxviii. 2—10.) But such a high priest could not be found, except Jesus; whose 'one oblation of himself,' being of infinite value, rendered further sacrifices for ever needless. (*Notes,* ix. 24—26. x. 1—10.) For the law made infirm and sinful men high priests, whose persons and services always needed atonement and forgiveness, and many of whom were men of bad character: "but the word" of the Lord, which he had ratified with an "oath," and which had been spoken, long after the giving of the law, and reached far beyond it, had appointed "the Son" of God to that office, who was in all respects competent to it, as he alone could be; and he was moreover "conse-"crated" or perfected "to it for evermore." (*Note,* v. 7—10.) It was therefore evident, that the Levitical priesthood was intended to typify, and prepare the way for that of Christ; which was pre-ordained in due time to supersede and disannul it.

Became. (26) Επρεπεν. ii. 10. *Matt.* iii. 15. 1 *Cor.* xi. 13. *Eph.* v. 3. 1 *Tim.* ii. 10. *Tit.* ii. 1.—*Holy.*] Οσιος. *Acts* ii. 27. xiii. 34, 35. 1 *Tim.* ii. 8. *Tit.* i. 8. *Rev.* xv. 4. 'It 'answers to חָסִיד.' *Leigh.* חָסִיד is frequently rendered *mercy;* and it is rendered by ελεος, *Ps.* cxxxvi. 1, &c. *Sept.*—*Consecrated.* (28) Τετελειωμενον. ii. 10. v. 9. x. 14. xi. 40. xii. 23. *Luke* xiii. 32. *John* xix. 28.

PRACTICAL OBSERVATIONS.

V. 1—18.

Every part of scripture was intended, in one way or other, to honour our "King of righteousness and peace," our glorious High Priest and Saviour: and the more accurately we examine it, the fuller will be our conviction, that "the testimony of Jesus is the spirit of prophecy." (*Notes, Luke* xxiv. 25—31. 44—49. *John* v. 39—44. 1 *Pet.* i. 10—12. *Rev.* xix. 9, 10.) May we then learn in simplicity to trust in him, and submit to him, to copy his righteousness, to seek the peace of his kingdom, to devote all that we are and have to his service, and to expect blessings from him alone! May we go forth in our spiritual conflicts, at his word and in his strength; ascribe all our victories to his grace; and desire to be met and blessed by him in all our ways! Patriarchs, prophets, apostles, and angels, own him to be immensely better and greater than they all, Preceding events and dispensations, from the beginning, prepared the way for his appearance, and introduced his royal priesthood. Those institutions, which had divine authority and eminent usefulness for the time, after his coming were "disannulled," "because of the weakness "and unprofitableness of them;" for "a better hope" was then introduced, "by which we draw nigh to" our offended "God," and call him, "Abba, Father." (*Notes,* x. 19—22. *Rom.* viii. 14—17.) No further change shall now take place in the priesthood, or the worship of the church, by any future revelation from God: but he will "overturn, overturn, overturn," the kingdoms of the earth, till that of our Melchisedek be every where established. (*Notes, Ez.* xvii. 22—24. xxi. 25—27. *Hag.* ii. 20—23.) As "the Surety of a far better covenant" than that connected with the Levitical priesthood, he has given his church, and every believer, the greatest advantages for following after perfection. May he stir up the hearts of his ministers and people, and pour out his Spirit, throughout all his church; that spiritual worship and holy obedience may every where abound; and that the congregations and services of his saints on earth may more resemble those of heaven!

V. 19—28.

It becomes us to aspire after a degree of spirituality and holiness, as much superior to those of Old Testament believers, as our advantages exceed their's. No man who knows God, and his holy law of love, and who understands the evil of sin, and the difficulty of saving sinners to the glory of God, could desire the continuance of a priesthood, "according to a carnal commandment;" which appointed those to that office, who were themselves sinners, and needed to "offer sacrifices first for their own "sins, and then for the people." But now, that the Son of God is made High Priest, even "such a High Priest as "became us," being "holy, harmless, undefiled, separate "from sinners, and made higher than the heavens;" we may well rejoice that he is "consecrated for evermore," and that he has an unchangeable priesthood. As "he "is able to save to the uttermost all who come to God "through him;" let the vilest of sinners approach in this way to the mercy-seat of our forgiving God, seeing "he "ever liveth to make intercession for them." None need be dismayed, but those who will not "come unto God," or who will not come in the name of his beloved Son: and the case of those will soon become hopeless, how great soever their present presumption may be. But, let believers meditate on the power and grace of their great High Priest, and on his universal and absolute sovereignty; and let them copy his "holy, harmless, and undefiled" conduct, and "his separation from sinners." Then they may confidently expect, that he will "save them to the "uttermost," and 'deliver them, in all time of their tri-'bulation, in all time of their wealth, in the hour of death, 'and in the day of judgment.'

NOW of the things which we have spoken, *this is* the sum: [a] We have such an High Priest, [b] who is set on the right hand of the throne of [c] the Majesty in the heavens;

2 A [d] Minister of [*] the sanctuary, and of [e] the true tabernacle, [f] which the Lord pitched, and not man.

3 For [g] every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man [h] have somewhat also to offer.

4 For if he were on earth, [i] he should not be a priest, seeing that [†] there are priests that offer gifts according to the law:

5 Who serve unto [k] the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, [l] See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he [m] obtained a more excellent ministry, by how much also he is [n] the Mediator of a better [‡] covenant, which was established [o] upon better promises.

a *See on* vii. 26—28.
b *See on* i. 3. 13.—xii. 2. Rev. iii. 21.
c 1 Chr. xxix. 11. Job xxxvii. 22. Ps. xxi. 5. xlv. 3, 4. civ. 1. cxlv. 12. Is. xxiv. 14. Mic. v. 4.
d ix. 8—11. x. 21. Ex. xxviii. 1. 35. Luke xxiv. 44. Rom. xv. 8.
* Or, *holy things.*
e ix. 11. 23, 24.
f xi. 10. 2 Cor. v. 1. Col. ii. 11.
g *See on* v. 1.—vii. 27.
h ix. 14. x. 9—12. John vi. 51. Eph. v. 2. Tit. ii. 14.
i vii. 11—15. Num. xvi. 40. xvii. 12, 13. xviii. 5. 2 Chr. xxvi. 18, 19.
† Or, *they are priests.*
k ix. 9. 23, 24. x. 1. Col. ii. 17.
l Ex. xxv. 40. xxvi. 30. xxvii. 8. Num. viii. 4. 1 Chr. xxviii. 12. 19. Acts vii. 44.
m 7—13. 2 Cor. iii. 6—11.
n vii. 22. xii. 24. Gal. iii. 19, 20.
‡ Or, *testament. See on* vii. 22.—ix. 15—20.
o 10—12. Rom. ix. 4. Gal. iii. 16—21. Tit. i. 2 2 Pet. i. 4.

NOTES.

CHAP. VIII. V. 1, 2. The substance, or the summing up, of what had been advanced in the preceding discourse, was this, that Christians had "such a High Priest" as "became them," and was needful for them: who, having finished his work on earth, had ascended into the heavens, and was exalted to pre-eminent dignity and authority, at the right hand of God, in that place where he displays his glorious majesty, and which may be called his "throne." (*Notes*, i. 3, 4. iv. 14—16. xii. 2, 3. *Is.* lxvi. 1, 2. *Acts* vii. 44—50. *Rev.* iii. 20—22. iv. 1—5. v. 5—7. vii. 9—17.) Thus Christ was constituted "the Minister" to officiate, *in holy things*, (*Marg.*) or "in the most holy place," of which that in the tabernacle had been a type. And in this office he presided over the "true tabernacle, which the "Lord pitched" by his almighty power; and which was not constituted by human skill or labour, as the tabernacle in the wilderness had been. (*Notes*, *Ex.* xxxi. 1—11.)—Some explain "the true tabernacle," of heaven exclusively, as signifying the same with "the sanctuary;" others interpret it of the human nature of Christ, in which he "tabernacled" among men, and in which he officiates, as High Priest, in the holy of holies above: yet, as his human nature is needful to constitute his Person as High Priest, rather than to be the place of his ministrations, the figure is harsh. But, as the whole tabernacle comprised the inner and the outer sanctuary; and, as the high priest alone went into the former, while the other priests officiated in the latter, in subordination to him, whose typical services rendered their's accepted; and as the tabernacle was an emblem of the whole church of God, though it typified the human nature of Christ also; it seems most obvious, to explain "the true tabernacle," to signify the whole church of the redeemed on earth and in heaven, as one by its union with Christ Jesus: for believers, separately and collectively, "are the habitation of God through the Spirit." (*Notes*, *Ex.* xxvi. 7—29. *P. O.*—*Note*, *Eph.* ii. 19—22.) Christ ministers personally in the holy place above, as sole High Priest; he presides over the whole true tabernacle, and so the prayers and services of the spiritual priesthood, on earth, are rendered acceptable and efficacious, through his meritorious intercession in heaven. (*Note*, *Luke* i. 8—10.)

The sum. (1) Κεφαλαιον. *Acts* xxii. 28.—*Note*, *Eph.* i. 9—12.

V. 3—6. As "every high priest," according to the law, was appointed to "offer gifts and sacrifices," that is, sin-offerings, burnt-offerings, and voluntary oblations; (*Note*, v. 1—4;) so it was requisite that this Person, even the Messiah, should have somewhat to offer, that the Antitype might correspond with the type; and indeed for still far more cogent reasons. He therefore assumed human nature, appeared on earth, and there "gave himself a Sacrifice to God for the sins of his peo-"ple." (*Notes*, ii. 14, 15. x. 5—10.) Having accomplished this, (*Note*, *John* xix. 28—30,) he ascended into heaven to appear before God, as with the blood of the sacrifice, in their behalf: all which exactly corresponded to the method prescribed to the high priest on the great day of expiation. (*Notes*, *Lev.* xvi.) It was indeed not proper for him to continue on earth, after he had offered his one all-sufficient sacrifice: for in that case, he "would not have been a "priest;" seeing, in respect of the legal services, "there "were priests" appointed to perform them. Christ, not being of the priestly tribe, could not properly have interfered in them; and heaven was the appointed "sanctuary," in which he must perform the remainder of his meritorious and efficacious ministrations; being the true holy of holies, the place in which JEHOVAH displays his glory, and dispenses his blessings from the mercy-seat. (*Notes*, *Ex.* xxv. 10—22.) The priests indeed, who offered sacrifices in the earthly sanctuary, ministered in the worship of God after a ritual, which was formed to be "an exemplar and "shadow of heavenly things." This had been intimated to Moses, when he was charged to form every thing relative to the tabernacle, according to the exact "pattern "shewn to him in the mount." (*Note*, *Ex.* xxv. 40.)—(*Note*, *Acts* vii. 44—50.)—The various particulars respecting Christ and his salvation, which were typified by the tabernacle, its furniture, and worship, have already been explained. (*Notes*, *Ex.* xxv—xxxi.)—Instead of interfering with the priests in the typical services of the temple, Christ "had obtained a more excellent ministry," of real value and efficacy, in the heavenly sanctuary; in which he was as much superior to the priests after the order of Aaron, as the covenant, of which he was the Mediator, was "a "better covenant," founded and established "on better "promises," than the Sinai covenant with Israel.—It has repeatedly been observed, that all unbelievers continued *personally* under 'the covenant of works;' and that be-

7 For if that first *covenant* [p] had been faultless, then should no place have been sought for a second.

8 For finding fault with them, [q] he saith, Behold, [r] the days come, saith the Lord, when I will make [s] a new [t] covenant with the house of Israel, and with the house of Judah:

9 Not according to [u] the covenant that I made with their fathers, in the day when [x] I took them by the hand, [y] to lead them out of the land of Egypt; because [z] they continued not in my covenant, and I [a] regarded them not, saith the Lord.

10 For [b] this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; [c] I will * put my laws into their mind, and write them † in their hearts; and [d] I will be to them a God, and [e] they shall be to me a people:

11 And [f] they shall not teach every man his neighbour, and every man his brother, saying, [g] Know the Lord; [h] for all shall know me, [i] from the least to the greatest.

12 For [k] I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, [l] A new *covenant*, [m] he hath made the first old. Now that which decayeth and waxeth old *is* [n] ready to vanish away.

p 6. vii. 11. 18. Gal. iii. 21.
q *See on* Jer. xxxi. 31—34.
r x. 16, 17. Jer. xxiii. 5 7. xxx. 3. xxxi. 27. 31. 38. Luke xvii. 22.
s ix. 15. xii. 24. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Is. lv. 3. Jer. xxxii. 40. xxxiii. 24—26. Ez. xvi. 60, 61. xxxvii. 26.
t ix. 18—20. Ex. xxiv. 3—11. xxxiv. 10. 27. 28 Deut. v. 2, 3. xxix. 1. 12. Gal. iii. 15—19. iv. 24.
x Gen. xlv. 16. Job viii. 20. marg. Cant. viii. 5. Is. xli. 13. li. 18. Mark viii. 23. Acts ix. 8. xiii. 11.
y Ex. xix. 4. 5. Ps. lxxvii. 20. lxxviii. 52—54. cv. 43. cxxxvi. 11—14. Is. xl. 11. lxiii. 9. 11—13.
z Ex. xxxii. 8. Deut. xxix. 25. xxxi. 16—18. Josh. xxiii. 15, 16. 2 Kings xvii. 15—18. Ps. lxxviii. 10, 11. 57. Is. xxiv. 5, 6. Jer. xi. 7, 8. xxii. 8, 9. xxxi. 32. Ez. xvi. 8. 59. xx. 37, 38. Lam. iv. 16. Am. v. 22. Mal. ii. 13.
a Judg. x. 13, 14.
b x. 16, 17.
c Ex. xxiv. 4. 7. xxxiv. 1. 27. Deut. xxx. 6. Jer. xxxi. 33. xxxii. 40. Ez. xi. 19. xxxvi. 26, 27. 2 Cor. iii. 3. 7, 8. Jam. i. 18. 21. 1 Pet. i. 23.
* Gr. *give.*
† Or, *upon.*
d xi. 16. Gen. xvii. 7, 8. Cant. ii. 16. Jer. xxiv. 7. xxxi. 1. 33. xxxii. 38. Ez. xi. 20. xxxvi. 28. xxxvii. 27. xxxix. 22. Hos. i. 10. ii. 23. Zech. viii. 8. xiii. 9. Matt. xxii. 32. 2 Cor. vi. 16.
e Ex. xix. 5, 6. Rom. ix. 25, 26. Tit. ii. 14. 1 Pet. ii. 9, 10.
f Is. ii. 3. liv. 13. Jer. xxxi. 34. John vi. 45. 1 John ii. 27.
g 2 Kings xvii. 27, 28. 1 Chr. xxviii. 9. 2 Chr. xxx. 22. Ezra vii. 25.
h Jer. xxiv. 7. Ez. xxxiv. 30. Hab. ii. 14. 1 John v. 20.
i Jer. vi. 13. xlii. 1. 8. xliv. 12.
k x. 16, 17. Ps. xxv. 7. lxv. 3. Is. xliii. 25. xliv. 22. Jer. xxxiii. 8. l. 20. Mic. vii. 19. Acts viii. 10. xiii. 39. Rom. xi. 27. Eph. i. 7. Col. i. 14. 1 John i. 7—9. ii. 1, 2. Rev. i. 5.
l *See on* 8.
m vii 11, 12. 18, 19. ix. 9, 10.
n Is. li. 6. Matt. xxiv. 35. 1 Cor. xiii. 8. 2 Cor. v. 17.

lievers were *personally* interested in 'the covenant of grace,' by faith in the Messiah who was to come. (*Note*, *Ex.* xix. 5.) The Mosaick dispensation contained in it a typical gospel, and its ordinances were to believers 'means of grace,' as well as acts of worship. But the covenant here referred to was that made with Israel as a nation, securing the possession of Canaan, and various temporal benefits to them, on prescribed conditions: and the promises of all spiritual blessings, and of eternal life, to believers of all nations, and through all succeeding ages, which were openly revealed by the gospel, and ratified through Christ, are of infinitely greater value, than any temporal advantages to a single nation could be.—*See*, &c. (5) The quotation is not exactly according to the Septuagint, but gives the sense of the Hebrew.

Example. (5) Ὑποδειγματι. ix. 23. *John* xiii. 15. *2 Pet.* ii. 6.—*Shadow.*] Σκια. x. 1. *Col.* ii. 17. *Note*, x. 1, 2.—*Admonished of God.*] Κεχρηματισται. See on *Acts* xi. 26. *Note*, *Acts* xi. 25, 26.—*Pattern.*] Τυπον. See on *Acts* vii. 44.—*Established.* (6) Νενομοθετηται. 'Has been enacted 'as a law.' See on vii. 11.

V. 7—13. The Hebrews might indisputably learn from their own prophets, if they duly attended to them, that their national covenant, and the legal dispensation, were not intended to be perpetual. For if that covenant had been free from defect, and suited to bring the church to the highest state of perfection, to which it was to be advanced on earth, there would have been no place for a second covenant, or occasion of proposing any plans for it; as the Lord never changes his methods without reason. The Mosaick law indeed, and the Sinai covenant, were well suited to introduce the promised Messiah, and the gospel dispensation, and to form, as it were, a proper scaffolding for that magnificent edifice: (*Note*, *Deut.* xxxii. 4:) yet they did not secure the sanctification and salvation of the people; nor did they even prevent such national apostasies, as were a forfeiture of all their privileges. About the time of the Babylonish captivity, therefore, the Lord, by his prophet Jeremiah, reproved the nation of Israel for their violations of his covenant, and promised to "make "a new covenant" with his people; "putting his laws "into their minds, and writing them in their hearts." (*Marg. Ref.* c.—*Notes*, x. 11—18. xi. 17—19. *John* vi. 41—46. *2 Cor.* iii. 1—11.) The passage quoted has already been fully explained, and a few hints must here suffice. (*Note*, *Jer.* xxxi. 31—34.) The words, translated from the Hebrew, "Although I was a Husband unto them," are here rendered, as given from the Septuagint, "And I re-"garded them not." From this one clause, as it appears to me, the whole passage is generally spoken of by some learned men, as quoted from the Septuagint; but it varies from that version in several immaterial particulars, and, except in the above clause, it accords to the Hebrew.—This prophecy was fulfilled in the conversion of multitudes of Judah and Israel, in the primitive times of the gospel, and it foretells the future conversion and restoration of that people: but it is also fulfilled to all the spiritual Israel, who are *really* "a holy nation," as Israel according to the flesh was *relatively*. And as it can be said of no other company, that they "all know the LORD;" it must be meant of them especially.—The repentance, faith, divine and efficacious teaching, and the sanctification of the chosen people of God, as well as the complete and final forgiveness of all their sins, how many and great soever, so that they should never more be remembered against them, were provided for, in the "better promises "of this new covenant:" and thus their holy obedience, their final perseverance, and their eternal salvation were secured. The apostle, therefore, inferred *conclusively* from this prediction, that the promise of a new covenant had in effect "made the first old," or *antiquated;* and this was as much as to say, that it was "decaying, and about to "vanish away." So that the abolition of the national covenant made with Israel, and the abrogation of the Mosaick law, would have been expected by the Jews, at the coming of the Messiah, according to their own prophets, if they had not erred from ignorance of the scriptures. (*Notes*, vii. 1—22.)—It is undeniable, that the

CHAP. IX.

The tabernacle and its furniture, and the typical meaning of it, and of the ordinances observed at it, 1—10. An application of the subject to the Priesthood, Sacrifice, and covenant of Christ, 11—26. Men are appointed to die, and after death the judgment: when Christ shall come for salvation to all who "look "for him," 27, 28.

THEN verily [a] the first *covenant* [b] had also [*] ordinances of divine service, [c] and a worldly sanctuary.

2 For there was [d] a tabernacle made: [e] the first, wherein *was* the candlestick, and the table, and the shew-bread; which is called [†] the sanctuary:

3 And after [f] the second veil, the tabernacle which is called [g] the Holiest of all;

4 Which had [h] the golden censer, and [i] the ark of the covenant overlaid round about with gold, wherein [k] *was* the golden pot that had manna, [l] and Aaron's rod that budded, [m] and the tables of the covenant;

5 And [n] over it the cherubims of

a viii. 7. 13.
b 10. Lev xviii. 3, 4. 30. xxii. 9. Num. ix. 12. Ez. xliii. 11. Luke i. 6.
* Or, *ceremonies.*
c 10, 11. viii. 2. Ex. xxv. 8. Col. ii. 8.
d Ex. xxvi. 1—30. xxxvi. 8—38. xxxix. 32—34. xl. 2. 18—20.
e Ex. xxv. 23—40. xxvi. 35. xxxvii. 10—24. xxxix. 36—38. xl. 22—24.
† Or, *holy.* Ex xxvi. 33.
f vi. 19. x. 20. Ex. xxvi. 31—33. xxxvi. 35—38. xl. 3. 21. 2 Chr. iii. 14. Is. xxv. 7. Matt. xxvii. 51.
g 8. x. 19. 1 Kings viii. 6.
h Lev. xvi. 12. 1 Kings vii. 50. Rev. viii. 3.
i Ex. xxv. 10—16. xxxvii. 1—5. xxxix. 35. xl. 3.
k Ex. xvi. 33, 34.
l Num. xvii. 5. 8. 10. Ps cx. 2, 3.
m Ex. xxv. 16. xxvi. 33. xl. 3. 21. Deut. x. 2—5. 1 Kings viii. 9. 21. 2 Chr. v. 10.
n Ex. xxv. 17—22. xxxvii. 6—9. Num. vii. 89. 1 Sam. iv. 4. 1 Kings viii. 6, 7. 2 Kings xix. 15. Ps. lxxx. 1. xcix. 1. Eph. iii. 10. 1 Pet. i. 12.

national covenant with Israel at Sinai, and not the 'covenant of works' with men in general, or the Abrahamick covenant, is spoken of.

PRACTICAL OBSERVATIONS.

V. 1—6.

While we bless God, that of his plenteous mercy he has provided for us ruined sinners, "such a High "Priest," as suited our helpless condition; that he has accepted his 'one oblation of himself;' that he has exalted him to "the right hand of his Majesty in the hea- "vens," to be "a Minister of the sanctuary, and of the "true tabernacle;" and that he has made a better covenant with him, in behalf of his true people, and with them through him, and established it on better promises, than those given to Israel; let us see to it, that we draw nigh to him in this appointed way, as spiritual worshippers, in humble faith, and submission to his righteousness, relying on his mercy and truth, and praying for all his promised blessings.—If it were dangerous for those, who had "the example and shadow of heavenly things," to deviate in the least from the divine prescriptions; how can they escape condemnation, who have the clear discovery of the heavenly things themselves, yet worship other mediators, prefer human traditions, come to God in their own name as if righteous persons, or refuse to come at all, as if independent of him, under no obligations to him, and sufficient for their own felicity?—In every part of our worship and obedience, we should keep close to the only and perfect standard of scripture, and every deviation must be proportionably injurious: but mistakes, in the way of a sinner's access and acceptance, cannot but prove fatal in the end, if not previously discovered and rectified. (*Notes, Rom.* ix. 24—29. x. 1—4. *Gal.* i. 6—10. v. 1—6.)

V. 7—13.

We should often enquire, whether "the new covenant" be really sealed and ratified to us: for, though the gospel-dispensation is "faultless;" and though the Lord has, as it were, "taken us by the hand" to lead us forth from pagan and antichristian idolatry; yet he will have no special "regard to us" at last, unless he now "put his laws "into our minds and write them in our hearts," as the principle of genuine repentance and willing obedience; unless we expect our happiness from him as our God, and worship him spiritually as his people; and unless we are taught by his Holy Spirit, to know him in such a manner, as uprightly to fear, love, trust, and obey him. (*Notes,* 1 *Chr.* xxii. 6—10. *John* xvii. 1—3. 2 *Cor.* iv. 3—6. 1 *John* ii. 3—6.) Thus all true Israelites, "from the least to the "greatest," are "taught of God," and sealed as his people; and thus they are become satisfied, that he "hath "been merciful to their sins, and will remember their "iniquities no more." This "righteousness shall be for "ever, this salvation shall not be abolished," and the blessings of this irrevocable covenant will be the eternal portion of every true believer. But all other things, whether they be worldly vanities, external privileges, or forms and notions of religion, will soon "decay, wax old, vanish "away," and leave those who have trusted in them most miserable for evermore. (*Notes,* i. 10—12. 2 *Pet.* iii. 5—13.)

NOTES.

CHAP. IX. V. 1—5. The apostle, knowing the excessive and dangerous attachment of the Hebrews to the legal ceremonies, proceeded more particularly to shew their typical reference to Christ. "The first covenant" had indeed "ordinances of divine worship," the observance of which constituted a considerable part of the legal righteousness of Israel, as a nation: and it had "a worldly "sanctuary," built of such materials, and decorated with such magnificence, as this present world affords, and as carnal men admire. For Moses, at God's command, caused the tabernacle to be erected, which, besides the courts and the porch, consisted of two parts; in the first division, called "the holy place" or the sanctuary, were the candlestick, the table, and the shew-bread; and within the second veil, in the holiest of all, was the ark, and the other things here mentioned. (*Notes, Ex.* xvi. 32—34. xxv—xxvii. xl. 17—33. *Num.* xvii. 2—11.) "The golden "censer," on which the high priest burned incense, within the veil, on the day of expiation, seems to have been left in the most holy place during the rest of the year. "The "rod of Aaron and the golden pot that had manna," were *within* "the holy of holies," and *by* or *near* the ark, as the word may be rendered; but they seem not to have been put *within* it. (*Note,* 1 *Kings* viii. 7—9.)—The typical import of all these things has been shewn: and it is not necessary to speak of them particularly in this place,

glory shadowing [q] the mercy-seat: of which we cannot now speak particularly.

6 Now when these things were thus ordained, [p] the priests went always into the first tabernacle, accomplishing the service *of God:*

7 But [q] into the second *went* the high priest alone, once every year, [r] not without blood, which he offered for himself, and *for* the [s] errors of the people:

8 The [t] Holy Ghost this signifying, that [u] the way unto the holiest of all was not yet made manifest, while as the first tabernacle was yet standing;

9 Which *was* [x] a figure for [y] the time then present, in which were offered both [z] gifts and sacrifices, [a] that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only [b] in meats and drinks, and [c] divers washings, and [d] carnal [*] ordinances, imposed *on them* [e] until the time of reformation.

o iv. 16. Lev. 16. 2. 18. 1 Chr. xxviii. 11.
p Ex. xxvii. 21. xxx. 7, 8. 2 Chr. xxvi. 16—19. Dan. viii. 11. Luke i. 8—11.
q 24, 25. Ex. xxx. 10. Lev. xvi. 2—20.
r v. 3. vii. 27. x. 19, 20.
s Lev v. 18. 2 Sam. vi. 7. 2 Chr. xxxiii. 9. Ps. xix. 12. xcv. 10. Is. lii. 12 ix. 16. xxviii. 7. xxix. 14. Hos. iv. 12. Am. ii. 4.
t iii. 7. x. 15. Is. lxiii. 11. Acts vii. 51, 52. xxviii. 25. Gal. iii. 8. 2 Pet. i. 21.
u 3. iv. 15, 16. x 19—22. John x. 7. 9. xiv. 6. Eph. ii. 18.
x 24. xi. 19. Rom. v. 14. 1 Pet. iii. 21.
y vii. 11. xi. 39, 40. 1 Pet. i. 11, 12.
z See on v. 1.
a 13, 14. vii. 18, 19. x. 1—4. 11. Gal. iii. 21.
b xiii. 9. Lev. xi. 2, &c. Deut. xiv. 3—21. Ez. iv. 14. Acts x. 13—15. Col. ii. 16.
c vi. 2. Gr. x. 22. Ex. xxix. 4. xxx. 19—21. xl. 12. Lev. xiv. 8, 9. xvi. 4. 24.
d l. vii. 16. Gal. e ii. 5. vi. 1

xvii. 15, 16. xxii. 6. Num. xix. 7—21. Deut. xxi. 6. xxiii. 11. iv. 3. 9. Eph. ii. 15. Col. ii. 20—22. Gal. iv. 4. Eph. i. 10.

* Or, *rites, or, ceremonies.*

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even as it was not for the apostle. "The golden altar of "incense" is not mentioned in this catalogue; for what reason we know not: but the conjecture of some expositors, that the words rendered, "the golden censer," meant that altar, is groundless: for that was stationary in the first sanctuary, and was not used by the high priest on the day of atonement, who burned incense on a portable censer within the veil. (*Note, Lev.* xvi. 11—14.)—*The first.* (1) Many copies add σκηνη, *tabernacle:* but it appears to me, that some transcriber erroneously inserted that word, to supply the ellipsis: and that our version more properly substitutes *covenant,* as directly connected with the preceding verse. (viii. 13.)

Ordinances. (1) Δικαιωματα. *Luke* i. 6. *Rom.* i. 32. ii. 26. v. 16. 18. viii. 4. *Rev.* xv. 4. It is used in different senses; but *ritual observances* seems the meaning here. (*Note, Luke* i. 5—7.)—*The holiest of all.* (3) Αγια αγιων, *holy of holies.* (*Note, Ex.* xxvi. 31—33.)

V. 6, 7. When all the particulars, above mentioned, had been prepared, according to God's appointment; the ordinary priests performed the several parts of their office in "the first sanctuary," at all times, without further limitation. But "the high priest alone" was allowed to go into the most holy place; nay, he was not allowed to enter thither more than once, or on one day, in the year; nor even on that day, till he had offered sacrifices for his own transgressions, and those of the nation; and then he took the blood of the sin-offering within the veil, to sprinkle before the mercy-seat. (*Notes, Lev.* xvi.) Thus out of Israel, that holy nation, one holy tribe was selected; of that tribe, one holy family; and of that family, one person to be "holiness to the LORD:" yet even this person, so carefully selected from the whole race of men, might not approach God "on a mercy-seat," without atoning blood, and only one day in a year; on pain of death for his presumption, if he transgressed these rules!—Some commentators mention carrying the blood of the sacrifices in general, into the temple, to sprinkle it before the veil, as one of the services performed by the ordinary priests: but it is evident that no blood was carried into the tabernacle, except that of sin-offerings for the high priest or for the congregation; and this was done by this high priest himself. In other cases, when some of the blood had been sprinkled about the altar of burnt offering; the residue was poured out at the bottom of it. (*Notes,* xiii. 9—14. *Lev.* i. 5—9. iv. 4—7. 22—35. vi. 30. xvi. 11—19.)

Errors. (7) Αγνοηματων. Here only N. T.—*Gen.* xliii. 12. *Sept.*—*Ignorances.* It seems to denote all those sins, for which sacrifices were appointed; indeed all, but those presumptuous sins which were punished by death. (*Notes, Lev.* iv. v. vi. 2—7. *Ps.* xix. 12—14.)

V. 8—10. By all those restrictions and limitations, which kept even the worshippers of JEHOVAH at so awful a distance, "the Holy Spirit," by whose inspiration they were revealed and recorded, conveyed this important instruction; namely, that "the way into the holiest of all "was not yet made manifest." (*Note,* 1—5.) This instruction was constantly inculcated, as long as the "first "tabernacle was standing," and the ceremonies of that worship continued in force. For the temple, being formed after the pattern of the tabernacle made by Moses, and having the same ministrations performed at it, might be considered as the continuation of it; and "the first taber-"nacle," is here distinguished from that "greater and "more perfect tabernacle," afterwards mentioned. (11, 12.) So that the holy places, in which the priests of Aaron's family ministered till the coming of Christ, are evidently meant.—A few believers indeed, under the divine teaching, discerned something in these rites concerning the way of access to God, of communion with him, and of admission into heaven, through the promised Redeemer: but the Israelites in general looked no further than the external forms; and scarcely any person conceived an idea, that sinners of every nation should have that freedom and boldness of access to God through Christ, and all the privileges and hopes, which believers enjoy under the Christian dispensation. The difficulty of guilty polluted rebels being thus admitted into the presence and favour of a holy God, was fully declared by those appointments: but the sacrifice and priesthood of the incarnate Son of God at once disannulled them all. When he hung upon the cross, the veil of the temple was rent. (*Notes, Matt.* xxvii. 51—53.) His ascension into heaven, and intercession there, opened the way to the mercy-seat; by his doctrine "the way into the holiest was made manifest;" and thenceforth it was only necessary, that sinners should be made willing by regenerating grace, to avail themselves of such an invaluable privilege. (*Note,* x. 19—22.) The legal ordinances, therefore, especially those of the great day of atonement, were figures "for the time then pre-"sent;" (or, as some render it, *of the present time,* the happy period thus prefigured being at length arrived;) in

11 But [f] Christ being come, [g] an High Priest [h] of good things to come, [i] by a greater and more perfect tabernacle, [k] not made with hands, that is to say, not of this building;

12 Neither [l] by the blood of goats and calves, but [m] by his own blood, [n] he entered in [o] once into the holy place, [p] having obtained eternal redemption *for us*.

13 For if the blood of bulls, and of [q] goats, [q] and the ashes of an heifer sprinkling the unclean, sanctifieth to [r] the purifying of the flesh;

14 [s] How much more shall [t] the blood of Christ, [u] who through the

[f] Gen. xlix. 10. Ps. xl. 7. Is. lix. 20. Mal. iii. 1. Matt. ii. 6. xi. 3. John iv. 25. 1 John iv. 2, 3. v. 20. 2 John 7.
[g] *See on* ii. 17. iii. 1. iv. 15.—v. 5, 6. vii. 1—11. 26, 27. viii. 1.
[h] x. 1.
[i] 1—9. viii. 2. John i. 14. Gr.
[k] 23, 24. Acts vii. 48. xvii. 24, 25. 2 Cor. v. 1. Col. ii. 11.
[l] 13. x. 4. Lev. viii. 2. ix. 15. xvi. 5—10.
[m] i. 3. x. 9—14. Acts xx. 28. Eph. i. 7. Col. i. 14. Tit. ii. 14. 1 Pet. i. 19. Rev. i. 5. v. 9.
[n] *See on* 7.—24—26. x. 12.
[o] Zech. iii. 9.
[p] 15. v. 9. Dan. ix. 24. Mark iii. 29. Gal. iii. 13, 14. 1 Thes. i. 10.
[q] Num. xix. 2—21.
[r] Num. viii. 7. xix. 12. 2 Chr. xxx. 19. Ps. li. 7. Acts xv. 9. 1 Pet. i. 22.
[s] Deut. xxxi. 27. 2 Sam. iv. 11. Job xv. 16. Matt. vii. 11 Luke xii. 24. 28. Rom. xi. 12. 24.
[t] *See on* 12—1 John i. 7.
[u] Is. xlii. 1 lxi. 1. Matt. xii. 28. Luke iv. 18. John iii. 34. Acts i. 2. x. 38. 1 Pet. iii. 18.

which were offered various gifts and sacrifices, that could not give the worshippers genuine solid peace of conscience, or make a perfect reconciliation between the sinner and the offended Judge. The offerers who rested in them, and did not by faith rely on the promised Saviour, could not obtain forgiveness of sins, or spiritual blessings; but were only exempted from temporal punishment, and admitted to external privileges, as members of the kingdom and church of Israel, which was in a peculiar sense under the government of JEHOVAH. (*Note*, 11—14.) The other ordinances of that covenant, which were connected with its sacrifices, consisted principally of regulations concerning meats and drinks, the latter especially in respect of the priests, and the Nazarites; and divers *baptisms*, or washings with water, or *in* water, as typical of sanctification, and such like institutions which were *carnal* in themselves; though for wise purposes they were "imposed" till the coming of the Messiah, which was to be a time of reformation, by the introduction of a more simple and spiritual worship. (*Note*, *John* iv. 21—24.) They could therefore be of no use to those Jews, who rejected Christ out of zeal for them, and it was absurd for the Hebrew Christians to adhere so pertinaciously to them.—*The Holy Ghost*, &c. (8) This is a most express attestation to the divine inspiration of Moses, which should not pass without special notice, in these days of scepticism on that subject.

Standing. (8) Εχουσης στασιν, *retained its station.* The temple which succeeded to the tabernacle, and must be included in all this argument along with it, was *standing* when the apostle wrote: but after the introduction of the gospel, it virtually lost its station and use, in true religion. —*A figure.* (9) Παραβολη. xi. 19. *Matt.* xiii. 34.—*Make perfect.*] Τελειωσαι. vii. 19. xi. 40. Something further was wanted, even the thing signified by all these types.—*Divers washings.* (10) Διαφοροις βαπτισμοις, *different baptisms*, that is, differing from each other. vi. 2. *Mark* vii. 4. 8. *Rom.* xii. 6. This fully proves, that other uses of water, besides immersion, are called *baptisms* in scripture.—*Carnal ordinances.*] Δικαιωμασι σαρκος. *Note*, 1—5. *Reformation.*] Διορθωσεως. Here only. *Entire rectification*, or *setting right.*

V. 11—14. After long expectation, the promised Redeemer was at length come, to be "a High Priest" capable of procuring and bestowing, all over the earth, without distinction and to future ages, and to all eternity, the blessings of salvation on all believers; and of fulfilling to them all the ancient promises of God. This he was appointed to do, by officiating as "a High Priest, in a greater "and more perfect tabernacle," than that prepared by Moses, and even than the temple built by Solomon, or any made with hands: "that is to say," in one, not builded after the manner of men, or even like the lower creation; being the contrivance of infinite wisdom, and the work of almighty power. This may be explained, either of his holy human nature, in which he tabernacled on earth, and officiates as Priest in heaven; (*Note*, *John* i. 14;) or rather of the heavens themselves, where "he appears in the pre-"sence of God for us." (*Note*, 24—26.) Nor did he make atonement for sin, "by the blood of goats or "calves;" and enter into the most holy place with it; but, having shed his own most precious blood on earth, as in the court of the sanctuary, "he entered in, once for all," into the true holy place in heaven, to plead the merit of it before the Father's throne, as the complete expiation of all the sins of his people; having thus "obtained eternal "redemption" for them, from wrath, and sin, and all its consequences; and being assured, that no further atonement would ever be required in their behalf. (*Notes*, x. 1—10.) "For if the blood of bulls and goats," and other irrational creatures, could avail to expiate the guilt of the nation, or of individuals, on the day of atonement, or on other occasions; (*Notes*, *Lev.* iv. xvi;) and if "the ashes "of an heifer" mixed with water, and sprinkling those who were unclean through the touch of a dead body, could produce a typical external sanctity, by which they might be admitted into the congregation of the Lord; (*Notes*, *Num.* xix;) how much more efficacy might be supposed in the blood of Christ, actually to remove guilt and defilement! His divine nature, the entire purity of his human nature, the exalted dignity of his person, as EMMANUEL; the honour put on the law of God by his most perfect obedience; and the voluntary offering of himself, under the immediate influences of "the eternal Spirit," as a spotless sacrifice to divine justice in the stead of sinners, concurred to render it glorious in God, for his sake, fully to pardon, and freely to accept, all who were interested in him by faith. If then, there was the least efficacy in external expiations and purifications, through the appointment of God, and because they shewed the guilt and pollution of sin, and typified the method of its removal, so that it became proper for God through them to confer temporal benefits on criminals; how much more efficacious must the blood of Christ be, "to purge the believer's "conscience from dead works," from the guilt of those evil works, which were committed by such as were dead in sin, and deserved death; or which *really* and deeply polluted the soul, even as the touch of a dead corpse *ritually* did the body! As, therefore, it was abundantly suited to render the exercise of mercy, consistent with the most perfect justice and holiness, and honourable to God to accept the services of sinners who believed; so, when apprehended by faith, it effectually removes the burden of guilt

x Deut. xxxiii. 27. Is. lvii. 15. Jer. x. 10. Rom. i. 20. 1 Tim. i. 17.
y See on 7. vii. 27. Matt. xx. 28. Eph. v. 2. Tit. ii. 14. 1 Pet. ii. 24. iii. 18.
z Lev. xxii. 20. Num. xix. 2—21. xxviii. 3. 9. 11. Deut. xv. 24. xvii. 1. Is. liii. 9. Dan. ix. 24—26. 2 Cor. v. 21. 1 Pet. i. 19. ii. 22. 1 John iii. 5.
* Or, *fault.*
a 9. i. 3. x. 2. 22. b See on vi. 1. c Luke i. 74. Rom. vi. 13. 22. Gal. ii. 19. 1 Thes. i. 9. 1 Pet. iv. 2. d xi. 22. Deut. v. 26. 1 Sam. xvii. 26. 2 Kings xix. 16. Jer. x. 10. Dan. vi. 26. Acts xiv. 15. 2 Cor. vi. 16. 1 Tim. iii. 15. e vii. 22. viii. 6. xii. 24. 1 Tim. ii. 5. f See on viii. 8. 2 Cor. iii. 6. g 16. 28. ii. 14. xiii. 20. Is. liii. 10—12. Dan. ix. 26. h 12. xi. 40. Rom. iii. 24—26. v. 6. 8. 10. Eph. i. 7. 1 Pet. iii. 18. Rev. v. 9. xiv. 3, 4.

x eternal Spirit y offered himself z without * spot to God, a purge your conscience from b dead works, c to serve d the living God?

15 And for this cause he is e the Mediator of f the new testament, that by g means of death, h for the redemption of the transgressions *that were* under i the first testament, k they which are called might receive the l promise of m eternal inheritance.

16 For where a testament *is*, there must also of necessity † be the death of the testator.

17 For n a testament *is* of force after men are dead: otherwise it is of

† Or, *be brought in.*

i 1. viii. 7. 13.
k Iii. —See on Rom. viii. 28. 30. ix. 24. 2 Thes. ii. 14. vi. 13. xi. 13. 39, 40. Jam. i. 12. 1 John ii. 25.
l Ps. xxxvii. 18. Matt. xix. 29. xxv. 34. 46. Mark x. 17. Luke xviii. 18. John x. 28. Rom. vi. 23. 2 Tim ii. 10. Tit. i 2. iii. 7. 1 Pet. i. 3, 4. v. 10.
m Gen. xlviii. 21, 22. John xiv. 27. *Gr.* Gal. iii. 15.

from the conscience, and gave the trembling sinner peace, confidence, and comfort, in approaching, worshipping, and obeying the living God. Christians therefore could have no occasion to cleave to the abrogated typical expiations of the Mosaick law.—Some expositors, by "the "eternal Spirit," suppose the Deity of the Son to be meant: but this seems rather to be implied in the word CHRIST. The holiness and obedience of our Saviour, his miraculous powers, and the supports given to his human nature, are constantly ascribed to the Holy Spirit, "with "which he was anointed without measure," sealing his appointment to his mediatorial offices; and as he was carried through his last scene of sufferings, by his most perfect zeal and love, which also gave value to his sacrifice. (*Notes*, i. 8, 9. *Ps.* xlv. 6, 7. *Is.* xi. 2—5. xlii. 1—4. lix. 20, 21. lxi. 1—3. *Matt.* iii. 16, 17. *John* iii. 27—36. *Acts* i. 1—3. x. 36—43.) The Holy Spirit therefore seems to be intended, whose eternal Deity (as well as the everlasting value and efficacy of Christ's atonement,) is attested by the epithet here employed.—The Levitical services were all "shadows of heavenly things:" the expiations were, therefore, types of some *real* expiation. 'Now what 'expiation is there in the whole universe, if the Sacrifice 'of Christ is excluded?' *Macknight.*

Eternal redemption. (12) Αιωνιαν λυτρωσιν. *Luke* i. 68. ii. 38. The word is sometimes used for temporal deliverances, from bondage or captivity; but the redemption which Christ effected is distinguished as "eternal redemp-"tion." (*Notes*, 15—17. v. 7—10. x. 11—18. *Eph.* i. 3—8. *Tit.* ii. 14. 1 *Pet.* i. 17—21. *Rev.* v. 8—10.)

V. 15—17. Because of the unceasing and inexhaustible efficacy of his sacrifice, Christ was appointed to be "the Mediator of the new *covenant*." He had undertaken the cause of sinners, which must otherwise have been relinquished as desperate; as he alone was capable of offering a sacrifice of sufficient value, to make a real atonement: and he had come into the world, in human nature, for that purpose; in order by means of his death, to pay a ransom to God for the transgressions, which had been committed by believers, under the old *covenant*, or the legal dispensation; even those who lived before his coming, as well as all others who were called by the grace of God to faith in him, "might receive the promise of "*eternal* inheritance." (*Notes*, *Rom.* iii. 21—26.) For the *temporal* inheritance alone was secured to the Israelites, by their observance of the legal expiations; and those of them, who sought and obtained spiritual and eternal blessings, were made partakers of them through the anticipated efficacy of Christ's redemption. That grace was finally confirmed to them by his death: so that, in this respect, the *covenant* he mediated might also be considered as *a Testament*, by which a man bequeaths certain legacies to persons specified in it, to be given to them in consequence of his death. Thus Christ might be considered, as having acquired, in his mediatorial office, a conditional right to dispose of spiritual and eternal blessings, as by his will and Testament. These he bequeathed to all such, as should apply for them by faith: and though, as a special favour, some were, before his coming, made partakers of them, in consequence of his unfailing engagements to assume human nature, and make redemption for their transgressions; yet even their right was incomplete till after his death, and all others must be admitted to claim them on that ground only. For when "a Testament is "made," "the death of the testator must" of necessity take place, before the legacies can be claimed. It is of no validity till he be dead: for, as he may change it at pleasure while he lives, it has no force till afterwards. Thus Christ died, not only to obtain the blessings of salvation for us; but to give efficacy to his testamentary disposal of them: though he is different from all other testators, in that he rose again, and ever liveth to be the Executor of his own testament, for the benefit of all who are interested in it.—Thus the passage has generally been interpreted: but this is the only place, in which the original word is *expressly* used in scripture for *a testament*, or the will of a dying person. The change of the meaning also, from *covenant* to *testament*, seems unprecedented: "the "Mediator of a testament," and "the blood of a testa-"ment," are expressions, to which it is difficult to annex any precise ideas; and the Sinai-covenant can hardly in any sense be called "a testament." Several modern expositors have therefore endeavoured to establish another interpretation.—'For this reason, ... of the new covenant 'he is the Mediator, or High Priest, by whom its bless-'ings are dispensed, and also the Sacrifice, by which it is 'procured and ratified; that, his death being accomplished, 'for obtaining the pardon of the transgressions of the first 'covenant, believers of all ages and nations, as the called 'seed of Abraham, ... may receive the promised eternal in-'heritance. For ... where a covenant is made by sacrifice, 'there is a necessity, that the death of the appointed sacri-'fice be produced. For, according to the practice of God 'and man, a covenant is made firm over dead sacrifices; 'seeing it never hath force, whilst the goat, calf, or bul-'lock, appointed as the sacrifice of ratification, liveth. 'Because from the beginning, God ratified his covenants 'by sacrifice, to preserve among men the expectation of 'the Sacrifice of his Son; hence not even the cove-'nant at Sinai was made without sacrifice.' *Macknight.*

o viii. 7—9. Ex. xii. 22, 23. xxiv. 3—8.
p Or, *purified*. 14. 22.
q 12. x. 4. Ex. xxiv. 5. Lev. i. 2, 3. 10. iii. 6. xvi. 14—8.
r Lev. xiv. 4—6. 49—52. Num. xix. 6.
s Or, *purple*. Matt. xxvii. 28. Mark xv. 17. 20. John xix. 2. 5.
t Ex. xii. 22. Num. xix. 18. Ps. li. 7.
u xii. 24. Ex. xxiv. 8. Is. lii. 15. Ex. xxxvi. 25. 1 Pet. i. 2.
v xiii. 20. Zech. ix. 11. Matt. xxvi. 28.
w Ex. xxix. 12. 20. 36. Lev. viii. 15. 19. ix. 8. 9. 18. xvi. 14—19. 2 Chr. xxix. 19—22. Ez. xliii. 18—26.

no strength at all while the testator liveth.

18 Whereupon neither [o] the first *testament* was [p] dedicated without blood:

19 For when Moses had spoken every precept to all the people, according to the law, he took [q] the blood of calves, and of goats, with water, [r] and [s] scarlet wool, [t] and hyssop, and [u] sprinkled both the book and all the people,

20 Saying, [v] This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover, [w] he sprinkled likewise with blood, both the tabernacle, and all the vessels of the ministry.

22 And [x] almost all things are by the law purged with blood: [y] and without shedding of blood is no remission.

23 *It was* therefore necessary, that [z] the patterns of things in the heavens should be purified with [a] ; but [b] the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into [c] the holy places made with hands, *which are* [d] the figures of the true; [e] but into heaven itself, now [f] to appear in the presence of God for us:

x Lev. xiv. 6. 16. 25. 51, 52.
y Lev. iv. 20. 26. 35. v. 10. 12. 18. vi. 7. xvii. 11.
z 9, 10. 24 viii. 5. x. 1. Col. ii. 17.
a 11, 12. 14. 24. x. 4. 10—17. Luke xxiv. 26. 46. John xiv. 3. 1 Pet. i. 19—21. Rev. v. 9.
b *See* on 11.—Mark xiv. 58. John ii. 19—21.
c *See* on 9. 24. viii. 2.
d i. 3. vi. 20. vii. 26. viii. 2. 5. xii. 2. Ps. lxviii. 18. Mark xvi. 19. Luke xxiv. 51. John vi. 62. xvi. 28, 29. Acts i. 9—11. iii. 21. Eph. i. 20—22. iv. 8—11. Col. iii. 2. 1 Pet. iii. 22.
e vii. 25. Ex. xxviii. 12. 29, 30. Zech. iii. 1. Rom. viii. 34. 1 John ii. 1, 2. Rev. viii. 3.

(*Notes*, 18—23. *Gen.* xv. 7—21. *Jer.* xxxiv. 18, 19.)—It appears to me, that the original will admit of this interpretation; but the nature of this work does not allow of my enlarging on the criticisms by which it is supported. On the one hand, the cavils, which have been raised against the apostle's reasoning as inconclusive, if the first interpretation be adopted; and on the other hand, the venerable names, which have sanctioned it, with other circumstances of a similar nature, render me afraid of too confidently preferring either interpretation. I cannot, however, on the whole, but think, that the latter exposition is the most obvious, and consonant to the apostle's general way of reasoning.

Redemption. (15) Απολυτρωσιν. xi. 35. *Luke* xxi. 28. *Rom.* iii. 24. viii. 23. 1 *Cor.* i. 30. *Eph.* i. 7. 14. iv. 30. *Col.* i. 14.—*Be.* (16) Φερεσθαι. "Be brought in." *Marg.*

V. 18—23. To prefigure the necessity of the blood-shedding of Christ, even the Sinai-covenant had not been dedicated, or ratified, without blood. For after the law of ten commandments had been delivered from the mount, and "Moses had spoken every precept to the people, ac-"cording to" the outlines of that "law," on which their national covenant was established, and they had consented to it; he wrote them in a book, and proceeded to the solemn ratification of the covenant, as a typical mediator between God and the nation. (*Notes*, *Ex.* xxiv. 1—11.)—The apostle specified some particulars, which are not found in the history; probably taking them from the usages of his people, on some occasions. To prevent the blood from coagulating, it was customary to mix it with water, that it might sprinkle the better, (which was an apt emblem of the two-fold benefit of Christ's atonement;) and then putting "scarlet wool" upon a stalk of "hyssop," they sprinkled the blood with it. (*Notes*, *Lev.* xiv. 4—7. *Ps.* li. 7.)—The Hebrews also knew, that Moses had afterwards sprinkled the tabernacle and all its furniture with blood, to consecrate them for the worship of God. (*Marg. Ref.* u.—*Notes*, 8—10. *Lev.* xvi. 18—22.) In short, it was a general rule, that "almost every thing was by the law puri-"fied with blood;" which shewed, that nothing could be clean to a sinner, not even his religious duties, except as his guilt was expiated by the death of a sacrifice of sufficient value for that end, and unless he continually depended on it. And indeed it was *absolutely* a universal rule, that "without the shedding of blood," no kind or degree of sin was ever pardoned, or the punishment due to it remitted. (*Note*, x. 3, 4.) It was then necessary, by the appointment of the law, that the "patterns," exemplars, or types of heavenly things should be purified by the sacrifice of innocent animals, and by the application of their blood; or they could not be acceptably used in the worship of God: but it was also necessary, for more durable and immutable reasons, that "the heavenly things themselves "should be purified by better sacrifices than these," or, by an expiation of superior excellence, even by the One sacrifice of the death of Christ, which was infinitely more valuable than all of them. In order to his efficaciously interceding for sinners in heaven, and opening for them the way to the mercy-seat; that they might commune with their reconciled Father, in his ordinances, and at length be admitted into heaven: it was indispensably necessary that Christ should on earth, in our nature, shed his blood, and die a Sacrifice on the cross; that he might have the infinite merit of that Sacrifice to plead before the throne, in behalf of all who should "come unto God by him:" otherwise mercy, shewn to sinners, would dishonour the justice and holiness of God, and their admission into heaven would, as it were, defile that holy place. (*Note*, vi. 16—20. x. 1—4.)—*This*, &c. (20) The quotation is not from the Septuagint, but agrees in meaning both with that and the Hebrew. (*Ex.* xxiv. 8.)

Dedicated. (18) Εγκαινισται. x. 20. 1 *Kings* viii. 63. 2 *Chr.* vii. 5. *Sept.* Εγκαινια, *John* x. 21.—*Shedding of blood.* (22) Αιματεκχυσιας. Here only. *The pouring out of blood*, that is, from the body of the animal.

V. 24—26. Christ had "not entered into the holy "places," made by the hands of men, in order to be "the "figures of the true," for which the blood of animals might be a suitable consecration: but he had entered "into heaven itself," to appear in the immediate presence of God, as the Advocate for rebels and enemies, and in order to procure them full pardon, abundant grace, and eternal life; and a sacrifice of proportionably superior value was necessary, that he might perform this ministra-

f See on 7. 14. 26. x. 10.
g 12. Ex. xxx. 10. Lev. xvi. 2—34.
h Matt. xxv. 34. John xvii. 24. 1 Pet. i. 20. Rev. xiii. 8. xvii. 8.
i 1. 2. Isa. ii. 2. Dan. x. 14. Mic. iv. 1. 1 Cor. x. 11. Gal. iv. 4. Eph. i. 10. 1 Pet. i. 20.
k 12. vii. 27. x. 4. 10. Lev. xvi. 21, 22. 2 Sam. xii. 13. xxiv. 10. Job vii. 21. Dan. ix. 24. John i. 29. 1 Pet. ii. 24. iii. 18. 1 John iii. 5. l 14. x. 12. 26. Eph. v. 2. Tit. ii. 14. m Gen. iii. 19. 2 Sam. xiv. 14. Job xiv. 5. xxx. 23. Ps. lxxxix. 48. Ec. iii. 20. ix. 5. 10. xii. 7. Rom. v. 12.

25 Nor yet that he should [f] offer himself often, [g] as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since [h] the foundation of the world: but now once, [i] in the end of the world, hath [k] he appeared to put away sin by [l] the sacrifice of himself.

27 And [m] as it is appointed unto men once to die, [n] but after this the judgment;

28 So Christ [o] was once offered [p] to bear the sins of many: and unto [q] them that look for him, shall [r] he appear the second time, [s] without sin [t] unto salvation.

n vi. 2. Job xix. 25. Ec. xi. 9. xii. 14. Matt. xxv. 31, &c. John v. 26—29. Acts xvii. 31. Rom. ii. 5. xiv. 9—12. 1 Cor. iv. 6. 2 Cor. v. 10. 2 Tim. iv. 1. Jude 15. Rev. xx. 11—15.
o See on 25.
p Lev. x. 17. Num. xviii. 1. 23. Is. liii. 4—6. 11, 12. 1 Pet. ii. 24.
q Phil. iii. 20. 1 Thes. i. 10. 2 Tim. iv. 8. Tit. ii. 13. 2 Pet. iii. 12.
r Zech. xiv. 5. John xiv. 3. Acts i. 11. 1 Thes. iv. 14—16. 2 Thes. i. 5—9. ii. 1. 1 John iii. 2. Rev. i. 7.
s Rom. vi. 10. viii. 3.
t Is. xxv. 9. Rom. viii. 23. 1 Cor. xv. 54. Phil. iii. 21. 1 Thes. iv. 17. 2 Thes. i. 10.

tion, to the glory of God, and the salvation of all who believed in him. (*Notes*, iv. 14—16. 1 *John* ii. 1, 2.) This had been provided in "the sacrifice of himself:" and there was no need that he should repeat his atoning sufferings and death; after the manner of the high priest, who "every year" went into the holy place with the blood of others, even of the animals slain for sin-offerings: for in that case Christ "must often have suffered," since the first entrance of sin, soon after the foundation of the world, when the efficacy of his gracious interposition in behalf of sinners began. (*Note, Gen.* iii. 14, 15.) This indeed he must have done, if the sacrifice had been of small, or even of finite value; as it would have been, if he had been a mere man, or a mere creature. But, on the contrary, the intrinsick and infinite value of his sacrifice appeared, in that, after he had been predicted and promised for four thousand years, and sinners had all along been saved by faith in him; he at length appeared in human nature, once, in the last period of the world, when the concluding dispensation was to be introduced; that, by the one "sacrifice of himself," he might make an all-sufficient expiation of sin; and both provide for the full pardon of all the sins of the numberless multitudes of believers, through every age and nation; and also for the destruction of sin out of their hearts and nature, by their progressive sanctification: that so they might be made as righteous, holy, and happy, as if they never had been sinners. So immense was the value and efficacy of his one oblation! (*Notes, Rom.* v. 12—21.)

Figures. (24) Αντιτυπα. 1 *Pet.* iii. 21. It is used in a sense contrary to that which is common at present; denoting the *pattern*, not the thing represented by it.—*Appear.*] Εμφανισθηναι. xi. 14. *Matt.* xxvii. 53. *John* xiv. 21, 22. *Acts* xxiii. 15. 22. xxiv. 1. xxv. 2. 15. From εμφανης, *Acts* x. 40. *Rom.* x. 20.—To appear *openly, and avowedly*, or *conspicuously.—In the end of the world.* (26) Επι συντελεια των αιωνων. *Matt.* xiii. 39, 40. xxiv. 3. xxviii. 20.

V. 27, 28. By the sentence denounced on the human race in Adam, "the surety of the covenant of works," it had been "appointed for men once to die," from which Enoch and Elijah alone had been excepted. It was also "appointed" to all men, without one exception, that after death they must appear in judgment before God, and receive an eternal recompence of their conduct during their lives on earth; which judgment must be unto condemnation to all *sinners*, who have not previously obtained a pardon. And as, "without shedding of blood there is "no remission" of sins, nor could the legal sacrifices really atone for them; so Christ, "the second Adam," the Surety of his people, had once offered himself, "to bear "the sins of many," even of all the multitudes who ever did or ever shall believe in him; that thus he might fully expiate them, and make way for their entire pardon and complete salvation. So that, though they are not exempted from the stroke of death; they are delivered from the penalty, the sting, and the consequences of death: (*Note*, 1 *Cor.* xv. 55—58:) and they will at length be made conquerors over that terrible enemy, and thus be justified in Christ at the day of judgment, and inherit eternal life through him. He therefore, having effectually accomplished his work of making atonement for sin, needed not to appear on earth again, "in the likeness of sinful flesh," to be "numbered with transgressors," and be "made "sin for us:" but he will at last "appear" in another form, in all his mediatorial and personal glory, as the omnipotent, omniscient, and righteous Judge of the world; in order to complete the salvation of all those, who believe in him, "look for him," wait for his coming, and prepare to meet him, by faith, hope, love, and patient obedience. (*Notes, Phil.* iii. 20, 21. 1 *Thes.* i. 5—10. 2 *Tim.* iv. 6—8. *Tit.* ii. 13, 14. 2 *Pet.* iii. 10—13.)—It is generally supposed, that some of the expressions, in the latter part of this chapter, allude to the ceremonies, used on the great day of atonement: particularly, "the scape-goat bare," or carried away, the sins of the people into the wilderness; and the high priest, when he had entered into the holy of holies, in linen garments, came forth to the people in his splendid sacerdotal robes, to pronounce the blessing upon them. (*Notes, Lev.* xvi. 20—25.)—'Did he not appear the 'first time without sin? Yes certainly, as to any inherent 'guilt; for the scripture says, "He had no sin." What 'then is the meaning of this opposition, that at his first 'coming "he bare our sins," but at his second coming '"he shall appear without sin unto salvation?" These 'words can have no other imaginable sense but this, that 'at his first coming he sustained the person of a sinner, 'and suffered instead of us: but his second coming shall 'be on another account, and he shall appear, not as a 'Sacrifice, but as a Judge.' *Abp. Tillotson.*

PRACTICAL OBSERVATIONS.

V. 1—14.

"The ordinances of divine service, and the worldly "sanctuary" of the Mosaick covenant, point out to us Christ as the Light of the church and of the world, and "the Bread of life" to our souls; (*Notes, John* i. 4—9. vi. 30—35. 47—58. *P. O.* 30—35. 47—59;) and remind us of his divine Person, his fruitful Priesthood which flourishes for ever, his perfect righteousness, and his all-prevail-

CHAP. X.

The inefficacy of the legal sacrifices is shewn from the frequent repetition of them, 1—4. The abolition of them, and the substitution of the Sacrifice of Christ, was foretold by the Psalmist, 5—9; and is that by which believers obtain eternal remission, 10—18. Exhortations to faith, prayer, and constancy in the gospel; and to love and good works, 19—25. The danger of wilfully renouncing Christ, after having received the knowledge of the truth; with solemn warnings, expostulations, and encouragements, 26—39.

FOR the law, [a] having a shadow of good things to come, *and* not the very image of the things, can never, [b] with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

[a] *See on* viii. 5. ix. 9. 23.—Col. ii. 17.

[b] 5, 4. 11—18. vii. 18, 19. ix. 8. 25.

2 For then [*] would they not have ceased to be offered? because that the worshippers [c] once purged should have had no more conscience of sins.

[*] *Or, they would have ceased to be offered, because, &c.*

[c] 17. ix. 13, 14. Ps. ciii. 12. Is. xliii. 25. xliv. 22. Mic. vii. 19.

ing intercession; "which things the angels desire to look into" with admiring praise and adoration.—At what a distance has sin placed us from our holy Creator; when all the preparatory sacrifices of the law still left the worshippers secluded, and in a sense banished, even from the presence of God on his mercy-seat! All these sacrifices and services could no more purge the guilty conscience, than distinctions in meats, and divers "baptisms," could cleanse the polluted heart, or new create the fallen nature of man. "Blessed be the God and Father of our Lord Jesus Christ," that "the Way into the holiest" is now manifested, by the coming, sacrifice, and ascension of our great High Priest! Now we "sinners of the Gentiles" may come with far more "boldness to the throne of grace" than Israel's pontiff himself could: and now the gate of heaven is thrown open to all believers. Eternal redemption, and the promise of eternal inheritance, are purchased for us by "the blood of Christ, who through the eternal Spirit "offered himself without spot to God." This effectually purges the most guilty "conscience from dead works to "serve the living God;" whilst the grace, which seals the pardon, new creates the polluted soul. May we then be made "partakers of this heavenly calling," and seek remission of our sins, only through the shedding and sprinkling of "the blood of the New Testament," which God has enjoined unto us! (*Note*, xiii. 20, 21.)

V. 15—28.

We must never presume to approach God, except upon a mercy-seat, and in the name of our great High Priest, who is "entered into heaven to appear in his presence for "us." All our hopes and blessings must be sought as the fruit of the agonizing, yet voluntary death of our gracious Saviour, the legacy of his dying love, and the gift of his royal munificence to rebellious creatures. We must ascribe even our sanctification, and all our real good works, to the same all-procuring cause; and attend on divine ordinances, and offer our spiritual sacrifices, as "sprinkled with his blood," and so purified from their defilement. Nay, we must expect admission into heaven, as the place which he has prepared for us, through the presenting of his blood, for the ransom of our souls, and the purchase of our inheritance; which would otherwise have been contaminated by our entrance into it. Thus we should in all things learn the inestimable value of the "one sacrifice," which Christ once appeared on earth to offer for us; that we may know our interest in his covenant, and be "constrained by his love" to the most devoted and unreserved obedience. (*Note*, 2 *Cor.* v. 13—15.) In this manner we shall be reconciled to the appointed stroke of death, and look forward to judgment with cheerful hope; and so wait prepared for his coming the second "time without sin" to perfect our salvation. But as no wisdom, learning, virtue, wealth, reputation, or authority, can exempt one of our race from the sentence of death, and as no man can redeem his brother from death; (*Note*, *Ps.* xlix. 6—9;) so nothing can deliver a sinner from condemnation at the day of judgment, except an interest in the atoning sacrifice of Christ; nor will one be saved from eternal punishment, who has despised, refused, or neglected this great salvation. For, though in the concerns of this world, the criminal suffers many painful effects of his offences, previous to his trial; yet the sentence of the law is not executed, nor the threatened vengeance inflicted, till he has been arraigned, convicted, and condemned at the appointed tribunal.

NOTES.

CHAP. X. V. 1, 2. As the Hebrews would be extremely backward in acceding to the apostle's conclusions, concerning the inefficacy of the legal expiations; he proceeded still further to argue with them, on that important subject. He observed, that the ceremonial law had only a "*shadow* of the good things to come" to the church by the Messiah, and not so much as "the very *image* of "them." Its ordinances rather resembled, faintly and obscurely, the way of salvation through Christ, and the several blessings conferred on believers through him, as a *shadow*, or the sketch and outline of a picture, resembles a man; than gave a lively or adequate idea of them, as the reflection in a mirrour, a good portrait, or statue, does of the person thus represented. The sacrifices therefore, which were constantly offered, "every year," on the great day of atonement, could not make the very persons, who came into the courts of the temple on that solemn occasion, free from the guilt of their offences, or accepted with God. He was pleased, indeed, to exempt Israel from punishment, and to continue to the nation their external benefits, while they adhered to the prescribed worship: but they, who were actually pardoned and saved, received those blessings by faith in the promised Messiah. (*Notes*, vii. 18, 19. ix. 8—10. xi. 39, 40.) This must be allowed to have been the case: for if the sacrifices could have completely atoned for the sins of the people, would they not have been discontinued, as no further necessary? The worshippers, having been once purged from their guilt, would have no more been burdened with such a conscience of sins, as required more and further sacrifices to take it away. This is the privilege of Christians: for the sacrifice of Christ, being of intrinsick and infinite

d ix. 7. Ex. xxx. 10. Lev. xvi. 6—11. 21, 22. 29. 30. xxiii. 27, 28. Num. xxix. 7—11. 1 Kings xvii. 18. Matt. xxvi. 28.

3 But in those *sacrifices there is* [d] a remembrance again *made* of sins every year.

4 For *it is* [e] not possible that the blood of bulls and of goats should [f] take away sins.

e 8. ix. 9. 13. Ps. l. 8—12. li. 16. Is. i. 11—15. lxvi. 3. Jer. vi. 20. vii. 21, 22. Hos. vi. 6. Am. v. 21, 22. Mic. vi. 6, 7. Mark xii. 33. 1 John iii. 5

f 11. Hos. xiv. 2. John i. 29. Rom. xi. 27

value and efficacy, there is no occasion that it should be repeated: but believers, having once had "their con- "sciences purged from dead works by faith in his blood," are perfectly justified and accepted unto eternal life. (*Note*, ix. 11—14.) Thenceforth they seek no other sacrifice; they are no more brought under condemnation; they continually apply, in the exercise of penitent faith, the unfailing efficacy of that one all-sufficient atonement to their consciences; and thus they preserve inward peace, connected with humiliation and tenderness of conscience, notwithstanding the remains of sin in their hearts, and the guilt which they thence contract in their daily conduct.—"*Would they not*, &c." (2) Some render this, "They "would not have ceased to be offered." That is, they would have continued to be offered, being efficacious and adequate. But it is plain, from the apostle's previous reasoning on several things contained in the Old Testament, that this was never intended. The reading with an interrogation seems to be founded on the best authority, and is most satisfactory.—If any sacrifice had been offered of sufficient efficacy to atone for sin, there would have been no need for a continual repetition of it; and that repetition shewed the inefficacy of the most solemn legal sacrifices. On the contrary, when the one sacrifice of Christ had been offered, the legal sacrifices were virtually abolished; no other sacrifice was required; no repetition was necessary; the end was fully answered; nothing, except faith in him, was needful; and the appointed ordinances were no longer *prefigurations*, but *memorials*, of his one all-sufficient atonement.

Shadow. (1) Σκιαν. viii. 5. *Col.* ii. 17.—*Image*.] Εικονα. See on *Rom.* i. 23.

V. 3, 4. The apostle's argument implied, that no sacrifice could really atone for sin, or bring sinners into a state of acceptance with God unto eternal life, which did not make full satisfaction to his offended justice, and render it honourable to him to remit the punishment of it. But the legal sacrifices were so far from being thus efficacious, that they did not suffice for the individuals, or the generation of Israel, who presented them, even in respect of a permanent exemption from temporal judgments. For the most solemn of them, at the day of atonement, was rather an annual *remembrance* of their sins, than a removal of the guilt of them: so that they had only a respect to the year which was past; and the same remembrance was made of sins, when the day returned the next year. Indeed it was not "possible for the blood of bulls and goats to take "away sin," by making an actual atonement to divine justice for it. As *divine appointments*, such sacrifices might be a suitable acknowledgment of guilt, and profession of repentance, and reliance on the mercy of God, on account of which he might bear with the Israelites, and give them temporal benefits: and they aptly typified the sacrifice of Christ. But they could not *possibly* render pardoning mercy, in its most plenteous exercise, consistent with the infinite justice and holiness of God; without which nothing could take away sin, according to the apostle's reasoning in this place. (*Notes*, viii. 1, 2. ix. 18—23. *Rom.* iii. 21—26.)—The same argument equally proves, that the blood of a mere man, or of a mere creature, "cannot take "away sin." A guilty creature deserves wrath for his own crimes. If a perfectly holy man had the full disposal of his own life and soul, and could be willing to devote them to destruction, in the stead of a single guilty person; his life might be an adequate ransom for the other's life, his soul for the other's soul; but this must be all: and even in this case, we cannot conceive that God would appoint, allow, or accept such a substitution. If the most exalted of mere creatures should willingly assume our nature, and suffer temporal death, in its most horrible forms, for our salvation; we may easily perceive that the atonement, or compensation to justice would be very small, when compared with the guilt to be pardoned, and the punishment to be remitted, for the sake of it: nor could this render it consistent with the perfect justice of God, to pardon the atrocious and innumerable rebellions of unnumbered millions, and to give them eternal life, in consideration of it. If "without shedding of blood there could be no remis- "sion," it must have been, because God saw that sin fully deserved his wrath, and the curse denounced against it; and that it could not consist with perfect distributive justice to remit the punishment, except through a vicarious sacrifice. And if "the blood of bulls and goats "could not possibly take away sin;" it must have been, because they were not a sufficient satisfaction to divine justice; or, in other words, a sufficient declaration of God's holy hatred of sin, his judgment of its desert, and his determination to maintain the honour of his broken law, in order to render it consistent with his glory, finally to pardon sinners on account of the sacrifice offered. Now it must be evident, that the crucifixion of Peter, or of Paul, even if free from sin, would have exhibited nothing decisive in this matter; there would have been no equality between the sufferer or his sufferings, and the criminals to be pardoned, and the punishment to be remitted for the sake of it: and the case must still be the same, how high soever we ascend in the scale of created beings. But when "God manifested in the flesh" became the Sacrifice, and his death upon the cross the Ransom; when "God "purchased the church with his own blood;" the Sufferer being of infinite dignity, his voluntary sufferings were of infinite value. The perfect justice and holiness of God, and the honour of his law, are as legible in the cross of Christ, as his love to sinners: his infinite purity, and infinite mercy, unite in perfect and eternal harmony; while unnumbered millions of rebels, who deserve the final wrath of God, are pardoned, and made heirs of eternal felicity, through this satisfaction of inestimable value. We may perceive, that this was an expedient *adequate* to its object; and that such a sacrifice would suffice for the sins of the whole world, if all men actually came to God through it. It is necessary for us to insist upon this, not only as comprising an unanswerable argument for the real Deity and the proper atonement of Christ, but because

5 Wherefore, [g] when he cometh into the world, he saith, [h] Sacrifice and offering thou wouldest not, [i] but a body [k] hast thou prepared me:

6 In [k] burnt-offerings and *sacrifices* for sin [l] thou hast had no pleasure.

7 Then said I, [m] Lo, I come, (in [n] the volume of the book it is written of me,) to do thy will, O God.

8 Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; (which are offered by the law;)

9 Then said he, [o] Lo, I come to do thy will, O God. [p] He taketh away the first, that he may establish the second.

10 By the which will [q] we are sanctified, through [r] the offering of the body of Jesus Christ once *for all*.

g 7. i. 6.—Matt. xi. 3. Luke vii. 19. *Gr.*
h Ps. xl. 6—8.
i 10. ii. 14. viii. 3. Gen. iii. 15. Is. vii. 14. Jer. xxxi. 22. Matt. i. 20—23. Luke i. 35. John i. 14. Gal iv. 4. 1 Tim. iii. 16. 1 John iv. 2, 3. 2 John 7.
k Or, *thou hast fitted me.* *See* on 4. Lev. i. iv. v. vi. 1—7.
l Ps. cxlvii. 11. Mal. i. 10. Matt. iii. 17. Eph v. 2. Phil. iv. 18.
m 9, 10. Prov. viii. 31. John iv. 34. v. 30. vi. 38.
n *Gr.* Gen. iii. 15.
o ix. 11—14.
p vii. 18, 19. viii. 7—13. xii. 27, 28.
q ii. 11. xiii. 12. Zech. xiii. 1. John xvii. 19. xix. 34. 1 Cor. i. 30. vi. 11. 1 John v. 6.
r 5. 12. 14. ix. 26. 28.

many, who profess to believe both these truths, under colour of blaming metaphysical exactness in stating doctrines, and affecting to treat the orthodox reformers, doctrinal Puritans, and modern preachers of the gospel, as men of narrow minds, advance many things contrary to the apostle's reasoning in this passage: as if Christ's sacrifice derived *all* its efficacy from the appointment of God, and not from his personal Deity and excellency; (which was "the altar that sanctified the gift;") and as if, had the Lord so pleased, an *inferior* sacrifice might have equally answered the purpose. But surely they forget, that God appointed the sacrifices of bulls and goats, as well as that of his Son: yet "it was not possible" for the former to take away sin, but the latter at once effected it, because of its intrinsick value.—'Divine acceptation 'must not be assigned as the only cause, that the oblation 'of our Saviour's body was thus available for the expiation 'of the guilt of sin: for then no reason can be given why 'he might not have accepted of the blood of bulls and 'goats, and much more of the sufferings of any ordinary 'man. ...But the great reason, why "the blood of bulls '"and goats could never take away sins" is this, that they 'could never answer the great ends of punishment, and 'thereby render it consistent with the honour of the 'governor, and with the ends of government, to admit 'the substitution of them in our stead. ...By the obe-'dience of our Lord Jesus Christ unto the death, in our 'stead, these ends of punishment are very signally ob-'tained, and that with more advantage to God's glory, than if 'the punishment of our offences had been inflicted upon 'us; and so God, by it, may be truly said to have been 'satisfied, seeing that justice ... is truly satisfied, when all 'those ends for which the punishment of the offender 'could be desired, are obtained. ...1. God by this dispen-'sation hath given us the best and most effectual *example*, 'to deter us from sin. ...If he, who was the well beloved 'Son of God, found it so dreadful to lie under the burden 'for some hours; to lie exposed for ever to it must be far 'more intolerable. ...If on this account, "God spared '"not his own Son," we may be sure he will not spare 'his stubborn enemies. ...2. God, by this method, hath 'taken a most excellent way for *reformation* of the sinner. '...3. God, by this dispensation, hath sufficiently consulted 'the preservation of his honour, and secured the reverence 'and observation of his laws, ... seeing he hath, by this 'example, let all men know, that, though he be a God of 'great long-suffering and mercy, he will by no means clear the sinner, or suffer sin to go unpunished. ...But that none of these ends could be at all obtained, by the substitution of a bull, or goat, or ram, to suffer in our stead, 'must be extremely evident; ...for this would rather tempt 'men to conceive that God's displeasure against sin could 'not be great, ...and that he was not much concerned for 'any satisfaction for the violations of his law, when such 'slight matters were by him thought sufficient expiations 'for them.' *Whitby.*

Remembrance. (3) Αναμνησις. *Luke* xxii. 19. 1 *Cor.* xi. 24, 25.—This "remembrance of sin" pervades all the appointed ordinances of worship, since the fall of Adam; including baptism, the Lord's supper, prayer, and thanksgiving. (*Note*, 1 *Kings* xvii. 18.)—*Take away.* (4) Αφαιρειν. *Rom.* xi. 27.—*Note*, *John* i. 29.

V. 5—10. To prove his doctrine in the most unanswerable manner, the apostle referred the Hebrews to a remarkable prophecy of the Messiah; which shewed that his coming was the *necessary consequence* of the inefficacy of the legal sacrifices, and of the Lord's purpose of saving sinners. (*Note*, *Ps.* xl. 6—8.) The Messiah, speaking concerning his "coming into the world," remarked that JEHOVAH had no delight in the sacrifices of the law; (*Notes*, *Ps.* l. 7—15. *Is.* i. 10—15;) but "that he had "prepared a body for him."—When JEHOVAH received no satisfaction from the legal sacrifices, not merely because the people rested in them after a formal and self-righteous manner, but especially because they did not sufficiently display the honour of his justice in pardoning sinners; the eternal Son declared his readiness to come into the world in human nature for that purpose, according as it had been written of him in "the volume of the book," or in opening the roll of prophecy, in which he had been promised as "the Seed of the woman." (*Note*, *Gen.* iii. 14, 15.) Now the apostle argued from this, that the evident contrast in the prophecy quoted, between "the sacrifices, in "which JEHOVAH had no pleasure," and the obedience of the Messiah to his whole will, in which he would be fully satisfied, was an evident intimation, that he intended to remove the former, in order to establish the latter in its full glory, and as the only ground of sinners being pardoned and saved. By this will of God, perfectly performed by Christ, in his obedience unto the death upon the cross, Christians were "sanctified" and consecrated to God, as accepted and spiritual worshippers; "through the offering "of his body once for all," with which his mediatorial obedience had been completed. (*Note*, xiii. 9—14.)—'From this memorable passage of the fortieth Psalm, we 'learn, that the only expiation for sin, which God ever 'appointed, is the sacrifice of his Son in the human na-'ture; that all the sacrifices, which he appointed to the 'Israelites, were nothing but emblems of the sacrifice of 'Christ; and that, the sacrifice of Christ being offered,

11 And every priest standeth [s] daily ministering, and offering often times the same sacrifices, [t] which can never take away sins:

12 But [u] this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From [x] henceforth expecting till his enemies be made his footstool.

14 For by one offering [y] he hath perfected for ever [z] them that are sanctified.

15 *Whereof* [a] the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* [b] the covenant, that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 [c] And their sins and iniquities will I remember no more.

18 Now [d] where remission of these *is, there is* no more offering for sin.

19 [d] Having therefore, brethren, [†] boldness [e] to enter into the holiest by the blood of Jesus,

20 By [f] a new and living way, which he hath [‡] consecrated for us, [g] through the veil, that is to say, [h] his flesh;

21 And *having* [i] an High Priest over [k] the house of God;

22 Let us [l] draw near with [m] a true heart [n] in full assurance of faith, having

s vii. 27. Ex. xxix. 38, 39. Num. xxviii. 24. xxix. 6. Ez. xlv. 17. Dan. viii. 11. ix. 21. 27. xi. 31. xii. 11. Luke i. 9, 10.
t *See on* 4.
u *See on* i. 3. viii. 1. ix. 12.—Acts ii. 33, 34. Rom. viii. 34. Col. iii. 1.
x i. 13. Ps. cx. 1. Dan. ii. 44. Matt. xxii. 44. Mark xii. 36. Luke xx. 43. Acts ii. 35. 1 Cor. xv. 25.
y 1. vii. 19. 25. ix. 10. 14.
z ii. 11. ix. 13, 14. xiii. 12. Acts xx. 32. xxvi. 18. Rom. xv. 16. 1 Cor. i. 2. Eph. v. 26. Jude 1.
a ii. 3, 4. iii. 7. ix. 8. 2 Sam. xxiii. 2. Neh. ix. 30. John xv. 26. Acts xxviii. 25. 1 Pet. i. 11, 12. 2 Pet. i. 21. Rev. ii. 7. 11. 17. 29. iii. 6. 13. 22. xix. 10.
b *See on* viii. 8—12.—Jer. xxxi. 33, 34. Rom. xi. 27.
* Some copies have, *Then he said, And their, &c.*
c *See on* 2. 14.
d iv. 16. xii. 28. Rom. viii. 15. Gal. iv. 6, 7. Eph. iii. 12. 2 Tim. i. 7. 1 John iii. 19—21. iv. 17.
† Or, *liberty.*
e vii. 25. ix. 3. 7, 8. 12. 23—25. Rom. v. 2. Eph. ii. 18. 1 John ii. 1, 2.
f John x. 7. 9. xiv. 6.
‡ Or, *new made.*
g vi. 19. ix. 3. Ex. xxvi. 31, &c. xxxvi. 35, &c. Lev. xvi. 2. 15. xxi. 23. Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45.
h John vi. 51—56. Eph. ii. 15. 1 Tim. iii. 16. 1 Pet. iii. 18. 1 John iv. 2.
i iii. 3—6. Matt. xvi. 18. 1 Cor. iii. 9—17. 2 Cor. vi. 16, 17. Eph. ii. 19—22. 1 Tim. iii. 15. Ixxiii. 28. Is xxix. 13. Jer. xxx. 21. Jam. iv. 8.
k iv. 16. vii. 19. Ps. ix. 9. xxix. 17. Ps. ix. 1. xxxii. 11. ii. 10. lxxxiv. 11. xciv. 15. cxi. 1. cxix. 80. 145. Prov. xxiii. 26. Jer. iii. 10. xxiv. 7. Acts viii. 21. Eph. vi, 5. Matt. xxi. 21, 22. Mark xi. 23, 24. Jam. i. 6. 1 John iii. 19. 21, 22.
l 2. 7. 10. 34. 58. 69.
m *See on* 19.

'the emblems of it are now fitly laid aside; that under 'the gospel-dispensation, there might remain to mankind 'no sacrifice, having pretension to take away sin, but the 'sacrifice of Christ, expressly established by God himself, 'as the meritorious cause of our pardon.' *Macknight.*—*When he cometh.* (5) *Note,* 1 *Tim.* i. 15, 16.—*A body,* &c.] The words in the Psalm are, "mine ears hast thou "opened," or "bored:" (*Note, Ex.* xxi. 3—6:) and it has perplexed many expositors to determine why the apostle, writing to the Hebrews, should quote from the Septuagint, where that translation evidently differs from the Hebrew. But he probably supposed that the words conveyed the general meaning of the passage: and that the production of the holy human nature of Christ was that preparation for his mediatorial obedience, which was intended by that expression, "mine ears hast thou opened." The quotation, however, is not exactly from the Septuagint, which seems to have been made from some other reading, than that found in our present copies. The meaning, however, and the apostle's argument, are not at all affected by the variation.

Burnt offerings. (6) Ολοκαυτωματα. 8. *Mark* xii. 33. —*Ps.* xl. 6. *Sept.* (*Notes, Lev.* i.)—*Sacrifices for sin.*] Περι αμαρτιας. 8. *Rom.* viii. 3.—*Lev.* iv. 3. 14. 28. *Sept.* (*Notes, Lev.* iv.)—*Thou hast had no pleasure.*] Ουκ ευδοκησας. *Matt.* iii. 17. xii. 18. xvii. 5. 2 *Pet.* i. 17.—*Ps.* li. 16. 19. *Sept.*—Ουκ ητησας, *Ps.* xl. 6. *Sept.*—*Volume.* (7) Κεφαλιδι. Here only N. T. *Ezra* vi. 2. *Ez.* ii. 9. iii. 1. *Sept.*—*We are sanctified.* (10) Ηγιασμενοι εσμεν. 14. 29. ii. 11. ix. 13. xiii. 12. *John* xvii. 17. 19. *Jude* 1.

V. 11—18. "Every priest" of Aaron's order stood, as a servant at his work, "offering" repeatedly the same ineffectual sacrifices: some of the priests did this every day; and the high priest did it every year on the day of atonement. (*Marg. Ref.* s.—*Notes,* 1, 2. vii. 26. 28.) But "this Person," or *this Priest,* even Christ, after the offering of one sacrifice, (because that was of infinite value and eternal efficacy,) "sat down" at the right hand of God, as "a Priest upon his throne;" from that time waiting the fulfilment of the prophecy or promise, which engaged that all his enemies should be put under his feet. (*Notes,* vii. 1—3. 11—17. *Ps.* cx. 1. *Matt.* xxii. 41—46. 1 *Cor.* xv. 20—28.) For by his one oblation, he had provided effectually for the perfect justification unto eternal life, of all those who should ever receive his atonement, by faith springing from regeneration, and evidenced "by the sanc-"tification of the Spirit unto obedience," and who were thus set apart and consecrated to the service of God. To this the Holy Spirit had borne testimony in the scripture, which had been before quoted. (*Note,* viii. 7—13.) According to the covenant, there spoken of, when the laws of God are written in the heart, every kind and degree of sin is for ever pardoned: for Christ "by his one offering "hath perfected for ever them that are sanctified;" and where such perfect remission is vouchsafed, there needs no more sacrifice for sins. For though justified persons continually contract new guilt, and their best services need forgiveness; yet the sacrifice of Christ continually applied to, in the exercise of penitent faith, preserves their peace; and if the exercise of repentance and faith be at any time intermitted, through temptation and sin; corrections, rebukes, and terrors bring them back again to the same remedy: and thus their justification is, as it were, a permanent act of God, continued in their daily pardon and acceptance for Christ's sake, through life even unto death, and so in judgment and to eternity. (*Notes,* 1, 2. *John* v. 24—27. *Rom.* v. 1—10. viii. 1, 2.)—*The Holy Ghost.* (15) How marked an attestation of the Prophet's inspiration!

Take away. (11) Περιελειν. *Acts* xxvii. 20. 40. 2 *Cor.* iii. 16.

V. 19—22. The apostle having closed the argumentative part of his epistle, proceeded to apply his doctrine to practical purposes. As believers had liberty, and "access "with boldness," into the immediate presence of God in the most holy place, and to the mercy-seat, even beyond what was permitted to the high priest himself under the law; it behoved them to make use of this privilege. (*Notes,* iv. 14—16. *Eph.* ii. 14—18. iii. 9—12.) For they were in no danger of being punished as presumptuous, notwith-

o ix. 13, 14. 19. xi. 28. xii. 24. Lev. xiv. 7. Num. viii. 7. xix. 18, 19. Is. lii. 15. Ez. xxxvi. 25. 1 Pet. i. 2.
p John viii. 9. 1 Tim. iv. 2. 1 John iii. 20.
q See on ix. 10.—Ex. xxix. 4. Lev. viii. 6. Ez. xvi. 9. xxxvi. 25. Zech. xiii. 1. Matt. iii. 11. John iii. 5. xiii. 8—10. 1 Cor. vi. 11. 2 Cor. vii. 1. Eph. v. 26. Tit. iii. 5. 1 Pet. iii. 21. Rev. i. 5.
r See on iii. 6. 14. iv. 14.—Rev. iii. 11.
s Jam. i. 6.
t See on vi. 18. 1 Cor. i. 9. x. 13. 1 Thes. v. 24. Tit. i. 2.
u xiii. 3. Ps. xli. 1. Prov. xxix. 7. Acts xi. 29. Rom. xii. 15. xv. 1, 2. 1 Cor. viii. 12, 13. ix. 22. x. 33. Gal. vi. 1. Col. iii. 16. 1 Thes. v. 11. 2 Thes. iii. 9.
x Rom. xi. 14. 2 Cor. viii. 8. ix. 2.
y vi. 10, 11. xiii. 1. Gal. v. 6. 13. 22. Phil. i. 9—11. 1 Thes. i. 3. iii. 12, 13. 1 Tim. vi. 18. Tit. ii. 14. iii. 8. 1 John iii. 18.
z Matt. xviii. 20. John xx. 19—29. Acts i. 13, 14. ii. 1. 42. xvi. 16. xx. 7. 1 Cor. v. 4. xi. 17, 18. 20. xiv. 23. Jude 19.
a See on u. 24. iii. 13.—Rom. xii. 8. 1 Cor. xiv. 3. 1 Thes. iv. 18. v. 11. marg.

our hearts [o] sprinkled from [p] an evil conscience, and [q] our bodies washed with pure water.

23 Let us [r] hold fast the profession of *our* faith without [s] wavering; [t] for he *is* faithful that promised:

24 And let us [u] consider one another, [x] to provoke unto [y] love, and to good works:

25 Not [z] forsaking the assembling of ourselves together, as the manner of some *is*; [a] but exhorting *one another*;

standing their sinfulness and the holiness of God, how often soever they came before him; provided they humbly depended on "the blood of Jesus" for acceptance. They might now have access "into the holiest, by a *new* "way." The original way of acceptance and communion with God, through "the righteousness of works," had been finally shut up by the entrance of sin. (*Note, Gen.* iii. 22—24.) The typical sacrifices could not open another way, as the restrictions and exclusions, before stated, evidently shewed: while even the admission of the high priest, on the day of atonement only, being preceded with recent sacrifices and blood *newly shed*, "signified that the "way into the holiest was not yet manifested." But the blood of Jesus is always, as it were, "newly shed;" it never loses its efficacy, and may at any time, and by any sinner, be presented in faith before the mercy-seat; and it never fails to procure, to all who thus plead it, a free and acceptable access to God. This way is also "living:" as Jesus, the High Priest, "ever liveth" to intercede before the throne of God for us, as the Way itself gives life, as it were, to those that come in it, and as it leads to eternal life. (*Note, John* xiv. 4—6.) This "new and "living way" Christ has consecrated, authorized, and set apart for this purpose, that we may "come to God" in the holiest, upon a mercy-seat, "through the veil, that "is, his flesh." JEHOVAH displayed his glory above the mercy-seat, in the holy of holies, before the coming of Christ; but this glory was covered and concealed by the veil; that is, the harmony of infinite holiness with pardoning mercy, in the divine conduct and character, was not clearly discovered or understood. (*Notes*, ix. 1—10. *Ex.* xxvi. 31—33.) But when the human nature of Christ, the Son of God, was wounded and bruised for our sins; and when he expired on the cross, "the veil was rent "from top to bottom." (*Note, Matt.* xxvii. 51—53.) The obscurity was then removed, and "a just God and a Sa-"viour" was openly revealed to mankind; displaying his glory from the mercy-seat, and exercising most abundant grace even to the chief of sinners, in a manner most honourable to his infinite purity. Having such "a Way" to God, and "such a High Priest over" the true sanctuary; it was not proper that they, to whom these things were made known, should stand at a distance, as afraid to approach, or averse to the most cordial reconciliation and friendship. The apostle therefore joined himself to those whom he addressed, and called on them to accompany him "in drawing near" to the Lord, with fervent desires, large expectations, and continual prayers and thanksgivings; with sincerity and integrity of heart, as real penitents, and upright worshippers, fearing nothing but hypocrisy; (*Notes, Ps.* xxxii. 1, 2;) and "in full assurance of faith," most firmly believing, that God would accept the persons and services of all those, who came to him in this appointed manner. (*Note, John* i. 47—51.) They might indeed very properly examine themselves, whether they were true believers or not; and so admit a doubt of their own sincerity, or personal acceptance; and therefore "the full "assurance of hope" could not always be a *duty*, any more than always attainable: yet they must never allow themselves to doubt of the truth of the testimony of God, or his faithfulness to his promises; so that "the full assur-"ance of faith" was always their duty; though in that, as in other things, they would come short of it. (*Note*, vi. 11, 12.)—In order to draw near in this manner, they must "have their hearts sprinkled from an evil conscience," by a special reliance on the atoning blood of Christ, to take away their sense of guilt and fears of wrath, and to give them solid peace; (*Notes*, xi. 28. xii. 22—25. 1 *Pet.* i. 1, 2;) connected with the purifying of their consciences from error, ignorance, partiality, and insensibility, or whatever might render them quiet, in the allowance of any kind or degree of sin; and with the cleansing of their hearts from all corrupt and carnal affections. (*Notes*, ix. 11—14. *Lev.* xiv. 4—7. *Num.* xix. 5—10. *Ps.* li. 7. *Is.* lii. 13—15. *Ez.* xxxvi. 25—27.) Their "bodies also "must be washed with pure water." As the priests were washed with water, before they were admitted to enter upon their office, and continually washed themselves, in some measure, before they officiated; and as divers baptisms were appointed to the worshippers by the law; (*Notes*, ix. 8—10. *Ex.* xxix. 1—7. xxx. 18—21:) so the use of water in baptism was to be a constant memorial to Christians, that their outward conduct should be pure and holy before men, as well as their hearts and consciences cleansed in the sight of God. (*Notes, Zech.* xiii. 1. *Matt.* iii. 5, 6. xxviii. 18—20. *John* iii. 4, 5. 1 *Cor.* vi. 9—11. *Eph.* v. 22—27. *Tit.* iii. 4—7. 1 *Pet.* iii. 19—22. *Rev.* vii. 13—17.) Thus they would approve themselves to be spiritual worshippers; and, whilst they derived comfort and grace from their reconciled Father, they would "adorn "the doctrine of God their Saviour in all things."

New. (20) Προσφαγον. 'Recens mactatum.' *Beza.* Here only. 'Proprie, *recens dictus*, vel *interfectus;* ex προς, et φαω, *dico*, vel *occido, interficio.*' Schleusner.—*Consecrated.*] Ενεκαινισεν. See on ix. 18.

V. 23—25. The apostle further called on his brethren to unite with him, in "holding fast the profession of their "faith" in Christ, "without wavering" in it, faultering about it, or shrinking from the persecutions to which it would expose them: being assured, that God would vouchsafe them those present supports, and the future felicity, which he had promised; and depending on his faithfulness in this respect. (*Notes*, 1 *Cor.* i. 4—9. x. 13. 1 *Thes.* v. 23—28.) They ought also affectionately to consider one another's interests, dangers, and situations, and enquire by what means they could be of service to

and so much the more, [b] as ye see the day approaching.

26 For [c] if we sin wilfully, [d] after that we have received the knowledge of the truth, [e] there remaineth no more sacrifice for sins,

27 But [f] a certain fearful looking for of judgment, and [g] fiery indignation, which shall devour the adversaries.

[b] Matt. xxiv. 33, 34. Mark xiii. 29, 30. Rom. xiii. 11—13. Jam. v. 8. 1 Pet. iv. 7.

[c] *See on* vi. 4—6. —Lev. iv. 2. 13. Num. xv. 28—31. Deut. xvii. 12. Ps. xix. 12, 13. Dan. v. 22, 23. Matt. xii. 31. 32. 43—45. John ix. 41. 1 Tim. i. 13. 2 Pet. ii. 20—22. 1 John v. 16. [d] Luke xii. 47. John xiii. 17. xv. 22—24. 2 Thes. ii. 10. Jam. iv. 17.

[e] *See on* 3—10. [f] ii. 3. xii. 25. 1 Sam. xxviii. 19, 20. Is. xxxiii. 14. Dan. v. 6. Hos. x. 8. Matt. viii. 29. Luke xxi. 26. xxiii. 30. Rev. vi. 15—17. [g] xii. 29. Num. xvi. 35. Ps. xxi. 9. xxxvi. 5. xxxviii. 19. Joel ii. 30. Nah. i. 5, 6. Zeph. i. 18. iii. 8. Mal. iv. 1. Matt. iii. 10. 12. xiii. 42. 50. xxv. 41. Mark ix. 43—49. Luke xvi. 24. 2 Thes. i. 8. Jam. v. 3. Rev. xx. 15.

each other: especially they should endeavour, by their example and exhortations, to stimulate one another to the more vigorous and abundant exercise of love, and the zealous practice of good works. Nor ought they, from fear of the reproaches and persecutions of their enemies, or from any prejudices or slothfulness, to forsake the assembling of themselves together, on the Lord's day, or at other times, to worship God in his ordinances, and to hear his word; as the manner of some was, who, having professed Christianity, were induced, through timidity or lukewarmness, to decline attendance on the publick assemblies. On the contrary, they ought to "exhort one an-"other" continually, to be bold, constant, and diligent in their holy religion, in honouring God before his enemies, and in seeking their own and each other's edification, and establishment in the faith. (*Note*, iii. 7—13.) This they should the more resolutely perform; as they might clearly see the signs of Jerusalem's approaching desolation, which the Lord Jesus had mentioned in his predictions of that catastrophe, and which was evidently approaching. (*Notes, Matt.* xxiv.)—This epistle was written only a few years before that event, and as this would be a critical deliverance of Christians, from the persecutions of the Jews, so it would be peculiarly terrible to apostates.—*Faith.* (23) *Hope* is the general and approved reading. (*Notes*, iii. 1—6. 14—19. vi. 11, 12. 1 *Pet.* i. 13—16.)

Without wavering. (23) Ακλινη. Here only.—*To provoke.* (24) Εις παροξυσμον. See on *Acts* xv. 39.

V. 26, 27. (*Notes*, vi. 4—8.) The Hebrews would be strongly tempted to apostasy, not only by the virulence of their persecuting countrymen, but by their own undue attachment to the legal sacrifices. So long as they supposed, that the blood of bulls, lambs, or "goats could take away "sin," they would hope for pardon and salvation even in renouncing Christianity, and so, escaping persecution; and thus they might be induced to "sin wilfully, after they "had received the knowledge of the truth." The whole argument shews, that the apostle principally intended a wilful, deliberate, and pertinacious apostasy: not the effect of ignorance or sudden surprise; but against the convictions of their own consciences, and in a presumptuous and obstinate manner: though he expressed himself in such language, as might also warn the readers against every kind of wilful, deliberate, and presumptuous sin. The persons spoken of were such as had "received the "knowledge of the truth," and were so enlightened, in respect of the evidences and doctrines of Christianity, as to make a *credible* and intelligent profession of it, even in the time of the apostles. When this had *preceded*, a wilful renunciation of Christianity to return to Judaism, either from a determined purpose of escaping persecution, or from proud and carnal enmity to the humiliating and spiritual truths of the gospel, would generally be fatal. In respect of such apostates, "there remained no more "sacrifice for sin." The legal sacrifices had lost all their validity and efficacy to avert even national judgments, since the death of Christ, which was the Substance of all these shadows: so that the Jewish nation was devoted to speedy destruction, for crucifying their Messiah and rejecting his gospel. Their most exact and zealous attention to the legal expiations could not procure the least respite from their approaching miseries, or any alleviation of them; and the *apostates* wilfully chose their portion with that devoted generation, "after having received the "knowledge of the truth." Nor could it be expected, that they would ever be "renewed to repentance" of this atrocious and presumptuous wickedness: for they must have witnessed so many miracles, and some of them even have exercised such gifts of the Holy Spirit themselves, that it might be supposed they had committed the blasphemy against that divine Agent, by ascribing his operation to satanical influence; and that they would be given up to final impenitence and unbelief, and be wholly excluded from the benefit of Christ's efficacious sacrifice. (*Note, Matt.* xii. 31, 32.) So that nothing would "re-"main" for them, either as individuals, or as a part of the Jewish nation, in respect of their temporal or their eternal state; but "a certain" most terrible expectation of the judgment and vengeance of God; and of his indignation, like flaming fire, to consume them as his implacable enemies, and sacrifices to his offended justice, in the same manner that the fire on the altar consumed the typical sacrifices. (*Notes, Gen.* iv. 3—5. *Lev.* i. 3, 4. ix. 24.)—There seems in this awful passage to be a peculiar reference to the unexampled miseries, which came soon after on the Jewish nation, and to their desperate rage and fury in the midst of them. This horror of conscience, connected with desperation and all its tremendous effects, (as in the case of Judas,) might be expected to be most common among *apostates* from Christianity, who had done violence to their own convictions, and sinned against their better knowledge with presumptuous enmity, when they saw matters evidently coming to those extremities which Christ had predicted. But this horror and despair were only a shadow of the unspeakable anguish, to which they would at length be reduced, when the insulted Saviour should proceed to execute vengeance upon them, from which they would see that it was impossible to escape.—Sometimes apostates have perceived their desperate condition before death, and, in all the horrors and blasphemous rage of damned spirits, have served as beacons to warn others, not to imitate their conduct. Probably, there were few or no instances of such *enlightened* and *deliberate* apostates being restored: perhaps several of them had been known to be given up to the most tremendous horrors of conscience; and it was peculiarly proper to state this matter in such strong language, for the benefit of others. (*Notes, Matt.* xii. 43—45. 2 *Tim.* ii. 23—26. iv. 14, 15. 2 *Pet.* ii. 20—22. 1 *John* v. 16—18.) Yet this did not imply, that any *penitent* would fail

h Deut. xxxii. 43. Ps. lxviii. 1, 2. Nah. i. 2. 8—10. Luke xix. 27. 1 Thes. ii. 15, 16.
i See on ii. 2.—Num. xv. 30. 31. 36. Deut. xiii. 6—10. xvii. 12, 13. 2 Sam. xii. 9. 13.
k Deut. xix. 13. Is. xxxii. 11. Jer. xiii. 14. Rom. ix. 15. Jam. ii. 13.
l Deut. xvii. 6, 7. xix. 15. Matt. xviii. 16. John viii. 17. 2 Cor. xiii. 1.

nation h which shall devour the adversaries.

28 He that i despised Moses's law died k without mercy, l under two or three witnesses:

29 Of m how much sorer punishment, suppose ye, shall he be thought worthy, who hath n trodden under foot the Son of God, and hath counted o the blood of the covenant, p wherewith he was sanctified, an unholy thing, q and hath done despite unto r the Spirit of grace?

30 For we know him that hath said, s Vengeance *belongeth* unto me; I will recompense, saith the Lord. And again, t The Lord shall judge his people.

31 *It is* u a fearful thing x to fall into the hands of the living God.

m See on ii. 3.—xii. 25. n 2 Kings ix. 33. Ps. xci. 13. Is. xiv. 19. xxviii. 3. Lam. i. 15. Ez. xvi. 6. *marg.* Mic. vii. 10. Matt. vii. 6. Rom. xvi. 20. 1 Cor. xv. 25. 27. o See on ix. 20.—xiii. 20.

p ii. 11. ix 13. Jer. i. 5. John x. 36. xvii. 19. 1 Cor. xi. 27. 29.
q Is. lxiii. 10. Matt. xii. 31, 32. Luke xii. 10. Acts vii. 51. Eph. iv. 30.
r Ps. cxliii. 10. Zech. xii. 10.
s Deut. xxxii. 35. Ps. xciv. 1. Is. lix. 17. lxi. 2. lxiii. 4. Nah. i. 2. Rom. xii. 19. xiii. 4.
t Deut. xxxii. 36. Ps. l. 4. xcvi. 13. xcviii. 9. cxxxv. 14. Ez. xviii. 30.
x xii. 29. Ps. l. 22. lxxiv. 7. xc. 11. Matt. x. 28. Luke xii. 5.
u 27. Is. xxxiii. 14. Luke xxi. 11.

of obtaining mercy; or that any one would be excluded from the benefit of the Saviour's sacrifice, who humbly, earnestly, and *perseveringly* sought it; into whatever sins he had been betrayed. The persons spoken of are considered as "adversaries," which cannot properly be applied to the case of any trembling, weeping, praying penitent. It was not probable, that such apostates, as were described, would, in the peculiar circumstances of those times, return to seek forgiveness by faith in the blood of Christ; and their danger consisted in being given up to final obduracy, or desperation. The passage, therefore, can have nothing to do with the case of persons, called Christians, in these days, who had not previously received the knowledge either of the evidences or doctrines of Christianity; but who, through ignorance, or the artifices of wicked men, have been led to doubt or deny the truth of the scriptures, without any of the peculiar aggravations of these primitive apostates. Some of these persons, being afterwards "renewed to repentance," have assuredly believed the gospel, experienced the power of its truth in their hearts, and produced the fruits of it in their lives: yet Satan has taken advantage of the sound of this and similar passages, and of some unguarded things which expositors or preachers have said on the subject, to harass them with perpetual apprehensions, that there remained no benefit for them in the sacrifice of Christ, because they once doubted the truth of Christianity; though they now value that salvation more than all the world.—Cases of this kind have fallen under the writer's cognizance: and in this day of scepticism and infidelity, in which multitudes aspire to the reputation of *free thinkers*, by never thinking seriously at all, there may be many of the same kind. For when Satan can no longer buoy up men in unbelieving presumption, he endeavours to drive them into unbelieving desperation; and he never fails to harass those to the utmost, whose destruction he cannot compass. Even when the gospel has been renounced, after far clearer knowledge, and with much greater malignity, than in the case before stated, the apostasy cannot be *fatal* unless it be *final*. It is the peculiar honour of the mercy of God, and of the redemption of Christ, that none are excluded, who are willing to accept of them in the prescribed manner: "Him "that cometh unto Christ, he will *in no wise* cast out," whatever he has before been guilty of: (*Note*, *John* vi. 36—40:) but when professed Christians are tempted to apostasy, they may well fear, lest God should be provoked to give them up to final obduracy, and a reprobate mind; and then, while living on earth, their doom is as irreversibly fixed as that of devils or damned spirits.—'The apostle 'lays it down as certain, that God will not pardon sinners, 'without some sacrifice or satisfaction. For otherwise, it 'would not follow, from there remaining to apostates no 'other sacrifice for sin, that there must remain to them a 'dreadful expectation of judgment.' *Macknight.*—*The knowledge of the truth.* (26) He does not say "The love "of the truth."

Certain fearful. (27) Φοβερα τις. 31. xii. 21.—*Ps.* cxi. 9. *Sept.*—*Looking for.*] Εκδοχη. *Expectation.* Here only. Εκδεχομαι, xi. 10. *John* v. 3. *Acts* xvii. 16. 1 *Cor.* xi. 33. xvi. 11. 1 *Pet.* iii. 20.—*Fiery indignation.*] Πυρος ζηλος. "There remaineth ... an indignation" or jealousy "of fire, which (fire) is about to devour, &c." (*Note*, *Nah.* i. 2—6. *Jam.* iii. 13—16.)

V. 28—31. The sacrifices of the law were principally appointed for "sins of ignorance," infirmity, or inadvertency; but presumptuous transgressors were excluded from that benefit. (*Notes*, *Lev.* iv. v. vi. 1—7. *Num.* xv. 22—31. 1 *Sam.* ii. 23—25. 29. iii. 14. *Ps.* xix. 12—14. li. 16.) "He," therefore, "who despised the law of "Moses," and deliberately violated its plain commands, in contempt and defiance of the authority and vengeance of God, was punishable with death, and excluded from mercy, when the fact had been legally proved; even though the crime were such, as might otherwise have been pardoned through a trespass-offering. (*Notes*, ii. 1—4. xii. 15—17. 22—25. *Num.* xv. 32—36. *Matt.* iii. 7—10.) But "of how much severer" vengeance would they be adjudged deserving, who renounced the gospel, in that wilful, contemptuous, and presumptuous manner, which had been described! They had indeed, as it were, "tram-"pled upon the Son of God," with insolent defiance and disdain, by doing all in their power to dishonour him, and to provoke him, with the most desperate ingratitude and impiety: they had esteemed the precious "blood of "the new covenant," by the shedding of which Christ "had been sanctified," or consecrated, to be the High Priest and Advocate of sinners in the heavenly sanctuary, as if it had been an unclean thing, less holy than the blood of goats, or as vile as that of a malefactor! (*Notes*, v. 7—10. xiii. 20, 21.) Some indeed apply the word *sanctified* to the apostate; who had been admitted into the church, as set apart for God, and consecrated to his service, by professing faith in the blood of Christ, which he afterwards vilified.—In either case, it may refer to those blasphemies, against "Jesus of Nazareth," which were often required of such as renounced the gospel, in order to avoid death, or other sufferings; and which apostates would commonly use, in order to gain confidence with the party which they

32 But [y] call to remembrance the former days, in which, [z] after ye were illuminated, [a] ye endured a great fight of afflictions;

33 Partly, whilst ye were [b] made a gazing-stock, both [c] by reproaches and afflictions; and partly, [d] whilst ye became companions of them that were so used.

34 For ye had compassion of me [e] in my bonds, [f] and took joyfully the spoiling of your goods, knowing [*] in yourselves [g] that ye have in heaven a better and an enduring substance.

35 [h] Cast not away therefore your confidence, which hath [i] great recompence of reward.

y Gal. iii. 3, 4. Phil. iii. 16. 2 John 8. Rev. ii. 5. iii. 3.
z *See on* vi. 4.—Acts xxvi. 18. 2 Cor. iv. 6.
a xii. 4. Acts viii. 1—3. ix. 1, 2. Phil. i. 29, 30. 2 Tim. ii. 3, &c. iv. 7, 8.
b xi. 36. Ps. lxxi. 7. Nah. iii. 6. Zech. iii. 8. 1 Cor. iv. 9.
c xi. 26. xiii. 13. Ps. lxix. 9. lxxiv. 22. lxxix. 12. lxxxix. 51. Is. li. 7. 2 Cor. xii. 10.
d Phil. i. 7. iv. 14. 2 Tim. i. 8. 16—18.
e Acts xxi. 33. xxviii. 20. Eph. iii. 1. iv. 1. vi. 20. 2 Tim. ii. 9.
f Matt. v. 11, 12. Acts v. 41. Jam. i. 2.
* Or, *that ye have in yourselves*, or, *for yourselves*.
g Matt. vi. 19. 20. xix. 21. Luke x. 42. xii. 33. 2 Cor. v. 1. Col. i. 5. iii. 2—4. 1 Tim. vi. 19. 2 Tim. iv. 8. 1 Pet. i. 4. 1 John iii. 2.
h *See on* iii. 6. 14. iv. 14.
i xi. 26. Ps. xix. 11. Matt. v. 12. x. 42. Luke xiv. 14. 1 Cor. xv. 58. Gal. vi. 8—10.

had joined.—They had moreover "done despite to the "Holy Spirit," the divine and gracious Author of spiritual life, and all holy consolations in the souls of sinners. They had acted in direct opposition to the convictions of the Holy Spirit, and to his strivings with them. In renouncing Christianity, they traduced, with most virulent reproaches, that religion, which was adorned by the holy fruits of the Spirit, in the lives of its professors: and, above all, by ascribing his miraculous power to divination and satanical agency, even contrary to their own knowledge: thus they acted as if they were determined to provoke him in the most *despiteful* manner possible. (*Notes*, *Matt.* xii. 31, 32. *Luke* xii. 8—10.) So that, the authority and mercy of the Father, the Person, love, and atoning blood of the Son, and the Person and operations of the Holy Spirit, were alike insulted and blasphemed by them, after having professed the gospel, and having been baptized "into the name of the Father, and of the Son, and "of the Holy Ghost!" yea, many of them at least, after having received the Holy Spirit, by the laying on of the hands of the apostles! and what punishment could be too severe for such accumulated guilt! Nor ought any man, when tempted to so atrocious a crime, to flatter himself with hopes of impunity, from the immensity of the divine mercy; seeing God had declared that "vengeance belonged "to him" as his peculiar prerogative; and that he would "judge his people," being determined to punish with most decided severity, the crimes of such as renounced his worship, or committed and continued in wickedness to the disgrace of their profession. (*Notes*, *Deut.* xxxii. 34—43. *Rom.* xii. 17—21.) It would indeed be found, and might be known, to be a "terrible thing," beyond all expression or imagination, to "fall into the hands of the living," the eternal, the almighty God, as sacrifices to his justice, and objects of his vengeance and abhorrence; without any oblation, or any Mediator, to appease his indignation. (*Note*, 2 *Sam.* xxiv. 12—14.) This was about to be the case of the Jewish nation; and it would peculiarly be the doom of wilful and malignant apostates from Christianity. —[s] The epithet, of *living*, is given to God, in this passage, 'where his vengeance is spoken of, to shew, that as he 'lives for ever he can punish for ever; a consideration 'which adds to the terribleness of his vengeance.' *Macknight.*

He that despised. (28) Αθετησας τις. *Any one who rejects*, or *puts from him with disdain*, or *disannuls*. *Mark* vii. 9. *Luke* vii. 30 x. 16. *John* xii. 48. 1 *Cor.* i. 19. *Gal.* ii. 21. iii. 15. 1 *Thes.* iv. 8. *Jude* 8.—*Trodden under foot.* (29) Καταπατησας. *Matt.* v. 13. vii. 6. (*Notes*, 2 *Kings* ix. 30—37. *Is.* xxv. 10—12. *Mic.* vii. 8—10. *Matt.* vii. 6.)—*Sanctified.*] Ηγιασθη. *John* x. 36. xvii. 19. (*Note*, 5—10, *v.* 10.)—*Done despite.*] Ενυβρισας. Here only. Υβριζω, *Matt.* xxii. 6. *Luke* xi. 45. 1 *Thes.* ii. 2. It implies deep malignity and contempt united.

V. 32—34. The apostle here proceeded to warn and exhort the Hebrews, by other topicks. To fortify their minds against temptations to apostasy, or to other wilful and presumptuous sins, they ought frequently to recollect the former days of their profession; and to consider what they had already ventured, suffered, and renounced for Christ, and how they had been supported and comforted under their trials. When they were first "illuminated" in the knowledge of the gospel, (*Notes*, vi. 4—6. 2 *Cor.* iv. 3—6;) and had been admitted into the Christian church; they were speedily called, as soldiers to the combat, to contend with persecutions and afflictions. Some of them were made a publick spectacle to their neighbours, by the malicious accusations brought against them, and by the disgrace, derision, and punishment laid upon them: others were the "companions" or *partners*, of those who were thus cruelly entreated; and thus were called to join sympathy with their afflicted brethren, to alarms on their own account. Among those, whom the apostle especially addressed, were several that had "shewn compassion to "him" some years before, when he was bound at Jerusalem, and in his subsequent imprisonment: and when, on that or other accounts, their property was seized and confiscated, they bore it, not only patiently, but "joyfully;" having abundant consolation from the assurance that they had "in heaven a better and more enduring inheritance," which could not be taken from them, but would be their *substantial* felicity for ever. For they possessed *in themselves*, independently of all external things, the pledges and earnests of that expected blessing.

V. 35—39. Let then none of those, who had acted hitherto in so honourable and consistent a manner, at length "cast away their confidence" in Christ, or renounce the profession of his name, which they had boldly made; and to which a most gracious and abundant recompence was promised. Some, indeed, who once seemed to be zealous believers, had apostatized, and the rest would surely be tried greatly. They had therefore need to have their minds armed with patient resignation and persevering constancy: that, "having done the will of God," by stedfastly cleaving to Christ, and obeying him, through all temptations and sufferings, they might afterwards receive the promised gift of eternal life. For in regard to their final deliverance from trouble, as well as to the coming of Christ to take vengeance on the Jewish nation, and thus to deliver the Christian church from the persecutions,

36 For [k] ye have need of patience; that, [l] after ye have done the will of God, [m] ye might receive the promise.

37 For [n] yet a little while, and he that shall come will come, and will not tarry.

38 Now [o] the just shall live by faith; [p] but if *any man* draw back, [q] my soul shall have no pleasure in him.

39 But [r] we are not of them who draw back [s] unto perdition, [t] but of them that believe to the saving of the soul.

k vi. 15. xii. 1. Ps. xxxvii. 7. xl. 1. Matt. x. 22. xxiv. 13. Luke viii. 15. xxi. 19. Rom. ii. 7. v. 3, 4. viii. 25. xv. 4, 5. 1 Cor. xiii. 7. Gal. vi. 9. Col. i. 11. 1 Thes. i. 3. Jam. i. 3, 4. v. 7—11. Rev. xiii. 10. xiv. 12. l xvi. 21. Matt. vii. 21. xii. 50. xxi. 31. John vii. 17. Acts xiii. 22. 36. Rom. xii. 2. Eph. vi. 6. Col. iv. 12. 1 John ii. 17. m *See on* vi. 12. 15. 17. ix. 15.—1 Pet. i. 9. n Is. xxvi. 20. lx. 22. Hab. ii. 3. Luke xviii. 8. Jam. v. 7—9. 2 Pet. iii. 8, 9. Rev. xxii. 20.

o Hab. ii. 4. Rom. i. 17. Gal. iii. 11. *See on* 26. 27. vi. 4—6.—Ps. lxxxv. 8. Ez. xii. 20. xviii. 24. Zeph. i. 6. Matt. xii. 43—45. xiii. 21. 2 Pet. ii. 15—22. 1 John ii. 19. p Ps. v. 4. cxlvii. 11. cxlix. 4. Is. xlii. 1. Mal. i. 10. Matt. xii. 18. q 1 Thes. ii. 15. r vi. 6—9. 1 Sam. xv. 11. Ps. xliv. 18. Prov. i. 32. xiv. 14. Luke xi. 26. 1 John v. 16. Jude 12, 13. s John xvii. 12. 2 Thes. ii. 3. 1 Tim. vi. 9. 2 Pet. iii. 7. Rev. xvii. 8. 11. t xi. 1. Mark xvi. 16. John iii. 15, 16. v. 24. vi. 40. xx. 31. Acts xvi. 30, 31. Rom. x. 9, 10. 1 Thes. v. 9. 2 Thes. ii. 12, 13. 1 Pet. i. 5. 1 John v. 5.

which they endured from that quarter, the words of God by the prophet might properly be applied: "The *just by* "*faith* would live." (*Notes*, *Hab.* ii. 1—4.) Thus it had been predicted: but proud unbelievers would be cut off and perish. If therefore any man, who had made the most plausible profession of faith in Christ, should draw back in the time of trial, and finally apostatize; the Lord declared, by his apostle, according to the tenour of his whole word, and speaking after the manner of men, that "his "soul should have no pleasure in him;" that is, he would utterly reject and entirely abhor him. Many of the Hebrews had thus evidenced the insincerity of their profession by apostasy; and others began to "forsake the as- "sembling of themselves together," who needed to be reproved and warned: but the apostle trusted that he himself, and they whom he immediately addressed, were not of the same character with those "who drew back to per- "dition, but of them that believed to the saving of their "souls;" even such as were partakers of living faith, and would be "kept through it by the power of God unto "salvation."—*The just*, &c. (38) "The just man," (the word is singular here, in the Septuagint, and in the Hebrew,) "by faith shall live: but if he draw back, &c." —The insertion of the words, "any man," has been justly objected to; for, if the just man himself draw back, and continue in apostasy, he shall finally perish; and we must not alter the scriptures, to support our own view of evangelical truth. (*Note*, *Ez.* iii. 20, 21.)—In the Septuagint, however, whence the quotation is made, the clauses are reversed: "If he draw back, my soul shall have no plea- "sure in him: but the just by the faith of me, shall live." And here, "the just by faith, who shall live," is clearly distinguished, as another character, from him, who "drew "back to perdition," in the concluding verse. The Septuagint seems to have read the Hebrew very differently from our copies; but the meaning of each is important.

Patience. (36) Ὑπομονης. See on *Rom.* ii. 7.—*Shall come.* (37) Ὁ ερχομενος. *Matt.* xi. 3. *Luke* vii. 19.

PRACTICAL OBSERVATIONS.

V. 1—4.

So precious are the blessings, which come to us through the gospel, that all "sacrifices" and ordinances, however varied and multipled, could only be an indistinct *shadow*, and not so much as an exact *image* of them: and, in like manner, the most nervous language, the most lively expressions, and the most fervent affections, fall immensely beneath their real excellency. The righteousness brought in by Christ, and the sacrifice once offered by him, are of infinite and eternal efficacy, and "his salvation shall never "be abolished." They suffice to make all "the comers "thereunto perfect:" "the worshippers, once purged" by his atoning blood, need seek no other sacrifice; nor will they, by the consciousness of guilt, be ever driven to adopt such expedients, as "call sin to remembrance," yet cannot possibly take it way. But daily applying to the great propitiation, they derive from it both strength, and motives for obedience, and inward comfort, notwithstanding their remaining sinfulness.—Most certain it is from these chapters, that God will not pardon any transgression, without such a sacrifice, as can *really* expiate the guilt of it. And if those sacrifices, which were of his own appointment, "could not take away sin," because they could not satisfy the demands of his justice; let none suppose, that human inventions, self-imposed penances, prayers, tears, amendments, moral virtues, alms-deeds, or any other device or performance, can avail in the behalf of those, who substitute them in the stead of the sacrifice of the Son of God: "for if righteousness," in any way or degree, "come "by the law, then Christ is dead in vain." (*Notes*, *Is.* xl. 12—17. *Mic.* vi. 6—8. *Gal.* ii. 17—21.)

V. 5—18.

When the eternal Son of God saw the hopeless condition of fallen man, for whom no sacrifices even of divine appointment, and no contrivances of man's devising, could in the least avail; he, according as it had been written of him in "the volume of the book" from the beginning, with infinite compassion towards our deserved misery, came in human nature, to accomplish the will of the Father, and to "bear our sins in his own body on the tree." (*Note*, *Gen.* iii. 14, 15.) Thus, "by one sacrifice for sins" he effected the glorious and gracious design; and now, seated on the right hand of God, he henceforth "expects till all "his enemies shall be put under his feet." What then remains, but that we seek an interest in this sacrifice by faith, and the seal of it to our souls by "the santification "of the Spirit unto obedience?" Thus, by "the law "being written in our hearts," we may know that we are perfectly justified, and that God will no more remember any of our sins and iniquities.—'Lord, have mercy upon 'us; and write all thy laws in our hearts, we beseech thee.'

V. 19—25.

Having "access with boldness into the holiest by the "blood of Jesus," by "the new and living way which "he hath consecrated for us," through the rending of the veil by his crucifixion for our sins; and "having such a "High Priest over the house of God;" let us not stand at a distance, or turn away from him who "beseeches us to "be reconciled." (*Notes*, *Is.* lv. 6, 7. 2 *Cor.* v. 18—21. *Jam.* iv. 7—10.) Let us in the first place, beware of hypocrisy, that we may "draw near with a *true heart:*" let us watch and pray against unbelief, that we may come "in "the full assurance of faith," knowing this to be the

CHAP. XI.

The nature, excellency, efficacy, and fruits of faith, illustrated by the examples of the most eminent saints, from Abel to the close of the Old Testament dispensation, 1—38. The superior advantages of Christianity, 39, 40.

NOW [a]faith [b]is the [*]substance of things [c]hoped for, [d]the evidence of things not seen.

2 For [e]by it the elders obtained a good report.

[a] 13. x. 22. 39. Acts xx. 21. 1 Cor. xiii. 13. Gal. v. 6. Tit. i. 1. 1 Pet. i. 7. 2 Pet. i. 1.
[b] Ps. xxvii. 13. xlii. 11.
[*] Or, *ground*, or, *confidence*. ii. 3.
[c] See on vi. 12. 18, 19.
[d] 7. 27. Rom. iii. 24, 25. 2 Cor. iv. 18. v. 17. 1 Pet. i. 8.
[e] 4—39.

appointed and only way of acceptance and salvation: let us apply his blood to purge us from guilt, and seek for his promised grace, to cleanse us from all our filthiness; that so, our "hearts being sprinkled from an evil conscience," we may "lay aside the body of the sins of the flesh," and "henceforth walk in newness of life." Thus we shall be enabled to "hold fast the profession of our faith without "wavering," whatever temptations or seducing examples we may meet with; knowing that "he is faithful who "hath promised:" and, with composed and cheerful minds, we shall be enabled to consider the cases of our brethren, that we may animate and "stimulate them to "love and good works."—But, if they were not to be excused who, in the time of severe persecution, forsook the assembling of themselves together; how shall we answer it to God, if in these favoured days, we indolently absent ourselves from the assemblies of his saints, and neglect to honour him by attendance on his ordinances? Against such evils we should warn others most earnestly; and we ought ourselves gladly "to suffer the word of exhortation," as knowing that the day of death and of judgment speedily approaches.

V. 26—39.

By negligence, pride, or carnal self-love, or by gradually yielding to the fear of man, many professors of the gospel are left to "sin wilfully after they have received the "knowledge of the truth:" and, though the fallen, the weak, and the trembling should be encouraged; yet we cannot too awfully alarm the secure, self-confident, and presumptuous: as every deliberate sin, against light and conscience, is a step towards the tremendous precipice described by the apostle. Neither the mercy of God, nor the sacrifice of Christ, nor the love of the Spirit, will profit that man, "who tramples under foot the Son of God," treats his atoning blood with insolent contempt, "and "does despite to the Spirit of grace." For daring rebels and apostates of this description, "there remains no more" or other "sacrifice for sin; but a certain fearful looking "for of judgment and fiery indignation, to consume" them as the enemies of the Lord. "To him belongeth "vengeance;" and his righteous recompences on the crimes committed by hypocrites and apostates, will be more terrible than the doom of Sodom, or than that executed upon the devoted Jews. However men may now despise these warnings, they will at length know, that it is "a dreadful thing to fall into the hands of the living "God;" and to hear him say, "It is a people, that hath "no understanding; therefore he who made them will "have no mercy on them." (*Note, Is.* xxvii. 7—11.) Let then every professed Christian "give diligence to make "his calling and election sure:" let us all remember our convictions, affections, and purposes, when we were first "enlightened;" and how we thought, that we should be willing to endure or part with any thing, if we could but obtain peace with God and a good hope of salvation: and let us also remember our consolations and supports under former trials. If we have been called to "endure a great "fight of afflictions," and have suffered reproaches and losses with fortitude and cheerfulness, from a persuasion that we had "in heaven a better and a more enduring "substance;" let us not disgrace our former conduct, or "cast away our confidence, which hath great recompence "of reward." For we still "have need of patience" and perseverance, whilst we wait the accomplishment of God's promises, in obedience to his will. But "the time is "short:" he that *cometh* will soon come, and will not tarry beyond his appointed season; and he will shortly end our sorrows and conflicts, by removing our souls to heaven: yea, he will speedily come to raise the dead, and perfect our salvation. Let us then shew that we are justified through faith, by living and "walking with God" in dependence upon his promises, and in obedience to his commands, because we are satisfied with the security of his word. Thus we shall possess the assurance, that "we "are not of them who draw back to perdition, but of them "that believe to the saving of the soul."

NOTES.

CHAP. XI. V. 1, 2. The apostle, having referred to the prophet's testimony, that "the just by faith shall live," (*Note*, x. 35—39,) proceeded more fully to shew the nature and efficacy of faith; and to prove, by scriptural examples, that it had always been the grand distinguishing peculiarity of JEHOVAH's worshippers, from the beginning of the world. This induction of examples he prefaced by a definition of faith; in which he did not confine his views to one single exercise of that fundamental grace, but took in all the variety of its actings, in the whole of a believer's experience and conduct. Where the principle, from which faith springs, is implanted by the regenerating Spirit of God, it leads a man to receive the truth, concerning justification by the merits of Jesus Christ, according to the measure of light afforded him; (*Note, John* i. 10—13;) but it will also embrace the whole word of God, and expect its accomplishment, to all the extent, in which he has spoken and promised. (2 *Thes.* ii. 13.) This divine faith is "the substance of things hoped for." Crediting "the sure testimony of God," resting on his promises, and expecting the accomplishment of them, it gives the object *hoped for* at some *future* period, a present *subsistence* in the soul, as if already possessed; for the believer is satisfied with the security afforded, and acts under the full persuasion that God will not fail of his engagements. Thus the believer gives up present advantages, and endures present hardships, in obedience to God, and in waiting for his promise: even as men give ready money for an estate in reversion; or endure present labour, in hope of future ease and indulgence. (*Notes*, vi. 16—20. *Rom.* v. 3—5

f i. 2. Gen. i. 1, &c. ii. 1. Ps. xxxiii. 6. Is. xl 26. Jer. x. 11. 16. John i. 3. Acts xiv. 15. xvii. 24. Rom. i. 19—21. iv. 17. 2 Pet. iii. 5. Rev. iv. 11.

3 Through [f] faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By [g] faith Abel offered unto God

g Gen. iv. 3—5. 15. 25. 1 John iii. 11, 12.

viii. 24—27. 1 *Cor.* xv. 55—58. 1 *Pet.* i. 3—5. 1 *John* v. 1—3.)—But faith has not only respect to the *good* things hoped for: it is also, "the evidence of things not seen." The things revealed to *faith*, but invisible to *sense*, and undiscoverable by *reason*, may relate to the past, the present, or the future; to God, and to his works of creation, providence, and redemption; to his omniscient presence and his future judgment; to the world of spirits, and the eternal state of happiness or misery; to the law and its sanctions, or the gospel and its privileges; and, in short, to a great variety of particulars which cannot be enumerated. But faith is the *evidence*, the internal *conviction*, or *demonstration*, of them all. To unbelievers those appear false, dubious, or visionary; for they have no medium, by which to obtain satisfaction about them: but believers take the clear "testimony of God," as a truth already demonstrated, which requires no further proof: their argument is this; "God hath said it, and it must be true." In proportion to the strength of this faith, their judgment and conduct are influenced by this realizing conviction, with reference to things revealed; even as if they were the objects of sight, or capable of strict demonstration. The believer uses his powers of reasoning, to obtain satisfaction concerning the *evidence*, that such or such matters are divinely revealed; and to determine the *meaning* of the words, in which the revelation is conveyed. (*Note*, 1 *Pet.* iii. 13—16.) But, when these previous questions are answered, he most rationally says, 'God has determined this point: and though I once thought otherwise, as multitudes still do; yet infinite knowledge and truth have decided against our prejudices and erroneous opinions, and I submit to the divine teaching.' He is not so absurd, as to attempt to invalidate the testimony of God by his objections, or even to give force to it by his arguments. (*Note*, 1 *John* v. 9, 10.) He does not suppose that divine revelation must be level to man's comprehension, or coincide with his speculations: he expects, believes, and adores mysteries; but knows that contradiction is not mystery: so that mysteries *above* reason he humbly receives, but absurdities *contrary* to it, he ascribes to misconstruction or imposture. (*Notes*, *Gen.* i. 26, 27. *Matt.* xiii. 10, 11. 1 *Tim.* iii. 16.)—This description of faith will be illustrated by all the examples in this chapter.—The apostle further observed, that by faith all the pious progenitors of Israel, and other eminent persons in former times, had "obtained "a good report," or an honourable character in the word of God. By faith they were justified; and the same was the principle of all their holy obedience and eminent services, and patient constant sufferings in the cause of truth and holiness.—There is no operation of the human soul, which can possibly receive and profit by *testimony*, except *faith*, or *believing*. *Revelation* without *faith* is and must be as useless, as *light* without *vision*. (*Note*, *Acts* xxvi. 16—18.)

Substance. (1) Υποστασις. i. 3. iii. 14. 2 *Cor.* ix. 4. xi. 17. *Confident expectation.—Evidence.*] Ελεγχος. 2 *Tim.* iii. 16. *Demonstration, conviction.* Ελεγχω, *John* xvi. 8. 'Such a 'reason and argument, as both convinces the understanding, and engages a man to act according to that convic-'tion.' *Doddridge.—Obtained a good report.* (2) Εμαρτυρηθησαν. 4. *Luke* iv. 22. xi. 48. *John* iii. 26. *Col.* iv. 13. "They were borne witness to," that is, by God.

V. 3. The heavens and the earth, and all things in them, as well as the regular order with which they are governed and directed, might, indeed, be proved by argument to be the contrivance and work of God: (*Note*, *Rom.* i. 18—20:) yet men's reason had never come to any satisfactory and practical conclusions in this matter. (*Note*, *Gen.* i. 1.) So that, "by faith," crediting the word of God, we believe, and understand to good purpose, that "the worlds" were contrived, framed, created, and arranged in their present order, by the omnipotent command of God: and that the things, which we now behold in such resplendent beauty, were made of those things, "which do not now appear." They were produced from the chaotick mass, which "was without form and void," by that powerful word, which first called the chaos out of non-existence. (*Note*, *Gen.* i. 2.) This was effected in the six days' work of creation: and the satisfactory assurrance, which believers derive from the scriptural account of the original of the world, being contrasted with the discordant hypotheses and endless disputations of ancient philosophers and modern theorists, exhibits a very striking illustration of the proposition, that "faith is the evi-"dence," or demonstration, "of things not seen." (*Notes*, 1, 2. *Gen.* i. ii.)—'This world, which we see, was not made 'of any appearing or existing matter, but from nothing; 'contrary to the axiom of all the philosophers, 'From ''nothing, nothing is made.' This indeed never could 'enter into the mind of any philosophers, not even of 'those who wrote that God created the world. Therefore 'the whole of this is *of faith.*' *Beza.*—Nothing can possibly be more unphilosophical, or indeed absurd, than the notion of the eternal pre-existence of that Chaos, from which God created the world: yet, I apprehend, Beza had firm grounds for asserting, that none of the philosophers had perceived this, or without revelation would have perceived it. Most commentators consider this verse as a decided proof, that God created the world from nothing; which no doubt is the doctrine both of reason and revelation.

The worlds.] Τους αιωνας. i. 2. *John* ix. 32. *Acts* iii. 21. xv. 18.—*Were made.*] Καταρτισθαι. x. 5. xiii. 21. *Rom.* ix. 22. 1 *Thes.* iii. 10.

V. 4. The original word rendered "more excellent," signifies also a "greater," fuller, or more complete sacrifice. Cain brought the meat-offering alone: Abel, as it is generally supposed, brought that, and also "the first-"lings of his flock." "By faith," embracing the promise of a Redeemer who was to come, Abel, as a sinner, penitently, humbly, uprightly, and obediently, presented unto God the typical sacrifice, which had been appointed; and he was accepted: but Cain in self-wisdom, self-righteousness, impenitence, unbelief, brought a formal acknowledgement to God of his obligations to him for temporal benefits, but not a sacrifice as the atonement for his

a more excellent sacrifice than Cain, by which [i] he obtained witness that he was righteous, God testifying of his gifts: [k] and by it he being dead [*] yet speaketh.

5 By faith [l] Enoch was [m] translated that he should not see death; [n] and was not found, because God had translated him: for before his translation he had [o] this testimony, [p] that he pleased God.

6 But [q] without faith *it is* impossible to please *him:* for [r] he that cometh to God [s] must believe that he is, and *that* he is [t] a rewarder of them that [u] diligently seek him.

h ix. 22. Prov. xv. 8. xxi. 27. Tit. i. 16. Jude 11.
i Lev. ix. 24. 1 Kings xviii. 38. Matt. xxiii. 35. Luke xi. 51.
k xii. 1. 24.
* Or, *is yet spoken of.*
l Gen. v. 22—24. Luke iii. 37. Jude 14.
m 2 Kings ii. 11. Ps. lxxxix. 48. John viii. 51, 52.
n 2 Kings ii. 16, 17. Jer xxxvi. 26. Rev. ix. 9—12.
o 3, 4.
p 6. Gen. v. 22. Rom. viii. 8, 9. 1 Thes. ii. 4. 1 John iii. 22.
q iii. 12. 18, 19. iv. 2. 6. Num. xiv. 11. xx. 12. Ps lxxviii. 22. 32. cvi. 24. Is. vii. 9. Mark xvi. 17. John iii. 18, 19. viii. 24. Gal. v. 6. Rev. xxi. 8.
r *See on* vii. 25. Job xxi. 14. Ps. lxxiii. 28. Is. lv. 3. Jer. ii. 31. John xiv. 6.
s Rom. x. 14.
t 26. Gen. xv. 1. Ruth ii. 12. Ps. lviii. 11. Prov. xi. 18. Matt. v. 12. vi. 1, 2. 5. 16. x. 41, 42 Luke vi. 35.
u 1 Chr. xxviii. 9. Ps. cv. 3, 4. cxix. 10. Prov. viii. 17. Cant. iii. 1—4. Jer. xxix. 13, 14. Matt. vi. 33. Luke xii. 31. 2 Pet. i. 5. 10. iii. 14.

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sins. He seemed to say, with modern infidels and scepticks; 'In what is my sacrifice inferior to Abel's? Why should he be so bigotted, as to think God will accept none, who do not come in his peculiar way? I, being *sincere*, shall be as favourably received with my sacrifice, as he with his: and indeed it seems more *rational* to present the first fruits of the earth, than to slay an innocent lamb, to be burned upon the altar.' (*Note, Gen.* iv. 3—5.) Yet God rejected his offering: and his rage and enmity against Abel, the accepted worshipper of God, produced the same horrid effects, which similar principles have in every age been producing, in cruel persecutions and multiplied murders of believers, especially by formalists and hypocrites. (*Notes, Gen.* iv. 6—15. 1 *John* iii. 11—15.) But God himself attested, that Abel "was righteous" before him, and that his oblations were accepted: so that, being murdered by Cain, he still speaketh" to us; declaring that sin cannot be pardoned without an atonement, that sinners can come to God, only by penitent faith in the great Propitiation; that faith is uniformly connected with righteousness and upright obedience; that believers have their portion in a better world, and not on earth; that they must expect no favour from proud self-righteous unbelievers; and that their blood, shed by persecutors, calls from the ground to heaven for vengeance. (*Notes,* xii. 22—25. *Matt.* xxiii. 34—36.)—'Abel offered a sin-offer-'ing, as well as a meat-offering. ... Whereas Cain, having 'no sense of sin, thought himself obliged to offer nothing 'but a meat-offering. ... In this character of Abel, Paul had 'our Lord's expression in his eye, "the blood of right-'"eous Abel." (*Matt.* xxiii. 35.)—As in after times God 'testified his acceptance of particular sacrifices, by sending 'down fire upon them; ... we may suppose it was in 'that manner, that he testified Abel's righteousness upon 'his offering. ... Flesh not being permitted to men till after 'the flood, Abel must have thought it unlawful to kill any 'animal, unless God had ordered it to be killed as a sacri-'fice.' *Macknight.*

Obtained witness.] Εμαρτυρηθη. 2. 5. 39. *Note* 2.

V. 5, 6. (*Notes, Gen.* v. 21—24. *Jude* 14—16.) By faith, Enoch was so peculiarly favoured of God, that he was "translated" to heaven, without *seeing* death, or experiencing its painful stroke; (*Luke* ii. 26. *Notes, John* viii. 48—53. 2 *Cor.* v. 1—4;) his body having been changed and rendered incorruptible, that he might immediately enter on his full felicity. So that he was not found on earth, by those who sought him, as the sons of the prophet sought Elijah; for the Lord had taken him to himself. (*Note, 2 Kings* ii. 11—18.) But, before this took place, he had received some evident testimony, that God was pleased with him, and, probably, this was made known to his contemporaries.—Enoch "walked with "God" for a long season; and this was the effect of that faith by which he pleased him: for it is, and always was, "impossible" for fallen man "to please God," except by faith; seeing every one, who "cometh to God" to worship and serve him, (*Note,* vii. 23—25,) "must believe "that he is." The accepted worshipper must realize his invisible being, presence, and perfections; which can only be done by faith, receiving the Revelation which he has given of himself; otherwise some imaginary deity, some idol, will be substituted in his place. Moreover, he must believe "that God is the Rewarder of them that diligently seek him:" but, as all men *deserve* condemnation for their sins, and even their best services need forgiveness; no one can *know*, or on good grounds *conclude*, that God will reward his services, or accept him in them; unless by receiving the testimony of revelation, either immediate, traditional, or written. This Enoch doubtless did; and so he believed in God, and came to him, by faith in his word and promise, according to his appointment; and thus was accepted and graciously rewarded. But this differs widely from a mere assent to a conjecture, or a conclusion of reason, concerning the existence of a God, without any just notions of his perfections, will, or worship; and an attempt to please him, in ways of man's devising. This many suppose to be all "the faith," which the apostle here means: though it does not at all resemble the religion of any one person mentioned in this chapter, except that of Cain. Faith must have respect to some *word spoken*, which it believes: but the conjectures, or deductions from reasoning, in a man's own mind, cannot be *faith*, according to the common use of words; much less can such a meaning of faith be found in scripture. It is "the belief "of the truth," of "the word" and "testimony of God." —*He pleased God.* (5) St. Paul here quotes the Septuagint, where the words, translated in our version, "he "walked with God," are twice rendered "he pleased "God:" as the same Hebrew term is rendered, in other places. (*Gen.* vi. 9. xvii. 1. xlviii. 15. *Sept.*) The general meaning is, no doubt, the same, though the language is less emphatical.

Translated. (5) Μεθεθη, vii. 12. *Acts* vii. 16. *Gal.* i. 6. *Jude* 4.—*Gen.* v. 24. *Sept.*—*Translation.*] Μεταθεσις. vii. 12. xii. 27.—*He pleased.*] Ευηρεστηκεναι. 6. xiii. 16.—*Gen.* v. 22. 24. *Sept.* Ευαρεστος, *Rom.* xii. 1. *Phil.* iv. 18.—It is not said, that "he always did those things which pleased "God." (*Note, John* xv. 27—29.) This was never said of any *man*, except the Man Christ Jesus.—*He that cometh to,* &c. (6) Τον προσερχομενον. iv. 16. vii. 25. x. 1. 22. xii. 18. 22. *Matt.* viii. 5.—*Rewarder.*] Μισθαποδοτης. Here only. Μισθαποδοσια, 26. ii. 2. x. 35.

7 By faith [x] Noah, being [y] warned of God of [z] things not seen as yet, [a] moved with fear, [a] prepared an ark to the saving of his house; by the which [b] he condemned the world, and became heir of the [c] righteousness which is by faith.

8 By faith [d] Abraham, when he was called to go out into a place [e] which he should after receive for an inheritance, [f] obeyed; and he went out, not knowing whither he went.

9 By faith [g] he sojourned in the land of promise, as *in* a strange country, [h] dwelling in tabernacles with Isaac and Jacob, [i] the heirs with him of the same promise:

10 For [k] he looked for a city which hath foundations, [l] whose Builder and Maker *is* God.

x Gen. vi. 8—22. vii. 1. 5. Matt. xxiv. 38, 39. Luke xvii. 26, 27. *Nee.* 2 Pet. ii. 5.
y Gen. vi. 13. xix. 14. Ex. ix. 18—21. Prov. xxii. 3. xxvii. 12. Ex. iii. 17—19. Matt. iii. 7. xxiv. 15—25. 2 Pet. iii. 6—8.
z See on 1.
a Or, *being wary.* See on v. 7. *Gr.*
a Gen. vi. 18. vii. 1. 23. viii. 18. Ex. xiv. 14. 20. 1 Pet. iii. 20.
b Matt. xii. 41, 42. Luke xi. 31, 32.
c Rom. i. 17. iii. 22. iv. 11. ix. 30. x. 6. Gal. v. 5. Phil. iii. 9. 2 Pet. i. 1.
d Gen. xi. 31. xii. 1—4. Josh. xxiv. 3. Neh. ix. 7, 8. Is. xli. 2. li. 2. Acts vii. 2—4.
e Gen. xii. 7. xiii. 15—17. xv. 7, 8. xvii. 8. xxvi. 3 Deut. ix. 5. Ps. cv. 9—11. Ez. xxxiii. 24.
f 38. v. 9. Gen. xxii. 18. xxvi. 5. Matt. vii. 24, 25. Rom. i. 5. vi. 17. x. 16. 2 Cor. x. 5. Jam. ii. 14—16. 1 Pet. i. 22. iii. 1. iv. 17.
g Gen. xvii. 8. xxiii. 4. xxvi. 3. xxxv. 27. Acts vii. 5, 6.
h Gen. xii. 8. xiii 3. 18. xviii. 1, 2. 6. 9. xxv. 27.
i vi. 17. Gen xxvi. 3, 4. xxviii. 4. 13, 14. xlviii. 3, 4.
k xii. 22. 28. xiii. 14. John xiv. 2 Phil. iii. 20. *Gr.* Rev. xxi. 2.
10—27. l iii. 4. Is. xiv. 32. 2 Cor. v. 1.

V. 7. (*Notes, Gen.* vi—ix.) The Lord, by immediate revelation, made known to Noah his purpose of destroying the inhabitants of the whole earth by a flood of water, and "warned him" to prepare for that event. These "things were not seen as yet:" nothing of that kind had ever happened: no token of such a deluge appeared: unbelief might conclude it impossible; or exclaim against it, as inconsistent with the justice or goodness of God. But Noah had faith, which was in him "a demonstration of "things not seen:" he verily believed the word which God had spoken, and that such a deluge would come; he confidently expected that Omnipotence would execute the sentence denounced by infinite justice, and fulfil the word of unfailing veracity: he therefore reverenced with holy awe the majesty of God, and was moved with fear of falling under his displeasure: he was aware that unbelief and disobedience would expose him to future vengeance, as well as involve him in the common calamity; and therefore, he was prepared to employ any means of deliverance, which the Lord should see good to appoint. Accordingly, when directed and commanded to prepare an ark, he did not hesitate to obey in the most entire and unreserved manner: though the labour and expense of building so large a vessel, must have been enormous; and though the undertaking must have exposed him to all kinds of ridicule and obloquy, as he might be sure that the unbelieving world would deride him as a visionary and a fanatick, for so singular a conduct. But "he obeyed in faith:" he ventured all consequences, and exercised the needful self-denial: he waited the Lord's time; and preached, though unsuccessfully, to the men of his generation. (*Notes, 1 Pet.* iii. 19, 20. *2 Pet.* ii. 4—9.) He expected safety in the ark, though Omnipotence alone could secure him, in a vessel constructed as it was, through so tremendous a deluge. Thus he was preserved, and he preserved his family also, from the common destruction of mankind, to repeople the earth; his example and admonitions concurred in "condemning the world," and in shewing the justice of God in thus punishing their universal and incorrigible wickedness. (*Notes, Is.* liv. 6—10. 15—17. *Ez.* xiv. 13—21. *Matt.* xii. 41, 42. *Rom.* ii. 25—29.) By the same faith, he relied on the promise of God concerning the Messiah, and became "heir of the righteousness of "faith," and of eternal salvation through him. This may be shewn to be an exact representation of the manner, in which believers, being warned by God to "flee from the "wrath to come," are "moved with fear," take refuge in Christ, part with all for his sake, are often made the instruments of salvation to their families also, "condemn "the world, and become heirs of the righteousness of "faith." (*Marg. Ref.* c.—*Notes, Phil.* iii. 8—11.)—A Jewish writer introduces Noah, from the ark, expostulating with those who were perishing, because excluded. They plead, that they had used various means of securing themselves, in case the deluge should come, though they had declined his invitation to come into the ark: but he silences all their pleas at once, by saying, that they had refused to avail themselves of God's appointed way of preservation; and every other method must be unavailing. "How shall ye escape, if ye neglect so great salvation?" (*Note*, ii. 1—4. *Matt.* xxiv. 36—41.)

Warned of God.] Χρηματισθεις. See on *Acts* xi. 26. (*Note, Acts* xi. 25, 26.)—*Moved with fear.*] Ευλαβηθεις. *Note*, v. 7.

V. 8—10. (*Notes, Gen.* xii.—xvii.) Next in order of time to the two principal characters of the old world, and to the progenitor of the new world, and even superior to them in eminence, was Abraham the chosen father of Israel, of many nations, of the Messiah, and spiritually of all believers. When he was first selected to be the repository of the promises, "he was called," and commanded, to leave his native country and all its attachments; and to go out into a place, which he was "afterwards to receive for an inheritance," that is, in his posterity. This command was connected with several promises to him and to his seed; by faith he substantiated the blessings hoped for, and was satisfied concerning "the "things not seen;" he therefore implicitly obeyed the call of God, and "went forth" not knowing, whither he was about to travel. But he was satisfied, that he was following the special guidance of God, under his immediate protection; and he therefore disregarded the objections, persuasions, or contempt of those, to whom such a design must have appeared to the last degree visionary and irrational.—By faith in the promise of JEHOVAH, he continued likewise to sojourn as a stranger in that land, which was promised to his posterity, without having any inheritance in it, or even building a house there: but passing his days as a traveller, dwelling in tents, which were easily removed, shifting frequently from one place to another; yet within the land of Canaan, except as he was forced out of it by famine. Thus he spent his life, even after the birth of Isaac, and afterwards of Jacob; who were "the heirs "with him of the same promises," and who imitated his example in this manner of life, and in believing obedience to the commandment of God. For he was not desirous of

11 Through faith also [m] Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, [n] because she judged him faithful who had promised.

12 Therefore sprang there even of one, [o] and him as good as dead, *so many* [p] as the stars of the sky in multitude, and [q] as the sand which is by the sea-shore innumerable.

13 These all [r] died [*] in faith, [s] not having received the promises, [t] but having seen them afar off, [u] and were persuaded of *them*, and embraced *them*, and [x] confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that [y] they seek a country.

15 And truly if they had been [z] mindful of that *country* from whence they came out, they might have had [a] opportunity to have returned.

16 But now [b] they desire a better *country*, that is, an heavenly: wherefore [b] God is not ashamed [c] to be called their God; [d] for he hath prepared for them a city.

m Gen. xvii. 17—19. xviii. 11—14. xxi. 1, 2. Luke i. 36. 1 Pet. iii. 5, 6.
n x. 23. Rom. iv. 20, 21.
o Rom. iv. 19.
p Gen. xv. 5. xxvi. 4. Ex. xxxii. 13. Deut. i. 10. xxviii. 62. 1 Chr. xxvii. 23. Neh. ix. 23.
q Gen. xxii. 17. xxxii. 12. Josh. xi. 4. Judg. vii. 12. 1 Sam. xiii. 5. 2 Sam. xvii. 11. 1 Kings iv. 20. Is. x. 22. xlviii. 19. Jer. xxxiii. 22. Hos. i. 10. Hab. i. 9. Rom. iv. 18. ix. 27. Rev. xx. 8.
r Gen. xxv. 8. xxvi. 2—4. xlviii. 21. xlix. 18. 28. 33. l. 24.
s 39.
t 27. Gen. xlix. 10. Num. xxiv. 17. Job xix. 25. John viii. 56. xii. 41. 1 Pet. i. 10—12.
u Rom. iv. 21. viii. 24. 1 John iii. 19. *Gr.*
* Gr. *according to faith.*
x Gen. xxiii. 4. xlvii. 9. 1 Chr. xxix. 14. Ps. xxxix. 12. cxix 19. 1 Pet. i. 17 ii. 11.
y 16. Rom. viii. 23—25 2 Cor. iv 18. v. 1—7. Phil. i. 23.
z Gen. xl. 31. xii. 10. xxiv. 6—8 xxxi. 18. xxxii. 9—11.
a *See on* 14.—xii. 22.
b ii. 11.
c Gen. xvii. 7, 8. Ex. iii. 6. 15. Is. xli. 8—10. Jer. xxxi. 1. Matt. xxii. 31, 32. Mark xii. 26, 27. Luke xx. 37, 38. Acts vii. 32.
d *See on* 10.—Matt. xxv. 34. Luke xii. 32.

a city in Canaan, or elsewhere: because he expected one of a more excellent nature, which alone has foundations that can never be removed; even the permanent, secure, and blessed city of God, where he displays his glory, and communicates unalloyed felicity; of which He is the Architect. His wisdom and love formed the stupendous plan, and his omnipotence executed it, for the glory of his own name, and the eternal residence of those whom he delights to honour and bless: and what can those magnificent cities be, which proud mortals have erected; compared with that, "the Builder and Maker of" which is the almighty and everlasting God? Abraham expected Canaan for his posterity, and a mansion in heaven for himself.—If this was the faith of Abraham, Isaac, and Jacob, and this their expectation; can we suppose that such of their posterity, as "obtained a good report by faith," did not believe the same truths, and expect the same inheritance? Nay, can we reasonably doubt, whether this was the popular creed, and hope of Israel, through successive generations, to the time of Christ? We cannot: unless we can suppose, that the Sinai-covenant, in which national advantages were secured to Israel, on condition of national obedience, could operate, as the fabled waters of Lethe, to make them entirely forget all preceding revelations made to their forefathers, and transmitted to them; and all the obedient confidence, which their forefathers had placed in those revelations. In fact, there is not one age, in the history of Israel, from the origin of the nation, to the termination of the New Testament, of which we have any remaining records; but in these records, the belief of a future state of just retributions, a future judgment, and a state of supreme blessedness to the righteous, may not be clearly discerned, and pointed out. (*Notes, Matt.* xxii. 23—33. *Rom.* iv. *Gal.* iii.)

Builder. (10) Τεχνιτης. *Acts* xix. 24—38. *Rev.* xviii. 22.—*Maker.*] Δημιουργος. Comp. of δημιος, *publick*, and εργον, *work*. 'One who performs things which relate to the publick.' Here only.

V. 11, 12. Sarah was at first unbelieving, when a son was promised to her in her old age; but she afterwards was enabled to rely on the faithfulness and power of God, to perform his word, though contrary to the ordinary course of nature; and, in consequence of this faith, she was supernaturally strengthened to conceive and bear a son. Thus, in answer to the expectation of the faith, both of Abraham and Sarah, there sprang from one father, (who apparently was in this respect even as a dead person, from whom no offspring could have been expected,) such an immense multitude, that they were as "the stars of "heaven," or even absolutely innumerable, as the sands on the sea-shore.—This principally refers to the descendants of Abraham by Isaac and Jacob: but those, descended from him by Ishmael, and the sons of Keturah, and from Isaac by Esau, render the fulfilment of the promises to him, in this respect, still more surprising. (*Notes, Gen.* xii. 1—3. xv. 5, 6. xvii. 15—21. xviii. 9—15. xxi. 1—7. xxii. 16—18. xxv. 1—4. xxxvi. *Is.* li. 1—3. *Ez.* xxxiii. 24—29. *Rom.* iv. 18—22.)

V. 13—16. Abraham, Sarah, Isaac, and Jacob, persevered in faith, and "the obedience of faith," even unto death, and departed, expecting the performance of God's promises to them and their posterity. (*Notes, Gen.* xlviii. xlix.) For they had not "received the promises," or the things promised; either the inheritance of Canaan, or the coming of the promised Seed, during their lives. (*Note,* 39, 40.) They had endured many hardships and trials, without any such peculiar advantages, as might answer to the singular favour, which the Lord declared that he bare to them. But they had "seen the promised blessings "afar off, and were persuaded," that they would be performed in due season; they "embraced them" by faith, as their portion, and the inheritance of their posterity; and they gave up present advantages for the sake of them, "confessing that they were strangers and pilgrims upon "earth." (*Marg. Ref.* x.—*Notes, Gen.* xxiii. 3, 4. xlvii. 9. xlix. 18.) Now those who considered themselves during their whole abode in this world, to be strangers in a foreign land, and travellers through it, plainly declared that they were going home to their native country, the residence of their Father and their most beloved friends, and the place of their permanent abode and enjoyment. Indeed, if weary of this wandering life, they had purposed to return into Mesopotamia, they might have found an opportunity of doing it, and might there have settled among their relations: but this would have been an act of unbelief and disobedience, and a renunciation of the promises. Whereas, by sojourning in a strange land unto death, they declared their supreme desire and hope of a

17 By [e] faith Abraham, [f] when he was tried, offered up Isaac: and he that had [g] received the promises, [h] offered up his [i] only begotten *son*,

18 [k] Of whom it was said, [l] That in Isaac shall thy seed be called:

19 Accounting that [l] God *was* able to raise *him* up, even from the dead; [m] from whence also he received him in a figure.

20 By [n] faith Isaac blessed Jacob and Esau concerning things to come.

21 By [o] faith Jacob, when he was a dying, blessed both the sons of Joseph; [p] and worshipped, *leaning* upon the top of his staff.

22 By [q] faith Joseph, when he died, [r] made mention of the departing of the children of Israel: and gave commandment concerning his bones.

[e] Gen. xxii. 1—12. Jam. ii. 21—24.
[f] Deut. viii. 2. 2 Chr. xxxii. 31. Job i. 11, 12. ii. 3—6. Prov. xvii. 3. Dan. xi. 35. Zech. xiii. 9. Mal. iii. 2, 3. Jam. i. 2—4. 2. v. 11. 1 Pet. i. 6, 7. iv. 12. Rev. iii. 10.
[g] vii. 6.
[h] 2 Cor. viii. 12.
[i] Gen. xxii. 2, 16. John iii. 16.
[k] Gen. xvii. 19. xxi 12. Rom. ix. 7.
[l] Gen. xxii. 5. *Heb.* Matt. ix. 28. Rom. iv. 17—21. Eph. iii. 20. m 11, 12. ix. 24. Gen. xxii. 4. 13. Rom. v. 14.
[n] Gen. xxvii. 27—40 xxviii. 2, 3.
[o] Gen. xlviii. 13—22.
[p] Gen. xlvii. 31.
[q] Gen. l. 24, 25. Ex. xiii. 19. Josh. xxiv. 32. Acts vii. 16.
[r] Or, *remembered.*

better country, than could be found on earth, even of that heavenly inheritance, which Canaan typified. As, therefore, they were willing to renounce all other prospects, to follow God in obedient faith, for the sake of an eternal and invisible inheritance; and, as he had prepared such an inheritance, or permanent, glorious city, for them; (*Note*, 8—10;) so "he was not ashamed," or did not disdain, "to be called their God," their Friend, and their everlasting Portion. Whereas the advantages, which they had on earth from their believing dependence on him, were too transient and little, to answer to so high a relation; seeing these were neither sufficient for their final felicity, nor for the glory of his divine munificence. (*Notes, Gen.* xvii. 7, 8. *Ex.* iii. 6. *Jer.* xxxi. *Matt.* xxii. 23—33. *Jam.* ii. 21—24.)

Were persuaded of them. (13) Πεισθεντες. *Rom.* viii. 38. xv. 14. 2 *Tim.* i. 5. 12.—*Embraced them.*] Ασπασαμενοι. It implies a cordial welcome with joy and affection, as a man embraces a beloved relative, when he meets with him after a long absence.—*They desire.* (16) Ορεγονται. 1 *Tim.* iii. 1. vi. 10.

V. 17—19. (*Notes, Gen.* xxii. 1—19. *P. O.*) It was peculiarly to be noted, that in the grand instance, in which Abraham had been tried and proved, how far he would carry his unreserved obedience to the Lord, he had been influenced by the same powerful principle of "faith:" even when, in his determined *purpose*, he had offered up his beloved Isaac as a burnt-offering, in whom God himself had, as it were, laid up the promises: so that he might have thought he was about to render the performance of them impossible, by obeying this hard and mysterious command. But he left this difficulty with God, assured that he was able to restore his son to life, from the ashes to which he was about to reduce his body; though no instance of a resurrection from the dead had hitherto occurred. And in fact he did receive him back, as from the dead; seeing he had for three days lain under the sentence of death.—This, in a most expressive figure, represented the crucifixion and resurrection of Christ, "the Only begotten of the Father," thus delivered for us lost sinners, to bleed and die, and bear the wrath of God for us, by "love which passeth knowledge."—Some indeed explain the last clause, of Isaac's supernatural conception and birth, which, by a figurative manner of speaking, might be called receiving him from the dead: but the other interpretation is far preferable. (*Note, Jam.* ii. 21—24.)—*In Isaac*, &c. (18) *Notes, Gen.* xvii. 19—21. xxi. 8—12. *Rom.* ix. 6—9.

When he was tried. (17) Πειραζομενος. iv. 15. *Matt.* iv. 3. *Jam* i. 13, 14.—*Gen.* xxii. 1. *Sept.* (*Note, Gen.* xxii. 1.)—*In a figure.* (19) Εν παραβολη. ix. 9. (*Notes, Gen.* xxii. 3, 4. 13.)

V. 20. Isaac, as well as Rebekah and Jacob, was highly reprehensible, in the circumstances of the transaction, which is here referred to; (*Notes, Gen.* xxv. 22, 23. xxvii. 1—29;) yet he blessed his two sons, in a firm belief that God would fulfil the promises to his posterity. He also spake by the spirit of prophecy; and he most entirely believed, and acquiesced in the discoveries made of the future condition of the posterity of both Jacob and Esau, though his own purposes were thus disannulled. In a firm belief and assured persuasion, that the promises made to Abraham and to himself would be accomplished, (though under an error, the effect of a criminal partiality for Esau, he mistook the heir of these promises,) he blessed Jacob, supposing that it was Esau: but, subsequent events convincing him of his mistake, he confirmed the blessing pronounced on Jacob, which he afterwards more deliberately ratified; (*Notes, Gen.* xxv. 22, 23. xxviii. 3, 4;) and he also foretold many important particulars, concerning Esau and his descendants. (*Notes, Gen.* xxvii. 39, 40.)

V. 21. Jacob, when his death approached, pronounced a prophetical blessing on each of his twelve sons; but that which respected Ephraim and Manasseh is here especially noted. (*Notes, Gen.* xlvii. 29—31. xlviii.) God revealed to him his future purpose concerning their posterity, and, in a firm belief of his word, Jacob "blessed "them:" and, though weak and infirm, he expressed his confidence in God, and his gratitude to him, by worshipping him, "leaning on the top of his staff." Thus the Septuagint render the words which, in our version, are translated "the bed's head;" and the variation is immaterial. The same word, by changing merely the vowel-points, will bear either signification.—'We have here a 'lively example of that *substance*, (*Note*, 1,) which was 'before commemorated. Jacob, dying a stranger in 'Egypt, distributes the kingdoms of the Canaanites to his 'twelve sons, in no other manner, than he would have 'done, had he reigned in peace at Jerusalem. But how 'true and solid this "faith, the substance of things hoped '"for," was, appeared by this, that after many years, the 'whole concern being committed to the lot, than which 'nothing seems more fortuitous, the event confirmed 'Jacob's testament.' *Beza.*—This learned divine here includes the blessing, which Jacob pronounced on all his sons, as well as that on Joseph, with Manasseh and Ephraim. (*Notes, Gen.* xlix.)

V. 22. (*Notes, Gen.* l. 24—26. *Acts* vii. 15, 16.] Joseph.

23 By [r] faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; [s] and they were not afraid of [t] the king's commandment.

24 By faith Moses, [u] when he was come to years, refused to be called the son of Pharaoh's daughter;

25 [x] Choosing rather to suffer affliction with [y] the people of God, than to enjoy [z] the pleasures of sin for a season;

26 Esteeming [a] the reproach * of Christ [b] greater riches than the treasures in Egypt: [c] for he had respect unto the recompence of the reward.

27 By faith [a] he forsook Egypt, [c] not fearing the wrath of the king: for he [f] endured, [g] as seeing him who is invisible.

28 Through faith [h] he kept the passover, and [i] the sprinkling of blood, lest

r Ex. ii. 2, &c. Acts vii. 20.
s xiii. 6. Ps. lvi. 4. cxviii. 6. Is. viii. 12, 13. xii. 10. 14. li. 7. 12. Dan. iii. 16—18. vi. 10. Matt. x. 28. Luke xii. 4, 5.
t Ex. i. 16. 22.
u Ex. ii. 10, 11. Acts vii. 21—24.
x x. 32. Job xxxvi. 21. Ps. lxxxiv. 10. Matt. v. 10—12. xiii. 21. Acts vii. 24, 25. xx. 23, 24. Rom. v. 3. viii. 17, 18. 35—39. 2 Cor. iv. 17. Col. i. 24. 2 Thes. i. 3—6. 2 Tim. i. 8. ii. 3—10. iii. 11, 12. Jam. i. 20. 1 Pet. i. 6, 7. iv. 12—16.
y iv. 9. Ps. xlvii. 9. 1 Pet. ii. 10.
z Job xx. 5. xxi. 11—13. Ps. lxxiii. 18—20. Is. xxi. 4. xlvii. 8, 9. Luke xii. 19, 20. xvi. 25. Jam. v. 5. Rev. xviii. 7.
a x. 33. xiv. 13. Ps. lxix. 7. 20. lxxxix. 50, 51. Is. li. 7. Acts v. 41. 2 Cor. xii. 10. 1 Pet. i. 11. iv. 14.
* Or, *for Christ.*
b Ps. xxxvii. 16. Jer. ix. 23, 24. 2 Cor. vi. 10. Eph. i. 18. iii. 8. Rev. ii. 9. iii. 18.
c *See on* 6. ii. 2. x. 35.—Ruth ii. 12. Prov. xi. 18. xxiii. 18. Matt. v. 12. vi. 1. x. 41. Luke xiv. 14.
d Ex. x. 28, 29. xi. 8. xii. 31, &c. xiii. 17—21.
e Ex. ii. 14, 15. iv. 19. xiv. 10—13.
f vi. 15. x. 32. xii. 3. Matt. x. 22. xxiv. 13. Mark iv. 17. xiii. 13. 1 Cor. xiii. 7. Jam. v. 11.
g 1. 13. xii. 2. Ps. xvi. 8. Acts ii. 25. 2 Cor. iv. 18. 1 Tim. vi. 16. 1 Pet. i. 8.
h Ex. xii. 3—14. 21—30.
i ix. 19. xii. 24. Ex. xii. 7. 13. 23. 1 Pet. i. 2.

though lord of all the land of Egypt, yet, believing the word and promise of God, concerning the posterity of Abraham, expressed his confident expectation, that they would be performed, in the removal of the Israelites to Canaan: and he ordered his bones to be carried along with them, both as an expression of his faith, and to shew that he desired to have his lot, after death, with the people of God, and not with the Egyptians.

V. 23. The parents of Moses also acted from the same powerful principle of faith in the word and promises of God. When that eminent deliverer and law-giver of Israel was born, they concealed him three months, from those who were appointed by Pharaoh to destroy the male children: for they perceived something uncommon in his appearance, which was supposed to indicate his future eminence. (*Note, Acts* vii. 17—29.) By faith they relied on the promised care and protection of God: and so they "were not terrified by the king's commandment," but preserved the life of their son at the peril of their own. And they acted from the same kind of faith, when they trusted Moses to the care of Providence, in an ark of bulrushes; which believing expectation was answered in his preservation by Pharaoh's daughter, and his education in the court of Egypt, to be the deliverer of Israel. (*Notes, Ex.* ii. 1—10.)

V. 24—26. In like manner, when Moses was grown up, even to the age of forty years, and was become very eminent among the Egyptians; (*Note, Acts* vii. 17—29;) he "refused" any longer "to be called the son of Pha-"raoh's daughter," though tradition reports, and Josephus states, that he was considered as heir of that prosperous kingdom. But, believing the testimony and promises of God concerning Israel, and especially that respecting the Messiah; he would not take his lot among the Egyptians, for the sake of temporal advantages, however great. On the contrary, seeing "the people of God" under the most cruel bondage, and in the most abject condition, he openly avowed himself to be one of them; choosing rather to suffer the most distressing affliction and injuries along with them, and to share the blessings promised to them, than to enjoy all the temporary pleasures, which his high station could have procured him, in the ways of sin and ungodliness. He likewise esteemed "the reproach" cast on Israel, for their expectations of a glorious Redeemer to arise from among them, under whose special care they professed themselves to be; as well as the disgrace of their enslaved condition, to be more valuable than all the immense treasures and revenues of Egypt; so that he renounced the latter, that he might partake of the former. For "he had respect unto the recompence of the reward;" even the gracious and abundant compensation, which Christ confers on all those, who are "reproached for his "sake." In consequence of this believing choice and purpose, he renounced all his prospects and indulgences in Egypt; and became a refugee, or a stranger, and a humble laborious shepherd, in Midian for forty years. (*Notes, Ex.* ii. 11—25.)—'Esteeming the scoffs, cast on 'the Israelites, for expecting the Christ to arise from 'among them, in whom all the nations of the earth should 'be blessed, "greater riches than the treasures of Egypt."' *Macknight.* (*Notes,* xiii. 9—14. 1 *Cor.* x. 6—10.) '"The '"recompence of the reward," here mentioned, could not 'be *temporal;* for Moses came not into the land of Canaan: 'nor could he expect any greater blessing in that kind, 'than he might have had in Egypt. He therefore must 'have had respect to some spiritual and heavenly recom-'pence.' *Whitby.*

Come to years. (24) Μεγας γενομενος, *become great.* His authority and consequence in Egypt, as well as his time of life, seems intended.—*To suffer affliction with,* &c. (25) Συνκακουχεισθαι. Here only. 'To share the cruel usage 'of Israel.'—*For a season.*] Προσκαιρον. *Matt.* xiii. 21. *Mark* iv. 17. 2 *Cor.* iv. 18.

V. 27. Moses evidently "feared," when he forsook Egypt the first time: (*Note, Ex.* ii. 13—15:) but this relates to his leaving that kingdom the second time, when he led forth the tribes of Israel. He was then strengthened in faith, to disregard the wrath and power of king Pharaoh: he denounced the death of the first-born, left the tyrant's presence, as one who bade defiance to his menaces, and marched out of Egypt with great intrepidity; though he was fully aware, that Pharaoh, with his army, would pursue him. And when that actually took place, he boldly said to the affrighted Israelites, "Fear not, stand still, and see "the salvation of the LORD.—The LORD shall fight for "you, and ye shall hold your peace." (*Notes, Ex.* ix. 13—18. 33. x. 16, 17. 29. xi. 4—8. xii. 29—39. xiv. 1—14.) For "he endured" most constantly, in delivering his messages, and in this emergency, though he had no visible protection against the vengeance of Pharaoh; because, by "faith, as the evidence of things not seen," he saw the invisible God as his almighty Defender, and rested assured that he was with him, to take care of and deliver him. (*Notes, 2 Cor.* iv. 13—18. 1 *Tim.* vi. 13—16.)

V. 28. By the same efficacious faith, Moses foresaw the destruction of the first-born in Egypt, and expected

he that destroyed the first-born should touch them.

29 By faith [k] they passed through the Red sea as by dry *land;* which the Egyptians assaying to do were drowned.

30 By faith [l] the walls of Jericho fell down, after they were compassed about seven days.

31 By faith [m] the harlot, Rahab, perished not with them that [*] believed not, when she had received the spies with peace.

32 And [n] what shall I more say? for [o] the time would fail me to tell of [p] Gideon, and *of* [q] Barak, and *of* [r] Samson, and *of* [s] Jephthae, *of* [t] David also, and [u] Samuel, and *of* [x] the prophets:

[k] Ex. xiv. 13—31. xv. 1—21. Josh. ii. 10. Neh. ix. 11. Ps. lxvi. 6. lxxviii. 13. cvi. 9—11. cxiv. 1—5. cxxxvi. 13—15. Is. xi. 15. [l] 6. li. 9, 10 lxiii. 11—16. Hab. iii. 8—10. [l] Josh. vi. 3—20. 2 Cor. x. 4, 5. [m] Josh. ii. 1—22. vi. 22—25. Matt. i. 1. 5. Jam. ii. 25.

[*] Or, were disobedient. — See on iii. 18.—1 Pet. ii. 8. iii. 20.

[n] Rom. iii. 5. iv. 1. vi. 1. vii. 7. [o] John xxi. 25. [p] Judg. vi—viii. *Gideon* 1 Sam. xii. 11 *Jerubbaal.* [q] Judg. iv. v. [r] Judg. xiii—xvi. [s] Judg. xi. xii. 1—7. *Jephthah.* [t] 1 Sam. xvi. 1. 13. xvii, &c. Acts ii. 29—31. xiii. 22. 36. [u] 1 Sam. i. 20. ii. 11. 18. iii—xii. xxviii. 3, &c. Ps. xcix. 6. Jer. xv. 1. Acts iii. 24. xiii. 20. [x] Matt. v. 12. Luke xiii. 28. xvi. 31. Acts x. 43. Jam. v. 10. 1 Pet. i. 10—12. 2 Pet. i. 21. iii. 2.

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the exemption of Israel from that calamity, in the way which the Lord prescribed unto him. He therefore influenced the people to keep the Passover, with "the "sprinkling of the blood" upon the door-posts, and the other significant ceremonies: lest the destroying angel should enter their houses also. In this manner they were preserved, and this made way for their deliverance out of bondage.—The whole of this institution has been shewn to be not only a memorial of Israel's deliverance, but a typical prefiguration of our salvation by the death of Christ, and by faith in his blood. (*Notes, Ex.* xii. 3—27. *Matt.* xxvi. 26—28. 1 *Cor.* v. 6—8.)

V. 29. Moses, Aaron, Joshua, Caleb, and others, truly believed; and the rest of the nation, by the exhortations of Moses, were excited to a confidence in JEHOVAH's power and favour, for present deliverance from Pharaoh. But it was chiefly by the faith of Moses, their leader, that the Israelites passed safely through the Red sea: even as Noah's family were preserved in the ark, by means of his faith; though it does not appear, that they were all true believers. (*Note,* 7.) Israel was the visible church of God, and the type of the whole multitude, who by faith pass through trials and death unhurt: but the Egyptians represented the enemies of God and of his people; and, copying Pharaoh's pride and presumption, they ventured to pursue the Israelites into the sea, and so perished; as all the enemies of the Lord will do at death, which delivers all believers from their enmity and rage. This does not authorize us to suppose, that any of those, here mentioned *by name,* were destitute of justifying faith; as some have inferred from the subsequent unbelief of many, who passed safely through the Red sea. (*Notes, Ex.* xiv. 10—31. xv. 1—18. *Ps.* cvi. 12—14.)

Red.] Ερυθραν. *Acts* vii. 36.—*Ex.* xv. 4. *Sept.*

V. 30. (*Notes, Josh.* vi.) Joshua, and many of the Israelites, believing the promise of God, that he would deliver Jericho into their hands, obeyed his command, and induced their brethren to do the same, in respect of the extraordinary means used for that purpose. They expected God to perform his word; and they observed his directions, in marching round the city, and blowing the trumpets for seven days: and in this manner the walls fell down at the appointed time, and afforded them a safe and easy victory. The same principle would lead them to embrace the promises concerning the Messiah, and salvation by him: but in collective bodies, there has always subsisted the difference between real believers, and professors of faith, who concurred with them in the same external services.—'As the land of Canaan belonged to the Israelites, 'by a grant from "God, the Possessor of heaven and '"earth;" it was proper that the first city, which resisted 'them, should be taken in such a manner, as to demon-'strate the truth of their title.—Thus were ... all the 'Canaanites made to know the supremacy and power of 'the God of Israel, and how vain it was to make any re-'sistance.' *Macknight.* (*Note,* 2 *Cor.* x. 1—6.)

V. 31. Even Rahab the harlot, hearing that God had denounced the destruction of the Canaanites, and that he had promised manifold blessings to Israel, by faith renounced her connexion with the enemies of God, and sought admission among his people. At the hazard of her life, she entertained, peaceably and as friends, the spies of Israel; and, assured that Jericho would be taken by the Israelites, she stipulated for her own life and that of her relations, as if that event had already taken place. Thus she escaped the destruction of her unbelieving citizens, who persisted in their enmity to God and to Israel.—Doubtless she embraced the promises concerning the Messiah and spiritual salvation, in the same obedient manner, when she was made acquainted with them; and thus she was incorporated among the Israelites, and became an ancestor of Christ.—But the fruits and the infirmities of her faith have already been fully considered. (*Marg. Ref.* m.—*Notes, Josh.* ii. 1—21. *P. O. Notes,* vi. 17—19. 22—25. *Jam.* ii. 25, 26.)

Believed not.] Απειθησασι. "Were disobedient." *Marg.* iii. 18. *John* iii. 36. *Rom.* xi. 30. xv. 31. 1 *Pet.* ii. 7.

V. 32—34. The history of the eminent persons, here mentioned in general terms, has already been considered. It would have exceeded proper bounds, for the apostle to speak particularly concerning each of them, and of all who might have been adduced as examples in this argument. These, who are mentioned, are not placed in the order of time in which they lived, but as they occurred to the apostle's mind: and the whole succession of the prophets are mentioned at once. By faith, crediting the testimony of God, and substantiating his promises, some of them, namely, Joshua and David, subdued the nations of Canaan and the neighbouring kingdoms, as the servants of God in the cause of Israel. (*Notes, Josh.* vi—xi. 2 *Sam.* v. 6—25. viii. x.) Barak, Gideon, Jepthah, and Samson, had wrought wonderful deliverances for their people, in dependence on the power, and obedience to the commands of God. (*Notes, Judg.* vi—viii. xi. xiii—xvi.) Others performed most eminent obedience to his commandments, or executed justice and reformed the nation; and they waited for and obtained most remarkable accomplishments of the divine promises, to them and their people. Some

33 Who [y] through faith subdued kingdoms, [z] wrought righteousness, [a] obtained promises, [b] stopped the mouths of lions,

34 [c] Quenched the violence of fire, [d] escaped the edge of the sword, [e] out of weakness were made strong, waxed valiant in fight, [f] turned to flight the armies of the aliens.

35 [g] Women received their dead raised to life again: and others were [h] tortured, not accepting deliverance; [i] that they might obtain a better resurrection.

36 And others had trial of *cruel* [k] mockings [l] and scourgings, yea, moreover of [m] bonds and imprisonment:

37 They were [n] stoned, they were sawn asunder, were tempted, [o] were slain with the sword: they wandered about [p] in sheep-skins and goat-skins; [q] being destitute, afflicted, tormented;

38 (Of [r] whom the world was not worthy;) they [s] wandered in deserts, and *in* mountains, and *in* dens, and caves of the earth.

y Josh. vi—xiii. 2 Sam. v. 4—25. viii. 1—14. Ps. xviii. 32—34. xliv. 2—6. cxliv. 1, 2. 10.
z *See on* 4—8. 17.
a *See on* vi. 12—15. x. 36.
b Judg. xiv. 5, 6. 1 Sam. xvii. 33—36. Ps. xci. 13. Dan. vi. 20—23. 2 Tim. iv. 17. 1 Pet. v. 8.
c Ps. lxvi. 12. Is. xliii. 2. Dan. iii. 19—28. 1 Pet. iv. 12.
d 2 Sam. xxi. 16, 17. 2 Kings vi. 16—18. 32. Job v. 20. Ps. cxliv. 10. Jer. xxvi. 24.
e Judg. vii. 19—25. viii. 4—10. xv. 14—20. xvi. 19—30. 2 Cor. xii. 9, 10.
f 1 Sam. xiv. 13, &c. xvii. 51, 52. 2 Sam. viii. 1, &c. 2 Chr. xiv. 11—14. xvi. 1—9. xx. 6—25. xxxii. 20—22.
g 1 Kings xvii. 22—24. 2 Kings iv. 27—37. Luke vii. 12—16. John xi. 40—45. Acts ix. 41.
h Acts xxii. 24. 29.
i Matt. xxii. 30. Mark xii. 25. Luke xiv. 14. xx. 36. John v. 29. Acts xxiii. 6. xxiv. 15. 1 Cor. xv. 54. Phil. iii. 11.
k Judg. xvi. 25. 2 Kings ii. 23. 2 Chr. xxx. 10. xxxvi. 16. Jer. xx. 7. Matt. xx. 19. Mark x. 34. Luke xviii. 32. xxiii. 11. 36.
l 1 Kings xxii. 24. Jer. xx. 2. xxxvii. 15. Matt. xxi. 35. xxiii. 34. xxvii. 26. Acts v. 40. xvi. 22, 23. 2 Cor. xi. 24, 25.
m x. 34. Gen. xxxix. 20. 1 Kings xxii. 27. 2 Chr. xvi. 10. Ps. cv. 17, 18. Jer. xxix. 26. xxxii. 2, 3. 8. xxxvi. 5. xxxvii. 15—21. xxxviii. 6—13. 28. xxxix. 15. Lam. iii. 52—55. Acts iv. 3. v. 18. viii. 3. xii. 4, &c. xvi. 24, &c. xxi. 33. xxiv. 27. 2 Cor. xi. 23. Eph. iii. 1. iv. 1. 2 Tim. i. 16. ii. 9. Rev. ii. 10.
n 1 Kings xxi. 10. 13—15. 2 Chr. xxiv. 21. Matt. xxi. 35. xxiii. 37. Luke xiii. 34. John x. 31—33. Acts vii. 58, 59. xiv. 19. 2 Cor. xi. 25.
o 1 Sam. xxii. 17—19. 1 Kings xviii. 4. 13. xix. 1. 10. 14. Jer. ii. 30. xxvi. 23. Lam. iv. 13, 14. Matt. xxiii. 35—37. Luke xi. 51—54. Acts vii. 52. xii. 2, 3.
p 2 Kings i. 8. Matt. iii. 4. Rev. xi. 3.
q xii. 1—3. Zech. xiii. 9. Matt. viii. 20. 1 Cor. iv. 9—13. 2 Cor. xi. 23—27. xii. 10. Jam. v. 10, 11.
r 1 Kings xiv. 12, 13. 2 Kings xxiii. 28—29. Is. lvii. 1.
s 1 Sam. xxii. 1. xxiii. 15. 19. 23. xxiv. 1—3. xxvi. 1. 1 Kings xvii. 3. xviii. 4. 13. xix. 9. Ps. cxlii. *title*.

had even, in the exercise of faith in God, been enabled to stop the mouths of lions. Samson and David slew each of them a lion. (*Notes*, *Judg.* xiv. 1 *Sam.* xvii. 34—37.) Daniel the prophet spent the night in a den of hungry lions. (*Notes*, *Dan.* vi.) Others quenched the violence of fire. (*Notes*, *Dan.* iii.) Elijah was repeatedly delivered from the persecuting rage of Ahab, Jezebel, and Ahaziah; Michaiah, from that of Ahab; Elisha from the sword of the kings of Israel and Syria; and Jeremiah from that of Jehoiakim, and Zedekiah's princes. (*Notes*, 1 *Kings* xvii. xviii. xix. xxii. 2 *Kings* i—iv. *Jer.* xxvi. xxxviii. 8—13.) Hezekiah and others were miraculously recovered from sickness; and Hezekiah's kingdom was restored, from the utmost debility, to a very flourishing condition, in answer to his confidence in God. Many instances occur in the history of Israel, of those who waxed valiant in fight, and turned to flight the armies of the aliens; or, "laid prostrate their camps." (1 *Sam.* xi. 11. xvii. 53. 2 *Kings* vii.) Yet it has generally been supposed, that there is a peculiar reference to the successes of Judas Maccabeus and his brethren, against the forces of Antiochus Epiphanes; when from feeble beginnings they arrived at great power, and defeated all that persecutor's devices, by faith in the promises and protection of the Lord.—While we make a decided difference, between the word of God and all other writings; there seems no impropriety in supposing that the apostle had these events in his view, on this occasion: as the historical facts respecting the persecutions of Antiochus and the victories of the Maccabees, were well known among the Hebrews; and really formed an illustrious example of the efficacy and nature of faith.

V. 35—38. Through the same powerful principle of faith, as exercised by the prophets, and the other persons concerned, women had received their dead children raised to life again. (*Notes*, 1 *Kings* xvii. 17—24. 2 *Kings* iv. 13—37.) Others were tortured with all the horrid ingenuity, which their cruel persecutors could exercise; and yet refused to "accept of deliverance" from their agonies, when offered them, on condition that they would commit idolatry. They rather chose to expire in their torture, than to purchase life on such terms: because by faith they expected "a *better* resurrection," even a resurrection to eternal life; which was far better than being restored from the jaws of death, and living a while longer in this world; and even far better than the resurrections to temporal life before mentioned. This is supposed to refer to the tortures and death of a woman and her seven sons, as recorded in the history of the Maccabees. (*2 Mac.* vii.)—This is a most decisive testimony of the sacred writer, that his countrymen expected a resurrection to eternal life, and that the word of God warranted that expectation.—Others in different ages, had been tried by "cruel mockings," and every kind of indignity and derision; with ignominious and painful scourgings, and with lingering sufferings in bonds and imprisonment: yet by faith they cleaved to God and their duty, amidst all that could be inflicted on them. Thus Micaiah, Jeremiah, and many others had been abused. (*Notes*, 1 *Kings* xxii. 9. 26, 27. *Jer.* xx. xxvi. 10—24. xxxvii. xxxviii.) Moreover, several had been stoned to death; and some had even been cruelly sawn asunder, as tradition reported that Isaiah had been. (*Notes*, 2 *Kings* xxi. 16. *Is.* i. 1.) Others had been tempted with the most complicated sufferings, and with conditional offers of deliverance, to sin against God. Some were slain at once with the sword; whilst others were driven from their habitations, to wander as vagabonds, covered with undressed skins instead of suitable raiment; and to inhabit mountains, deserts, dens, and caves, instead of commodious houses; being destitute of friends, afflicted by complicated distresses, and most cruelly tortured, when they fell into the hands of their persecutors. Yet they still trusted in God, and obeyed him, with unremitting patience and constancy, in a realizing belief of his promises of support, comfort, and eternal salvation, and an unwavering confidence in them. Of these excellent persons "the world," which used them with such contempt and cruelty, "was "not worthy;" and therefore they were soon removed, in mercy to them, and in judgment to their enemies. The cases of David, Elijah, and many others, recorded in scripture, may be alluded to: but doubtless many others occurred, during the persecuting reigns of the kings of Judah and Israel, of which particular accounts have not reached us; though some records or traditions concerning them might be extant among the Hebrews, when the apostle wrote. (*Marg. Ref.* p—s.)

Tortured. (35) Ετυμπανισθησαν. Here only. From

t See on 2. 13.—Luke x. 23, 24. 1 Pet. i. 12.

39 And these all, t having obtained a good report through faith, received not the promise:

40 God having * provided some u better thing for us, that x they without us should not be made perfect.

* Or, foreseen. u vii. 19. 22. viii. 6. ix. 23. xii. 24. x Is. 8—15. x. 11—14. Rom. iii. 25, 26.

τυμπανον, *a drum.* Probably they were killed by being stretched out, and beaten with staves as a drum by drumsticks.—Cruel *mockings.* (36) Εμπαιγμων. Here only. Εμπαιζω, *Luke* xiv. 29. xviii. 32. xxiii. 11.—*Sawn asunder.* (37) Επρισθησαν. Here only. *Notes, Acts* v. 33—39.—*Sheep-skins.*] Μηλωταις. Here only. 1 *Kings* xix. 19. 2 *ings* ii. 13, 14. *Sept.*—*Caves.* (38) Οπαις. *Jam.* iii. 11.

V. 39, 40. All the persons above enumerated, had "obtained a good report" in the church, and most of them had been mentioned with honour in the word of God, though the world abhorred and execrated them: but "faith" was that peculiarity, by which they were distinguished from other men, both in respect of acceptance with God, and as the powerful principle of their zealous obedience, their patient sufferings, or their remarkable exploits and deliverances. Yet "they received not the "promise," which their faith especially embraced; they did not live to see the accomplishment of the promise concerning the Messiah, "in whom all nations should be "blessed," which was the grand promise made to Abraham; though they were saved by the anticipated efficacy of his sacrifice. For God, in his wise and righteous sovereignty, had reserved some better thing for his church under the Christian dispensation; (*Notes, Matt.* xiii. 16, 17. *Luke* x. 23, 24;) that these ancient believers might not be complete, in their salvation and felicity, except in and by Jesus Christ, and by sharing those benefits, which were at length more openly revealed to his people: that so the whole church, by union with Christ, might be perfected in one body, and not in separate divisions; though the members of it had been scattered, as it were, through all the ages and nations of the earth. (*Eph.* i. 10.)—Various interpretations have been given of this passage. Some suppose that *the promise* was that of "the better country," which the patriarchs desired; (*Note,* 13—16;) but unto which they were not admitted, nor will be admitted, till the whole multitude of heirs shall be collected together at the end of the world. Others, perceiving that this interpretation is contrary to the general current of scripture, which uniformly declares, that the "righteous entereth "into rest;" that "it is better to depart to be with "Christ;" and that "when absent from the body, believ-"ers are present with the Lord;" "blessed *are* the dead, "who die in the Lord, &c." confine the meaning almost wholly to deliverance from persecution!—But was not the promise of a Redeemer, from the first fall of Adam, the grand promise to fallen man? (*Notes, Gen.* iii. 14, 15. xii. 1—3. xlix. 10.) This "promise" the patriarchs *received,* and cordially embraced in faith (17): but they did not live to obtain the thing promised. They were indeed saved by faith in a Redeemer, who was to come; but without those events, which the apostles testified as already past, their pardon and acceptance could not be ratified, or their salvation perfected. (*Note,* 1 *Pet.* i. 10—12.) Thus the Old Testament believers could not be perfected, except by communion with the New Testament church, in the promised Saviour, and his righteousness, atonement, and intercession. (*Marg. Ref.*—*Notes,* vii. 26—28. x. 3, 4. *Rom.* iii. 21—26.)

Received not. (39) Ουκ εκομισαντο. x. 36. 1 *Pet.* i. 9.—"They carried not away," as the victor in the publick games did his prize.—*Be made perfect.* (40) Τελειωθωσι. ii. 10. v. 9. vii. 19. ix. 9. x. 1.

PRACTICAL OBSERVATIONS

V. 1—7.

The wisdom and goodness of God are peculiarly manifested, in the appointment of "faith," to be both the recipient of Christ for justification, and the efficacious principle of our obedience: and, in neither case, will any thing avail, but that faith which gives the soul, as it were, an appropriating hold of "things hoped for," and an internal demonstration of "things not seen."—As men easily remove, and raise to a great height, immense bodies, by means of proper engines, which could not otherwise be done at all; so faith exercised on the promises, truth, power, and perfections of God, would enable a feeble sinner to remove a mountain, if that were necessary for his safety and advantage. (*Notes, Matt.* xxi. 21, 22. *Mark* xi. 22—26.) Without this, no man, since Adam's fall, has "obtained a good report," or done any real and acceptable "good works," according to the standard of the sacred word. Indeed in all respects, the worthies of the church are very different from the admired characters of the world.—We know nothing to good purpose, concerning the perfections or works of God, or the eternal state except by this "evidence of things not seen:" men's reasonings produce amusing speculations; but "the sure "testimony of God," received by faith, brings satisfaction to the soul. While we credit his account of the creation; we learn to adore and obey the Creator, with humble, thankful, and admiring hearts; which philosophers, in general, with a few honourable exceptions, ancient and modern, have scarcely appeared to do: and those few were led to do it, not by philosophy, but by believing the word of God.—Faith indeed receives the testimony of God concerning his creating and providential wisdom, power, and goodness; yet his truths and promises, respecting redemption, constitute its peculiar province. Believing his testimony concerning the future judgment and the eternal world; and even more than believing, that we are sinners exposed to condemnation, and deserving of it, according to the tenour of his righteous law; we gladly receive the truth, concerning salvation by grace, through the atoning blood of the divine Saviour; and wait on him for pardon and every blessing, as "his gift through Jesus Christ." (*Notes, Rom.* vi. 21—23. 1 *John* v. 11, 12.) Thus we are enabled, "by faith," to plead a far more excellent sacrifice, and to present more acceptable worship, than any Pharisee or infidel can offer unto God, according to the vain devices of a proud impenitent heart: we obtain "the "testimony of God," in his word, and by his Spirit, that our persons and services are accepted with him: and, however we may be persecuted, or driven out of the world, our felicity will be sure; and we shall long to declare to

CHAP. XII.

Exhortations to constancy, patience, and diligence, deduced from the abundant testimony of former believers, from the example of Christ, and from the loving intent and salutary effect of the Lord's corrections, 1—13; to peace and holiness, and to jealous watchfulness over ourselves, and each other, enforced by the case of Esau, 14—17; to an obedient reception of the gospel, and reverential worship of God, from the superior excellency of the Christian dispensation, and the proportionably greater guilt and danger of neglecting it, 18—29.

all around us, and to leave it upon record for those who shall come after, that this is the only way to heaven, and that we are exceedingly thankful for having been taught to walk in it. (*Notes*, 1 *John* v. 19—21.) It would be madness for us to expect to escape the pangs of death, as Enoch and Elijah did; but we may hope to be with God, when no longer found on earth: as having "pleased him," by coming in faith to his mercy-seat, desiring his favour as our portion, and not only believing that "he is," but that he is the gracious "Rewarder," even of sinners "who "diligently seek him;" for "without this faith it is im- "possible to please God."—If we possess this "evidence "of things not seen," we shall hear, with great interest, the warnings of the oracles of God, concerning the future and eternal misery of the ungodly; we shall reverence the denunciation which unbelievers deride, object to, or blaspheme; we shall be "moved with fear to flee from the "wrath to come;" we shall be encouraged in hope to make Christ our Refuge, and to leave all other things, as comparatively worthless, to seek admission into this ark. Thus we shall be safe, during the troubles of life, the terrors of death, and the solemnities of judgment, when "the wicked shall be turned into hell, even all the people "that forget God:" and we may, in the mean time, hope to be the instruments of saving our beloved children and relatives also. But then, we must be contented to bear the reproach of singularity, enthusiasm, or hypocrisy: we must be unfashionable; and the world will condemn us, if our profession and behaviour "condemn the world:" (*Note*, *John* vii. 3—10:) and this will certainly be the case, if we "become heirs of the righteousness which is "by faith." We may however by faith foresee the time, when our revilers will wish, but wish in vain, that they were with us in the despised ark.

V. 8—19.

That is not justifying faith, which does not obey the command, as well as rely on the promise of God. We too are called to leave many of our worldly connexions, interests, and comforts, to go in quest of a future inheritance; and if heirs of Abraham's faith, we shall "obey," and "go forth not knowing" "what things may befal us," or whither the Lord may lead us; we shall wait in the way of duty for the performance of his promises; we shall not take up our rest in the world, or be satisfied with its most splendid accommodations; but we shall "seek for a city "which hath foundations," whose Architect and Founder is the LORD of hosts. Indeed, our faith will not be always alike vigorous and efficacious; and its waverings will shew, that we are not saved *for* it, though *by* it: yet, upon recollection, "judging him faithful, who hath promised," we shall be strengthened to expect the blessing, in defiance of apparent difficulties and supposed impossibilities; and thus shall be enabled to perform whatever is connected with obtaining the promises. If indeed we professed to seek a portion in the world, the advantages of religion might appear dubious: but we avow ourselves to be "strangers" in a foreign land, and on our pilgrimage to our desired home, where "our treasure and our hearts "already are." We have not yet received the blessings, but we "see them afar off, embrace them, and wait in "hope" for the accomplishment of the promises: and we profess to be satisfied with the life of a sojourner and a pilgrim, and to wait till after death for our felicity. If, like apostates, we were minded to "return to the country "whence we came out;" we might "find an opportunity" of doing it, perhaps with some secular advantage: but faith shews us, that it is devoted to destruction, with all those who choose their inheritance in it. We therefore "desire a better country, that is, an heavenly;" and as God has prepared everlasting mansions for us, in the city of his special abode, in which he will make us most blessed for evermore; so his glory in our salvation, and our wisdom in choosing him for our Portion, will be most manifest in the event, whatever present appearances may be. This faith "endures to the end;" we must live by it and die in it; and then have its expectations answered, and far exceeded. Whilst we live, our faith must be repeatedly and sharply tried, that we may be distinguished from mere professors of Christianity; but we may expect, that we shall be strengthened in proportion to the trial: nor can we reasonably doubt of the power of faith, to produce the most unreserved obedience, when we remember, that by this principle "Abraham, when tried, offered his beloved "Isaac" as a burnt-offering at God's command; and trusted in him to perform all those promises, which his obedience seemed about for ever to render vain, and their fulfilment impossible. Let us then inquire how far our faith has produced similar obedience, when we have been called to acts of inferior self-denial, or to make inferior sacrifices to our duty: and whether we have given up what was called for, in an unreserved confidence that the Lord would make up all our losses, and even bless us by means of the most afflictive dispensations. For, as "He spared "not his own Son, but delivered him up for us all, how "shall he not with him freely give us all things?" And what should we deem too valuable to give up, at the call of such a merciful and bounteous Benefactor?

V. 20—31.

While we desire, in faith, to "bless our children" and worship God during life, and at the approach of death, and afterwards to have our lot with his people in the heavenly Canaan; and while we attend to every relative duty, trusting in the Lord, and "not fearing the wrath" of man: let us particularly note the effects of the faith of Moses; and ask ourselves, whether we have been influenced to a similar judgment, choice, and experience. Have we, "by

[a] xi. 2—38. [b] Is. lx. 8. Ez. xxxviii. 9. 16. WHEREFORE, [a] seeing we also are compassed about with so great [b] a cloud of [c] witnesses, [d] let us lay aside

[c] Luke xvi. 29 John iii 32. iv. 39. 44. 1 Pet. v. 12. Rev. xxii. 16. [d] Matt. x. 37, 38. Luke viii. 14. ix. 59—62. xii. 15. xiv. 26—33. xvii. 22—25. xxi. 34. Rom. xiii. 11—14. 2 Cor. vii. 1. Eph. iv. 22—24. Col. iii. 5—8. 1 Tim. vi. 9, 10. 2 Tim. ii. 4. 1 Pet. ii. 1. iv. 2. 1 John ii. 15. 16.

"faith," learned to prefer the sanctified "affliction of the "people of God," to "the enjoyment of the pleasures of "sin for a season?" Do we deem it an honour and a privilege to be "reproached for the sake of Christ;" and to prefer loss in his cause, to the riches of this evil world; having "respect to the great reward" promised to those who are thus distinguished? All believers are not called to make the same sacrifices, or to endure the same trials, "for righteousness' sake;" nor have all the same measure of faith: yet without some experience and consciousness of this kind we are not warranted to conclude that we are of Moses's religion: for a common walking stick more resembles Aaron's fruitful rod, than the faith of many modern professors of evangelical truth does the self-denying faith of Moses or of Abraham.—But the subject is absolutely inexhaustible: we must by faith "overcome" the fear of man, as well as the love of the world; we must endure all sufferings, and venture all consequences, in the way of duty, "as seeing Him who is invisible." In all things our faith must respect the true paschal "Lamb, and "the sprinkling of his blood," for deliverance from the destruction of the wicked; and we must conscientiously observe his ordinances, as means of grace to our souls. Then, by faith we may pass, at God's command, through seas of tribulation, and scenes of temptation or danger, during life and at death; in which all unbelievers must sink and perish for ever.—By faith we must implicitly use every means, however unlikely, which God prescribes in order to our obtaining the promises; trusting in him alone to render them effectual: nor will any perish with the enemies of God, who believe his word, and shew it by love to his people; whatever former crimes they have committed, or in whatever situation they may be found.

V. 32—40.

"Faith" will enable a man to serve God, and his generation, in whatever way he may be employed, whether in governing or reforming nations, or defending them, by crushing the power of iniquitous assailants; or in preaching the gospel, and boldly testifying against the crimes of the most mighty and implacable of its opposers; or by "working righteousness," and obtaining promises in a more obscure station. It will influence a man to such prompt obedience, disinterested diligence, and warranted expectation, as will ensure all needful success in his undertakings. It will also prepare him for facing any dangers: and though we do not now expect to "stop the "mouths of lions," or to "quench the violence of the "fire;" yet we are authorized to look for proportionable supports and consolations, if called to end our pilgrimage by the hand of violence. But we are chiefly concerned in the spiritual warfare: and in this, "by faith, we shall out "of weakness be made strong, wax valiant in fight, and "put to flight the armies of the aliens."—Though we do not hope to have "our dead restored again to life" in this world; yet faith will mingle joy with our tears over them; and teach us to "refuse deliverance" from suffering by sin, whilst we hope for "the better resurrection" which God has promised to his people. "Trials of cruel "mockings" we may expect, even in these favoured days; though hitherto exempted from scourgings, bonds, and imprisonments. We seem not to have immediate cause to apprehend being "stoned, or sawn asunder, or slain by the "sword:" yet we shall surely be "tempted;" and we cannot overcome temptation, except by that faith which supported the martyrs, and made them more than conquerors over the fear of torment and death. If then we are ready to shrink, or droop, under our lighter trials; let us think of those excellent men, of whom "the world "was not worthy;" and reflect how "destitute, afflicted, "and tormented" they were; and how they were driven out, and wandered as outcasts "in mountains and dens "and caves of the earth." For as our advantages, "with "those better things, which God hath provided for us," are so much superior to their's; so should our "obedience "of faith, and patience of hope, and labour of love," be more distinguished. Let us then pray continually for the increase of our faith, that we may follow these illustrious examples, and be with them at length made perfect in holiness and felicity, and "shine like the sun in the king-"dom of our Father" for evermore.

NOTES.

CHAP. XII. V. 1. The apostle next called on the Hebrews, to consider themselves as "encompassed about "with witnesses," who bore their combined and most decided testimony to the faithfulness of God, and to the power and efficacy of faith, as innumerable as the drops of water in a cloud. The persons before mentioned, and multitudes besides, seemed to look down from heaven, or even to come from thence, to surround them, and to bear testimony in the cause; as well as to be spectators of their conduct, in that arduous, perilous, and honourable race, in which they themselves had got so blessed a victory. Professed Christians ought therefore with one consent, to "lay aside every weight;" (as men laid aside their superfluous garments, or more costly ornaments, when about to run in the Isthmian games, or to contend in the race on any occasion;) and not to burden themselves with worldly cares, interests, or indulgences; idolatrous attachments, or needless hurry of business, which might hinder their spiritual progress, and cause them to loiter, to move heavily, or to look back, and so to endanger the loss of the race. They should also watch against, and seek a decided victory over, natural depravity and evil habits; which would still continually "beset them," and take advantage, so to speak, of every favourable circumstance; and especially of those sinful propensities, which on any account had a peculiar power against them. In particular they ought to use every means of conquering unbelief; through which they were tempted to apostatize, from love of the world, and fear of suffering. This was "the sin which "most easily beset them," in those times of persecution; many had been cast down by it, many more were in danger, and they all would doubtless be vigorously assaulted on that side. It behoved them, therefore, to get rid of

every weight, [e] and the sin which doth so easily beset *us*, [f] and let us run [g] with patience the race that is set before us;

2 [h] Looking unto Jesus, [i] the [*] Author and [k] Finisher of *our* faith; who for the joy that was set before him [m] endured the cross, [n] despising the shame, [o] and is set down at the right hand of the throne of God.

3 For [p] consider him that endured such [q] contradiction of sinners against himself, [r] lest ye be wearied and faint in your minds.

e v. 35—39. Ps. xviii. 23
f 1 Cor. ix. 24—27. Gal. v. 7. Phil. ii. 16. iii. 10—14. 2 Tim. iv. 7.
g vi. 15. x. 36. Matt. x. 22. xxiv. 13. Luke viii. 15. Rom. ii. 7. v. 3—5. viii. 24, 25. xii. 12. Jam. i. 3. v. 7—11. 2 Pet. i. 6. Rev. i. 9. iii. 10. xiii. 10. Zech. xii. 10. John i. 29. vi. 40. viii. 56. Phil. iii. 20. 2 Tim. iv. 8. Tit. ii. 13. 1 John i. 1—3. Jude 21.
h Matt. ix. 24. Luke xvii. 5. Rev. i. 8. 11. 17. ii. 8.
i Or, *Beginner*. ii. 10. Acts v. 31. *Gr.* 7, 8. Phil. i. 6.
k vii. 19. x. 14. *Gr.*—Ps. cxxxviii. 8. 1 Cor. i.
l ii. 7—9. v. 9. Ps. xvi. 9—11. Is. xlix. 6. liii. 10—12. Luke xxiv. 26. John xii. 24. 32. xiii. 3. 31, 32. xvii. 1—4. Acts ii. 25, 26. 36. Phil. ii. 8—11. 1 Pet. i. 11.
m x. 5—12. Matt. xvi. 21. xx. 18, 19. 26. xxvii. 31—50. Mark xiv. 36. John xii. 27, 28. Eph. ii. 16. v. 2. Tit. ii. 14. 1 Pet. ii. 24. iii. 18.
n x. 33. xi. 36. Ps. xxii. 6—8. lxix. 19, 20. Is. xlix. 7. l. 6, 7. liii. 3. Matt. xxvi. 67, 68. xxvii. 27—31. 38—44. Mark ix. 12. Luke xxiii. 11. 35—39. Acts v. 41. Per ii. 23. iv. 14—16.
o *See on* i. 3. 13. Ps. cx. 1.
p 2. iii. 1. 1 Sam. xii. 24. 2 Tim. ii. 7, 8.
q Matt. x. 24, 25. xi. 19. xii. 24. xv. 2. xxi. 15, 16. 23. 46. xxii. 15. Luke ii. 34. *Gr.* iv. 28, 29. v. 21. xi. 15, 16. 53, 54. xiii. 13, 14. xiv. 1. xv. 2. xvi. 14. xix. 39, 40. John v. 16. vii. 12. viii. 13. 48, 49. 52. 59. ix. 40. x. 20. 31—39. xii. 9, 10. xv. 18—24. xviii. 22.
r 5. Deut. xx. 3. Prov. xxiv. 10. Is. xl. 30, 31. l. 4. 1 Cor. xv. 58. 2 Cor. iv. 1. 16. Gal. vi. 9. 2 Thes. iii. 13.

every encumbrance, and to seek the increase of their faith, and the crucifixion of their worldly lusts; that they might "press forward," with progressive earnestness, and unwearied patience, in the persevering obedience of faith in Christ. This was "the race set before them," in which they must either win the crown of glory, or have everlasting misery and ignominy for their portion. (*Notes*, 1 *Cor.* ix. 24—27. *Phil.* iii. 12—14. 2 *Tim.* iv. 6—8.)

Witnesses.] Μαρτυρων. *Acts* vi. 13. vii. 58. xxii. 20. 1 *Thes.* ii. 10. *Rev.* ii. 13. It does not appear, that this word is ever used, either in scripture, or in Greek writers, to denote *a spectator* simply; except as he was one prepared to *testify* what he had seen. So that the *testimony* of the multitude of ancient believers to the *truths* insisted on, and not that they or others are spectators of our conduct, is perhaps exclusively meant.—*Which doth so easily beset us.*] Ευπερισατον. Here only.

V. 2, 3. The apostle had called the Hebrews to contemplate the conduct of those who in former times had patiently run the race; and to consider the perils, difficulties, and sufferings, through which they had urged their course, "by faith" to seize the incorruptible prize: and they ought to realize their presence, as witnesses for Christ, or spectators of their conflict. But they must "look off," not only from the vain glory of the world, the number and power of their enemies, and their own weakness and sinfulness; but even from these inferior luminaries, that they might behold that glorious "Sun," from which even those received all the light, that rendered them so resplendent. (*Note*, *John* i. 16.) In order to their more full instruction and encouragement, they must look steadily to Jesus; not merely as One, who had run his glorious race, and completed his work, by faith in the promises and covenant-engagements of the Father; but as "the Author and "Finisher of faith" itself. He alone had opened the way for men to return to God and to enter heaven, "by faith;" when sin had closed for ever that of personal righteousness: from him, as the great Prophet of the church, the *doctrine of faith* had been delivered from the beginning, and perfected in the revelation made by the gospel: and this none would ever be authorized to change, add to, or deduct from. He alone, by his Spirit, produces "faith" in the hearts of his people, which he maintains, increases, and perfects, in its nature and fruits, till its work be finished. So that, they must look to him *for* faith, as well as *by* faith. He indeed did not want that faith, by which a sinner is justified; yet "in finishing his work" on earth, he led his people the way to complete victory over every enemy, by a patient, obedient reliance on the word of his heavenly Father. (*Note*, *Ps.* xvi. 8—11.) As he had "in all things the pre-eminence;" so he did not enter into his mediatorial glory, without having the *precedency* in the measure of his sufferings, above all others who ever went to heaven. "For the joy set before him," of his own personal exaltation to the mediatorial throne; of the salvation of countless millions of lost sinners from destruction; of bringing them to endless happiness; and of eternally glorifying the whole Name, and all the perfections of God; (*Notes*, *Matt.* xxv. 19—23. *John* xvii. 22, 23;) he, with the utmost fortitude and constancy, endured all his other humiliating sufferings, from his birth in the stable to his agony in the garden; and at length most willingly submitted to be suspended on the cross, and there to expire in lingering tortures. Though this method of execution was peculiarly ignominious, and by the law pronounced *accursed;* and though his crucifixion was attended with unheard of circumstances of indignity, outrage, revilings, and derision; yet he disregarded and even "despised the "*shame*," as well as the anguish of it, as not worthy to be compared with the glorious event, which he had in full view. Thus, having "endured" until his undertaking was finished, he was speedily raised from the dead, and exalted to "the right hand of the throne of God." (*Notes*, i. 3, 4. viii. 1, 2.) The disciples ought therefore to look unto him, both as an example of constancy and patience; as the Author of their strength, encouragement, victory, and salvation; and as a glorious instance of the blessed effect of perseverance, amidst reproaches and sufferings, in cleaving unto God and being "faithful unto death." This case was so extraordinary, that they would do well to "consider it," even with *arithmetical* exactness, and to estimate the dignity and excellency of the sufferer; "the "contradiction of sinners" against him, who ensnared, reviled, opposed, and accused him, with most perverse enmity against his holy doctrine and example, and with malignant ingratitude for all his love; the intenseness and variety of his sufferings; the meek and composed fortitude with which he endured them; the love, which moved him thus to suffer, and the most blessed consequences of his humiliation. When they began to grow "weary and "faint in their minds," with trials and injuries from their malicious persecutors, such considerations would serve to quiet and encourage them: whilst they recollected, that the holy Jesus suffered to save them from deserved and eternal misery; and that sinners of the same nature with themselves inflicted these tortures; that he had much bitterness in his cup, which was not in their's; (*Notes*, *Matt.* xxvi. 36—39. *John* i. 29. *Gal.* vi. 11—14;) that he was hated for his own sake, and they only because of their relation to him; and that his cross secured a happy event,

4 Ye have [a] not yet resisted unto blood, striving against sin.

5 And [b] ye have forgotten [c] the exhortation which speaketh unto you as unto children, My son, [d] despise not thou the chastening of the Lord, [e] nor faint when thou art rebuked of him:

6 For [f] whom the Lord loveth he chasteneth, [g] and scourgeth every son whom he receiveth.

7 If ye [h] endure chastening, God dealeth with you as with sons; [i] for what son is he whom the father chasteneth not?

8 But if ye be [k] without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had [l] fathers of our flesh which [m] corrected *us*, and [n] we gave *them* reverence: [o] shall we not much rather be in subjection unto [p] the Father of spirits, and live?

10 For they verily for a few days chastened *us*, [q] after their own pleasure: [r] but he for *our* profit, that *we* might be [s] partakers of his holiness.

11 Now, [t] no chastening for the present seemeth to be joyous, but

a 2. x. 32—34. Matt. xxiv. 9. 1 Cor. x. 13. 2 Tim. iv. 6, 7. Rev. ii. 13. vi. 9—11. xii. 11. xvii. 6. xviii. 24.
b Deut. iv. 9, 10. Ps. cxix. 16. 83. 109. Prov. iii. 1. iv. 5. Matt. xvi. 9, 10. Luke xxiv. 6. 8.
c 7. Prov. iii. 11, 12.
d Job v. 17, 18. xxxiv. 31. Ps. xciv. 12. cxviii. 18. Jer. xxxi. 18. 1 Cor. xi. 32.
e 3, 4. Josh. vii. 7—11. 2 Sam. vi. 7—10. 1 Chr. xiii. 9—13. xv. 12, 13. Ps. vi. 1, 2. 2 Cor. iv. 8, 9. xii. 9, 10.
f Deut. viii. 5. Ps. xxxii. 1—5. lxxiii. 14, 15. lxxxix. 30—34. cxix. 71, 75. Prov. iii. 12. xiii. 24. Is. xxvii. 9. er. x. 24. Jam. i. 12. v. 11. Rev. iii. 19.
a 7, 8. 2 Sam. vii. 14.
b Job xxxiv. 31, 32. Prov. xix. 18. xxii. 16. xxiii. 13, 14. xxix. 15. 17. Acts xiv. 22.
c 1 Sam. ii. 29. 34. iii. 13. 1 Kings i. 6. ii. 24, 25. Prov. xxix. 15.
d 6. Ps. lxxiii. 14, 15. 1 Pet. v. 9, 10.
e John iii. 6. Acts ii. 30. Rom. i. 3. ix. 3. 5
See on 7.
f Ex. xx. 12. Lev. xix. 3. Deut. xxi. 18—21. xxvii. 16. Prov. xxx. 17. Ez. xxii. 7. Eph. vi. 1—4.
g Mal. i. 6. Jam. iv. 7. 10. 1 Pet. v. 6.
h Num. xvi. 22. xxvii. 16. Ec. xii. 7. Is. xlii. 5. lvii. 16. Zech. xii. 1.
* Or, as seemed good, or, meet, to them.
k See on 5, 6.
l Lev. xi. 44, 45. xix. 2. Ps. xvii. 15. Ez. xxxvi. 25—27. Eph. iv. 24. v. 26, 27. Col. i. 22. Tit. ii. 14. 1 Pet. i. 15, 16. ii. 5, 9. 2 Pet. i. 4.
m Ps. lxxxix. 32. cxviii. 18. Prov. xv. 10. xix. 18.

to all their conflicts and trials in his cause. In short, by "looking to him," every kind of humiliating and animating topick would occur to their minds, to invigorate the exercise of their holy affections, and to repress every corrupt propensity.

Looking. (2) Αφορωντες. Here only. Turning our eyes from other objects, to fix them on this alone.—*Author.*] Αρχηγον. ii. 10. *Acts* iii. 15. v. 31.—*Finisher.*] Τελειωτην. Here only. I apprehend, that the apostle specially meant, that 'in Jesus all the plans, which had previously been unfinished, had acquired their completion.—He (τελειωτης ετελειωσε παντα) finished and perfected all things, respecting salvation by faith.'—*Endured.* (3) Ὑπομεμενηκοτα. 2. *Matt.* x. 22. xxiv. 13. 1 *Cor.* xiii. 7. 2 *Tim.* ii. 12. *Jam.* i. 12. v. 11.—*Contradiction.*] Αντιλογιαν. vi. 16. vii. 7. *Jude* 11. Αντιλεγω, *Luke* ii. 34.

V. 4—8. The Hebrews had indeed suffered the loss of property, and even bonds and scourgings, for cleaving to Christ; (*Note*, x. 32—34;) and in maintaining their personal conflict against sin and temptation, and the contest of the whole army of Christ against the common cause of sin and Satan. They, however, whom the sacred writer addressed, had not yet "resisted unto blood." Many of their brethren had chosen to die in this conflict, rather than yield the victory to their enemies, by renouncing the gospel: even men of like infirmities with themselves, had endured more, by faith, in the cause of God, than they had been called to do; and their sufferings for Christ were unspeakably less, than his for them had been: so that they ought to be ashamed of their cowardice, if they grew weary, or fainted in the contest, because of their inferior trials. (*Notes*, 2, 3. *Job* iv. 3—6. *Prov.* xxiv. 10. 2 *Cor.* iv. 1, 2. 13—18. *Gal.* vi. 6—10.) It would in that case appear, that they had "forgotten the exhortation" of the Lord, who, by Solomon, addressed believers as his children, when he called on them not to "despise his chastening," nor yet to "faint" under it. (*Notes*, *Job* v. 17. *Prov.* iii. 11, 12.) Whatever instrument was employed; they were thus taught to recognize the fatherly correction of God, in their trials; and neither to disregard them, with stoutness of spirit, and unfeeling contempt, as if they called for no humiliation, were capable of no improvement, had no meaning, and were easily supported; nor yet to faint, despond, turn aside, or seek relief by sin, when suffering under them. For the Lord corrects all the objects of his love; and "scourgeth every one, whom he receiveth" as his adopted child, into his family, and distinguishes by his peculiar regard. If then they endured their afflictions as fatherly chastisements, in a submissive spirit and with due constancy; it would evidently appear that the Lord was "dealing with them as with children!" for indeed, among men, it might be enquired, "What son is he, "whom his father," on no occasion, "chasteneth?" All need correction; all who are properly educated receive it; no wise and kind father entirely withholds it; and no children are wholly exempted from the pain of salutary discipline, except such as are indulged to their ruin. (*Notes Prov.* xiii. 24. xix. 18. xxii. 15. xxiii. 13, 14. xxix. 15. 17. So that, if the professed people of God were not at all corrected, it might be inferred, that he did not own them as his children, but considered them as spurious; members of the visible church, but not "born of the Spirit," or educated for the "inheritance of his saints." (*Note*, *Gal.* iv. 21—31.)—The allusion may either be made to such children, as a man deems to be spurious, though born of his wife; because he suspects her of having been unfaithful, and therefore he will bestow no pains about them; or such, as the real father neglects, because they are illegitimate, and he is ashamed to own them: (*Notes*, *Judg.* ix. xi. 1, 2:) but the former case seems more exactly to accord to the apostle's intent.—*My son*, &c. (5) The quotation is almost exactly from the Septuagint; which does not materially vary from the Hebrew.

Resisted. (4) Αντικατεστητε. Here only. *To stand against* the assaults of sin; as a man, in fighting against his antagonist.—*Striving.*] Αναγωνιζομενοι. Here only. Αγωνιζομαι, *Luke* xiii. 24. *Col.* i. 29. iv. 12. *Gr.*—*Dealeth with.* (7) Προσφερεται, *carries himself towards.*—*Bastards.* (8) Νοθοι. Here only.

V. 9—11. "The fathers according to the flesh," of those whom the apostle addressed, had corrected them in their younger years: and though the chastisement "seemed "grievous" to them; yet they did not leave them on that account, but rather learned to stand in awe of their authority, and to fear giving them further offence: and, when they were grown up, they became sensible, that this dis-

n See on 5, 6, 10.
o Ps. cxix. 165. Is. xxxii. 17. Rom. v. 3—5. xiv. 17. 2 Cor. iv. 17. Gal. v. 22, 23. Jam. iii. 17, 18.
p v. 14. 1 Tim. iv. 7, 8. 2 Pet. ii. 14. Gr.
q 3. 5. Job iv. 3, 4. Is. xxxv. 3. Ez. vii. 17. xxi. 7. Dan. v. 6. Nah. ii. 10. 1 Thes. v. 14.
r Prov. iv. 26, 27. Is. xxxv. 3. 8—10. xl. 3, 4. xlii. 16. lviii. 12. Jer. xviii. 15. Luke iii. 5.
* Or, even.

grievous: [n] nevertheless afterward it yieldeth the [o] peaceable fruit of righteousness, unto them which are [p] exercised thereby.

12 Wherefore, [q] lift up the hands which hang down, and the feeble knees;

13 And [r] make [*] straight paths for your feet, lest that which is [s] lame be turned out of the way; [t] but let it rather be healed.

14 [u] Follow peace with all *men*, [x] and holiness, without which [y] no man shall see the Lord:

s Is. xxxv. 6. Jer. xxxi. 8, 9.
t Gal. vi. 1. Jude 22, 23.
u Gen. xlii. 7—9. Ps. xxxiv. 14. xxxviii. 20. cxx. 6. cxxxiii. 1. Prov. xv. 1. xvi. 7. xvii. 14. Is. xi. 6—9. Matt. v. 9. Mark ix. 50. Rom. xii. 18. xiv. 19. 1 Cor. i. 10. Gal. v. 22, 23. Eph. iv. 1—3. 1 Thes. v. 15. 1 Tim. vi. 11. 2 Tim. ii. 22. Jam. iii. 17, 18. 1 Pet. iii. 11.
x See on 10.—Ps. xciv. 15. Is. ii. 1. Luke i. 75. Rom. vi. 22. 2 Cor. vi. 17. vii. 1. Phil. iii. 12. 1 Thes. iii. 13. iv. 7. 1 Pet. i. 15, 16. iii. 18. 2 Pet. iii. 11. 18. 3 John 11.
y Gen. xxxii. 30. Job xix. 26. xxxiii. 26. Matt. v. 8. 1 Cor. xiii. 12. Gal. v. 21. 1 John iii. 2, 3. Rev. xxi. 24—27. xxii. 3, 4. 11—15.

cipline had been productive of great good to them. Was it not therefore much more proper for them to submit to "the Father of spirits," the Creator of their souls, and the Giver of spiritual life; (*Marg. Ref.* i;) when that subjection was essentially connected with their salvation, and nothing but death eternal could be the consequence of their rebelling against him? For indeed the corrections of their earthly parents, during the few days of their childhood, had been inflicted "after their own pleasure;" and were often, in a great degree, the effect of their own passions, rather than of a prudent design for the good of the children: but their heavenly Father corrected them, though with apparent severity, during the short time of their continuance on earth; entirely, with a wise and faithful regard to their profit; and in order to make them "partakers "of his holiness," by mortifying their pride and carnal lusts, and bringing them, through such discipline, under the influence of the Holy Spirit, to be conformed to himself in judgment, dispositions, and conduct. By these means, he shewed them the vanity of the world, the evil nature and effects of sin, the depravity of their own hearts, and the preciousness of his salvation; and so trained them up to humility, spirituality, simplicity, tenderness, submission, love, reverence, gratitude, compassion, and every holy affection. Now they ought not to suppose, that these salutary corrections ever appeared pleasant, or "matter of "joy," to the persons who were enduring them: on the contrary, they always *seemed* for the present "a source of "grief," and caused much anguish; nor could they otherwise answer the intention. So that the sufferers often thought their trials did them harm, and would end in their ruin: yet afterwards, when the tumult of their passions had subsided, and they were able to deliberate on the instructions which they received under them; they were convinced that they amply compensated for the anguish, by "yielding the peaceable fruits of righteousness," and bringing them into a disposition, quietly to submit to God, and meekly to bear the injuries of men; and by rendering them fruitful in all those "good works," which evinced them to be justified, and at peace with God, and, which tended to give them inward peace, joy, and confidence in him. Thus having been "exercised," disciplined, or instructed, by sanctified afflictions; they would afterwards possess the benefit of them, when the pain was over; even though at the time they seemed to irritate their corrupt passions, and tended immediately to make a discovery of the evils of their hearts, for their subsequent humiliation.

V. 12, 13. The considerations above insisted on should induce the Hebrews, both in respect of themselves and of each other, to observe the counsel of the prophet. (*Note, Is.* xxxv. 3, 4.)—They should endeavour to counteract every disposition to faint, despond, or renounce the profession of the gospel, because of persecutions: considering them as fatherly corrections for their profit, submitting to them as such, and seeking to have them sanctified; and directing and encouraging each other to take the same course. Thus they ought patiently and firmly to maintain their profession, and go on in the path of holy obedience; and, by proper instructions, admonitions, and counsels, to oppose every false doctrine, and remove every stumbling-block. Thus "straight paths" might be made "for their "feet," though the road itself was rough and thorny; lest any of those who were discouraged, or who, like lame persons, proceeded with difficulty and pain, should be turned out of the way, to seek an easier path, by concealing or acting inconsistently with their profession. (*Note, Is.* lvii. 14.) On the contrary, care should be taken that such persons might be "healed," and confirmed by suitable encouragements and cautions, whilst there remained any hope concerning them.—*Lift up*, &c.] The quotation is rather from the Hebrew, than the Septuagint; which is, "Be "strong, ye hands which hang down, and ye fainting "knees."

V. 14. Whilst the persons addressed, thus stedfastly adhered to the truth, and contended for it; it was also incumbent on them to avoid all discord and resentment, "and to *pursue* peace with all men," even though it seemed to flee from them. They ought, as far as truth and duty would permit, to live peaceably with Jews and Gentiles, and to bear or concede every thing for that purpose; and they should study to be at peace with each other, and with their Gentile brethren. This would greatly aid them in "following after holiness," and in seeking nearer conformity to the spiritual law and perfect character of God, as exhibited in the example of Christ: nor must they even "seek peace," so as to neglect the practice and pursuit of holiness, or by connivance at sin: "for "without holiness no man," of any religion, "could see "the Lord." None could behold his manifested glory, and commune with him in comfort, whilst in this world, without "the sanctification of the Spirit unto obedience;" nor could any one be capable of the beatifick vision hereafter, or admitted to it, without being made "holy even "as God is holy."—It should be noted, that humiliation, brokenness of heart, and proper affections towards the Lord Jesus, are essential to the holiness of a redeemed sinner; and all else, however specious, must be counterfeit, where these are wanting. (*Notes, Ps.* xvi. 8—11. *Matt.* v. 8. 1 *Cor.* xiii. 8—12. *Jam.* iii. 13—18. 1 *John* iii. 1—3. *Rev.* xxi. 22—27.)

Follow after.] Διωκετε. *Rom.* ix. 30, 31. xii. 13, 14.

15 [z] Looking diligently, lest [a] any man [*] fail of the grace of God; lest [b] any root of bitterness springing up trouble *you*, [c] and thereby many be defiled;

16 Lest there *be* [d] any fornicator, or profane person, [e] as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [f] when he would have inherited the blessing, [g] he was rejected: [h] for he found no [†] place of repentance, though he sought it carefully with tears.

18 For [k] ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And [l] the sound of a trumpet, [m] and the voice of words; which *voice* [n] they that heard intreated, that the word should not be spoken to them any more:

20 (For [o] they could not endure that which was commanded, And [p] if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* [q] Moses said, I exceedingly fear and quake:)

z ii. 1. 2. iii. 12. iv. 1. 11. vi. 11. x. 23—35. Deut. iv. 9. Prov. iv. 23. 1 Cor. ix. 24—27. x. 12. 2 Cor. vi. 1. xiii. 5. 2 Pet. iii. 11. 14. 2 John 8. Jude 20, 21.
a Luke xxii. 32. 1 Cor. xiii. 8.
* Or, *fall from* Gal. v. 4.
b Deut. xxix. 18. xxxii. 32. Is. v. 4. 7. Jer. ii. 21. Matt. vii. 16—18.
c Josh. vi. 18. vii. 25, 26. xxii. 17—20.
d Ex. xxxii. 21. 1 Kings xxv. 16. Acts xx. 30, 31. 1 Cor. v. 6. xv. 33. Gal. ii. 13. 2 Tim. ii. 16, 17. 2 Pet. ii. 1, 2. 18.
e xlii. 4. Mark vii. 21. Acts xv. 20. 29. 1 Cor. v. 1—6. 9—11. vi. 15—20. x. 8. 2 Cor. xii. 21. Gal. v. 19—21. Eph. v. 3, 5. Col. iii. 5. 1 Thes. iv. 3—7. Rev. ii. 20—23. xxi. 8. xxii. 15.
f Gen. xxv. 31—34. xxvii. 36.
g Gen. xxvii. 31—41.
h vi. 8. Prov. i. 24—31. Jer. vi. 30. Matt. vii. 23. xxv. 11, 12. Luke xiii. 24—27.
i vi. 4—6. x. 26—29.
† Or, *way to change his mind.*

k Ex. xix. 12—12. xx. 18. xxiv. 17. Deut. iv. 11. v. 22—26. Rom. vi. 14. viii. 15. 2 Tim. i. 7.
l Ex. xix 16. 19. 1 Cor. xv. 52. 1 Thes. iv. 16.
m Ex. xx. 1—17. 22. Deut. iv. 12. 33. v. 3—22.
n Ex. xx. 19. Deut. v. 24—27. xviii. 16.
o Deut. xxxiii. 2. Rom. iii. 19, 20. Gal. ii. 19. iii. 10.
p Ex. xix. 13.
q Ex. xix. 16. 19. Ps. cxix. 120. Is. vi. 3—5 Dan. x. 8. 17 Rev. i. 17.

1 *Cor.* xiv. 1. *Phil.* iii. 12. 1 *Thes.* v. 15. 1 *Tim.* vi. 11. *2 Tim.* ii. 22. 1 *Pet.* iii. 11. Pursue peace and holiness, as the hound does the hare, the warrior his fleeing enemy, or the persecutor the object of his cruel enmity. (*Notes, Jam.* iii. 13—18.)

V. 15—17. It behoved Christians "to look diligently," both to themselves, and likewise to each other, in respect of their principles and conduct; "lest any one should "fail" of an interest in the special mercy and favour of God, or remain destitute of his sanctifying grace, and so be left to apostatize: (*Notes*, iii. 7—13. iv. 1, 2. x. 19—22:) and lest "any root of bitterness," any unmortified lust in the heart, which seemed to be dead, should spring up and shoot forth its bitter and poisonous produce, in heretical doctrines, or scandalous practices, to the trouble and disturbance of the whole body, and the defiling and corrupting of numbers; as frequently had been done. *Notes, Deut.* xxix. 18—20. 1 *Cor.* v. 6—13. xv. 31—34. *2 Tim.* ii. 14—18. iii. 6—9.) For instance, lest any one among them should commit fornication, under a mistaken notion of Christian liberty: or lest there should be some "profane" person, who so despised the peculiar blessings of the new covenant, as to barter them away for temporal advantages; like Esau, who for one meal of meat sold his birth-right. (*Notes, Gen.* xxv. 30—34.) That example ought to be a warning to them, not to renounce Christianity for the sake of worldly ease, interest, or indulgence: for when Esau "afterwards *willed* to inherit the blessing, "he was rejected," both by the Lord, and by his father Isaac. (*Notes, Gen.* xxvii. 33—42.) Thus he found no place or opportunity "for repentance, though he sought "it carefully with tears." The whole history of Esau shews, that he, at that time at least, neither truly repented of all his sins, nor sought to do it. But he was grieved and vexed at being circumvented by Jacob; he was sorry that he had made so foolish a bargain; he coveted the temporal advantages which belonged to the birth-right, especially the dominion over his brother; he had altered his mind *in that particular*, and he sought carefully, and with tears, to induce Isaac to alter his purpose, to retract Jacob's blessing, and to bestow it on him; but he sought this in vain, for it was then too late. The latter, however, even *the change of mind* in Isaac, which might induce him to retract the blessing pronounced on Jacob, and to confer it on him, seems to be the *repentance* which Esau sought with tears.—Thus the time would shortly come, when they, who refused spiritual blessings for the sake of temporal interests, would become fully sensible of their madness and folly; and would be glad to reverse the fatal bargain; but "that must be let alone for ever." This was another awful warning against apostacy; but it has no relation to the case of those who earnestly desire and pray for repentance. (*Notes*, vi. 4—8. x. 26—31.)

Looking diligently. (15) Επισκοπουντες. 1 *Pet.* v. 2. Επισκοπος, *a bishop, an overseer.* 'One who superintends and watches over the flock diligently, "lest any should "come short of the grace of God." (*Note, Acts* xx. 28.)—*Fail.*] Υστερων. iv. 1. *Matt.* xix. 20. *Rom.* iii. 23.—*Bitterness.*] Πικριας. *Acts* viii. 23. (*Note, Rev.* viii. 10, 11.)—*Trouble you.*] Ενοχλη. Here only.—*Profane person.* (16) Βεβηλος. 1 *Tim.* i. 9. iv. 7. vi. 20. 2 *Tim.* ii. 16.—*He was rejected.* (17) Απεδοκιμασθη. *Matt.* xxi. 42. *Mark* viii. 31. xii. 10. *Luke* ix. 22. 1 *Pet.* ii. 4. 7.

V. 18—21. The apostle again returned to his former position, that the superior excellency of the Christian dispensation would render it proportionably more criminal and perilous to reject it; for his discourse was equally suited to warn avowed unbelievers, and those who were tempted to apostasy. (*Notes*, ii. 1—4. vi. 4—8. x. 28—31.) He did not speak of the state of individuals, as converted or unconverted; but of the different method, in which God now spake to the nation, from that in which he delivered the law to their fathers. This he shewed by an allusion to the two mountains, Sinai and Zion. (*Note, Gal.* iv. 21—31.) For, though God at length spake to his people from mount Zion and the mercy-seat, through the atonements and ministrations of the high priest; this was only in a typical and obscure manner: (*Notes*, vii—ix. x. 1—18:) "the way into the holiest was not made mani-"fest" under that dispensation; but the law was delivered from mount Sinai, and the national covenant was there ratified. (*Notes, Ex.* xix. 5. xxiv.) That dispensation, however, was at length abolished, and another introduced. The Lord therefore did not now call them to assemble, and

22 But [r] ye are come unto mount Sion, and unto [s] the city of [t] the living God, the heavenly Jerusalem, and to [u] an innumerable company of angels,

23 To [x] the general assembly and church of [y] the first-born, [z] which are [*] written in heaven, and to [a] God the Judge of all, and to [b] the spirits of just men made perfect,

24 And to [c] Jesus the Mediator of the [d] new [†] covenant, and [e] to the blood of sprinkling, that [f] speaketh better things than *that of* Abel.

25 [g] See that ye [h] refuse not him that speaketh: for [i] if they escaped not who refused him that spake on earth,

[r] Ps. ii. 6. xlviii. 2. cxxvii. 13 14. Is. xii. 6. xiv. 32. xxviii. 16. li. 11. 16. lix. 20. lx. 14. Joel ii. 32. Rom. xi. 26. Gal. iv. 26. Rev. xiv. 1.

[s] xiii. 14. Ps. xlviii. 2. lxxxvii. 3 Matt. v. 35. Phil. iii. 20. *marg.* Rev. iii. 12. xxi. 2. 10. xxii. 19.

[t] iii. 12. ix. 14 x. 31. Deut. v. 26. Josh. iii. 10. 2 Kings xix. 4. Ps. xlii. 2. lxxxiv. 2. Jer. x. 10. Dan. vi. 26. Hos. i. 10. Matt. xvi. 16. Rom. ix. 26. 1 Thes. i. 9. Rev. vii. 2.

[u] Deut. xxxiii. 2. Ps. lxviii. 17. Dan. vii. 10. Jude 14. Rev. v. 11, 12.

[x] Ps. lxxxix. 7. cxi. 1. Acts xx. 28. Eph. i. 22. v. 24—27. Col. i. 24. 1 Tim. iii. 5.

[y] Ex. iv. 22. xiii. 2. Deut. xxi. 17. Ps. lxxxix. 27. Jer. xxxi 9. Jam. i. 18. Rev. xiv. 4.

[z] Ex. xxxii. 32. Ps. lxix. 28. Luke x. 20 Phil. iv. 3. Rev. xiii. 8. xx. 15.

[*] Or, *enrolled.*

[a] vi. 10—12. ix. 27. Gen. xviii. 25. Ps l. 5, 6. xciv. 2. xcvi. 13. xcviii. 9. Matt. xxv. 31—41. John v. 27. 2 Thes. i. 5—7. 1 Pet. ii. 23.

[b] xi. 4 Ec. xii. 7. 1 Cor. xiii. 12. 2 Cor. v. 8. Phil. i. 21—23. iii. 12, &c. Col. i. 12 Rev. vii. 14—17.

[c] vii. 22. viii. 6 8. 1 Tim. ii. 5.

[d] xiii. 20. Is. lv. 3. Jer. xxxi. 31—33.

[†] Or, *testament.* ix. 15. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20.

[e] ix. 21. x. 22. xi. 28. Ex. xxiv. 8. 1 Pet. i. 2.

[f] xi. 4. Gen. iv. 10. Matt. xxiii. 35. Luke xi. 51.

[g] viii. 5. Ex. xvi. 29. 1 Kings xii. 16. Is. xlviii. 6. lxiv. 9. Matt. viii. 4. 1 Thes. v. 15. 1 Pet. i. 22. Rev. xix. 10. xxii. 9.

[h] Prov. i. 24. viii. 33. xiii. 18. xv. 32. Jer. xi. 10. Ez. v. 6. Zech. vii. 11. Matt. xvii. 5. Acts vii. 35.

[i] *See on* ii. 1—3. iii. 17. x. 28, 29.

hear him speak to them from the material mountain, which was capable of being touched, (though their fathers had been forbidden to touch it,) from whence most tremendous displays of the divine glory had been made, when the law was given, and the terrors attending on it made the people intreat, that JEHOVAH would no more speak to them in that way; as "they could not endure the things which "were spoken." (*Notes, Ex.* xix. 10—24. xx. 18—20. *Deut.* iv. 13. v. 28, 29.) Indeed the severe restraints laid on them, and the terrible things seen and heard by them, filled them with dismay; and even made Moses exclaim, that "he exceedingly feared and quaked;" notwithstanding his typical office of mediator, his peculiar sanctity, and the long and intimate communion with God which he had maintained. (*Note, Ex.* xix. 16—20.)—The whole of the scene shewed the impossibility of a sinner's coming before God with acceptance, according to the works of the law, the highly criminal presumption of attempting it, and the need of a Mediator and a better covenant: and it was to the apostle's purpose, to call off the attention of the Hebrews, from that dispensation to the gospel, by every argument and illustration which could be fairly made to bear on the subject.

Intreated. (19) Παρητησαντο. 25. *Luke* xiv. 18, 19. *Acts* xxv. 11.—*Terrible.* (21) Φοβερον. x. 27. 31.—*The sight.*] Το φανταζομενον. *That which was exhibited.* Here only. Φαντασια, *Acts* xxv. 23. Φαντασμα, *Matt.* xiv. 26. *Mark* vi. 49.—*I exceedingly fear and quake.*] Εκφοβος ειμι και εντρομος.—Εκφοβος, *Mark* ix. 6. Εντρομος, *Acts* vii. 32. xvi. 29.

V. 22—25. The Hebrew converts to Christianity ought to consider themselves, as summoned by the preachers of the gospel, to come to "mount Zion," or as actually convened there, to hear the voice of God from the mercy-seat. They were, *professedly*, become inhabitants of "the "city of the living God, the heavenly Jerusalem," the place of the Lord's special residence with his covenant-people and accepted worshippers, of which Jerusalem had been a type: at least they were invited to enter, and become citizens of that favoured city. This meant the church of Christ on earth, with all its special privileges, ordinances, and promises; as connected with the holy residence of God in heaven, and as continually transmitting to it new inhabitants. (*Notes, Is.* xii. 4—6. *Gal.* iv. 21—31. *Rev.* xi. 1, 2. xiv. 1—5. xxi. 9—27.) They were also called to hear the voice of God, in the presence of an "innumerable company of angels," or, "ten thou-"sands of angels." These were all "spirits sent forth to "minister to the heirs of salvation," who were invited to participate their happiness, and to join and emulate their worship. (*Note,* i. 13, 14.)—Moreover, Christians were come to unite, not with the congregation of Israel, but with "the assembly and church of the first-born," those who were specially devoted to God; his children, and heirs of the heavenly inheritance. (*Notes, Ex.* iv. 22, 23. xiii. 2. *Num.* iii. 41—43. *Rom.* viii. 28—31. *Col.* i. 15—17.) Their names were not indeed always enrolled, in the genealogies or registers of the Lord's people on earth; but "they were written in heaven," as the elect of God, born of the Spirit, denizens of that heavenly city, and entitled to all its invaluable immunities. (*Marg. Ref.* z.)—They were also called, and in profession come, to hear the voice of that God, as a Saviour and a Father, who was the impartial, omniscient, omnipotent, and righteous "Judge "of all," and by whom all unbelievers would be condemned to everlasting punishment: yea, they were invited to share the blessedness of "the spirits of just "men made perfect;" even of all the company of ancient believers, and of those who had died since the coming of Christ, and had thus been made perfect in holiness and felicity.—This is a most decisive proof, that the souls of believers enter into a state of *perfect* happiness when they die, as far as it can consist with their state of separation from the body.—Christians were also convened, as it were, to hear the voice of God, speaking to them by "Jesus the Mediator of the new covenant." This was founded on better promises, and ratified by nobler blood, than the covenant mediated by Moses; even by the shedding of that blood, through the application of which, the conscience, the heart, and the duties of sinners were cleansed, and "the heavenly things themselves were puri-"fied;" of which all the sprinklings of blood under the law had been mere shadows. (*Notes,* ix. 11—26. x. 1—22. xiii. 20, 21.) Not only was this blood more efficacious, than that of bulls and goats; but Jesus, by it, having died and risen again, spake far better things than righteous Abel had done: (*Note,* xi. 4:) for, while the blood of Abel called from the ground for vengeance on the murderer; the blood of Christ applied in faith, not only took away the guilt of all other sins, however atrocious, but even that of being his crucifiers; as multitudes of the Hebrews, especially, who had been immediately concerned in that most tremendous crime, could thankfully witness. The national guilt of Israel, therefore, could not preclude them from pardon, through this great atonement; and the Lord invited and commanded them, to believe in the name

much more *shall not* we *escape*, if we
k Num. xxxii. 15. Deut. xxx. 17. Josh. xxii. 16. 2 Chr. vii. 19. Prov. i. 32. 2 Tim. iv. 4.
k turn away from him that *speaketh*
from heaven:
l Ex. xix. 18. Ps. cxiv. 6, 7. Hab. iii. 10.
26 Whose l voice then shook the
m 27. Is. ii. 19. xiii. 13. Joel iii. 16. Hag. ii. 6, 7 22.
earth; but now he hath promised, say-
ing, m Yet once more I shake not the
a Ps. cii. 26, 27. Ez. xxi. 27. Matt. xxiv. 35. 2 Pet. iii. 10, 11. Rev. xi. 15. xxi. 1.
earth only, but also heaven.
27 And this *word*, Yet once more,
n Or, *declareth*.
n signifieth the removing of those things
o Or, *may be shaken*.
that o are shaken, as of things that are
made, that those things which cannot
o Is. ix. 7. Dan. ii. 44. vii. 14. 27. Matt. xxv. 34. Luke i. 33. xvii. 20, 21. 1 Pet. i. 4, 5. Rev. i. 6. v. 10.
be shaken may remain.
28 Wherefore, we receiving o a king-
p Or, *hold fast*. See on iii. 6. x. 23.
dom which cannot be moved, let us
p have grace, whereby q we may serve
God acceptably, r with reverence and
godly fear;
p Ps. xix. 14. Is. lvi. 7. Rom. xii. 1, 2. Eph. i. 6. v. 10. Phil. iv. 18. 1 Pet. ii. 5. 20.
29 For s our God *is* a consuming
q iv. 16. v. 7. x. 19. 22. Lev. x. 3. Ps. ii. 11.
fire.
r x. 27. Ex. xxiv. 17.
s Deut. iv. 24. ix. 3. Ps. l. 3. xcvii. 3. Is. lxvi. 15. Dan. vii. 9. 2 Thes. i. 8.

of his Son, and so to share all the before mentioned inestimable privileges. Let them therefore see to it, as they valued his favour, and feared his vengeance, that they did not "refuse" the gracious call and proffered salvation of him, who thus spake to them from his "throne of grace," and by "his beloved Son." For if those who refused to obey the voice of God speaking to them on earth, from mount Sinai, by Moses, but rejected his authority and brake his covenant, did not escape condign punishment; much more certainly and severely would those be punished, who turned away, with enmity and contempt, from him who now spake to them from heaven, by the ambassadors of his Son, their Mediator and High Priest in the sanctuary above: (*Note, Prov.* i. 32, 33:) for their guilt and condemnation must be proportioned to the grace and condescension, which they refused and despised. (*Notes*, ii. 1—4. *Matt.* iii. 7—12. *John* iii. 19—21.)—This plainly shews, that by "coming to mount Zion, &c." the apostle did not mean *being true believers;* but having the gospel proposed to them, or having made a profession of it. They might therefore be said to "refuse," and to "turn away" from God, whether they rejected his invitation, or after a time became apostates from Christianity: but men cannot be said to refuse what was never proposed to them.

V. 26—29. The voice of JEHOVAH, from mount Sinai, had been attended with tremendous earthquakes and convulsions: but many ages after that transaction, in an express prediction of the Messiah, God had foretold that he would "once more shake the earth and the heavens also;" (*Note, Hag.* ii. 6—9;) meaning that he would unhinge the whole civil and ecclesiastical state of the Jews, and abolish the Mosaick dispensation, in order to make way for the kingdom of Christ. The expression, "once more," as referring to the change in the state of the church and the world, which took place by the introduction of the Mosaick dispensation, with the extraordinary events attending that change; and to all other subsequent convulsions of the nation; and looking forward to the still more extraordinary changes, to be introduced at the coming of the Messiah, denoted the total removal of the things shaken, as "of things made," and constituted after the manner of this lower creation, to endure but for a time. (*Notes, Matt.* xxiv. 29—35. *Mark* xiii. 24—31. *Acts* ii. 14—21.) This "shaking," however, was to be only "once more," and then a constitution would be introduced of a heavenly nature, which could not be shaken or "removed," but should continue to the end, and, in its effects, for ever. As, therefore, those who had embraced the gospel were admitted into "a kingdom which could "not be removed;" as others were invited to accept of this benefit, according to the dispensation which was now openly introduced; and as all grace was freely promised to every one who sought it in the appointed way; it was proper to exhort all of them "to have," that is, to seek for, and so obtain, and hold fast as a treasure, "grace," that they might serve God, not merely as his professing people, but "acceptably," as true believers and spiritual worshippers. This they ought to do, not only with joy, confidence, and gratitude; but with "reverence" of his majesty and authority, and a holy fear of deceiving themselves, of falling under his wrath or frown, or of dishonouring his name; as humbly conscious of their unworthiness, weakness, and depravity; and recollecting, that the "God," whose people they professed to be, was "a consuming Fire" to destroy hypocrites, apostates, and enemies of every kind, however masked or disguised. (*Marg. Ref.* r.—*Note, Nah.* i. 2—6.)—The apostle evidently meant some of his expressions for one description of readers, and others for those of a different character; though he left each to make the application to himself: but he peculiarly aimed to convince his countrymen, that unbelievers among them were doomed to the most tremendous vengeance of God, both national and personal; from which there could be no escape, except by believing in the Lord Jesus Christ, and cleaving to him.—*Yet once*, &c. (26) The quotation varies both from the Septuagint and the Hebrew. In the latter it is, "Yet once, I will "shake the heaven and the earth, &c."

The removing. (27) Την μεταθεσιν. vii. 12. xi. 5.—*Of things that are made.*] Πεποιημενων. viii. 5.—*Acceptably.* (28) Ευαρεστως.—*Note*, xi. 5, 6.—*Reverence.*] Αιδως. 1 *Tim.* ii. 9. *Modesty; ingenuous shame.* (*Notes, Is.* vi. 1—5. *Ez.* xvi. 60—63.)—*Godly fear.*] Ευλαβειας. v. 7. Ευλαβεομαι, xi. 7. Ευλαβης, *Luke* ii. 25.

PRACTICAL OBSERVATIONS.

V. 1—4.

While prophets, apostles, martyrs, and ancient believers sing the praises of our redeeming God; they unitedly testify to us his faithfulness to his promises, and the inestimable preciousness of his salvation; and they exhort us "to "lay aside every weight, and to run with patience the race "set before us." We should therefore seriously enquire, what are "the weights" which retard our course; what the sin, or sins, by which we are "most easily beset," and peculiarly endangered; that we may seek for grace to enable us to "lay aside the one," and to be upon our guard against all occasions of the other. Many, who seemed to run well, lose the race, through the weight of increasing business, prosperity, and affluence, with the

CHAP. XIII.

Exhortations to brotherly love, hospitality, and compassion; to chastity, contentment, and trust in God, 1—3; to recollect the faith, examples, and happy end of deceased pastors, 4—7; remembering that Christ is unchangeable and eternal, 8; to watchfulness against false doctrines, regard to the sacrifice of Christ, willingness to bear reproach for him, thanksgivings to God, liberality to men, subjection to vigilant and faithful teachers, and prayer for the apostle, 9—19. An earnest prayer to the "God of peace," through the great Shepherd, and the blood of his covenant, for the Hebrews; and concluding salutations, 20—25.

peculiar snares, temptations, connexions, and encumbrances, which spring from that source. This seems the easily-besetting sin of these days of liberty and peace: but all men, in whatever state, have their peculiar dangers and hindrances, against which they are required to watch and pray without ceasing: nor can we "run with patience "the race set before us," unless we be crucified to the world, and daily employed in mortifying the whole body of sin, with all its affections and lusts; those especially, to which education, habit, and situation, give most advantage. —We should imagine ourselves surrounded with this "cloud of witnesses," as if spectators of our conduct, animating us to run the race without fainting, and prepared to congratulate our success with adoring acclamations. Yet the eye of our souls should be principally fixed upon "Jesus, the Author and Finisher of our faith;" "from whose fulness they all received," by whose light they shone, and through whose strength they contended, and obtained the victory: and we should turn our attention from all other objects, to fixed contemplation on his ignominious cross, and his glorious throne. The thoughts of the variety of his sufferings, from love to sinners, and his animating example of meekness and patience, cannot fail to exhilarate our drooping spirits, with an assurance of his compassion, and tender regard to our good. We shall then see, that a "joy is set before us" also, at the end of our sorrows, for the sake of which we may cheerfully endure them; we shall perceive that it is reasonable to disregard the reproach and contempt of men, as the divine Saviour bare and sanctified this trial also: and the view of his glorious exaltation will inspire us with confidence in his power, to protect, support, and comfort us, under all that we can suffer for his sake, and to "perfect what "concerneth us." (*Note, Ps.* cxxxviii. 8.) Let us then frequently "consider him, who endured the contradiction "of sinners against himself, lest we be wearied and faint "in our minds." What are our *little trials*, to his *agonies*, or even to *our deserts?* What indeed are they to the sufferings of many of our brethren, in different ages and places? We have "not yet resisted unto blood," in our warfare against sin, as many others have done: and we should be ashamed of our murmurings and impatience, when we have so very little even *apparent* reason of complaint. (*Note, Jer.* xii. 5, 6.)

V. 5—13.

While we "look to Jesus," to reconcile us to suffering, to set us against sin, and to eclipse the vain splendour of this worthless world; we should also learn to receive every affliction, which the malice or envy of men brings upon us, as a correction sent by our wise and gracious Father, who speaketh to us by his word, interpreting his providential dispensations, "as to children;" and calls on us neither to "despise his chastisements, nor to faint "under" them. We should consider them as precious favours, needful blessings, pledges of love, and the only spiritual good, which he has promised to give us, without our praying for it. He never fails to chasten his children; though he often permits hypocrites to remain unmolested, because he means to destroy them. He will neglect the education of none, whom he receives into his family; and he sets us an example, how we should correct our children, "not for our pleasure, but for their profit," not from passion, but in wise affection. Thus he "makes "us partakers of his holiness," that we may be meet to share his felicity. Let us then endeavour to receive chastening from "the Father of our spirits," as we expect our children to submit to our corrections. These momentary sorrows will be over in a few days: and though for the present they "seem not to be joyous, but grievous;" yet we shall afterwards experience the benefit and comfort of them in "the peaceable fruits of righteousness," which have been produced and matured, by our being exercised with them. Thus medicines yield the pleasant sensations of health, when the nauseous taste is forgotten; and delicious poisons cause extreme agony, when the relish of them is gone for ever. Let us then comfort ourselves and each other with these topicks; that we may "lift up the hands which hang down, and confirm the "feeble knees:" and let us carefully remove obstacles out of the way of pilgrims, and look well to the weak and tempted; lest they should be turned out of the way; instead of being encouraged to persevere in the course, amidst all its roughness and difficulty.

V. 14—17.

To avoid stumbling-blocks and offences, we should "follow peace with all men," and leave no proper means untried to avoid contention; which numbers delight to kindle, and blow into a flame. As far as we can go, without sacrificing truth or duty, we shall find, that "peace "with men," of all parties and descriptions, will be favourable to our pursuit of holiness; (*Note, Rom.* xii. 17—21;) without which no man of any sect or sentiment can enter heaven; or enjoy the favour of God; or be capable of delighting in him, and his presence, worship, and service. Let us then "look diligently to ourselves," that we be not deceived by notions or forms, and "come short of the "grace of God;" and let us watch over each other, that "no root of bitterness" may spring up, in our congregations, or families, to disturb the peace of them, and to defile the souls of many. Those lax notions, especially, must be zealously opposed, which give allowance to the flesh, from a perversion of evangelical principles; for "a "little of this leaven" will suffice to "leaven a whole "lump." All professors of the gospel should remember *profane* Esau: for they will all be tempted, more or less, to sell their birth-right for worldly pleasure or advantage.

a vi. 10, 11. x. 24. John xiii. 34, 35. xv. 17. Acts ii. 1. 44—46. iv. 32. Rom. xii. 9, 10. Gal. v. 6. 13. 22. Eph. iv. 3. v. 2. Phil. ii. 1—3. 1 Thes. iv. 9, 10. 2 Thes. i. 3. 1 Pet. i. 22. ii. 17. iii. 8. iv. 8. 2 Pet. i. 7. 1 John ii. 9, 10. iii. 10—18. 23. iv. 7—11 20, 21. v. 1. 2 John 5, 6. Rev. ii. 4.

LET [a] brotherly love continue.

2 Be [b] not forgetful to entertain strangers: for thereby [c] some have entertained angels unawares.

b Lev. xix. 34. Deut. x. 18, 19. 1 Kings xvii. 10—16. 2 Kings iv. 8. Job xxxi. 19, 32. Is. lviii. 7. Matt xxv. 35. 43. Acts. xvi. 15. Rom. xii. 13. xvi. 23. 1 Tim. iii. 2. v. 10. Tit. i. 8. 1 Pet. iv. 9.

c Gen xviii. 2—10. xix. 1—3. Judg. xiii. 15, &c. Matt. xxv. 40.

3 Remember [d] them that are in bonds, as bound with them; *and* them

d x. 34. Gen. xl. 14, 15. 23. Jer. xxxviii. 7—13. Matt. xxv. 36. 43. Acts xvi. 29—34. xxiv. 23. xxvii. 3. Eph. iv. 1. Col. iv. 18. 2 Tim. i. 16—18. Phil. iv. 14—19.

But the time is at hand, when those, who thus renounce or refuse the salvation of God, for carnal indulgence or interest, would be glad to "inherit the blessing," and will be rejected; no place will be found for reversing the fatal bargain, though they should "seek it carefully with "tears;" nor can any one, who wilfully rejects the gospel, or deliberately refuses to comply with its exhortations, for the love of this present world, know to what obduracy and desperation he may be given up, in the righteous judgment of God.

V. 18—29.

We have abundant cause for joy and gratitude, that we are not left under the terror and curse of the broken covenant of works, or under the darkness of the legal dispensation. The most holy man must "tremble," yea despair, if he were to be judged according to the law given from mount Sinai;" and the vengeance of God would be far more tremendous, than "the fire and tem-"pest" there witnessed. But while we bless God, who speaks to us from the mercy-seat, and calls us to partake of the privileges of Zion's citizens, and the happiness of angels and glorified saints, through "Jesus the Mediator "of the new covenant," and the sprinkling of his precious blood; let us see to it, that we have good evidence of our "names being written in heaven," with those of true disciples, and not merely on earth with those of professed Christians. Let us remember that our cause must be tried by "God, the Judge of all," who will determine whether we do, or do not, belong to "the church of the "first-born:" and let it be noted, that whilst the blood of Jesus speaks nothing but mercy to the most atrocious sinner, who truly believes; it will call for severer vengeance on those, who neglect, pervert, or despise it, than that of Abel did on his murderer Cain. Let all then see to it, that "they do not refuse him, who speaketh to "them from heaven," with infinite tenderness and love; lest they should fall from a greater height of privilege to a more tremendous depth of condemnation, than ancient rebels did: for how can they escape, who turn away from God in unbelief or apostasy, whilst he so graciously "beseeches them to be reconciled to him," and to accept of his everlasting favour?—No other dispensation is now to be introduced, till the consummation of all things; "the kingdom," which we are called to receive, "can "never be moved;" the inheritance of believers is secured against all enemies and disasters; all things, pertaining to salvation, are freely given in answer to prayer: let us then seek for "grace, that we may serve God acceptably, with "reverence and godly fear;" remembering that "he is "greatly to be feared in the assembly of his saints;" and that he is "a consuming Fire," especially to hypocrites, apostates, and despisers of his great salvation.

NOTES.

CHAP. XIII. V. 1—3. The Hebrew converts, after the day of Pentecost, abounded in love to each other, and in all the fruits of this holy affection: (*Notes*, *Acts* ii. 42—47. iv. 32—35:) but many things would naturally occur to interrupt that entire harmony, and to stop the current of that liberality, which they at first shewed. It was therefore peculiarly proper for the apostle to exhort them to "let "brotherly love continue," and to avoid every thing which interfered with their persevering attention to peace, kindness, and reciprocal affection; as became children of one family, and heirs of the same inheritance. He likewise meant to excite them to "brotherly love" towards the gentile converts, against whom they were generally in some degree prejudiced. (*Notes*, *Eph.* ii. 11—22. iii. 1—7. iv. 1—6.) In particular, he exhorted them "not to "forget to entertain strangers;" especially such as were driven or had travelled from home, for the sake of the gospel; and who in general were destitute of other accommodation, and dependent on the hospitality of their brethren, though not personally known by them. (*Notes*, 1 *Tim.* iii. 2. 1 *Pet.* iv. 9—11. 3 *John* 5—8.) To encourage this kind of charity, he reminded them, that some "had entertained angels unawares," as Abraham and Lot. (*Notes*, *Gen.* xviii. xix.)—It has been shewn, that one of the three who came to Abraham was called JEHOVAH, and was doubtless the eternal Word and Son of God: but it was not necessary for the apostle to advert to that circumstance, when he merely suggested a hint on the subject.—It could not indeed be expected that the Hebrews would literally be visited by angels, in the form of strangers; but by hospitality to their brethren, for Christ's sake, they in fact received him, and would be rewarded accordingly: (*Notes*, *Matt.* x. 40—42. xxv. 34—40:) and even, if they were mistaken in the character of those strangers to whom they shewed this kindness, their intentions would in no wise fail of a gracious recompence. —Many of their brethren also were "bound" in prison, for the sake of the gospel: and they ought to remember the hardships endured by such sufferers, as if they were imprisoned along with them; that they might be excited to adopt every method of alleviating their sorrows, or procuring their release. In short, whatever adversity any of their brethren were exposed to, in their persons, connexions, or circumstances; they ought to sympathize with them, and endeavour to relieve them: recollecting that "they themselves were still in the body," and liable to similar afflictions; and that they would, in that case, reasonably expect the soothing, lenient care of their brethren.—All captives and afflicted persons might be included in the exhortation; but "the household of faith" was specially intended.

Brotherly love. (1) Φιλαδελφια. *Rom.* xii. 10. 1 *Thes.* iv. 9. 1 *Pet.* i. 22. 2 *Pet.* i. 7. (*Note*, 1 *Pet.* i. 22—25.)—*To entertain strangers.* (2) Φιλοξενιας. *Rom.* xii. 13. Φιλοξενος, 1 *Tim.* iii. 2. *Tit.* i. 8. 1 *Pet.* iv. 9.

e Neh. i. 3, 4. Rom. xii. 15. 1 Cor. xii. 26. Gal. vi. 1, 2. 1 Pet. iii. 8.
f Gen. i. 27, 28. ii. 21. 24. Lev. xxi. 13—15. 2 Kings xxii. 14. Is. viii. 3. 1 Cor. vii. 2, &c. ix. 5. 1 Tim. iii. 2. 4. 12. v. 14. Tit. i. 6.
g See on xii. 16. 1 Cor. vi. 9 Gal. v. 19.
h Ps. l. 16—22. Mal. iii. 5 1 Cor. v. 13. 2 Cor. v. 10.

e which suffer adversity, as being yourselves also in the body.

4 f Marriage *is* honourable in all, and the bed undefiled; g but whoremongers and adulterers h God will judge.

5 *Let your* i conversation *be* without covetousness; k *and be* content with such things as ye have: for he hath said, l I will never leave thee, nor forsake thee.

i Ex. xx. 17. Josh. vii. 21. Ps. x. 3. cxix. 36. Jer. vi. 13. Ez. xxxiii. 31. Mark vii. 22. Luke viii. 14. xii. 15—21. xvi. 13, 14. Rom. i. 29. 1 Cor. v. 11. vi. 10. Eph. v. 3. 5. Col. iii. 5. 1 Tim. iii. 3. vi. 9, 10. 2 Pet. ii. 3. 14. Jude 11.
k Ex. ii. 21. Matt. v. 25. 34. Luke iii. 14. Phil. iv. 11, 12. 1 Tim. vi. 6—8.
l Gen. xxviii. 15. Deut. xxxi. 6. 8. Josh. i. 5. 1 Sam. xii. 22. 1 Chr. xxviii. 20. Ps. xxxvii. 25. 28. Is. xli. 10. 17.

6 So that we may m boldly say, n The Lord *is* my Helper, and o I will not fear what man shall do unto me.

7 Remember them p which * have the rule over you, who have spoken unto you q the word of God: r whose faith follow, s considering t the end of *their* conversation.

8 Jesus Christ u the same yesterday, and to-day, and for ever.

m iv. 16. x. 19. Eph. iii. 12.
n Gen. xv. 1. Ex. xviii. 4. Deut. xxxiii. 26. 29. Ps. xviii. 1, 2. xxvii. 1—3. 9. xxxiii. 20. xl. 17. liv. 4. lxiii. 7. xciv. 17. cxv. 9—11. cxviii. 7—9. cxxiv. 8. cxlvi. 3. Is. xli. 10. 14. Rom. viii. 31.
o Ps. lvi. 4. 11, 12 cxviii. 6 Dan. iii. 16—18. Matt. x. 28. Luke xii. 4, 5.
p 17. 24. Matt. xxiv. 45. Luke xii. 42. Acts xiv. 23. 1 Thes. v. 12, 13. 1 Tim. iii. 5.
* Or, *are the guides.*
q Luke viii. 11. Acts iv. 31. xiii. 46. Rom. x. 17. 1 Thes. ii. 13. Rev. i. 9. vi. 9 xx. 4.
r vi. 12. Cant. i. 8. 1 Cor. iv. 16. xi. 1. Phil. iii. 17. 1 Thes. i. 6. 2 Thes. iii. 7. 9.
s Acts vii. 55—60
t 1 Cor. x. 13. *Gr.*
u i. 12. Ps. xc. 2. 4. cii. 27, 28. ciii. 17. Is. xli. 4. xliv. 6. Mal. iii. 6. John viii. 56—58. Jam. i. 17. Rev. i. 4. 8. 11. 17, 18.

V. 4. Many expositors, particularly those of the church of Rome, explain this as an exhortation; "Let marriage "be honourable in all *things*, &c." and doubtless the apostle meant, that it ought to be entered into, and behaved in, according to the holy commandments of God; that it might be honourable to the persons themselves, and to their profession of the gospel; as well as that the state should be had in honour, and considered as undefiled. The particle *but*, however, introducing the second clause, shews that his primary meaning was to assert, that "marriage" in itself "was honourable in all" things, and in all persons, and "the bed undefiled" as to its own nature, though not incapable of abuse: for he contrasts marriage with the conduct of fornicators and adulterers, whom God will certainly judge, and condemn for their violations of his law. (*Marg. Ref.* f—h.—*Notes*, 1 *Cor.* v. 9—13. vi. 9—11. *Gal.* v. 19—21. *Eph.* v. 3—7. *Rev.* xxi. 5—8. xxii. 14, 15.) Some persons, in the primitive times, contended for the lawfulness of fornication; and most abominable sentiments and practices, in respect of polygamy and divorces, prevailed, not only among the gentiles, but even to an astonishing degree among the Jews: while, on the other hand, some of both, and of the Christians, condemned marriage, or at least deemed it a less holy state than celibacy. This "mystery of iniquity" very early began to work: and the apostle, in a few most expressive words, guarded against both the extremes; which experience has always proved to be, in different forms, but almost equally, destructive to morality, the welfare of society, and the purity of religion. (*Notes, Gen.* ii. 21—24. 1 *Tim.* iv. 1—5.)

Honourable.] Τιμιος. (*Note*, 1 *Thes.* iv. 1—5.)—*Whoremongers.*] Πορνας. *Fornicators.*

V. 5, 6. The Hebrews were generally poor; many had sold their estates to relieve their brethren, after the day of Pentecost; and the goods of others had been plundered by their persecutors. (x. 34.)—The apostle had strenuously exerted himself to procure them a liberal relief from the Gentile churches: (*Notes, Rom.* xv. 22—29. 2 *Cor.* viii. ix:) but he here exhorts them, to let their whole conduct, discourse, and manner of life, be evidently at a distance from "covetousness:" neither being anxious about getting money, to lay up, or to expend in superfluities; nor yet to be tenacious of what they had, or averse to lay it out for valuable purposes. On the contrary, it was proper for them to be "content," well satisfied, and pleased, with "such things as they had" at present, though mean, scanty, or precarious: assured that infinite wisdom and love chose their portion for them; and remembering the promise of God, that "he would not in any wise leave "them;" nor in any wise, on any account, in any emergency, or at any time would he forsake them. The emphasis of the original words, in which five negatives are used to increase the strength of the negation, according to the Greek idiom, can scarcely be retained in a translation. The words seem to be quoted from the Lord's address to Joshua, (*Josh.* i. 5,) though nearly the same are used in several parts of the scripture. (*Marg. Ref.* l.)—They, however, evidently shew that every believer, in similar circumstances, may rely upon the promises made specially to any person, as recorded in the scripture. The Hebrews, therefore, cleaving to the Lord and his service, in the depth of poverty, and in the midst of persecutors, might say with confidence, "The LORD is my Helper," according to the frequent language of the Psalmist: and they might be assured, that he would protect, provide for, and comfort them, in all possible emergencies; and never forsake them, in life or death, but bring them safe to his heavenly rest and glory: and in this confidence, they need not fear what men could do, in any way, to impoverish, distress, or injure them. (*Notes, Matt.* vi. 25—34. *Luke* xii. 22—34.)—*I will*, &c. (5) The quotation gives the general meaning conveyed in the Septuagint; but in very different words. (*Note, Deut.* xxxi. 3—8.)

Conversation. (5) Τροπος. 'Manner of living.'—*Without covetousness.*] Αφιλαργυρος. 1 *Tim.* iii. 3. (*Notes*, 1 *Tim.* iii. 3. vi. 6—10.)—*Content.*] Αρκουμενοι. *Matt.* xxv. 9. *Luke* iii. 14. *John* vi. 7. 2 *Cor.* xii. 9. 1 *Tim.* vi. 8. 3 *John* 10.—*Such things as ye have.*] Τοις παρουσι. *Things present.*

V. 7, 8. To encourage the patience and perseverance of the Hebrews, even unto a violent death, if that should be set before them; the apostle called on them to "remember such as had presided over them," and spoken the word of God to them, but had been removed by martyrdom; as Stephen, and James whom Herod beheaded, and several others; or, indeed, of those who had died in any other way. They ought carefully to recollect the instructions and behaviour of their deceased pastors, to adhere to the doctrines which they had delivered, and to copy their vigorous faith and constant obedience: considering, especially, the conclusion of their course, and the manner in which they departed out of the world; and thinking of the composure and holy joy, with which they

9 Be not [x] carried about with divers and strange doctrines; for [y] *it is* a good thing that the heart be established with grace, [z] not with meats, which have not profited them that have been occupied therein.

10 We have [a] an altar, whereof they have no right to eat which [b] serve the tabernacle.

11 For [c] the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might [d] sanctify the people with his own blood, [e] suffered without the gate.

13 Let us [f] go forth therefore unto him without the camp, bearing his reproach.

14 For [g] here have we no continuing city, but we seek one to come.

x Matt. xxiv. 4. 24. Acts xx. 30. Rom. xvi. 17, 18. 1 Cor. xi. 11—15. Gal. i. 6—9. Eph. iv. 14 v. 6. Col. ii. 4. 8. 2 Thes. ii. 2. 1 Tim. iv. 1—3. vi. 3—5. 20. 1 John iv. 1. Jude 3.

y Acts xx. 32. 2 Cor. i. 21. Gal. vi. 1. 2 Thes. ii. 17. 2 Tim. ii. 1, 2.

z *See on* ix. 9, 10. —Lev. xi. Deut. xiv. 3—21. Acts x. 14—16. Rom. xiv. 2. 6. 17. 1 Cor. vi. 13. viii. 8. Col. ii. 16—20. 1 Tim. iv. 3—5. Tit. i. 14, 15.

a 1 Cor. v. 7, 8. ix. 13. x. 17—20. b Num. iii. 7, 8. vii. 5. c Ex. xxix. 14. Lev. iv. 5—7. 12. 16—21. vi. 30. ix. 9. 11. xvi. 14—19. 27. Num. xix. 3.

d ii. 11. ix. 13, 14. 18, 19. x. 29. John xvii. 19. xix. 34. 1 Cor. vi. 11. Eph. v. 26. 1 John v. 6—8.

e Lev. xxiv. 23. Num. xv. 36. Josh. vii. 24. Mark xv. 20—24. John xix. 17, 18. Acts vii. 58.

f xi. 26. xii. 3. Matt. v. 11. x. 24, 25. xvi. 24. xxvii. 32. 39—44. Luke vi. 22. Acts v. 41. 1 Cor. iv. 10—13. 2 Cor. xii. 10. 1 Pet. iv. 4. 14—16.

g iv. 9. xi. 9, 10. 12—16. xii. 22. 1 Cor. vii. 29. 2 Cor. iv. 17, 18. v. 1—8. Phil. iii. 20. *Gr.* Col. iii. 1—3. 1 Pet. iv. 7. 2 Pet. iii. 13, 14.

met the stroke of death, with whatever circumstances of torture or ignominy it was attended. (*Note, Acts* vii. 54—60.) For if they would "end their conversation," or their Christian course of obedience, in the same happy and honourable manner; they must follow their example, and adhere to their doctrine and instructions.—These useful and excellent ministers had indeed been removed; but Jesus Christ, the great Head of the church, was "the "same yesterday, to-day, and for ever;" equally merciful, powerful, faithful, and all-sufficient. (*Notes*, i. 10—12. *Rev.* i. 4—6. 8—11.) As "the Son of God," he was possessed of all possible perfection from eternity; he had continued to exercise those perfections for the good of the church, through all preceding ages; nor was he less perfect and powerful, when "manifested in the flesh," to purchase the church with his "own blood." He continued the same, when exalted in human nature to the mediatorial throne; and when he shall come to judge the world, he will exhibit the same divine perfections and glory; and in like manner to all eternity. (*Notes, Matt.* xxv. 31—46. *Mark* viii. 38. *Rev.* xx. 11—15.) The expression seems to be a periphrasis of *immutability*, a divine attribute incommunicable to a mere creature: his Person is as immutable as his doctrine, his justice and holiness as his mercy and truth; and all kinds of persons will meet a Judge exactly of the same character, as he manifested when he appeared on earth as a Saviour. The Hebrews might, therefore, confide in him, to support and comfort them under their sufferings for his sake; even as he had supported those, who had so happily finished their course. —'That the apostle speaks here, not of their living, but 'dead guides, will appear, partly from his exhortation to '*remember* them, the living guides being the objects, not 'of their memory, but sense; partly from the phrase, '"have spoken," which intimates, that they had now left 'off speaking; and partly, from the εκβασις, or *close* of 'their conversation on earth.' *Whitby.*

Which have the rule over. (7) Των ἡγουμενων. 17. 24. *Luke* xxii. 26. *Acts* xv. 22.—*Follow.*] Μιμεισθε. *Imitate.* —*Considering.*] Αναθεωρουντες. *Acts* xvii. 23. *Again and again to contemplate and consider.—The end.*] Εκβασιν. 1 *Cor.* x. 13. (*Note*, 1 *Cor.* x. 13.)

V. 9—14. The apostle exhorted the Hebrews to "trust "in Christ," and cleave to him, according to the instructions of their deceased teachers; and, not "to be carried "about with divers and strange doctrines," as the clouds are driven by the wind. (*Note, Eph.* iv. 14—16.) Many innovations had been introduced by different descriptions of false teachers, which were all foreign to the simplicity of Christianity: but Christians should especially seek to have their hearts "established" in a single dependence on the grace and mercy of God in Christ; and in the experience of the sanctification of the Holy Spirit, which would both comfort them, and render them stedfast against every delusion. Whereas, if they paid any particular attention to distinctions of meats, or *rested* in the *legal* sacrifices and peace-offerings, (on part of which the offerer and his friends feasted before God, as at peace with him;) they would not arrive at stability. (*Marg. Ref.* z.—*Notes*, ix. 8—14. 1 *Tim.* iv. 1—10.) They could not indeed expect spiritual profit from such observances; seeing that they, who had heretofore been occupied in them, and had looked no further, had derived no saving benefit from them; and now they were abolished. But true believers had, in the atonement of Christ, the substance of all which had been shadowed forth, by the sacrifices of the law. The flesh of many of these had been divided between the altar and the priests, who alone were allowed to eat the most holy things. But such of the Hebrews, as continued to minister at the tabernacle or temple, and neglected the gospel, had not the privilege of participating with Christians in feasting upon their spiritual sacrifice: of this the Lord's supper was the appointed memorial, and might perhaps be alluded to. (*Notes, John* vi. 47—58. 1 *Cor.* v. 6—8. x. 14—22.) An intimation of this seems to have been implied, in the prohibition of the priest's eating any part of the most solemn sin-offerings, the blood of which was carried into the most holy place, on the day of atonement, to expiate the guilt of the nation; for these sin-offerings were ordered to be burned altogether, "without "the camp." (*Notes, Ex.* xxix. 13, 14. *Lev.* iv. vi. 30. xvi.) Wherefore Jesus also, that he might set apart and consecrate to God his people, to be a spiritual priesthood, by shedding his own blood, as their "Sin-offering," previously to his entrance with it for them into the heavenly sanctuary; suffered death, not within the precincts of the temple, or even in the holy city, but without the gate, upon mount Calvary. Thus he was, as it were, cast out of the camp as accursed: that he might appear to be the true "Sin-offering," of which all others were the types. (*Notes, 2 Cor.* v. 18—21. *Gal.* iii. 6—14.) It was, therefore, requisite for believers to renounce all dependence on the legal sacrifices, and the service of the sanctuary, to follow Christ. They ought also most willingly, for his

15 [h] By him therefore let us offer [i] the sacrifice of praise to God continually, that is, [k] the fruit of *our* lips, [l] giving thanks to his name.

16 But [m] to do good, and to [m] communicate, forget not: for [n] with such sacrifices God is well pleased.

17 [o] Obey them that [p] have the rule over you, and [p] submit yourselves: for they [q] watch for your souls, as they that must [r] give account, that they may do it [s] with joy, and not [t] with grief: for that *is* unprofitable for you.

18 [u] Pray for us: for we trust [x] we have a good conscience, [y] in all things willing to live honestly.

h vii. 25. John x. 9. xiv. 6. Eph. ii. 18. Col. iii. 17. 1 Pet. ii. 5.
i Lev. vii. 12. 2 Chr. vii. 6. xxix. 31. xxxiii. 16. Ezra iii. 11. Neh. xii. 40. 43. Ps. l. 14. 23. lxix. 30, 31. cvii. 21, 22. cxvi. 17—19. cxviii. 19. cxxxvi. 1, &c. cxiv. 1, &c. Is. xii. 1, 2. Eph. v. 19, 20. Col. i. 12. iii. 16. 1 Pet. iv. 11. Rev. iv. 8—11 v. 9—14. vii. 9—12. xix. 1—6.
k Gen. iv. 3, 4. Hos. xiv. 2. Rom. vi. 19. xii. 1.
l Gr. *confessing to.* Ps. xviii. 49. *marg.* Matt. xi. 25. Luke x. 21. *Gr.* I 1, 2. Ps xxxvii. 3. Matt. xxv. 35—40. Luke vi. 35, 36. Acts ix 36. x. 38. Gal. vi. 10. 1 Thes. v. 15. 2 Thes. iii. 13. 3 John 11.
m Luke xviii. 22. Rom. xii. 13. 2 Cor. ix. 13. Gal. vi. 6. Eph. iv. 28. Phil. iv. 14. 1 Tim. vi. 18. Philem. 6.
n vi. 10. Ps. li. 19. Mic. vi. 7, 8. Phil. iv. 18.
o *See on* 7.—1 Sam. viii. 19. xv. 19, 20. Prov. v. 13. Phil. ii. 12. 29. 1 Thes. v. 12. 2 Thes. iii. 14. 1 Tim. v. 17.
† Or, *guide.*
p Gen. xvi. 9. 1 Cor. xvi. 16. Eph. v. 21. Jam. iv. 7. 1 Pet. v. 5.
q Ez. iii. 17—21. xxxiii. 7—9. Acts xx. 24—26. 1 Cor. iv. 1, 2. 1 Pet. v. 2, 3.
r Luke xvi. 2. Rom. xiv. 12. 2 Cor v. 10, 11.
s Phil. i. 4. ii. 16. iv. 1. 1 Thes. ii. 19, 20. iii. 9, 10.
t Ex. xxxii. 31. Jer. xiii. 17. Phil. iii. 18.
u Rom. xv. 30. Eph. vi. 19, 20. Col. iv. 3. 1 Thes. v. 25. 2 Thes. iii. 1.
x Acts xxiii. 1. xxiv. 16. 2 Cor. i. 12. 1 Tim. i. 5. 1 Pet. iii. 16. 21.
y Rom. xii. 17. xiii. 13. Phil. iv. 8. 1 Thes. iv. 12. 1 Pet. ii. 12.

16 But [l] to do good, and to [m] communicate, forget not: for [n] with such sacrifices God is well pleased.

sake, to "bear the reproach" cast upon them on that account; and submit to be excommunicated and vilified by the persecuting priests and scribes; going after Christ out of the camp of Israel, and enduring every indignity for his sake, and after his example. (*Notes, Is.* li. 7, 8. lxvi. 5, 6. *Matt.* x. 21—26. 32, 33. *Mark* viii. 38. *John* xv. 17—21. *Acts* v. 41, 42. 2 *Tim.* i. 6—8. 16—18. ii. 8—13.) Nor should they shrink from any hardships in his cause; even if they were driven from their houses, possessions, and cities, to become exiles and wanderers; or if they were immured in prisons: for, being strangers and pilgrims, they had on earth, even in the most quiet times, "no continuing city," or quiet settlement; but were seeking one to come, even heaven itself, from which they could not be long excluded. (*Notes,* xi. 8—10. 13—16. xii. 22—25. *Gen.* xlvii. 9. 1 *Chr.* xxix. 10—19. *John* xiv. 1—3. *Phil.* iii. 20, 21.)

Carried about. (9) Περιφερεσθε. *Mark* vi. 55. 2 *Cor.* iv. 10. *Eph.* iv. 14. *Jude* 12.

V. 15, 16. The Hebrews needed no atoning sacrifices, except that of Christ: and therefore, living on him by faith, they might disregard the legal oblations, and offer, at a distance from the temple, more acceptable sacrifices than burnt-offerings, or peace-offerings; if, through the mediation of the great High Priest, they presented to God their continual and fervent praises and thanksgivings, adoring his manifested perfections, celebrating his wonderful works, and gratefully acknowledging his abundant loving-kindness towards them. This "fruit of their lips" would be more pleasing and honourable to him, than the fruits of the land, or the firstlings of their cattle. (*Notes, Ps.* l. 22, 23. *Phil.* i. 9—11. *Col.* iii. 16, 17. 1 *Pet.* ii. 4—6.) At the same time they ought not to forget, or neglect, to do good to their indigent brethren, and others in distress, by communicating to them according to their ability: for "with such sacrifices," when offered from a principle of humble faith and love, "God would be well pleased;" as they were a proper expression of their gratitude to him, very honourable to the gospel, and beneficial to mankind, and were the fruits of his grace in their hearts. (*Notes,* vi. 9, 10. 2 *Cor.* ix. 12—15. *Phil.* iv. 14—20.)

Fruit of our *lips.* (15) Καρπον χειλεων. *Hos.* xiv. 2. *Sept.* Our version, from the Hebrew, reads *calves of the lips;* but the omission of one letter would render it "fruit of "the lips."—*To do good.* (16) Της ευποιΐας. Here only. (*Notes,* vi. 9, 10. 1 *Tim.* vi. 17—19.)—*To communicate.*] Κοινωνιας. See on *Acts* ii. 42.—*Sacrifices.*] Θυσιαις. *Rom.* xii. 1. *Phil.* ii. 17. iv. 18. 1 *Pet.* ii. 5.—*Is well pleased.*] Ευαρεστειται. *Note,* xi. 5, 6.

V. 17. The apostle, as "a debtor to all men," had written to the Hebrews, to establish them in the truth; and he had called on them to remember and follow the faith of their deceased pastors. (*Note,* 7, 8.) But he would also remind them, that they ought to obey those pious teachers and guides who now presided over them; and to "submit" to their instructions, admonitions, and reproofs, as ruling them with spiritual authority derived from the Lord Jesus. For they were appointed to "watch for their "souls," and to guard and caution them, against all those errors and sins, which might endanger them. (*Notes, Is.* lvi. 9—12. *Ez.* iii. 17—21. xxxiii. 2—9. *Matt.* xxiv. 45—51. *Acts* xx. 24—28. 1 *Pet.* v. 1—4.) They performed this important and difficult service, as men who "must "give account" for every part of their conduct, to him who employed them: so that they could not deliver their own souls, without great vigilance, diligence, faithfulness, and impartiality, which would often constrain them to displease men. (*Notes,* 1 *Cor.* iv. 1—5. 1 *Thes.* v. 12—15. 1 *Tim.* v. 17, 18.) The people ought therefore to obey the word of God as spoken by them, and submit to his authority as exercised by them: that they might be able to give up their "account with joy," having been successful in their labours; and not with grief and anguish of heart, because of the untractable conduct of those to whom they had been sent; which would not be for the profit of those who occasioned grief to their faithful pastors, but infinitely injurious to them. This must principally relate to the account given before the Lord, as it were, from day to day, with joy or grief, by ministers, of the reception given to their message: for no misconduct of the people will occasion sorrow to the faithful servant of Christ, at the final day of retribution; though their salvation will be unto them "a crown of rejoicing." (*Notes,* 2 *Cor.* ii. 14—17. 1 *Thes.* ii. 17—20.) The exhortation supposes the *faithfulness* of ministers and ecclesiastical rulers, and that they exercise a *scriptural* authority in a proper manner: for no obedience and submission can be due, to the usurped dominion of "idol shepherds," unfaithful stewards, or blind guides. To other rulers and superiors, honour is required for their *office' sake;* but to ministers for their *work's sake alone.*

V. 18, 19. It is plain, from these verses, that the persons immediately addressed, or to whom in the first instance the epistle was sent, would know from whom it came. The apostle desired them to pray for him and his fellow-labourers, as well as for their own pastors; for, however he had been calumniated or suspected by his nation, and however many of his Hebrew brethren had

19 But I beseech *you* the rather to
do this, [a] that I may be restored to you
the sooner.

20 Now [b] the God of peace, that
[b] brought again from the dead our Lord
Jesus, [c] that great Shepherd of the
sheep, through [d] the blood of the [e] ever-
lasting [e] covenant,

21 [f] Make you perfect in [g] every
good work [h] to do his will, [i] working
in you that which is [j] well-pleasing
in his sight, [k] through Jesus Christ;
[l] to whom *be* glory for ever and ever.
[m] Amen.

22 And I beseech you, brethren,
[n] suffer the word of exhortation: [o] for
I have written a letter unto you in few
words.

23 Know ye, that *our* [p] brother
Timothy [q] is set at liberty; with
whom, if he come shortly, [r] I will see
you.

24 [s] Salute all them that have [t] the
rule over you, and [u] all the saints.
[x] They of [y] Italy salute you.

25 [z] Grace *be* with you all. Amen.

a Rom. i. 10—12. xv. 31, 32. Philem. 22.
b Acts ii. 24. 32. iii. 15. iv. 10. v. 30. x. 40, 41. xiii 30. xvii. 31. Rom. i. 4. iv. 24, 25. viii. 11. 1 Cor. vi. 14. xv. 15. Gal. i. 1. Eph. i. 20. Col. ii. 12. 1 Thes. i. 10.
c Ps. xxiii. 1. lxxx. 1. Is. xl. 11. lxiii. 11. Ez. xxxiv. 23. xxxvii. 24. John x. 11. 14. 1 Pet. ii. 25. v. 4.
d *See on* ix. 20.—Ex. xxiv. 8. Zech. ix. 11. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20.
e 2 Sam. xxiii. 5. 1 Chr. xvi. 17. Is lv 3. lxi. 8. Jer. xxxii. 40. Ez. xxxvii. 26.
* Or, *testament*. *See on* ix. 16, 17.
f xii. 23. Deut. xxxii. 4. Ps. cxxxviii. 8. John xvii. 23. Eph. iii. 16—19. Col i. 9—12. iv. 12. 1 Thes. iii. 13. v. 23. 1 Pet. v. 10.
g 2 Cor. ix. 8. Eph. ii. 10. Phil. i. 11. 2 Thes. ii. 17. 1 Tim. v. 10.
h x. 36. Matt. vii. 21. xii. 50. xxi. 31. John vii. 17. Rom. xii. 2. 1 Thes. iv. 3. 1 Pet. iv. 2. 1 John ii. 17.
† Or, *doing*. Phil. ii. 13.
i 16. Rom. xii. 1. xiv. 17, 18. Phil. iv. 18. Col. iii. 20. 1 John iii. 22.
k John xvi. 23, 24. Eph. ii. 18. Phil. i. 11. iv. 13. Col. iii. 17. 1 Pet. ii. 5.
l Ps. lxxii. 18, 19. Rom. xvi. 27. Gal. i. 5. Phil. ii. 11. 1 Tim. i. 17. vi. 16. 2 Tim. iv. 18. 1 Pet. v. 11. 2 Pet. iii. 18. Jude 25. Rev. i. 6. v. 9—13.
m *See on* Matt. vi. 13. xxviii. 20.
n 1—3. 12—16. ii. 1. iii. 1. 12, 13. iv. 1. 11. vi. 11, 12. x. 19—39. xii. 1, 2. 12—16. 25—28. 2 Cor. v. 20. vi. 1. x. 1. Philem. 8, 9.
o Gal. vi. 11. 1 Pet. v. 12.
p *See on* Acts xvi. 1—3. — 1 Thes. iii. 2 Philem. 1.
q 1 Tim. vi. 12. 2 Tim. i. 8.
r Rom. xv. 23. 28. Philem. 22.
s *See on* Rom. xvi. 1—16.
t *See on* 7. 17.
u 2 Cor. i. 1. xiii. 13. Phil. i. 1. iv. 22. Col. i. 2. Philem. 5.
x *See on* Rom. xvi 21—23.
y Acts xviii. 2. xxvii. 1. xvi. 20. 24.—Eph. vi. 24. 2 Tim. iv. 22. Rev. xxi. 21.
z *See on* Rom. i. 7.

been prejudiced against him; (*Note, Acts* xxi. 20—26;) yet he trusted that he "had a good conscience," tender and duly informed; and that he was willing and desirous in all things, and among all persons, to act with integrity, and in a becoming manner. He therefore intreated their prayers for his protection, comfort, and success: but especially, that the providence of God would order things in such a manner, as to enable him to come among them the sooner. For he was persuaded many of them would be glad to see him; and he purposed to come, as soon as he had fully regained his liberty, and had opportunity, notwithstanding all that he had suffered in consequence of his last journey to Jerusalem. It is not known whether he accomplished this purpose, or not. (*Note, Acts* xxi. 27—40.) 'That I may be quickly restored to you from 'this confinement, and have an opportunity of rendering 'you those services, which were prevented by this unjust 'imprisonment, occasioned by the fury of the populace, 'when I was last at Jerusalem.' *Doddridge*. The priests, rulers, and council were more deeply criminal than even 'the 'populace.'—*Good conscience*. (18) *Notes, Acts* xxiii. 1—5. xxiv. 10—21. 2 *Cor.* i. 12—14. v. 9—12. 1 *Pet.* iii. 13—16.

Restored. (19) Αποκατασταθω. *Mark* iii. 5. viii. 25.

V. 20, 21. After desiring the prayers of the Hebrews in his behalf, the apostle gave them a compendium of his most fervent supplications for them. He addressed himself to the Lord, as "the God of peace," (a title, never used but in St. Paul's epistles, *Marg. Ref.* a,) reconciled to believers, and ready to be at peace with all sinners, who came to him in the appointed way; as the Author of spiritual peace in the hearts and consciences of his people; and the 'Lover of peace and concord,' in the church and among mankind; who "had brought again from the dead "the great Shepherd of the sheep," from whom all pastors derived their authority. Jesus, the great Proprietor of the chosen flock, to whom they had been given, had laid down his life to atone for their sins, and he continually sought them, and brought them home to his fold, where he protected and fed them. (*Notes, Ps.* xxiii. *Is.* liii. 6. *Ez.* xxxiv. 23—31. *Luke* xv. 1—6. *John* x. 10—18. 1 *Pet.* v. 1—4.) In order to shew that his ransom was accepted, and that he might perform his gracious work, as "the great Shepherd of his sheep;" God the Father had raised him from the dead, 'through the blood of the "everlasting covenant." For this may either refer to the reconciled love of God to his people, through the blood of Christ; or to his being brought again from the dead, because his sacrifice was sufficient and accepted, that so he might become "the Shepherd of the sheep;" or to the blessings for which the apostle prayed, and which were bestowed "through the blood of the everlasting cove-"nant:" all these things may be contained in the words; and it is not obvious to determine which was principally intended. The blood of Christ purchased the blessings of the new covenant, and ratified it as unalterable: so that it was rendered *perpetual* on earth to the end of time, and *everlasting* in respect of the salvation conferred according to it.—The apostle earnestly intreated "the God of peace," through the mediation of the great Shepherd, and on account of "the blood of the covenant," that he would make the Hebrews "perfect in every good work to do his "will;" rectifying every disorder of their souls, and completely fitting them for every part of his "holy service; "working in them" by his new-creating grace, "that "which was well-pleasing in his sight," being according to his law and image, and for his glory, and therefore acceptable with him through Jesus Christ; (*Note, Phil.* ii. 12, 13;) to whom, even to "the God of peace," he ascribed eternal glory. (*Marg. Ref.*)—He prayed for them, under the full persuasion, that sanctifying grace, and holy obedience, would surely be attended with divine consolations, which he did not particularly mention. (*Notes, Eph.* ii. 4—10. iii. 14—19. *Phil.* i. 9—11. *Col.* i. 9—14. 1 *Thes.* iii. 11—13. 2 *Thes.* ii. 16, 17.)—*Blood of the everlasting covenant*. (20) *Notes*, ix. 11—26. x. 28—31. 2 *Sam.* xxiii. 5. *Is.* liv. 6—10. lv. 1—3. *Jer.* xxxii. 39—41. *Ez.* xxxvii. 24—26. *Zech.* vi. 12, 13. ix. 9—11. *Matt.* xxvi. 26—28.

Make you perfect. (21) Καταρτισαι. See on *Matt.* xxi. 16. (*Note*, 1 *Pet.* v. 10, 11.)

V. 22—25. The apostle, as not being immediately placed over the Hebrews, or disposed to speak to them in an authoritative style, intreated them to take in good part "the word of exhortation," warning, and encouragement, which he had sent them, from love to their souls: for he had written a letter to them, in few words, compared with

the vast importance, and the great variety, of the subjects discussed in it.—Timothy had, it seems, been confined in prison for preaching the gospel, of which the Hebrews had heard; but the writer informed them that he was at length set at liberty, and that he purposed to come with Timothy to see them, if he were not delayed. It appears hence that the apostle either was at liberty, or had a clear prospect of being speedily liberated: and that the spurious postscript *falsely* says, that Timothy was the bearer of the epistle. When the argumentative part of the epistle had been read, without the prejudices which the writer's name, in the beginning, would have unavoidably excited: these intimations at the close would have no bad effect.—After this, he concluded with salutations, especially to the pastors and rulers of their churches; and from all the Christians in Italy, as well as those at Rome.

Them that have the rule, &c. (24) Τους ἡγουμενους. 7. 17. *Luke* xxii. 26. (*Notes*, 7, 8. 17.) The pastors of the church are evidently thus distinguished from the people; but it must be allowed, that no disparity among the pastors is intimated. The apostle James was probably living at this time; and was the principal, though not the only person intended. (*Notes*, *Acts* xx. 17. 1 *Tim.* v. 21, 22.)

PRACTICAL OBSERVATIONS.

V. 1—8.

"Brotherly love" tends, in such various ways, to the benefit of the church, the comfort of believers, and the honour of the gospel; that the enemy of our souls endeavours, by every means, to interrupt its exercise, and to work upon the remains of our corrupt affections, for that purpose, with a vast variety of most subtle artifices, against which we should be perpetually upon our guard. Hence it is, that so little of this love is found in the church, though so much is read concerning it in the scriptures; and that so many divisions and controversies prevail among those, who seem, in a measure, to have been taught of God to love their brethren! (*Notes*, *John* xiii. 31—35. xvii. 20—23. 1 *Thes.* iv. 9—12. 1 *John* ii. 7—11. iii. 11—24. iv. 9—12.)—We best consult our own interest, when we are mindful to use hospitality, and to relieve or entertain our poor brethren, even though they be strangers to us: for thus we entertain Christ himself, whom all angels worship and obey.—When we are exempted from imprisonment, or other grievous adversities, we should take care not to "forget," how many are thus oppressed and bowed down; that we may sympathize with them in their sorrows, and help or comfort them according to our ability; never forgetting to pray for them, in which the poorest and those far distant may give them most valuable assistance: for it behoves us to be aware that we are liable to the same distresses, as long as we are in the body.—Defilement and dishonour spring from contrariety to the law of God, which is perfectly suited to promote our present and future welfare: "marriage" therefore "is honourable in all;" nor can any defilement attach to it, except when the letter or spirit of God's commandments is violated by men's behaviour respecting it. But God does, in this world, severely mark his abhorrence of those forbidden lusts, to which the depravity of the human heart leads such vast multitudes; (*Notes*, *Gen.* ii. 24. 1 *Cor.* vi. 18—20;) and he will surely condemn every impenitent fornicator and adulterer at the day of judgment; whatever disguise or excuse he may here use to cloke his wickedness.—Christians, whether poor or rich, should, in all their words and actions, shew that they "abhor covetousness." Having in heaven inexhaustible treasures, they should be well satisfied with mean accommodations here: and, as God has promised "that he will never leave them, and in no "case forsake them;" they have no cause to court the favour or fear the frown of men, or to dread the want of things needful; but may courageously say, "The LORD "is my Helper, I will not fear what man can do unto me."—The instructions and example of ministers, who have honourably and comfortably closed their testimony, should be peculiarly remembered by their survivors. At death, they, as it were, give their last *attestation* to their doctrine and exhortations; and the happy event of their trials calls on others to "follow their faith," and to consider the joyful end of their course; and all ministers ought to have a peculiar respect to this during their whole lives. But Jesus alone is an everliving Friend, "the same yesterday, to-"day, and for ever." Still he fills the hungry, encourages the trembling, and welcomes penitents of every class; still he rejects proud Pharisees, abhors painted sepulchres, and teaches all whom he saves, to "love right-"eousness and to hate iniquity:" and having called them by his grace, he will love them unchangeably, and for ever. Indeed all those, and those alone, will "abide the "day of his coming" to judge the world, who would have met with favour from him, when he taught as "the "Man of sorrows" on earth.

V. 9—16.

We should be careful not to be "carried about with "divers and strange doctrines," and diligently seek to have our hearts "established by grace:" for notions and forms never profit those who are occupied in them. Living by faith in Christ, and being consecrated to God through his blood, let us willingly separate from this evil world, and "bear the reproach" of proud formalists, and all the enemies of true religion however distinguished. "We have "here no continuing city;" our pilgrimage will soon end; let us then seek an abiding mansion in the city of our God, and consider all temporal prosperity or adversity, as of scarcely any consequence; being of a transient and evanescent nature. (*Notes*, 1 *Cor.* vii. 29—31. 2 *Cor.* iv. 13—18. 1 *Pet.* iv. 7.) Being "a spiritual priesthood," let us solace ourselves in this evil world, by "offering to God, "through Jesus Christ," our "continual sacrifice of praise, "even the fruit of our lips, giving thanks to his name." This, joined with the acceptable sacrifice of liberally and actively doing good to men, for the Lord's sake, will be a sweet anticipation of the joys of heaven, and a preparation for its work and worship.

V. 17—25.

All ministers of the gospel should peculiarly remember, that they are called "to watch for men's souls, as those "who must give account;" which involves the most weighty and awful responsibility: for dreadful will be their condemnation, if they be slothful, selfish, or unfaithful. Christians should "obey and submit to" their faithful pastors, and take in good part their loving admonitions; that they may give up their account "with joy, and not "with grief:" for if *such* pastors lose their labour, their

hearers will lose their souls. Christians should also pray fervently and constantly for their ministers, and for all who sustain that sacred character: for these would generally walk more honourably, and labour more successfully, if the people were more earnest in praying for them. Even when they see, or think they see, something amiss in those who upon the whole "have a good conscience, will-"ing in all things to live honestly;" they should pray the more frequently and earnestly for them. Let us then approach "the God of peace, who brought again from the "dead the great Shepherd of the sheep;" and, "through "the blood of the everlasting covenant," let us beseech him for ourselves and each other, "to make us perfect in "every good work, to do his will, working in us that "which is well-pleasing in his sight, through Jesus Christ;" that we may glorify him for ever. Then every word of exhortation, and every dispensation of Providence will do us good; the communion of saints will be maintained, and "grace will be with us all," till it be completed in glory. **Amen.**

THE

GENERAL EPISTLE OF JAMES.

JAMES, the son of Alpheus, the brother of Jude, and the near relation of our Lord, called also "James the less," probably being lower in stature, or younger, than the other James, is generally allowed to have been the writer of this epistle; (*Notes, Matt.* xiii. 54—58. *Luke* xxiv. 13—24;) and the few who have doubted of this, have assigned very slight reasons for their hesitation. It is recorded in ecclesiastical history, and 'the Acts of the apostles' confirm the fact, that he generally resided at Jerusalem, superintending the concerns of the churches in that city, and in the neighbouring places, to the end of his life; which was terminated by martyrdom, the circumstances of which are differently related.—He seems to have written this epistle, only a short time before his death; and it is supposed by some, that the sharp rebukes and awful warnings, given in it to his countrymen, stirred up that persecuting rage, which terminated his life: but indeed, it is peculiarly wonderful, that he should have been preserved so many years, in so perilous a situation; and it can be accounted for, only by ascribing it to the Lord's immediate protection. The epistle is styled *general*, or *catholick*, because it was not addressed to any particular church, but to the Jewish converts, throughout their dispersions; indeed with most evident reference also to the unconverted part of the nation. This title, however, is not coeval with the epistle; but was prefixed to it some ages after it was written; and to the subsequent epistles, in several instances with manifest impropriety. It is probable, that the apostle, by means of the elders and Christians at Jerusalem, circulated copies of this epistle, by those strangers who came to the sacred festivals, from the several cities and countries where the Jews resided, and especially where Jewish converts to Christianity were found: and, as it was exclusively addressed to his countrymen, it seems for a long season to have been little known among the Gentile converts; so that its authenticity was doubted for a considerable time.—'While the second Epistle 'of Peter, the second and third of John, the Epistle of Jude, and the Revelation, are omitted in the first Syriack 'translation of the New Testament, which was made in the beginning of the second century, for the use of converted 'Jews, this Epistle of James hath found a place therein.—This is an argument of great weight: for certainly the 'Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity, 'than the converted Gentiles to whom it was not sent; and who perhaps had no opportunity of being acquainted with 'it, till long after it was written.' *Macknight.*—'It is cited by Clemens Romanus four several times; and by Ignatius, 'in his genuine epistle to the Ephesians; by Origen, in his thirteenth homily upon Genesis. Eusebius saith, It was 'known to most, and publickly read in most Christian churches: St. Jerom, that in process of time it obtained 'authority. Esthius notes, That they who before doubted of it, in the fourth century embraced the opinion of them 'who received it: and from thence no church, no ecclesiastical writer, is found who ever doubted of it. But, on the 'contrary, all the catalogues of the books of the holy scripture, published by general and provincial councils, Roman 'bishops, or other orthodox writers, number it among the canonical scriptures.' *Whitby.*—'It appears to me, that the 'authority of this, and some other parts of the New Testament, having being early questioned by some primitive 'churches, affords an argument of their peculiar caution, that no other writings should be admitted into the sacred 'canon, however excellent; besides those which had an undoubted claim to that distinction: and justly challenges our 'deference to *their* judgment, who doubtless were most capable of deciding, and gave sufficient evidence of their care, 'as well as their capacity. The epistle before us, having passed through a severe and accurate scrutiny, appears to 'have been *universally received;* and accordingly has been transmitted down to the present age, as an authentick part 'of the oracles of God.' *Doddridge.*—It is generally known, that Luther, in the earlier part of the reformation, spoke rather in a slighting manner of this epistle, groundlessly supposing that it contradicted St. Paul's doctrine, in the grand subject of justification: but deeper experience, more exact investigation, more extensive observation, and a maturer judgment, induced him to retract his opinion: and at present no further doubt seems to be entertained, among orthodox Christians, as to its divine inspiration and authority. It is not, however, so replete with the peculiar doctrines of Christianity, as St. Paul's epistles are in general; or, indeed, as the other apostolical epistles: for it is supposed to have been written with a special design of counteracting the false teachers, who, in different ways, perverted those doctrines, and wrested them to their own destruction, and that of other men. But the grand principles of Christianity are throughout taken for granted, and it will be found, on attentive consideration, entirely coincident with even St. Paul's doctrine, concerning grace and justification; though at the first glance it may appear discordant: and it abounds with most important exhortations to the patience of hope, and the obedience of faith and love; with which various very needful warnings, reproofs, and encouragements, are interspersed, according to the different characters of the persons addressed in it.

CHAP. I.

The apostle addresses "the twelve tribes, which "were scattered abroad," 1. He exhorts them to joyful patience under trials, 2—4; and to ask wisdom of God in faith, with an unwavering mind, 5—8. He counsels the poor and the rich, 9—11; and shews the happiness prepared for those who endure, 12. Men are tempted to sin, not by God, but by their own lusts, 13—15. Every good gift comes from the unchangeable God, of which good gifts regeneration is especially mentioned, 16—18. Cautions against pride, loquacity, anger, and malice, 19, 20: admonitions to receive the word of God in meekness, and to reduce it to practice, 21—25. The necessity of bridling the tongue, 26. The nature of true religion, 27.

[a] JAMES, [b] a servant of God, and of the Lord Jesus Christ, [c] to the twelve tribes which are [d] scattered abroad, [e] greeting.

2 My brethren, [f] count it all joy when ye fall into [g] divers temptations;

3 Knowing *this*, [h] that the trying of your faith worketh [i] patience.

4 But [k] let patience have *her* perfect work, that ye may be [l] perfect and entire, [m] wanting nothing.

a Matt x. 3. xiii. 55. Mark iii. 18. Luke vi 15. Acts i 13. xii. 17. xv. 13. xxi. 18. Gal i. 19. ii 9. 12. Jude 1
b John xii 26. Rom i. 1. Phil. i. 1. Tit. i. 1. 2 Pet. i. 1.
c Ex. xxiv. 4. xxviii. 21. xxxix. 14 1 Kings xviii. 31. Ezra vi. 17. Matt. xix. 28. Acts xxvi. 7. Rev. vii. 4.
d Lev. xxvi. 33. Deut. iv. 27. xxviii. 64. xxx. 3. xxxii. 26. Esth. iii. 8. Ez. xii. 15. John vii. 35. Acts ii. 5. viii. 1. xv. 21. 1 Pet. i. 1.
e Acts xv. 23. xxiii. 26. 2 Tim. iv. 21.
f 12. Matt. v. 10—12. Luke vi. 22, 23. Acts v. 41. Rom. viii. 7, 18. 35—37. 2 Cor. xii. 9, 10. Phil. i. 29. ii. 17. Col. i. 24. Heb. x. 34. 1 Pet. iv. 13—16.
g Heb. xi. 36—38. 1 Pet. i. 6—8. 2 Pet. ii. 9. Rev. ii. 10.
h Rom. v. 3, 4. viii. 28. 2 Cor iv. 17.
i Rom. ii. 7. viii. 25. xv. 4. Col. i. 11. 2 Thes. i. 4. iii. 5. Heb. x. 36. xii. 1. 2 Pet. i. 6.
k v. 7—11. Job xvii. 9. Ps. xxxvii. 7. xl. 1. Hab. ii. 3. Matt. x. 22. Luke viii. 15. xxi. 19. Gal. vi. 9. 1 iii. 2. Prov. iv. 18. Matt. v. 48. John xvii. 23. 1 Cor. ii. 6. Phil. iii. 12—15. Col. iv. 12 2 Tim. iii. 17. Heb. xiii. 21. 1 Pet. v. 10. 1 John iv. 17, 18.
m 5. Matt. xix. 20. Mark x. 21. Luke xviii. 22. 2 Pet. i. 9.

NOTES.

CHAP. I. V. 1. It is probable, that the apostolical authority of James was not disputed, among those whom he more immediately addressed; so that he waved the mention of it, and only styled himself "the servant of "God and of the Lord Jesus Christ." (*Marg. Ref.* b.)—It appears from the Acts of the apostles, as well as from historical records, that he resided chiefly at Jerusalem; and he is said to have been the first bishop of that church. This indeed is spoken inaccurately; for he certainly possessed far more than *episcopal* authority, however that may be defined; and surely it could be no *preferment* to an apostle, to be appointed a diocesan bishop! He is supposed to have suffered martyrdom, not very long after writing this epistle, though the date of that event is uncertain.—He addressed himself "to the twelve tribes," which were considered as still existing, though "scattered" by various calamities, and from different motives, into many distant nations of the earth; but he principally intended the Christians among them: and he simply greeted them, or wished them health and peace, without using the benedictions which introduce most of the other epistles.—*Scattered.*] 'That is, to all the believing Jews, of whatever 'tribe, who were dispersed over the earth; to whom it is 'probable, James, remaining still at Jerusalem, sent this 'epistle, by those who were used to meet at that city from 'all nations, at the festivals.' *Beza.*—Some of all the other tribes still subsisted, as distinct from the gentiles, and as generally incorporated with the descendants of Judah: and the nation was dispersed abroad in almost all parts of the known world; as it is evident from the scriptures themselves, as well as from the testimony of ancient writers. (*Marg. Ref.* d.)—*Greeting.*] James, who probably drew up the epistle of the council at Jerusalem, to the gentile converts, there uses the same word. (*Notes, Acts* xv. 22—29.)

Which are scattered abroad.] Εν τη διασπορα. *John* vii. 35. 1 *Pet.* i. 1. *In the dispersion.* Comp. of δια, and σπειρω, *to sow; scattered abroad as seed.* (*Notes, Hos.* ii. 21—23. *Am.* ix. 7—10. 1 *Pet.* i. 1, 2.)

V. 2—4. Knowing the afflicted and persecuted condition, in which his brethren were; the apostle exhorted them to "count it" altogether a cause of rejoicing, when they "fell into divers temptations." Conscious of their weakness, they were in general warned not to run into temptation, and taught to pray not to be "led into temp-"tation." (*Notes, Matt.* vi. 13. xxvi. 40, 41.) Yet if the Lord saw good, that, notwithstanding their watchfulness, they should fall into such "trials," as might expose them to temptation, and give them an opportunity of resisting and overcoming it; they ought to consider it as a matter of unmingled joy, an occasion of evidencing the sincerity and strength of their love to God, and as a rich advantage to their souls, though painful for the time. (*Notes, Matt.* v. 10—12. *Luke* vi. 21—23. 1 *Pet.* i. 6, 7. iv. 12—16.) For they might know, from the word of God and their own experience, that the "trial of their faith," by which its genuine nature and strength were proved, had a tendency, in the event, to "work patience" in their temper and conduct; and to bring them into a resigned, dependent, waiting frame of mind, connected with meekness and perseverance in well doing. But, in order to derive the full benefit from their trials, they must allow "patience "to have its perfect work;" and submissively wait, in reliance on the promises of God, and obedience to his commandments, till he saw good to deliver them; without being induced, by the number, variety, or duration of their sufferings, to use sinful means of deliverance, or grow "faint" and "weary in well doing;" or to manifest peevishness, discontent, or despondency. (*Notes,* 12. v. 7—11. *Heb.* vi. 13—15. x. 35—39. xi. 27.) Thus "patience," like a salutary medicine, would "have its perfect opera-"tion," and bring them into so tractable, docile, meek, compassionate, and resigned a state of mind; so endear to them the love and sufferings of Christ; so wean them from the world, and so reconcile them to death: that they would be rendered complete and mature in every part of the Christian character; and in all respects meet and prepared for the duties of their several situations, and "want-"ing nothing" in order to the performance of every good work. (*Notes, Rom.* v. 3—5. *Heb.* xii. 4—13.)

Temptations. (2) Πειρασμοις. *Matt.* vi. 13. xxvi. 41. *Luke* xxii. 28. 1 *Cor.* x. 13. *Gal.* iv. 14. *Heb.* iii. 8. 1 *Pet.* i. 6. Some persons lay considerable stress on the distinction between *temptations* and *trials:* but the original word is the same as that in the Lord's prayer, which is rendered "temptation." Indeed every trial is, or gives occasion to,

o Ex. xxxi. 3. 6. xxxvi. 1—4. s Kings iii. 7—9. Job xxviii. 12—28. Prov. iii. 5—7. ix. 4—6. Jer. i. 6, 7. 2 Cor. ii. 16.

5 If [n] any of you lack wisdom, [o] let him ask of God, that giveth to all *men* liberally, [p] and upbraideth not; and it shall be given him.

n 17. iii. 17. v. 16. 1 Chr. xxii 12. 2 Chr. i. 10. Prov. ii. 3—6. Is. lv. 6, 7. Jer. xxix. 12, 13. Dan. ii. 18—22. Matt. vii. 7—11. Luke xi. 9—13. John iv. 10. xiv. 13. xv. 7. xvi. 23, 24. 1 John iii. 22. v. 14, 15.

6 But [q] let him ask in faith, nothing wavering: for [r] he that wavereth is like a wave of the sea, driven with the wind and tossed.

p Matt. xi. 20. Mark xvi. 14. Luke xv. 20—22. q Matt. xxi. 22. Mark xi. 22—24. 1 Tim. ii. 8. Heb. xi. 6.

7 For [s] let not that man think that he shall receive any thing of the Lord.

8 A [t] double minded man *is* unstable in all his ways.

r Gen. xlix. 4 Eph. iv. 14. Heb. x. 23. xiii. 9. 2 Pet. ii. 17 Jude 12, 13.

s iv. 3. Prov. xv. 8. xxi. 27. Is. l. 15. lviii. 3, 4.

t iv. 8. 1 Kings xviii. 21. 2 Kings xvii. 33. 41. Is. xxix. 13. Hos. vii. 8—11. x. 2. Matt. vi. 22. 24. 2 Pet. ii. 14. iii. 16.

temptation; and every temptation is a trial of our hearts, and tends to shew whether divine grace or corrupt nature has, at that time, the ascendancy. (*Notes*, 12—15. *Gen.* xxii. 1.) The apostle, however, no doubt especially referred to the persecutions, for the sake of their Lord, to which Christians were then peculiarly exposed.—*The trying.* (3) Το δοκιμιον. 1 *Pet.* i. 7. 'The act of *proving*, or *assaying*.' Δοκιμη, *Rom.* v. 4. 2 *Cor.* ii. 9. viii. 2. xiii. 3. *Phil.* ii. 22; 'the *proof*, arising from this act of *proving*.'—*Perfect.* (4) Τελειον, τελειοι. *Note, Heb.* v. 11—14.—*Entire.*] Ὁλοκληροι. 1 *Thes.* v. 23. Comp. of ὁλος, *the whole*, and κληρος, *lot*. 'Entitled, without dispute, to the entire inheritance.'

V. 5—8. In attempting properly to endure and improve their trials, as well as in a great variety of other matters, many, to whom the apostle wrote, would experience and discover, that they were very deficient in wisdom. When, therefore, any were conscious, that they were not capable of distinguishing truth from error, or of ascertaining the line of conduct which they ought to pursue; they should immediately bring the case before God, and earnestly beseech him to be their Teacher and Counsellor, by the influences of his Spirit enabling them to understand, remember, and apply the instructions of his holy word; and to remove all prejudices and carnal passions, which tended to mislead them. This any person might do with confidence; seeing the Lord was ever ready to "give liberally" to all who asked him, of whatever description they were; nor did he ever upbraid such humble petitioners for wisdom with the folly and sinfulness of their former conduct, or with any of their mistakes, and want of teachableness. So that assuredly wisdom would be given to every one, who thus sought for it, in proportion to his wants, difficulties, and duties. (*Notes*, 1 *Kings* iii. 5—14. *Prov.* ii. 1—7. iii. 5, 6.) But, in order to obtain the blessing, they must "ask in faith, nothing wavering:" they must not allow themselves to question whether this were the proper way of seeking wisdom, or doubt of the faithfulness of God to his promises; but confidently rely on him to direct them in the right way. For "he that wavered," or hesitated in his judgment in these respects, and was disposed to listen to carnal counsellors, or to halt between God and the world, would be always fluctuating and variable; being tossed from one thing to another, by every change of circumstances, or every gale of doctrine, as the wave of the sea is driven about by the wind. (*Notes*, *Matt.* xxi. 21, 22. *Mark* xi. 22—26. *Rom.* iv. 18—22. *Eph.* iv. 14—16. *Jude* 11—13.) Such wavering professors of the gospel, therefore, who were religious only by starts, and had no abiding, realizing belief of the truth, or dependence on the promises of God, could have no good reason to expect, that they should receive any thing from him: as they would scarcely have presented their prayers, under some sudden pang of devotion, but they would turn to other counsels and projects. Indeed, "double-minded men are "unstable in all their ways," nor can any dependence be placed on them; whilst they are aiming to unite contrary interests, and are unsettled in their principles for want of faith in the word of God. (*Notes*, *Gen.* xlix. 3, 4. *Josh.* xxiv. 15. 1 *Kings* xviii. 21. *Matt.* vi. 22—24.)—'Let him 'come to God with firm adherence on him; a mind re-'solved, whatsoever comes, to stick fast to God; to use 'no means of delivering himself, but such as are accept-'able to him; never entertaining a doubt, whether God's 'ways or his own are to be adhered to, for the obtaining of 'his ends; making no question of God's power and will 'to answer his requests; and therefore praying, and de-'pending on him quietly for an issue out of all. Whereas, '... doubting or wavering keeps men in a perpetual tempest 'and agitation of mind, always tossed from one ... depend-'ence to another.' *Hammond.*—'"A double-minded man," 'whose schemes are divided between God and the world, 'and who cannot cheerfully and resolutely commit him-'self, in confidence of divine support, to be led whither-'soever Providence shall please, "is unsettled in all his '"ways." He will perpetually be running into inconsist-'encies of conduct: and those imperfect and undetermined 'impressions of religion, which he feels, will serve rather 'to perplex and torment, than guide and secure him.' *Doddridge.*—The divided dependence, at some times apparently on God, and at others evidently on a man's own wisdom, resolution, or righteousness, seems also implied; as well as the divided aim and purpose. Such characters differ widely from weak believers; who constantly expect and seek help from God, and do not allow any doubts of his veracity and faithfulness; though they are harassed with fears, lest there be something in their case, or manner of asking, which should exclude them from the benefit. Their language is, "Lord, to whom shall I go? Thou "hast the words of eternal life?"

Lack. (5) Λειπεται. *Be deficient in.* 4. ii. 15. *Luke* xviii. 22. *Tit.* i. 5. iii. 13.—*Liberally.*] Ἁπλως. Here only. Ἁπλης. See on *Matt.* vi. 22.—*Wavering.* (6) Διακρινομενος. See on *Matt.* xxi. 21.—*Driven with the wind.*] Ανεμιζομενῳ. Here only.—*Tossed.*] Ῥιπιζομενῳ. Here only.—*Double-minded.* (8) Διψυχος. iv. 8. *Having two souls.* The English word generally signifies, *deceitful*, or *insidious*; 'a man who secretly aims at one thing, but openly professes another.' This, however, is not the signification of the original, in this place at least. It denotes 'a man of un-'settled, and fluctuating sentiments, too solicitous about 'the present to attain the future, too anxious about the 'future to secure the present; who, driven hither and 'thither in his judgment of things, is perpetually shifting 'the object; who this moment would sacrifice all for 'eternity, and the next renounce any thing for this pre-

9 Let [u] the brother of low degree [*] rejoice [x] in that he is exalted:

10 But the rich, [y] in that he is made low; [z] because as the flower of the grass he shall pass away.

11 For the sun is no sooner [*] risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: [b] so also shall the rich man fade away in his ways.

12 Blessed *is* [c] the man that endureth temptation: for [d] when he is tried he shall receive [e] the crown of life, which the Lord hath promised to [f] them that love him.

13 Let [g] no man say when he is tempted, I am tempted of God: for God cannot be tempted with [†] evil, neither tempteth he any man:

14 But every man is tempted, [h] when

u ii. 5, 6. Deut. xv. 7. 9. 11. Ps. lxii. 9. Prov. xvii. 5. xix. 1. Luke i. 52.
* Or, *glory.* Jer. ix. 23, 24.—Rom. v. 2, 3. Phil. iii. 3. *Gr.*
x ii. 5. 1 Sam. ii. 8. Ps. cxiii 7, 8. Luke ix. 48. x. 20. Rom. viii. 17. 2 Cor. vi. 10. Phil. iii. 14. 1 Pet. ii. 9. 1 John iii. 1—3. Rev. ii. 9. v. 9, 10. vii. 9, 10.
y Is. lvii. 15. lxvi. 2. Matt. v. 3. Phil. iii. 8. 1 Tim. vi. 17.
z iv. 14. Job xiv. 2. Ps. xxxvii. 2. 35, 36. xc. 5, 6. cii. 11. ciii. 15. Is. xl. 6. Matt. vi. 30. 1 Cor. vii. 31. 1 Pet. i. 24. 1 John ii. 17.
a Is. xlix. 10. Jon. iv. 7, 8. Matt. xiii. 6. Mark iv. 6.
b v. 1—7. Job xxi. 24—30. Ps. xxxvii. 35, 36. xlix. 6—14. lxxiii. 18—20. Ec. v. 15. Is. xxviii. 1. 4. xl. 7, 8. Luke xii. 16—21. xvi. 19—25. 1 Cor. vii. 31. 1 Pet. i. 4. v. 4.
c See on 2—4.—v. 11. Job v. 17. Ps. xciv. 12. cxix. 67. 71. 75. Prov. iii. 11, 12. Heb. vi. 15. x. 32. xii. 5. Rev. iii. 19.
d Deut. viii. 2, xiii. 3. Prov. xvii. 3. Zech. xiii. 9. Mal. iii. 2, 3. Heb. xi. 17. 1 Pet. i. 6, 7. v. 10.
e Matt. xxv. 34. Luke xxii. 28—30. Rom. ii. 7—10. 1 Cor. ix. 25. 2 Tim. iv. 8. 1 Pet. i. 7. iv. 13. v. 4. Rev. ii. 10. iii. 21.
f ii. 5. Ex. xx. 6. Deut. vii. 9. Neh. i. 5. Ps. v. 11. Rom. viii. 28. 1 Cor. ii. 9. viii. 3. 1 Pet. i. 8. 1 John iv. 19.
g See on 2. 12.—Gen. iii. 12. Is. lxiii. 17. Hab. ii. 12, 13. Rom. ix. 19, 20.
† Or, *evils.*
h iv. 1, 2. Gen. vi. 5. viii. 21. Josh. vii. 21—24. 2 Sam. xi. 2, 3. 1 Kings xxi. 2—4. Job xxxi. 9. 27. Prov. iv. 23. Is. xliv. 20. Matt. v. 28. xv. 18. 20. Mark vii. 21, 22. Rom. vii. 11. 13. Eph. iv. 22. Heb. iii. 13.

'sent life.' *Œcumenius* in *Campbell.*—*Unstable.*] Ακαταστατος. Here only. 'One who cannot stand firm; but is thrown down by the least touch.'

V. 9—11. In order to attain greater simplicity and stability in the faith, it was proper for believers to know in what they ought to "rejoice," or *glory.* "The brother "of low degree," the real Christian, who was poor and afflicted in his outward circumstances, should not deem himself unhappy on that account: on the contrary he ought to rejoice or glory, 'to comfort himself and lift up 'his heart;' *Beza;* because he was exalted, in an honourable relation to Christ, in being conformed to him as to his outward condition, and in being made as one of "the "sons of God, and heirs" of heaven. (*Notes,* ii. 5—7. *Luke* vi. 20. *Rom.* xii. 14—16. *2 Cor.* vi. 3—10. viii. 1—9. *1 Tim.* vi. 6—10.) But the affluent Christian ought not to rejoice or glory in his riches, or at all trust in them for happiness: (*Notes, Jer.* ix. 23, 24. *1 Tim.* vi. 17—19:) rather let him rejoice, in that "he is made low" in the disposition of his heart; having been convinced of his guilt, depravity, and misery, and made humbly willing as an indigent pensioner on the mercy of God, to ask for the blessings of salvation, in the same way with the poorest of his brethren; and to consider himself as no wiser or better than they, but merely entrusted with a larger stewardship, of which a proportionable account must shortly be rendered. (*Notes, Luke* xvi. 1—13.) Being thus "made low" would be a solid ground for exaltation; seeing that few rich persons were thus humbled and made "poor in "spirit:" nor would the cause for this joy be abated, even if they were made low in circumstances also, through the rapacity of their persecutors. For all outward splendour and distinction must soon pass away, as the gaudy flowers, which grow among the grass, are withered by the scorching sun, and lose all their beauty and transient glory, even sooner than the green blade does; and being withered they perish, and are less valuable than the common herbage. (*Marg. Ref.* z—b.) Thus rich men flourish only to be cut down: they grow but to wither, and their transient distinctions terminate in deeper misery and disgrace, if they proceed "in their ways" of avarice, luxury, pride, selfishness, or ungodliness; and are not made low, by repentance, faith, self-denial, crucifixion to the world, and submission to the righteousness and authority of God. (*Notes, Matt.* xix. 23—26. *Luke* i. 46—55. vi. 24—26. xii. 15—21. xvi. 19—26. *1 Pet.* i. 23—25.) This is an obvious and apposite interpretation. But to render the passage, (by inserting a word needlessly,) "Let the rich be ashamed, in that he is "brought low;" as some learned men do, wholly destroys the energy and beauty of the contrast: and to explain it *exclusively* of the rich man, when reduced to poverty for the sake of the gospel; would imply, that no rich man, however humble, poor in spirit, liberal, and condescending to his poor brethren, could have any ground of rejoicing, or glorying in Christ, and in the hope of glory, unless he voluntarily relinquished, or were forcibly deprived of, his estate and possessions, and so reduced to entire poverty! A doctrine well suited to some orders of papists, but not at all to genuine Christianity. It is proper that some persons should be the Lord's stewards and almoners, in outward things: and if they be made low, as humble, teachable, penitent believers in Christ, and thankful to be thus employed by him; let them rejoice in this humiliation of heart, under these circumstances, which almost always increase pride and self-exaltation. (*Note, Matt.* v. 3.)

Rejoice. (9) Καυχασθω. See on *Rom.* v. 2.—*Burning heat.* (11) Καυσων. *Matt.* xx. 12. *Luke* xii. 55.

V. 12. While the world deemed those happy who enjoyed uninterrupted prosperity, though it served to increase their pride, avarice, sensuality, and impiety; those were *indeed* to be congratulated, as "blessed, who *endured* "temptation," and passed through various afflictive and trying dispensations, with submissive constancy, and the persevering obedience of faith and hope. For after the Christian had been thus proved, and the reality of his grace manifested; and after his holy affections had been thus invigorated, and the temper of his mind improved; he would be honoured, as a conqueror in the spiritual contest: not with a wreath of fading flowers, but with "the crown of "life;" the "honour, glory, and immortality," which the Lord had promised to them that love him, as reconciled to him and made to delight in him and his ways, by faith in Christ Jesus. (*Marg. Ref.* e.—*Notes,* ii. 5—7. v. 9—11. *Rom.* viii. 28—31. *Heb.* xii. 2—11. *1 Pet.* v. 1—4. *Rev.* ii. 10, 11.)

When he is tried.] Δοκιμος γενομενος. *Having become approved;* that is, *having stood the trial.*—'Silver which by 'the goldsmith's trial is found good, is called δοκιμον.' *Leigh.* See on *Rom.* v. 4. (*Notes,* 2—4. *2 Cor.* xiii. 5, 6. *1 Pet.* i. 6, 7. iv. 12—16.)

V. 13—15. When trials become "temptations," and occasions of sin, no man should venture to say, that he is "tempted by God;" as if he were the Author of trans

he is drawn away of his own lust, and enticed.

15 Then, [k] when lust hath conceived, it bringeth forth sin; and [k] sin, when it is finished, bringeth forth death.

16 [l] Do not err, [m] my beloved brethren.

17 Every [n] good gift and every perfect gift is from above, and cometh down [o] from the Father of lights, with whom is [p] no variableness, neither shadow of turning.

i Gen. iii. 6. iv. 5—8. Job xv. 35. Ps. vii. 14, 15. Is. lix. 4. Mic. ii. 1—3. Matt. xxvi. 14, 15. 48—50. Acts v. 1—3.
k Gen. ii. 17. iii. 17—19. Ps. ix. 17. Rom. v. 12. 21. vi. 21. 23. Rev. xx. 14, 15. Matt. xxii. 29. Mark xii. 24. 27. Gal. vi. 7. Col. iii. 4. 8. 2 Tim. ii. 18.
l 19. ii. 5. Phil. ii. 12. iv. 1. Heb. xiii. ..
n See on 5.—iii. 15. 17. Gen. xli. 16, 38, 39. Ex. iv. 11, 12. xxxi. 3—6. xxxvi. 1, 2. Num. xi. 17. 25. 1 Chr. xxii. 12. xxix. 19. 2 Chr. i. 11, 12. Prov. ii. 6. Is. xxviii. 26. Dan. ii. 21, 22. 27—30. Matt. vii. 11. xi. 25, 26. xiii. 11, 12. Luke xi. 13. John iii. 27. Acts v. 31. xi. 18. Rom. vi. 23. xi. 36. xii. 6—8. 1 Cor. iv. 7. xii. 4—12. Eph. ii. 8—5. 8. iv. 8—11. Phil. i. 29. Tit. iii. 3—5. 1 John iv. 10. v. 11, 12.
o Gen. i. 2—5. 14, 15. Deut. iv. 19. Ps. xix. 1—8. lxxxiv. 11. Is. xlv. 7. lx. 19. John i. 9. viii. 12. 2 Cor. iv. 6. Eph. i. 18. 1 John i. 5. Rev. xxi. 23. xxii. 5.
p Num. xxiii. 19. 1 Sam. xv. 29. Ps. cii. 26, 27. Is. xlvi. 10. Mal. iii. 6. Rom. xi. 29. Heb. i. 11, 12. xiii. 8

gression, or of the dishonourable event of the trial. (*Notes*, 2—4. *Gen.* xxii. 1.)—The commandments and providential dispensations of God make trial of men's hearts, and tend to discover what dispositions prevail in them. Where gracious affections are prevalent, through the power of the Holy Spirit, remarkable obedience and fidelity are the consequence of the trial; but when sin and Satan rule within, disobedience must be the effect. (*Notes*, *Deut.* viii. 2, 3. 16. xiii. 1—5. 2 *Sam.* xxiv. 1, 2. 1 *Chr.* xxi. 1. 2 *Chr.* xxxii. 30—33. *Prov.* xvii. 3.) Nothing, therefore, which is sinful, in the heart or conduct, can be ascribed to God, without the same absurdity as it would be, to charge darkness and coldness on the sun. (*Note*, *Ex.* iv. 21.)—"For "God cannot be tempted with evil;" his absolute perfection and all sufficiency render it impossible that there should ever be any inducement for him, in the most minute degree, to deviate from complete and entire justice, truth, wisdom, purity, and goodness: neither "doth he," in this sense, "tempt any man," by putting evil into his heart, suggesting it to his thoughts, or necessitating the commission of it. He is not the Author of the *dross*, though his fiery trial detects and exposes it. But "every man is "tempted" to commit sin, when the inordinate desires of his heart after worldly ease, exemption from persecution, honour, wealth, or pleasure, induce him to seize the bait, with which Satan entices him: thus he is drawn out of the line of duty; as the fish is dragged out of the water, when it has been enticed by the delusive morsel, which covered the hook. (*Notes*, *Ec.* ix. 11, 12. 2 *Tim.* ii. 23—26.) So that when "lust," or vehement desire after any object which cannot be obtained without sin, "is con-"ceived" in the heart, through the suggestions of Satan, and the allurements of external objects; the purpose of indulgence is admitted and cherished. Thus actual transgression is brought forth; and when this is completed, "it bringeth forth death," as its genuine offspring: and nothing but the mercy and grace of God, through Christ Jesus, can prevent the sinner's final destruction. This may be considered as the scriptural account of the original of moral evil, the natural history of the conception, production, progeny, and consequence of the first sin, and of every sin; except as repentance, through God's mercy in Christ Jesus, prevents the effects of them. (*Notes*, *Gen.* iii. 1—6. *Josh.* vii. 20—26. 2 *Sam.* xi. 1—5.)—But perhaps the apostle referred to the case of apostates, who, under persecutions, through love of the world, conceived the purpose of renouncing Christianity; which, being deliberately done and persisted in, ended in their final obduracy and destruction.—It is egregious and pernicious trifling, and manifestly absurd, to take occasion from the English word "lust," which is often used to mean one particular sensual inclination, when impetuous and ungoverned, to limit the passage merely to sensuality; as if the impetuous and ungoverned desire of power, praise, wealth, or revenge, were not "lusting," as much as the sensual inclinations. The original word indeed is often used in a good sense; (*Luke* xxii. 15. *Phil.* i. 23;) and simply means a vehement inclination, whatever be the object. (*Note*, *Rom.* vii. 7, 8.)

Tempted. (13) Πειραζομενος. *Matt.* iv. 1. xvi. 1. xix. 3. xxii. 35. *Luke* xi. 16. *John* viii. 6. 2 *Cor.* xiii. 5.—*Cannot be tempted.*] Απειραστος εστι. Here only.—*Drawn away.* (14) Εξελκομενος. Here only. Ἑλκω, ii. 6. *Acts* xxi. 30.—*Enticed.*] Δελεαζομενος. 2 *Pet.* ii. 14. 18. *Deceived and caught, as fishes by the bait.*—*Finished.* (15) Αποτελεσθεισα. Here only. *Completely finished.*

V. 16—18. It behoved all concerned, to be very careful not to mistake in this most important matter; lest they should be induced to listen to temptation, and deviate from their duty, from an erroneous supposition that circumstances would excuse their sins; or lest they should dishonour and offend God, by ascribing that misconduct to him, which was solely the effect of their own apostate nature, and external circumstances. Every thing good, of whatever kind, must be considered as a gift and bounty coming down from God: being beneficial in itself and perfect in its kind; like its great Author, who is "the "Father," the Source, and the Fountain "of light," natural, moral, and spiritual; the Author of whatever is beautiful, excellent, and good, in all creatures and in the whole universe; as well as of all true knowledge, wisdom, holiness, and felicity, in those rational agents who never sinned, and in redeemed sinners. (*Marg. Ref.* o.—*Notes*, *John* i. 4—9.) But nothing of a contrary nature comes down from him, "with whom is no variableness, neither "shadow of turning." The sun, the great natural light, which he has made, *appears to us* to have several changes and turnings, whence summer and winter, day and night, succeed each other; but in fact these appearances arise entirely from our varied situation respecting it. Thus God is immutably the Fountain of good, and of nothing else; all good is to be ascribed to him and sought from him: but the evil, which we do or suffer, with all the changes which we experience, are from ourselves; the consequences of our having turned away from God, and of a change in our situation respecting him; and must not in any degree be ascribed to Him, who is unchangeably the same in his nature and perfection without the least variation. Indeed his conduct proceeds upon the same unalterable principles of justice, truth, wisdom, and goodness; whatever effect it may produce on us, according to our character, behaviour, or state in his sight: and all sin, error, ignorance, and misery must be ascribed to the mutability, frailty, and imperfection of created beings.—It

18 Of [q] his own will begat he us [r] with the word of truth, that we should be [s] a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, [t] let every man be swift to hear, [u] slow to speak, [x] slow to wrath:

20 For [y] the wrath of man worketh not the righteousness of God.

21 Wherefore, [z] lay apart all [a] filthiness and superfluity of naughtiness, [b] and receive with meekness [c] the engrafted word, [d] which is able to save your souls.

22 But [e] be ye doers of the word, and not hearers only, [f] deceiving your own selves:

23 For if any be [g] a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass;

q John i. 13. iii. 3—5. Rom. iv. 17. viii. 29—31. ix. 15—18. Eph. ii. 4, 5. Col. i. 20, 21. 2 Thes. ii. 13, 14. 1 Pet. i. 3.
r 21. 1 Cor. iv. 15. 1 Pet. i. 23. 1 John iii. 9.
s Lev. xxiii. 10. Jer. ii. 3. Am. vi. 1. *marg.* Heb. xii. 23. Rev. xiv. 4.
t Neh. viii. 2, 3. 12—14. 18. ix. 3. Prov. viii. 32—35. Ec. v. 1. Mark iv. 2. xii. 37. Luke xv. 1. xix. 48. Acts ii. 42. x. 33. xiii. 42—44. 48. xvii. 11. 1 Thes. ii. 13.
u 26. iii. 1, 2. Prov. x. 19. xiii. 3. xv. 2. xvii. 27. xviii. 13. 21. xxi. 23. Ec. v. 2, 3.
x Neh. ix. 17. Prov. xiv. 29. xv. 18. xvi. 32. xvii. 14. xix. 11. 19. xxv. 28. Ec. vii. 8, 9. Matt. v. 22. Gal. v. 20, 21. Eph. iv. 26. 31. Col. iii. 8. 15.
y iii. 17, 18. Num. xx. 11. 12. 2 Tim. ii. 24, 25.
z Is. ii. 20. xxx. 22. Ez. xviii. 31. Rom. xiii. 12, 13. Eph. iv. 22. Col. iii. 8. Heb. xii. 1. 1 Pet. ii. 1. 11.
a iv. 8. Ez. xxxvi. 25. 2 Cor. vii. 1. Eph. v. 4.
b Ps. xxv. 9. Is. xxix. 19. lxi. 1. Zeph. ii. 3. Matt. v. 5. Acts x. 33. 1 Thes. i. 5. ii. 13.
c John vi. 63. 68. Rom. vi. 17. *marg.* xi. 17. Heb. iv. 2.
d Acts xiii. 26. Rom. i. 16. 1 Cor. xv. 2. Eph. i. 13. 2 Tim. iii. 15—17. Tit. ii. 11. Heb. ii. 3. 1 Pet. i. 9.
e iv. 17. Matt. vii. 21—25. xii. 50. xxviii. 20. Luke vi. 46—49. xi. 28. xii. 47, 48. John xiii. 17. Rom. ii. 13. Phil. iv. 8, 9. Col. iii. 17. 1 John ii. 3. iii. 7. 3 John 11. Rev. xxii. 7.
f 26. Is. xliv. 20. Ob. 3. 1 Cor. iii. 18. vi. 9. xv. 33. Gal. vi. 3, 7. 2 Tim. iii. 13. Tit. iii. 3. 2 Pet. ii. 13. 1 John i. 8. Rev. xii. 9.
g *See on* ii. 14—26.—Jer. xliv. 16. Ez. xxxiii. 31, 32. Matt. vii. 26, 27. Luke vi. 49.

should also be remembered, that all to whom the apostle wrote, as well as others, had been in themselves "dead "in sin" and "children of wrath;" and that God, "of "his own will," had regenerated them by his Spirit, "through the word of truth." (*Notes, John* iii. 1—8. *Eph.* ii. 1—10. *Tit.* iii. 4—7. 1 *Pet.* i. 23—25. 1 *John* iii. 7—10.) This he had most graciously done, in order that they might be consecrated to his service, as "a kind of "first-fruits of his creatures," more excellent and valuable than the rest of them; and as an earnest of a vastly larger increase from the Gentile world, in that and future ages; even as the first-fruits, presented to the Lord, were the earnest of the future harvest, and brought a blessing upon it. (*Notes, Lev.* xxiii. 5—14. *Jer.* ii. 2, 3.)

Gift. (17) Δοσις. *Phil.* iv. 15. Δωρημα, *Rom.* v. 16. It is remarkable, that the first clause is a regular hexameter verse in the original; and perhaps is a quotation from some unknown author.—*From above.*] Ανωθεν. iii. 15. 17. *John* iii. 3. 7. 31.—*Variableness.*] Παραλλαγη. Here only. *Parallax.*

V. 19—21. As believers owed all the difference, in their state and character, to the sovereign will and distinguishing grace of God, by means of "the word of truth;" (*Note,* 17—19;) it behoved all of them to be "swift" and prompt "to hear" further admonitions, instructions, and counsels, from the same source, in a teachable and attentive manner. They ought likewise to "be slow to "speak;" not being rash, or dogmatical, in their judgment and decisions, not hasty to assume the office of teachers, (*Note,* iii. 1, 2;) not allowing themselves to dispute of things beyond their depth; and not indulging a conceited loquacious humour; as speaking for the sake of speaking, or in the hope of obtaining applause, without due seriousness, modesty, recollection, and prudence. They should also be "slow to wrath;" not giving way to angry tempers, bitterness of spirit against opposers, or proneness to acrimonious controversy, under a mistaken notion of great zeal for the truth. On the contrary, they should be slow and backward to entertain or express any kind or degree of resentment, even against their most cruel persecutors; assured that "the wrath of man" was not a proper means of promoting the interests of religion in the world, or leading men to embrace the gospel and lead holy lives. (*Notes,* iii. 13—18. iv. 1—6.) For such proud contentions, and violent tempers tended still more to prejudice the minds of unbelievers against the gospel; to disturb the peace and corrupt the purity of the church; to multiply iniquities, and in every way to hinder the knowledge and practice of "the righteousness of God." The apostle therefore exhorted all who might read his epistle, to "lay apart," and to cast off with abhorrence, as a filthy garment, the sinful practices of their past lives, which were abominable in the sight of God; and especially to avoid and repress the "overflowings," or abundance, of malignity, which many indulged under the notion of zeal; whereas they proceeded entirely from the predominancy of pride, wrath, envy, and other hateful passions. Thus they ought to be prepared, to "receive the word of God" in a meek, docile, humble, and peaceable frame of mind. (*Note,* 1 *Pet.* ii. 1—3.) For it could profit them, only when it became an "engrafted word," or *implanted* word, living and growing in the soul by faith and love, as the principle of a new nature; changing their views, judgment, dispositions, and affections, into conformity to his own holiness, and so producing suitable fruit in their lives. And being thus received and engrafted, it would powerfully effect the complete salvation of their souls, as the means by which the Spirit of God began, carried on, and would perfect his new creation of the soul to holiness. (*Note,* 2 *Tim.* iii. 14—17.)

Worketh not. (20) Ου κατεργαζεται. See on *Rom.* ii. 9.—*The righteousness of God.*] Δικαιοσυνην Θεου. *Rom.* i. 17. iii. 21, 22. x. 3. 2 *Cor.* v. 21. 2 *Pet.* i. 1.—*Lay apart.* (21) Αποθεμενοι. *Note,* 1 *Pet.* ii. 1—3.—*Filthiness.*] Ρυπαριαν. Here only. Ρυπαρος, ii. 2. *Vile, sordid.* The idea of putting off a filthy garment is retained. (*Note, Zech.* iii. 1—4.)—*Superfluity of naughtiness.*] Περισσειαν κακιας.—Περισσεια, *Rom.* v. 17. 2 *Cor.* viii. 2. x. 15.—Κακια, *Acts* viii. 22. *Rom.* i. 29. 1 *Cor.* v. 8. xiv. 20. *Eph.* iv. 31. *Col.* iii. 8. 1 *Pet.* ii. 1. 16. The redundancy of malice, or wickedness, 'That which the abundance of the heart gives rise to.' (*Notes,* iii. 3—6. *Matt.* xii. 33—37.)—*Engrafted.*] Εμφυτον. Here only. *Implanted,* or *produced within.* Συμφυτος, *Rom.* vi. 5.

V. 22—25. In order that "the word of truth" might produce these blessed effects, on the souls of those who heard it; they must "be doers of it, and not hearers "only." For if they were "only hearers," however attentive, constant, or teachable they might seem to be; their neglect of practising what they had heard would prove, that the word was not *engrafted* in their hearts, and that they were putting a most fatal imposition on themselves, by some specious but delusive and sophistical reasoning: whether custom, curiosity, a love of specula-

24 For he beholdeth himself, and goeth his way, and straightway forgetteth [h] what manner of man he was.

25 But whoso [i] looketh into [k] the perfect law of [l] liberty, [m] and continueth *therein*, he being not [n] a forgetful hearer, but a doer of the work, [o] this man shall be blessed in his [*] deed.

26 If any man among you [p] seem to be religious, [q] and bridleth not his tongue, [r] but deceiveth his own heart, [s] this man's religion *is* vain.

h Judg. viii. 18. Matt. viii. 27. Luke i. 66. vii. 39. 1 Thes. i. 5. 2 Pet. iii. 11.
i Prov. xiv. 15. Is. viii. 20. 2 Cor. xiii. 5. Heb. xii. 15.
k ii. 12. Ps. xix. 7—10. cxix. 32. 45. 96—105. Rom. vii. 12. 22, 23.
l John viii. 32. 36. Rom. viii. 15. 2 Cor. iii. 17, 18. Gal. v. 1. 1 Pet. ii. 16.
m 1 Sam. xii. 14. John viii. 31. xv. 9, 10. Acts ii. 42. xiii. 43. xxvi. 22. Rom. ii. 7, 8. xi. 22. Col. i. 23. 1 Tim. ii. 15. iv. 16. 1 John ii. 24.
n 23, 24.
o Ps. xix. 11. cvi. 3. cxix. 2, 3. Luke xi. 28. John xiii. 17. 1 Cor. xv. 58. Rev. xiv. 13. xxii. 14.
* Or, *doing*.
p Prov. xiv. 12. xvi. 25. Luke viii. 18. 1 Cor. iii. 18. Gal. ii. 6. 9. vi. 3.
q 19. iii. 2—6. Ps. xxxii. 9. xxxiv. 13. xxxix. 1, 2. cxli. 3. Prov. x. 19. 31. xiii. 2, 3. xv. 2. xvi. 10. xix. 1. xxi. 23. Eph. iv. 29. v. 4. Col. iv. 6. 1 Pet. iii. 10.
r *See on* 22.—Deut. xi. 16. Is. xliv. 20. Gal. vi. 3.
s ii. 20. Is. i. 13. Mal. iii. 14. Matt. xv. 9. Mark vii. 7. 1 Cor. xv. 2. 14. Gal. iii. 4.

tion, or a vain confidence in knowledge without obedience, for salvation, induced them to attend. A man of this description, who heard the gospel, and did not obey its call to repentance, faith in Christ, and a sober, righteous, and godly life, was like a person, who gave a transient look at "his natural face," as reflected from a mirrour, without attempting to alter what was unbecoming in his attire or appearance; who would therefore immediately depart, and soon "forget what manner of man he was:" and the glimpse which he had of himself would have no abiding effect on him. (*Notes, Matt.* vii. 24—27. xiii. 18, 19. *Luke* vi. 46—49. xi. 27, 28.) Thus, the mere hearer might have short-lived convictions of his sinfulness: but displeased with the view given of his state, heart, and character, in the mirrour of the sacred word, and having no effectual desires of an entire change; he would soon lose sight of his transient discoveries, in the company, business, and pleasures of the world, and so remain ignorant of himself, and destitute of transforming grace. But "whosoever looked," stedfastly and attentively, into the word of God, with a real desire of learning from it his true state and character, and the way of acceptance and salvation; and "continued" with perseverance in this important enquiry: he, "not being a forgetful hearer," but one who reduced to practice what he learned from time to time, though it cost him much humiliation and self-denial, would be "blessed in his deed," or *in his doing:* the Lord would in this way lead him into the knowledge of his truth and salvation; his obedience would evidence the sincerity of his faith; his sanctification would proportionably advance, as he became acquainted with God and with himself; and his gracious recompence hereafter would succeed his present peace and comfort.—Some by "the perfect law of liberty," suppose the *moral* law to be intended, in opposition to the *ceremonial:* and it certainly deserves that title *in itself*, as perfect obedience to it is perfect liberty, and every deviation from it is slavery; but then it cannot give liberty to us sinners. Others, therefore, suppose the gospel to be intended; because by it we are set at liberty from condemnation, and the bondage of sin. But divine revelation in general seems to be meant; as every part of it has its use, in bringing the sinner to Christ for salvation, and in directing and encouraging him to walk at liberty, by the Spirit of adoption, according to the holy commandments of God. In the word of truth, as the law, or rule, of obtaining and enjoying liberty, the true Christian looks as into a mirrour; that he may discover the remaining unholiness of his tempers, affections, words, and actions; in order that his soul may be purified from defilement, beautified with salvation, and transformed into the holy image of God, continually more and more. (*Marg. Ref.*)

Doers. (22) Ποιηται. See on *Rom.* ii. 13.—*Deceiving.*] Παραλογιζομενοι. See on *Col.* ii. 4.—*Natural face.* (23) Προσωπον γενεσεως, *the face of his birth*, or *original.* iii. 6. *Matt.* i. 1.—*Looketh.* (25) Παρακυψας. See on *Luke* xxiv. 12.—*Prov.* vii. 6. *Cant.* ii. 9. *Sept.* (*Note*, 1 *Pet.* i. 10—12.)—*Deed.*] Ποιησει. Here only. *What he does.* (*Note, Ps.* i. 1—3.)

V. 26. So necessary was practice, in every particular, to the very existence of real Christianity; that if "any "man," among professed believers, appeared to be a devout worshipper of God, according to the doctrine and ordinances of the gospel; and if his conduct in other respects were not reprehensible, yet, in case he habitually neglected to bridle his tongue, and so gave a loose to vain, polluting, ostentatious, or improper discourse; especially if he uttered bitter, malicious, slanderous, or reviling words, in an unrestrained manner, under pretence of zeal against such as differed from him; and "deceived his own "heart" by one vain excuse or another, to think this was allowable, or consistent with the Christian temper: his religion was thus proved to be vain and worthless, his heart was not right in the sight of God, whilst "out of the "abundance" of it such evil things habitually proceeded; but he was "in the gall of bitterness and the bond of ini-"quity." (*Notes*, iii. 3—12. *Ps.* xxxix. 1—4. *Matt.* xii. 33—37. *Rom.* iii. 9—18. *Eph.* iv. 29. v. 3, 4. *Col.* iii. 7—11.) This is the general interpretation; and nothing more is supposed to have been intended. Yet men do not *bridle* horses, merely to restrain them from mischief, or from going in a wrong way: but likewise in order to rule and direct them in the right way; that they may be *useful*, and not merely *inoffensive.* Surely then, the refraining from evil discourse, and not perverting the gift of speech, by which man is distinguished from all other creatures here below, is far from the *whole*, which is intended by "brid-"ling the tongue!" Beyond doubt, the proper improvement of that important talent is also meant: the tongue must be held in, and kept from improper discourse, and directed to that conversation, which tends "to the use of "edifying," and is suited to "minister grace unto the "hearers." It will perhaps be found, that those who have any regard to God and their duty, offend as frequently by silence, when they ought to speak, as by speaking, when they should be silent: but sins of *omission* are generally less regarded than sins of *commission.* How often do cowardice, indolence, and lukewarmness, make us silent; when holy courage, active zeal, and fervent love, would excite us to attempt "a word in season," which God often most eminently blesses. (*Notes, Deut.* vi. 6—9. *Ps.* xxxvii. 29—31. *Prov.* x. 20, 21. xv. 2. 7. 23. xxiv. 26. xxv. 11—13.)

Religious.] Θρησκος. Here only. Θρησκεια, 27. *Acts*

t viii. 7. Ps. cxix. 1. Matt. v. 8. Luke i. 6. 1 Tim. i. 5. v. 4.

27 t Pure religion and undefiled before God and the Father is this, u To visit the fatherless and widows in their affliction, *and* x to keep himself unspotted from the world.

u Job xxix. 12, 13. xxxi. 15—20. Ps. lxviii. 5. Is. i. 16, 17. lviii. 6, 7. Matt. xxv. 34—46. Gal. v. 6. vi. 9, 10. 1 John iii. 17—19.

x iv. 4. John xvii. 14, 15. Rom. xii. 2. Gal. i. 4. vi. 14. Col. iii. 1—3. 1 John ii. 15—17. v. 4, 5. 18.

xxvi. 5. *Col.* ii. 18.—*Bridleth.*] Χαλιναγωγων. iii. 2. Χαλινος, *a bridle*, iii. 3. *Rev.* xiv. 20. (*Note*, *Ps.* xxxii. 8—11.)

V. 27. "Pure religion," the holy worship and service of God, free from corrupt mixtures, and undefiled by corrupt motives and carnal passions, as exercised in the sight of "God, even the Father," with his approbation, by his adopted children in Christ Jesus, essentially consists in disinterested, humble, self-denying love to men for the Lord's sake and from love to him; and in taking pleasure from these motives, in visiting "orphans, widows," and other afflicted or destitute persons; to soothe their sorrows, relieve their wants, and afford them protection, counsel, and comfort in their distresses: and in keeping at a distance from the sinful pursuits, interests, pleasures, maxims, fashions, and pollutions of this wicked world; so that a man may have no stain upon his garments, no blemish on his character, no guilt upon his conscience, on that account.—Without some measure of this holy love, and this mortification to the world, no doctrines, forms, confidence, high affections, zeal, or apparent devotion, can prove a man an accepted worshipper of God. Our true religion is exactly equal to the measure, in which these things have place in our hearts, experience, and conduct; and these are therefore the *criteria* of "pure and undefiled "religion," by which we should judge of it, in ourselves and in others, both as to the reality of it, and the degree in which it is possessed. But this holy love, and mortification to the world, can be produced only by faith in a crucified Saviour, and the supply of his sanctifying Spirit; so that no *appearance* even of these things can be depended on, except they spring from, and are connected with, a credible and intelligent profession of faith, a reliance on the mercy of God in Christ Jesus for salvation, and the regular and fervent worship of God, in publick and in private. (*Notes*, *Matt.* xxv. 34—40. 1 *Cor.* xiii.)

Visit.] Επισκεπτεσθαι. *Matt.* xxv. 36. 43. *Luke* i. 68. 79. vii. 16. *Acts* vi. 3. xv. 14. *Heb.* ii. 6. "To look diligently into any matter, as taking the oversight of it, or devising good respecting it.—*Fatherless.*] Ορφανους. *Wanting either father, or mother, or both.*

PRACTICAL OBSERVATIONS.

V. 1—8.

"The servants of God, and of the Lord Jesus Christ," must consider themselves, as employed to do good to the chosen tribes of the true Israel, through all their dispersions in this evil world, in every way, which they are able.—"Divers temptations" we must meet with: and if we "fall into them" without our own fault, and have only the distress of bearing them, without the guilt of yielding to them; we may deem it a great cause of joy to be thus proved and purified in the furnace, and made meet for future honour and felicity. (*Note*, *Heb.* ii. 16—18.) For these painful but short trials tend to reduce the gracious heart into a more submissive temper, and a more cordial acquiescence in the will of God: and when patience, in its various exercises, has "its perfect work," it meliorates all the dispositions and affections of the soul; produces a peculiar simplicity, humility, and tenderness; corrects the harshness and roughnesses natural to many of us; and matures "the fruits of righteousness" to the greatest advantage. In this severe school the Christian makes his greatest proficiency; and becomes "perfect and "entire," in every part of his temper and conduct, according to the measure of attainment which may be arrived at in this world; and is defective in nothing requisite for the due performance of the services required of him. But in respect of this, and every other part of our conduct, we shall feel that we "are deficient in wisdom," in proportion as we become acquainted with ourselves: nor shall we, if we reverence the scriptures, seek it in the schools of philosophy, or from the counsels of the wise men of this world; but we shall ask the precious boon of God, and obtain the substance, while others are deceived with an empty shadow. As "God giveth to all men liberally and "upbraideth not;" (*Note*, *Matt.* xi. 20—24;) and has engaged that wisdom shall be given to them, who ask it of him; every man, who feels his want of heavenly wisdom, may apply to him for this inestimable benefit, without fear of meeting a refusal. (*Notes*, iv. 1—3. *Matt.* vii. 7—11. *Luke* xi. 5—13.) Did we fully avail ourselves of this privilege, how greatly should we be enriched with divine knowledge; and how prudently should we conduct all our concerns, and avoid every snare and device of our enemies! But pride, prejudice, and a carnal mind, co-operating with unbelief, not only preclude multitudes entirely from these treasures; but, in some degree, prevent all of us from drawing from them so copiously as we otherwise might do.—If men be divided in their judgment, between a dependence on the promises of God, in the use of appointed means, and other methods of seeking wisdom; if, instead of "trusting in the Lord with all their hearts, they lean to "their own understandings," and "are wise in their own "conceits;" if they do not really believe that the Lord will be as good as his word; or if they question whether heavenly things are decidedly preferable to earthly; no wonder, that they are like "the waves of the sea, which "are driven with the wind and tossed:" and while they receive nothing from God, they have none to blame but themselves. When we see so many of these "double "minded" men on every side, who "are unstable in all "their ways;" we are reminded to pray for the increase of faith, that we may waver no more, but trust in the Lord, and cleave to him alone. (*Notes*, *Ps.* li. 10. *Acts* xi. 23, 24. 1 *Cor.* xv. 55—58.)

V. 9—18.

If there were any substantial satisfaction in earthly things, there might be some speciousness in attempting to "serve God and Mammon:" but as all below is "vanity "and vexation of spirit;" the poor believer may well rejoice in being exalted to an interest in Christ, and in the prospect of glory in heaven, though he have all kind of hardships by the way; and the rich have at least equal cause for rejoicing, if God has humbled them before his mercy-seat, though the world despise and hate them on

CHAP. II.

Cautions against partial regard to the rich, and contempt of the poor, especially in places of worship, as contrary to the law of love, 1—9. The transgression of one commandment violates the whole law, 10—12. No mercy will be shewn to the unmerciful, 13. As love, shewn by words alone, is worthless; so faith without works is dead and unprofitable, 14—20. This is illustrated by the examples of Abraham and Rahab, 21—26.

MY brethren, have not [a] the faith of our Lord Jesus Christ, [b] *the Lord* of glory, [c] with respect of persons.

2 For if there come unto your [*] as-

[a] Acts xx. 21. xxiv. 24. Col. i. 4. 1 Tim. i. 19. Tit. i. 1. 2 Pet. i. 1. Rev. xiv. 12.
[b] Ps. xxiv. 7—10. 1 Cor. ii. 8. Tit. ii. 13. Heb. i. 3.
[c] 3. 9. iii. 17. Lev. xix. 15. Deut. i. 17. xvi. 19. 2 Chr. xix. 7. Prov. xxiv. 23. xxviii. 21. Matt. xxii. 16. Rom. i. 11. 1 Tim. v. 21. Jude 16.
[*] Gr. *synagogue.*

that account; nay, though they should be stripped of their possessions and reduced to poverty for the cause of Christ. For "the fashion of this world passeth away," and all its magnificence and shew of happiness fadeth and withereth, "like the flower of the grass;" and most miserable are those rich men, who "fade away" in the pride of ungodly prosperity. But "blessed are they," who patiently endure trials, and manfully resist temptation; for "through much tribulation shall they enter into the king-"dom of God;" and "having been tried" and approved, "they shall receive the" unfading "crown of glory, "which God hath promised to them that love him." But let not hypocrites, who being tempted to renounce the profession of the gospel, yield to the temptation, and cannot endure the trial; or believers, who through unwatchfulness are overcome in some sharp conflict, venture for a moment to say, or think, that they are "tempted by God;" "for he cannot be tempted with evil, neither tempteth he "any man:" and if a man dare thus foolishly to charge God with being the Author of sin, in any way, or on any pretence; he may certainly expect some dreadful rebuke of his presumption. For when the depravity of the heart has influenced men to hearken to Satan's enticements and catch at his baits; and so sin has been conceived and finished, and condemnation justly incurred; it is no less than blasphemy to throw the blame upon the righteous providence, or decrees, or holy commandments of God. Such inferences from important truths, ill understood, should be carefully avoided; whilst we remember that "every good and perfect gift cometh down from the un-"changeable Father of light," the inexhaustible Fountain of wisdom, holiness, and felicity.—But if we be "Christ-"ians indeed," the Lord has, "according to his deter-"minate purpose," and "the counsel of his own will," begotten us again with the word of truth: we should therefore give him all the glory of this happy change, and consecrate all our faculties to his service, that we may be "a kind of first-fruits of his creatures," and blessings to all around us.

V. 19—27.

It behoves us all to be "swift to hear, slow to speak, "and slow to wrath;" even when religious zeal, as we may suppose, prompts us to a different conduct: for "the wrath of man worketh not the righteousness of God;" but is the scandal and bane of every society, in which it is indulged. Let us then "lay apart all filthiness, and the "overflowings of maliciousness," and every kind of wickedness; that we may receive with humble teachableness, and maintain with "meekness" and love, the sacred truths contained in the holy scriptures; which, being engrafted in the heart, are effectual to the salvation of our souls. But, while we are "swift to hear" the word of God, let us take care to be "doers of it, and not hearers "only; lest we deceive our own souls:" for many such are found in the best instructed congregations; who deceive scarcely any but themselves.—The word of God is a faithful mirrour, to shew us the deformity and pollution of our souls; and a monitor, to teach us how we may remove them, and adorn ourselves with the beauties of holiness. Happy would it be for mankind, were they in general as assiduous in seeking this inward, durable, and spiritual adorning, as they are in decorating their poor mortal bodies, that they may appear comely in the eyes of their fellow-worms! Transient glimpses, however, and notional discoveries, leave mere hearers unchanged; and a large majority choose, and even endeavour to go away from the most faithful sermon, and "forget what manner "of persons they are." But "whoso looketh into the "perfect law of liberty," and meditates continually on the holy word of God, not as "a forgetful hearer," but as an obedient believer, shall be "blessed in his deed;" for in this way he shall find out whatever in his heart and conduct needs repentance, forgiveness, and the "sanctifica-"tion of the Spirit unto obedience:" thus Christ will become more precious to his soul; and by his grace he will daily grow more and more "meet for the inheritance "of the saints in light," and have more abundant anticipations of their holy felicity.—But our "words" must be attended to, as well as our actions: for, "whatever ap-"pearances" there may be of true religion, in the creed, worship, and outward conduct of any man; yet, if he "bridle not his tongue," he "deceiveth his own heart, "and all his religion is vain." No wonder that disputations, contentions, and noisy talkers about forms and doctrines, disrelish this epistle; when the unbridled licence indulged to their tongues exposes them to an unqualified charge of total hypocrisy, in the very opening of it. But, while we depend on the mercy of God in Christ Jesus for all things pertaining to salvation; let us remember the essential nature of "pure and undefiled religion before "God, even our Father;" let us shew our love to him by "visiting the fatherless and widows in their affliction," and seek grace from him to preserve us "unspotted from the "world." For nothing "availeth in Christ Jesus, but faith which "worketh by love," "purifieth the heart," subdues carnal lusts, and obeys God's commandments. (*Notes, Gal.* v. 1—6. 1 *John* ii. 15—17.)

NOTES.

CHAP. II. V. 1—4. While the persons whom the apostle addressed, held the doctrine of Christ, and professed faith in him as "the Lord of glory," most glorious in himself, and the Source of all that was honourable in men; they ought to take care not to shew "respect of "persons;" giving honour to some, and despising others, on account of external circumstances and appearances,

sembly a man with a [d] gold ring, in [e] goodly apparel, and there come in also a poor man [f] in vile raiment;

3 And [g] ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here [h] in a good place; and say [h] to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then [i] partial in yourselves, and are become [k] judges of evil thoughts?

5 [l] Hearken, my beloved brethren, [m] Hath not God chosen the poor of this world, [n] rich in faith, and [o] heirs of [†] the kingdom [p] which he hath promised to them that love him?

6 But [q] ye have despised the poor. [r] Do not rich men oppress you, [s] and draw you before the judgment-seats?

[d] Esth. iii. 10 viii. 2. Luke xv. 22.
[e] Gen. xxvii. 15. Matt. xi. 8, 9.
[f] Is. lxiv. 6. Zech. iii. 3, 4.
[g] Jude 16.
[h] Or, *well*, or, *seemly*.
[h] *See on* ii.—Is. lxv. 5. Luke vii. 44-46. 2 Cor. viii. 9.
[i] *See on* ii.—Job xxxiv. 19. Mal. ii. 9.
[k] iv. 11. Job xxi. 27. Ps. lviii. 1. lxxxii. 2. cix. 31. Matt. vii. 1—5. John vii. 24.
[l] Judg. ix 7. 1 Kings xxii. 28. Job xxxiv. 10. xxxvi. 14. Prov. viii. 24. viii. 32. Mark viii. 14. Acts vii. 2.
[m] i. 9. Is. xiv. 32 xxix. 19. Zeph. iii. 2. Zech. xi. 7. 1. Matt. xi 5. Luke vi. 20. ix. 57, 58. xvi. 22 25. John vii. 48. 1 Cor. i. 26—28. 2 Cor. viii. 9.
[n] Prov. viii. 17—21. Luke xii. 21. 1 Cor. iii. 21—23. 2 Cor. iv. 15. vi. 10. Eph. i. 18 iii. 8. 1 Tim. vi. 18. Heb. xi. 26. Rev. ii. 9. iii. 18. xxi. 7.
[o] Matt. v. 3. xxv. 34. Luke xii. 32. Rom. viii. 17. 1 Thes. ii. 12 2 Thes. i. 5. 2 Tim. iv. 8. 18. 1 Pet. i. 4. 2 Pet. i. 11.
[†] Or, *that*.
[p] *See on* i. 12.
[q] 3. Ps. xiv. 6. Prov. xiv. 31. xvii. 5. Ec. ix. 15, 16. Is. lvii. 3. John viii. 49. 1 Cor. xi. 22.
[r] v. 4. Job xx. 19. Ps. x. 2. 8. 10. 14. xii. 5. Prov. xxii. 16. Ec. v. 8. Is. iii. 14, 15. Am. ii. 6, 7. iv. 1. v. 11. viii. 4—6. Mic. vi. 11, 12. Hab. iii. 14. Zech. vii. 10. xxi. 11—13. Acts iv. 1—3. 26—28. v. 17, 18. 26, 27. xiii. 50. xvi. 19, 20.
[s] v. 6. 1 Kings

without estimating the comparative value or worthlessness of their characters: for this would be very inconsistent with professing themselves the disciples of the lowly Jesus. —For instance, if any person, adorned with rings on his fingers, and costly garments, as one of high rank in the community, should come into their assembly, when they were met for the worship of God, as the Jews did in their synagogues; and another should at the same time enter, in mean, coarse, or worn out clothes, as a poor man; and they should pay great attention to him in gay clothing, accommodating him with some chief place in the synagogue, or place of worship; and contemptuously order the poor man to stand in some inconvenient place, or to sit on the ground at their feet, without adverting to the character and conduct of each: would not this prove that they were *partial*, or *prejudiced*, in forming an opinion in themselves concerning others, and were become judges, who were misled by vain reasonings and imaginations, by unjust thoughts and corrupt affections? For their conduct would shew, that they deemed wealth and splendour, however acquired or used, to be *honourable;* and poverty, however incurred or supported, to be *disgraceful:* forgetting that "the Lord of glory" was pleased to be poor for the sake of sinners, to enrich them with eternal felicity. (*Notes*, 5—7. i. 1. 9—11. *Prov.* xiv. 21. 31. xvii. 5. *Matt.* xi. 2—6. *Luke* vii. 36. *Rom.* xii. 14—16. 2 *Cor.* vi. 3—10. viii. 6—9.)—Some expositors, supposing that the passage thus interpreted could scarcely consist with rendering honour to civil superiors, as required in other scriptures, have endeavoured to explain it of partiality in deciding causes, in favour of the rich, and against the poor; because some courts of justice used to be held in the Jewish synagogues. But had the apostle intended to point out so *gross* an iniquity, he would doubtless have spoken of it with far more decided severity. If such partiality were used in the determinations of those matters, which came before the churches, it would certainly be condemned by what he said: yet the language does not at all relate to judicial proceedings of any kind; but to an improper respect shewn towards some, and contempt expressed towards others, merely on account of external appearance.—No doubt this is very reprehensible, and the effect of a carnal judgment, how common soever it may be: nor does civil respect to superiors, or to those in authority, render such difference of conduct towards the rich and the poor, in religious concerns, at all necessary: especially when the rich have nothing but their wealth and splendour to recommend them; and the poor are persons of pious character and good behaviour. As places of worship cannot be built and maintained, without much expense; it may be proper that they, who contribute towards defraying it, should be accommodated accordingly: but were all professed Christians more spiritually minded, less disparity would be made, and the poor would be treated with far more attention and regard, than they commonly are in worshipping congregations. And we may conclude without the least hesitation, that if the apostle could witness what takes place generally in our days, in this matter, and give his opinion of it; he would repeat the censure that we were "become partial in ourselves," and "judges" influenced by evil thoughts, corrupt reasonings, and erroneous calculations; and add many like, and even more severe words. — *Our Lord*, &c. (1) "Jesus "Christ our Lord, and of glory;" not only, "our Lord," but "the Lord of glory;" the Fountain and Source of honour; constituting those related to him truly honourable, however poor. (*Notes, Matt.* xii. 46—50. xxv. 34—40.)

Respect of persons. (1) Προσωπολημψιας. See on *Acts* x. 34.—*Assembly.* (2) Συναγωγην. *Rev.* ii. 9. iii. 9.—The place of worship seems intended; and that of Christians, not of Jews. The word was first used for *the assembly;* and at length, for *the place of assembling;* as εκκλησια, *church*, has since been.—*Vile.*] Ῥυπαρα. Here only. (*Note*, i. 19—21.)—*Are ye not partial.* (4) Ου διεκριθητε. i. 6. *Jude* 22. 'Do ye not distinguish?' that is, 'unjustly.' (*Note, Job* xxxiv. 17—19.)

V. 5—7. The apostle endeavoured to fix the attention of his brethren on the subject, by enquiring, whether they did not know that "God had chosen the poor of this "world." Were not his people generally of that rank in life, with only a few exceptions? (*Marg. Ref.* m.—*Note*, 1 *Cor.* i. 26—31.) If the Lord therefore chiefly blessed the gospel, for the conversion of the poor, it must be evident, that he had appointed that lowly state for his chosen people, as the safest, most comfortable, and advantageous for them; as most conducive to their progressive sanctification, most favourable to their inward peace, and most suited to shew forth the power and blessed effects, of his grace bestowed on them. For he could have given them the riches and honours of this world, if he had seen that these would have done them good; but he had chosen them to be "rich in faith," partakers of all "the unsearch-"able riches of Christ," and all the "exceedingly great "and precious promises" of the scripture; and to be "heirs of the kingdom," which he had engaged to bestow

t Ps. lxxiii. 7—9. Matt. xii. 24. xxvii. 63. Luke xxii. 64, 65. Acts xxvi. 11. 1 Tim. i. 13. Rev. xiii. 5, 6.
u Cant. i. 3. Is. vii. 14. ix. 6, 7. Jer. xxiii. 6. Matt. i. 23. Acts iv. 12. Phil. ii. 9—11. Rev. xix. 13. 16.
x Is. lxv. 15. Acts xi. 26. Eph. iii. 15.
y 12. i. 25. 1 Pet. ii. 9.
z Lev. xix. 18. 34. Matt. xxii. 39. Mark xii. 31—33.

7 Do not they [t] blaspheme that [u] worthy name [x] by the which ye are called?

8 If ye fulfil [y] the royal law, according to the scripture, [z] Thou shalt love thy neighbour as thyself, [a] ye do well:

9 But [b] if ye have respect to persons, ye commit sin, and [c] are convinced [d] of the law as transgressors.

10 For [e] whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For [*] he that said, [f] Do not commit adultery, said also, Do not kill. [g] Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So [h] speak ye, and so do, as they that shall be judged by [i] the law of liberty.

13 For [k] he shall have judgment without mercy, that hath shewed no

Luke x. 27—37. Rom. xiii. 8, 9. Gal. v. 14. 1 Thes. iv. 9. a 19. 1 Kings viii. 18. 2 Kings vii. 9. Jon. iv. 4. 9. Matt. xxv. 21, 23. Phil. iv. 14.
b See on 1—4.—Lev. xix. 15. c John viii. 9, 46. xvi. 8. *marg.* 1 Cor. xiv. 24. Jude 15.
d Rom. iii. 20. vii. 7—13. Gal. ii. 19. 1 John iii. 4. e Deut. xxvii. 26. Matt. v. 18, 19. Gal. iii. 10.

* Or, *that law which said.*
f Ex. xx. 13, 14. Deut. v. 17, 18. Matt. v. 21—28. xix. 18. Mark x. 19. Luke xviii. 20. Rom. xiii. 9
g Lev. iv. 2. 13. 22. Ps. cxxx. 3, 4.
h Phil. iv. 8. Col. iii. 17. 2 Pet. i. 4—8.
i 8. *See on* i. 25.
k v. 4. Gen. xlii. 21. Judg. i. 7. Job xxii. 6—10. Prov. xxi. 13. Is. xxvii. 11. Matt. v. 7. vi. 15. vii. 1, 2. xviii. 28—35. xxv. 41—46 Luke xvi. 25.

on all those, who were taught by his grace to love him and his holy ways; which comprised such a confluence of honour, authority, greatness, riches, and enjoyments, as no earthly kingdom could ever make claim to. (*Notes*, i. 9—12. *Luke* vi. 20—26. xii. 15—21. xvi. 14, 15. 19—26. *Eph.* iii. 8. 1 *Tim.* vi. 17—19. 2 *Pet.* i. 3, 4.) It was therefore evident, that the Lord peculiarly honoured and favoured men of low condition: whereas his worshippers despised the poor, and slighted them, as if beneath their notice! Or, they "despised the poor man;" for the word is singular. (*Notes*, *Prov.* xiv. 21. 31. xvii. 5. *Ec.* ix. 13—18. *Luke* ii. 1—14.)—Did they not also know that rich men were generally oppressors and persecutors, and dragged them before their iniquitous tribunals, to condemn them for their religion? And did they not often hear the rich revile and "blaspheme the name" of Christ, from whom they were called Christians, and which they considered as worthy of all honour and worship? (*Note*, v. 1—6.) Could they then imagine, that the enemies of Christ and his church, and persons of the worst characters, ought to be treated with more respect, on account of *wealth alone*, than their poor brethren and neighbours were entitled to?—This implies, that the apostle principally referred to the case of such rich persons, as occasionally came to their assemblies, to whom vast attention was paid, whilst the poor were despised; whereas the latter were far more likely to profit by the word preached, than the former. He does not seem to have meant, that the rich, who were stated attendants on their assemblies, and pious persons, ought to have no degree of superior regard shewn them; provided the poor were not despised and neglected.—One of the last observations which the author heard from the lips of a very wealthy and zealous servant of Christ, (John Thornton, Esq.) was this: 'Ministers in London bestow 'more pains to get full congregations, than to profit those 'who attend; and aim more at the rich, than the poor: 'but they will always be most successful with the poor. 'These are two principal mistakes.'

Oppress you. (6) Καταδυναστευουσιν. *Acts* x. 38. Δυναστης, *Luke* i. 52. *Acts* viii. 27. 1 *Tim.* vi. 15. *Establish tyrannical dominion over you*, or, *against you.*—*By which ye are called.* (7) Το επικληθεν εφ' υμας, *which is called upon you.* 'From whom they derived their name of Christians.' (*Notes*, *Matt.* xxviii. 19, 20. *Acts* xi. 25, 26.)

V. 8—13. The apostle reminded his brethren, that they would do well, if they attended to and fulfilled the comprehensive scriptural precept, "Thou shalt love thy "neighbour as thyself," in the several parts of their conduct towards each other. This might be called "a *royal* "law," because of its pre-eminent excellency and permanent authority; and because it was the law of Christ their King, respecting their conduct towards one another, and all men. (*Notes*, *Lev.* xix. 18—34. *Matt.* vii. 12. xxii. 39. *Mark* xii. 28—34. *Luke* x. 25—29. *Rom.* xiii. 8—10. *Gal.* v. 13—15.)—It is of vast importance to observe, how often this abstract of the second table of the law is referred to in the New Testament, as a rule of conduct to believers; as this alone is sufficient to shew the fatal mistake of those, who deny the moral law to be the rule of our duty.—If then Christians had "respect of "persons," treating the poor with contempt, and paying court to the rich; they evidently "committed sin," and acted unjustly, and consequently were convicted by the law as transgressors; as they did not shew an equal love to their poor brethren. For, if they were obedient in all other things to the law, and only offended in one single particular, they were guilty of all: that is, they broke the law, and fell under its condemnation, as certainly, though not so deeply, by transgressing one precept, as if they had broken them all; even as a man is liable to the sentence of death, by the law of this land, who offends in one capital matter, though he be clear in all others. The chain, consisting of many links, is broken, when any one link is broken. According to *the covenant of works*, a single violation of any one command brings a man under condemnation, from which no obedience, past, present, or future, can deliver him: and, according to *the covenant of grace*, the allowed, known, and habitual transgression of any part of the moral law, as given to us from the hands of a Mediator, proves a professed Christian to be impenitent, a hypocrite, an unreconciled enemy, and a rebel against God; and that his obedience, in other respects, is not the result of a sincere regard to the authority and glory of God. For if it were, the same principle would induce him to a constant endeavour and purpose of obeying every commandment. The authority, which prohibited "adultery," forbad "murder" also; and the same was the case with every other requirement of the law: therefore a violation of any one of them constituted the man a transgressor, and implied rebellion against the Law-giver. Some would perhaps object, that they "were "not under the law but under grace;" and therefore they might be in a state of acceptance, though the law condemned their conduct in various particulars. But, though this, in a certain sense, was indeed the case with true believers; yet it behoved them in every respect to speak and

mercy; [l] and mercy [*] rejoiceth against judgment.

14 [m] What *doth it* profit, my brethren, [n] though a man say he hath faith, and have not works? [o] can faith save him?

15 If [p] a brother or sister be naked, and destitute of daily food;

16 And [q] one of you say unto them, Depart in peace, be *ye* warmed, and filled; notwithstanding ye give them not those things which are needful to the body; [r] what *doth it* profit?

17 Even [s] so faith, if it hath not works, is dead, being [†] alone.

18 Yea, a man may say, [t] Thou hast faith, and I have works: shew me thy

[l] Jer. ix. 24. Ez. xxxiii. 11. Mic. vii. 18. Eph. i. 6, 7. ii. 4—7. 1 John iv. 8—16. 19.
[*] Or, *glorieth.*
[m] 16. Jer. vii. 8. Rom. ii. 25. 1 Cor. xiii. 3. 1 Tim. iv. 8. Heb. xiii. 9.
[n] 18. 26. i. 22—25. Matt. v. 20. vii. 21—23. 26, 27. Luke vi. 49. Acts viii. 13. 21. xv. 9. 1 Cor. xiii. 2. xvi. 22. Gal. v. 6. 13. 1 Thes. i. 3. 1 Tim. i. 5. Tit. i. 16. iii. 8. Heb. xi. 7, 8. 17. 2 Pet. i. 5. 1 John v. 4, 5.
[o] 1 Cor. xv. 2. Eph. ii. 8—10. p 5. Job xxxi. 16—21. Is. lviii. 7. Ez. xviii. 7. Matt. xxv. 35—40. Mark xiv. 7. Luke iii. 11. Acts ix. 39. Heb. xi. 37.
[q] Job xxii. 7—9. Prov. iii. 27, 28. Matt. xiv. 15, 16. xv. 32. xxv. 42—45. Rom. xii. 9. 2 Cor. viii. 8. 1 John iii. 16—18.
[r] See on m. 14.
[s] 14. 19, 20. 26. 1 Cor. xiii. 3. 13. 1 Thes. i. 3. 1 Tim. i. 5. 2 Pet. i. 5—9.
[†] Gr. *by itself.*
[t] 14. 22. Rom. xiv. 23. 1 Cor. xiii. 2. Gal. v. 6. Heb. xi. 6. 31.

act as persons, who were to be judged according to "the "perfect law of liberty." (*Note*, i. 22—25.) For the whole tenour of revelation; and the gospel itself, by which men were set at liberty from condemnation, and every yoke of bondage, would condemn all those who did not repent, and forsake every sin, and obey the commandments of God, in sincerity and simplicity, from faith and love to the Lord Jesus. So that, if they habitually allowed themselves in the practice of any known sin, the gospel would adjudge them to be unbelievers: especially those who shewed no mercy to their neighbours, inferiors, and dependents, would "have judgment without mercy," and be punished with the utmost rigour of the law; for no man could be a true believer, whose heart was not humbled and softened into a compassionate, forgiving, kind, and loving disposition. (*Notes*, *Matt.* v. 7. vi. 12. 14, 15. xviii. 21—35.)—The exercise of mercy indeed might be ascertained by its "rejoicing against judgment," and by any one's taking pleasure in abating from the demands of rigorous justice, and shewing kindness to those who had no legal claim to favour. Thus God deemed it his glory and joy, to pardon and bless those, who might justly have been condemned at his tribunal; his grace taught those who were partakers of his mercy, to copy it in their conduct towards their afflicted and offending brethren; and all, who were not taught to shew mercy to others, must themselves expect to be dealt with, according to the severity of justice in respect of their eternal state.—What then must be the doom of the cruel oppressors and iniquitous tyrants of the human species?—Some explain the expression "mercy "rejoiceth against judgment" to denote the cheerful expectation of a future judgment, with which the exercise of mercy to others inspires the true Christian's heart. But though this may be implied, it seems not to be the proper meaning of the passage, or construction of the words; for to "glory *against*," or "to rejoice *against*," does most properly denote, to rejoice and glory in obtaining the ascendancy or victory over a competitor; as mercy is figuratively represented to do, over the severity of God's judgment, when *they* are justified and saved, who deserve to be condemned.

Royal. (8) Βασιλικον. *John* iv. 46. *Belonging to a king.* 'The law of our King.'—*Convinced.* (9) Ελεγχομενοι. *Being convicted.* See on *John* xvi. 8.—*Offend.* (10) Πταισει. iii. 2. *Rom.* xi. 11. 2 *Pet.* i. 10.—*Guilty.*] Ενοχος. See on *Matt.* v. 21.—*Rejoiceth against.* (13) Κατακαυχᾶται. "Glorieth." *Marg.* iii. 14. *Rom.* xi. 18. (*Notes*, *Ez.* xviii. 25—32. xxxiii. 11. *Mic.* vii. 18—20.)

V. 14—18. It is plain, that the apostle here argued against those, who substituted a notional belief of the gospel, for the whole of evangelical religion; and who were ready to answer exhortations and reproofs, (as many now do,) by saying, 'We are not justified by our works, but by faith; we believe, and we have all things in Christ.' He therefore enquired of them, what it profited a man "though *he said* that he had faith, and had no works" of true piety and holiness; to which he could appeal as the fruits and evidence of it. "Could faith save him?" No doubt true faith, interesting men in the righteousness of Christ, his atonement and grace, saves their souls: (*Notes*, *Mark* xvi. 14—16. *John* iii. 14—16. v. 24—27. xx. 30, 31. 1 *Cor.* xv. 1, 2. *Eph.* ii. 4—10:) but then it also produces holy fruits, and is evinced to be genuine by its effect on their hearts and lives: whereas, a speculative assent to any doctrine, or an historical belief of any facts, essentially differs from this saving faith. The worthlessness of such a dead faith is here shewn by an apposite illustration. If any poor Christians were destitute of proper clothing, or food for the day; and so in urgent distress, or in danger of perishing: and a professed believer, who was able to relieve them, should avow much brotherly love, and in very affectionate words express a cordial wish and desire, that they might be furnished with raiment and support by some kind friend; but at the same time should give them nothing towards the supply of their urgent necessities: would any man be so destitute of common sense, as to suppose these unmeaning expressions constituted that most excellent grace of "brotherly love," which Christ and his apostles so greatly insisted on and extolled? Or would a poor starving person be persuaded to account it any better, than a cruel mockery of his misery? (*Notes*, *John* xiii. 31—35. 1 *Cor.* xiii. 4—7. 1 *John* iii. 16—24.) What then would such a love profit, either the possessor or his poor brother?—Thus faith is most excellent and advantageous, when genuine and efficacious; yet that faith, which has no good works springing from it, is "dead:" and, as it is inactive and unfruitful, so it can by no means justify the possessor; being *alone*, and separated from repentance, love to God and man, and every other holy affection: even as the eye cannot see, if *alone*, and *dead*, being separated from the body, of which the seeing eye forms a living part. It would therefore be most absurd to suppose, that the Lord would approve such a *faith*, when no poor Christian would value *love* of exactly the same kind. So that a Christian, who was more attentive "to "the work of faith and labour of love," than to the disputatious profession of certain doctrines, being questioned by one of another character, might say to him, "Thou "hast faith, and I have works; shew me therefore, thy "faith without thy works," if any conceivable method can be found of doing this; and in the mean time, 'I will shew thee, and all around me, that faith in Christ in-

faith [a] without thy works, [u] and I will shew thee my faith by my works.

19 Thou [x] believest that there is one God; [y] thou doest well: [z] the devils also believe and tremble.

20 But wilt thou know, [a] O vain man, [b] that faith without works is dead?

21 Was not [c] Abraham our father [d] justified by works, [e] when he had offered Isaac his son upon the altar?

22 [†] Seest thou how [f] faith wrought with his works, and by works was [g] faith made perfect?

23 And [h] the scripture was fulfilled which saith, [i] Abraham believed God, and it was imputed unto him for righteousness: and he was called [k] the friend of God.

24 Ye [l] see then how that by works a man is justified, and not by faith only.

[a] Some copies read *by thy works.* [u] 22—25. Ili. 13. Matt. vii. 17. Rom. viii. 1. 2 Cor. v. 17. vii. 1. 1 Thes. i. 3—10. 1 Tim. i. 5. Tit. ii. 7. 11—14. [x] Deut. vi. 4. Is. xliii. 10. xliv. 6. 8. xlv. 6. 21, 22. xlvi. 9. Zech. xiv. 9. Mark xii. 29. John xvii. 3. Rom. iii. 30. 1 Cor. viii. 4. 6. Gal. iii. 20. Eph. iv. 5, 6. 1 Tim. ii. 5. Jude 4. [y] 8. Jon. iv. 4. 9. Mark vii. 9. [z] Matt. viii. 29. Mark i. 24. v. 7. Luke iv. 34. Acts xvi. 17. xix. 15. xxiv. 25. Jude 6. Rev. xx. 2, 3. 10. [a] i. 26. Job xi. 11, 12. Ps. xciv. 8—11. Prov. xii. 11. Jer. ii. 5. Rom. i. 21. 1 Cor. xv. 35, 36. Gal. vi. 3. Col. ii. 8. 1 Tim. i. 6. Tit. i. 10. [b] *See on* 14. [c] Josh. xxiv. 3. Is. li. 2. Matt. iii. 9. Luke i. 73. xvi. 24. 30. John viii. 39. 53. 56. Acts vii. 2. Rom. iv. 1. 12. 16. [d] 18. 24. Ps. cxliii. 2. Matt. xii. 37. xxv. 31—40. Rom. iii. 20. [e] Gen. xxii. 9—12. 16—18.

[†] Or, *Thou seest.* [f] 18 Gal. v. 6. Heb. xi. 17—19. [g] 1 John ii. 5. iv. 17, 18. [h] Mark xii. 10. xv. 28. Luke iv. 21. Acts i. 16. Rom. ix. 17. xi. 2. Gal. iii. 8—10. 22. 2 Tim. iii. 16. 1 Pet. ii. 6. [i] Gen. xv. 6. Rom. iv. 3—6. 10, 11. 22—24. Gal. iii. 6. [k] Ex. xxxiii. 11. 2 Chr. xx. 7. Job xvi. 21. *marg.* Is. xli. 8. John xv. 13—15. [l] 15—18. 21, 22.

fluences and rules in my heart, by the works of a sober, righteous and godly life. Most copies read, "Shew me "thy faith by thy works, and I will shew thee my faith by "my works."—'Thou professest to believe, and disgracest that profession by thy conduct; but do not expect to be considered as a believer, till thou shewest thy faith by the good works of a holy life: and thou censurest me, as not sufficiently exact, or zealous in respect of faith; but I deem it better to evince it by my works, than by disputing about it.' Either reading warrants the same inference; namely, that there is no possible way to shew that we really do believe in Christ, except by being "zealous of good works," from evangelical motives and for evangelical purposes; and where good works are evidently wanting, the most confident profession, of the most orthodox creed, can only prove a man to be a well-instructed hypocrite, who has received a system of doctrine into his understanding as true; but has never been so convinced of its excellency, as to admit it into his heart, experimentally, as the influential principle of his conduct towards God and man. (*Notes, 2 Cor.* v. 13—16. *Gal.* v. 1—6. 1 *Thes.* i. 1—4. *Heb.* xi.)—"He has received the knowledge of the truth," but not "the love of the truth." (*Notes, 2 Thes.* ii. 8—12. *Heb.* x. 26, 27.)—'A wicked opinion having sprung up, even 'in the apostle's days, by misunderstanding Paul's argu-'ments; Peter, John, James, and Jude, aimed in their 'epistles principally at this end; to vindicate the doctrine 'of Paul, from the false consequences charged upon it, 'and to shew that "faith without works is nothing worth." 'But indeed Paul does not speak of faith at large; but 'only of that living, fruitful, and evangelical faith, which 'he says, "worketh by love." As for that faith, void of 'good works, which these men thought sufficient to sal-'vation, he declareth positively against it.—Peter calls it '*wresting*; (2 *Pet.* iii. 6;) because Paul was in truth of 'the same opinion with the other apostles, and held eter-'nal life impossible to be attained by any faith, which had 'not the attestation of a holy life.' *Augustine.*

What does it profit? (14) Τι το ωφελειται; *What is the usefulness?* 16. 1 *Cor.* xv. 32.—Τι ωφελειται, *Matt.* xvi. 26. *Mark* viii. 36. *John* xii. 19.—*Destitute.* (15) Λειπομενοι. *Deficient, not having enough.*—*Note*, i. 5—8.

V. 19, 20. To shew the vanity of such a faith, as did not influence the heart and conduct, the apostle mentioned the fundamental article of all religion, the existence of one God, as the only Object of all worship and service, and as distinguished from all the objects of idolatrous worship. Now the professed Christian, before described, believed this important truth, but without making any practical use of it. No doubt he acted more properly in believing it, than those did who denied it; but of what advantage could this be to him, seeing the very devils believed it also? Nay, they trembled at the thoughts of the omnipotent power and righteous vengeance of the "one living "and true God;" yet they continued implacably to hate his perfections, government, cause, and service. If any man therefore believed all the truths of the gospel, in the same manner, with the utmost exactness; he could not know them more accurately, or assent to them with greater certainty, than devils did. Would not then the vain antinomian disputer be at length convinced, by the testimony of an apostle, and such irrefragable arguments, that "faith without works was dead," worthless, and useless; like a dead tree, fit only to be cut down and cast into the fire; or a dead corpse, to be buried out of sight, that its putrefaction might not annoy the living?—It is vain to say, as some have done; that devils are not under a dispensation of mercy, and therefore they have no ground for *appropriating* the revelation, and promise of salvation to themselves. For the apostle is not speaking of the different *circumstances* of fallen angels, and fallen men; but of the difference between dead, inactive, inefficient faith, and that "faith which worketh by love:" and his argument proves, beyond all doubt, that a faith, which is of no better kind than that of the devils, cannot possibly profit the possessor, however he may be circumstanced: for this plain reason, because it is not that faith, to which the promises are made.

Thou doest well. (19) Καλως ποιεις. *Mark* vii. 9.—*Devils.*] Δαιμονια, *demons.* Ὁ διαβολος, *the devil:* but the plural is not used of evil spirits.

V. 21—24. The apostle next proved his assertion, by examples.—Was not Abraham, the father of the Israelites, and *spiritually* of believers, "justified by works," when at God's command he did not hesitate to offer his beloved Isaac for a burnt-offering? (*Notes, Gen.* xxii. 1—18. *Heb.* xi. 17—19.) Did not his works evidence the reality and holy efficacy of his faith, and prove him accepted before God? The attentive reader must see, in what a powerful manner his faith in the promises of God operated to produce good works, in obedience to his commands, in the most trying circumstances, universally, and without reserve. Thus "by works was his faith made per-"fect;" as the tree is in its perfect state, when grown to

m Josh. ii. 1. Matt. i. 5. *Rachab.*
n 18—22.
o Josh. ii. 9—21. vi. 17. 22.—25. Heb. xi. 31.
p Job xxxiv. 14, 15. Ps. civ. 29. cxlvi. 4. Ec. xii. 7. Is. ii. 22. Luke xxiii. 46. Acts vii 59, 60.
* Or, *breath.*
q *See* on 14. 17. 20.

25 Likewise also [m] was not Rahab the harlot [n] justified by works, [o] when she had received the messengers, and had sent *them* out another way?

26 For [p] as the body without the [*] spirit is dead, [q] so faith without works is dead also.

CHAP. III.

A caution against an assuming and aspiring conduct, 1, 2. The fatal effects of an unbridled tongue, and the difficulty and duty of governing the tongue, 3—12. The nature and effects of earthly, and heavenly, wisdom contrasted, 13—18.

maturity, and loaded on every branch with abundance of valuable fruit: and the scripture was fulfilled, which declared that "Abraham believed God, and it was imputed "to him for righteousness." (*Notes, Gen.* xv. 5, 6. *Rom.* vi. 1—3. 9—25. *Gal.* iii. 6—14. 26—29. *Heb.* vi. 13—20. xi. 8—16.) In consequence of this he was admitted to such a state of peace and intimate communion with God, that he was honoured with the privileges and appellation of "the friend of God," or "lover of God." (*Marg. Ref.* k.)—Abraham's justification by faith took place many years before he was commanded to sacrifice Isaac: but his obedience in that respect proved him to be a sound character, and justified him as a true believer, and a devoted servant of God. So that it was evident, there was a good and important sense, in which "a man was justified "by works and not by faith only;" as his works must be appealed to, for the justification of his professed faith, before men; and as they will be adduced before the tribunal of God, to distinguish true believers from hypocrites: (*Notes, Matt.* xxv. 34—46. 2 *Cor.* v. 9—12:) nor will faith justify any man before God, who is not thus justified before the world by his works also. Not that this will be a second justification by works, in the sense for which many contend; as the redemption and righteousness of Christ, depended on by living faith, can alone "justify a sinner before God," from first to last: but the good works of the true believer, from the time when he received Christ, to that of his death, how long or how short soever that space may be, will suffice to distinguish his living faith from the dead faith of mere professors, to *justify* him against every charge of hypocrisy; and to prove him entitled "to the gift of God, even eter-"nal life through Jesus Christ."

V. 25, 26. In like manner, even Rahab, who had been a harlot, was "justified by works," when her faith wrought by love to the people of JEHOVAH, and she entertained the messengers, and dismissed them in peace "by another "way" than their pursuers had gone: and this she did at the hazard of her life. (*Notes, Josh.* ii. *Heb.* xi. 31.) Her conduct proved her faith to be living and influential; it shewed that she did indeed believe with her heart, and not merely by an inefficacious assent of the understanding. —For, as the human body, when destitute of the spirit or soul, is a mere dead corpse, without motion or activity, however exactly formed in every part, and thus differs essentially from a living man; even so, "faith without "works" is a dead carcase, not only worthless, but polluting and offensive.—It is unnecessary to use further arguments, to prove the consistency of James's doctrine with that of the apostle Paul. St. Paul evidently meant, that faith alone interested a sinner in the mercy of God, through the redemption and righteousness of Christ, for justification: but the faith, of which he spoke, "wrought "by love" "constraining to obedience," and was connected with a new creation unto holiness. St. James meant, that no faith, which was not productive of good works, could justify a man before God: that a speculative assent, or an indolent reliance, separate from repentance, diligence in the use of appointed means, and holy obedience, "was dead" and unprofitable; and that consequently, there was a sound sense, in which a man might be said to be justified by his works, and in perfect consistency with "his faith being imputed to him for right-"eousness;" as in the case of Abraham. But St. Paul opposed those who *objected* to the doctrine of justification by faith, and St. James wrote against such as *perverted* it. Both views of the subject are useful to the humble, upright, and attentive: but the Lord sees good, that the self-wise, the proud, the heedless, and the licentious, should have somewhat to cavil at and stumble over. Indeed the same interpretation, which is necessary to render one part of these verses consistent with another; at the same time renders them consistent with the doctrine of St. Paul, concerning justification by faith (23).—'It is one thing to 'say, that the faith which is without works "is dead," 'and another to say, that faith is dead without works; as 'if faith derived its *life* and *power* from works; which is 'not less ... absurd, than if we should say that the body 'is dead without sense and motion, as if sense and motion 'were the cause of life; when we should say, that the 'body, which is without sense and motion, is dead: for 'the cause is understood from the necessary effects; and 'works are the evidences and effects of living faith, and 'not the cause of it.' *Beza.*—The apostle frequently calls the faith which does not justify *dead:* but he does not use the word living; and some persons are so absurd as to ask what we mean by living faith! The simple answer is, 'We mean that faith which is not *dead;* but active, operative, influential,' like a "lively" or living "hope." (*Note,* 1 *Pet.* i. 3—5.)

PRACTICAL OBSERVATIONS.

V. 1—7.

The Lord Jesus is the true Fountain of honour; and they are the most honourable, who best serve him and most resemble him, whatever their external rank or appearance may be. But how difficult is it for us to divest ourselves of carnal reasonings, and corrupt prejudices, in such matters; and to give due respect to superiors, without a partial regard to the affluence and splendour, which too often are the appendages, or heralds, of vice and folly! But if this does not become the disciple of the lowly Jesus; it is still more criminal to treat the poor with contempt, because of their mean garments, and indigent circumstances; when perhaps they are adorned with wisdom and grace, angels delight in ministering to them, and

[a] Mal. ii. 12. Matt. ix. 11. x. 24. xxiii. 8—10. John iii. 10. Acts xiii 1. Rom. ii. 20, 21. 1 Cor vii. 28. Eph. iv. 11. 1 Tim. ii. 7. 2 Tim. i. 11. *Gr.* b Lev. x. 3. Ex. iii. 17; 18. xxxiii. 7—9. Luke xii. 47, 48. xvi. 2. Acts xx. 26, 27. 1 Cor. iv. 2—5. 2 Cor. v. 10. Heb. xiii. 17. * Or, *judgment.* Matt. vii. 1, 2. xxiii. 14. 1 Cor. xi. 29—32. *Gr.*

[c] 1 Kings viii. 46. 2 Chr. vi. 36. Prov. xx. 9 Ec. vii. 20. Is. lxiv. 6. Rom. iii. 10. vii. 21. Gal. iii. 22. v. 17. 1 John i. 8—10.

[d] 5, 6.—*See on* i. 26. Ps. xxxiv. 13. 1 Pet. iii. 10. Heb. xiii. 21. 1 Pet. v. 10. [e] *See on* i. 4.—Col. i. 28. iv. 12 [f] 1 Cor. ix. 27.

Christ rejoices over them to do them good. (*Notes, Prov.* xiv. 21, 22. 31. xvii. 5.) We should watch and pray against so corrupt a judgment, and such evil thoughts, and false reasonings, in all cases; but especially in the worship of God, before whom "the rich and the poor meet toge-"ther," and are regarded entirely according to their characters, and not in the least according to their rank. (*Note, Prov.* xxii. 2.) It is greatly to be desired, that every degree or appearance of the evil here reproved, could be removed from our congregations; and that we should more constantly remember, that "God hath chosen the poor of "this world, to be rich in faith, and heirs of the kingdom "which he hath promised to those who love him."—The poor should hence learn to seek these riches and honours, and the assurance of them, with increasing earnestness; to be contented in their low estate, to rejoice in their spiritual privileges, to be cheerful in the humble duties of their station, to be thankful for their advantages; and to pray for their rich neighbours, that they may not be satisfied with a perishing inheritance. The rich also should learn to "re-"joice with trembling," in their perilous pre-eminence; (*Note, Ps.* ii. 10—12;) not to trust in their earthly treasures, and not to despise their poor brethren; but to seek the true riches, and to improve their talents with a constant recollection of the approaching season, when they must "give an account of their stewardship," and be no longer stewards. For soon the condition of the wealthy oppressor, persecutor, and blasphemer of Christ, and that of the poor despised believer, will be reversed; when the latter will be comforted, and the former tormented, for evermore. (*Notes, Luke* xvi. 1—8. 19—31.)

V. 8—13.

We ought in all things to observe and endeavour to fulfil "the royal law of loving our neighbour as ourselves:" "but if we have respect of persons, we commit sin and "are convicted as transgressors," even though we be not guilty of any gross violation of justice and truth. If our obedience be *sincere*, it will be *universal*, as far as we are acquainted with our Lord's will; for the same authority is opposed and affronted, whatever command is broken.—In vain do men urge that they are "not under the law," whilst they allow themselves in known sin: the very gospel will consign them over to the righteous vengeance of God, and all the curses of the law will be executed upon them, with a tremendous increase of punishment, for having "sinned on, that grace might abound." But the hard hearted, selfish, implacable and oppressive professor of Christianity, has the greatest cause to tremble: for if "he "shall have judgment without mercy, who hath shewn "no mercy;" the meanest slave, who ever was whipped and worked to death, must be considered as happy, compared with his haughty, cruel tyrant: and this will sufficiently appear, "when the earth shall disclose her blood and shall no more cover her slain" (*Notes, Is.* xxvi. 20, 21.)

V. 14—26.

Vain men, while neglecting "judgment, mercy, and the "love of God," (*Note, Matt.* xxiii. 23, 24,) quiet their consciences, and ward off reproof, by speaking of faith, of grace, of salvation; but God will no more regard their heartless assent to truth, or their indolent, presumptuous reliance on his mercy, than their hollow expressions of love to their poor destitute neighbours. Let no man deceive himself: "faith, being alone," and not productive of good works, is no better than the faith of devils, and will leave the possessor in their company to all eternity. Would we have our inheritance with Abraham, "the "friend of God;" (*Note, John* xv. 12—16;) we must both believe his promise, trust his mercy, and obey his commandment: or else "publicans and harlots will enter "heaven before us:" and a believing Rahab shall be "justified by her works," and distinguished from all open unbelievers, and from all those whose faith was dead, before the assembled world; when many disputers for orthodox creeds, which they have disgraced by their lives, shall "have their portion with the workers of iniquity, in outer "darkness, where is weeping and gnashing of teeth."

NOTES.

CHAP. III. V. 1, 2. The word, rendered "masters," evidently signifies teachers. Indeed that is the obvious meaning of the word, when used concerning any of the Jewish Scribes, and of our Lord himself. Some ought to be "teachers;" but none ought to domineer, usurp authority in the church, or indulge a censorious arrogant temper.—'When the apostle forbids *many* to be such, he 'seems to allow that *some* may; and consequently I think '"teachers" ought to be explained in an innocent sense.' *Doddridge.*—An arrogant, self-preferring, dogmatical temper, whether it led men, without a proper call or suitable qualifications, to aspire to the office of teachers, or whether it induced them to assume pre-eminence in other ways, was the general object of the apostle's reprehension: though the former, as the effect of such a temper, seems to have been principally intended. (*Notes, Matt.* xx. 20—28. xxiii. 8—12. *Luke* xxii. 24—27. 1 *Pet.* v. 1—4.) Many converts to Christianity would be desirous of the distinction of "teachers;" with a view to the credit and pre-eminence of that office, or from a mistaken idea that they could not glorify God, and do good to man, in other stations: while perhaps they were not duly aware of the weight and difficulty of the work, and the solemn account which must be given of it. But they ought to know, and seriously consider, that "teachers" must stand a greater, or more strict, judgment than other men; and that false unfaithful, ambitious, and selfish teachers would be subject to a greater and more awful condemnation than other sinners. This is also, no doubt in a degree, applicable to the case of censorious, assuming, and domineering persons in any station. (*Notes,* iv. 11, 12. *Matt.* vii. 1—6. *Luke*

g i. 26. 2 Kings xix. 28. Ps. xxxii. 9. xxxix. 1. Is. xxxvii. 29.
h Ps. cvii. 25—27. Jon. i. 4. Matt. viii. 24. Acts xxvii. 14, &c.
i Ex. v. 2. xv. 9. 2 Kings xix. 22—24. Job xxi. 14, 15. xxii. 17. Ps. x. 3. xii. 2—4. xvii. 10. lii. 1, 2. lxxiii. 8, 9. Prov. xii. 18. xviii. 21. Jer. ix. 3—8. xviii. 18. Ez. xxviii. 2. xxix. 3. Dan. iii. 15. iv. 30. 2 Pet. ii. 18. Jude 16. Rev. xiii. 5, 6.

3 Behold, [g] we put bits in the horses' mouths, that they may obey us: and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and [h] are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and [i] boasteth great things. Behold, how great a * matter a little fire kindleth!

6 And [k] the tongue *is* a fire, [l] a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the † course of nature; and [m] it is set on fire of hell.

* Or, wood.
k Judg. xii. 4—6. 2 Sam. xix. 43. xx. 1. 2 Chr. x. 13—16. xiii. 17. Ps. lxiv. 3. cxl. 3. Prov. xv. 1. xvi. 27. xxvi. 20. 21. Is. xxx. 27.
l ii. 7. Gen. iii. 4—6. Lev. xxiv. 11. Num. xxv. 2. xxxi. 16. Deut. xiii. 6. Judg. xvi. 15—20. 1 Sam. xxii. 9—17. 2 Sam. xiii. 28—29. xv. 2—6. xvi. 20—23. xvii. 1, 2. 1 Kings xxi. 5—15. Prov. i. 10—14. vi. 19. vii. 5. 21—23. Jer. xx. 10. xxviii. 16. Matt. xii. 24. 32—36. xv. 18, 19. Mark vii. 20—22. xiv. 55—57. Acts vi. 13. xx. 30. Rom. iii. 13, 14. xvi. 17, 18. Eph. v. 3, 4. Col. iii. 8, 9. 2 Thes. ii. 10—12. Tit. i. 11. 2 Pet. ii. 1, 2. iii. 3. 3 John 10. Jude 8—10. 15—18. Rev. ii. 14, 15. xiii. 1—5. 14. xviii. 23. xix. 20.
† Gr. wheel. Ez. i. 15, 16.
m Luke xvi. 24. Acts v. 3. 2 Cor. xi. 13—15. 2 Thes. ii. 9. Rev. xii. 9.

vi. 37, 38. 3 *John* 9—12.)—Indeed, even true believers, though preserved from final condemnation, if employed as teachers, must expect to be called to a more strict account than their brethren. As their conduct would be more severely scrutinized by men, than that of others; so they would be more sharply rebuked and chastened by God for their offences, in order to the display of his glory, and the prevention of scandals in the church: so that every attempt, made by any of them, to force themselves into eminent and conspicuous stations, would ensure a larger measure of painful and mortifying trials. (*Note*, 1 *Cor.* xi. 29—34.) Nor could any man expect to behave so, as to escape correction or condemnation; for in many things all offended, without excepting the apostles themselves: all frequently "tripped," or stumbled, in their walk; and the more men were advanced and distinguished, the greater would be their dangers, the more noticed their transgressions, and the more needful their rebukes and chastisements. (*Note*, *Ec.* x. 1.) Especially, it would be found extremely difficult, to speak so much and so often, as the publick and private duties of the ministry required, without often uttering unadvised words, dishonourable to God, injurious to men, or the result of pride, anger, or some unhallowed passion. So that idle and evil words must be multiplied, in consequence of men's *improperly* entering into the pastoral office: nor could any wholly escape this guilt; though such as were duly called to the service might expect proportionable grace and mercy. (*Notes*, *Is.* vi. 5—8. *Matt.* xii. 33—37.)—If indeed any man were able to "bridle his tongue," so as not at all to "offend in words," but always to improve aright the gift of speech; he must be "a perfect man," able also to govern, restrain, and use all the appetites, senses, and members of his body "as "instruments of righteousness," in subserviency to the glory of God and in obedience to his will; seeing he was found able to govern the most unruly of them all. (*Notes*, i. 26. *Rom.* vi. 16—19.) But no man had actually attained to this absolute perfection; for "in many things all "offended:" yet the degree of a man's wisdom and grace might be ascertained by the measure, in which he was enabled to govern his tongue. So that, if nothing in principle or practice proved the contrary; he, who most avoided all improper words, and spake most to the glory of God and the edification of men, must be deemed the most eminent Christian: whereas falsehoods, boastings, revilings, and corrupt conversation, brought a man's character into suspicion or disrepute, whatever else seemed to be good in it.—The Jews at that time, even when grossly ignorant and vicious, were exceedingly prone to consider themselves, as called and qualified to be the religious teachers of mankind: (*Note*, *Rom.* ii. 17—24:) and probably the apostle saw, that many of the Jewish converts to Christianity were influenced by the remains of the same disposition, to aspire prematurely, from questionable motives, or without proper qualifications and weight of character, to the office of teachers or ministers; which he counted it needful thus to repress.

Masters. (1) Διδασκαλοι. *Acts* xiii. 1. 1 *Cor.* xii. 28, 29. *Eph.* iv. 11. 1 *Tim.* ii. 7. 2 *Tim.* i. 11.—*Condemnation.*] Κριμα. See on 1 *Cor.* xi. 29. The word is often translated *condemnation*, and even *damnation;* and sometimes it is plain, that το κριμα must be εις κατακριμα, "judgment unto "condemnation:" (*Rom.* v. 16:) but the *general* meaning is *judgment.* (*Note*, 1 *Cor.* xi. 29—34.)—*Offend.* (2) Πταιομεν. ii. 10. *Rom.* xi. 11. 2 *Pet.* i. 10.—*Perfect.*] Τελειος. i. 4.—*Notes*, *Phil.* iii. 15, 16. *Heb.* v. 11—14.

V. 3—6. To shew the importance of the subject, the apostle observed, that the estimate must not be made according to appearance, but by the effect. The horse, though a powerful and spirited animal, was commonly directed by the bit in his mouth, according to the will of the rider, and his whole body followed that guidance; whereas if the bridle were not used, and that properly, great danger and mischief would ensue. (*Note*, *Ps.* xxxii. 8—11.) Even the ships, though often of vast bulk, and driven by violent winds on the impetuous ocean, might generally be guided by "a very small helm," according to the motion of the pilot's hand. Even so "the tongue, "though a little member, boasted" and gloried of being able to do "great things." When properly bridled and directed, it could produce the most blessed effects; but if neglected, the most fatal consequences must follow. (*Notes*, 7—12. i. 26. *Ps.* xxx. 11, 12. lvii. 7—11.) For let any man consider how vast a quantity of fuel a small match, or even a spark of fire, would suffice to kindle, and what tremendous conflagrations might follow: and hence he might learn the importance of the tongue; which is, in fact, a fire to destroy all before it, and "a world of "iniquity," comprehending in the abuse of it, all the wickedness of the universe, in miniature, or rather in embryo. Its situation and office, "among our members," is such, that "it defileth the whole body," and inflames or gives vent to all those corrupt passions, by which men are instigated to commit the several vices, of which the other members are the instruments. Nay, it "setteth on "fire the whole circle of nature," through every generation, and produces the most extensive and prolifick mischiefs all over the earth. For it is "set on fire of hell;"

7 For every [o] kind of beasts, and of birds, and of serpents, and of things in the sea, [n] is tamed, and hath been tamed of [f] mankind:

8 But the tongue can no man tame: *it is* [o] an unruly evil, [p] full of deadly poison.

9 [q] Therewith [r] bless we God, even the Father: and [s] therewith curse we men, which are [t] made after the similitude of God.

10 Out [u] of the same mouth proceedeth blessing and cursing. My brethren, [x] these things ought not so to be.

11 Doth a fountain send forth at the same [z] place sweet *water* and bitter?

12 Can [y] the fig-tree, my brethren, bear olive-berries? either a vine, figs? [z] so *can* no fountain both yield salt water and fresh.

13 Who [a] *is* a wise man and [b] endued with knowledge among you; [c] let him shew out of [d] a good conversation his works [e] with meekness of wisdom.

o See on 6.—Ps. lv. 21. lvii. 4. lix. 7. lxiv. 3, 4.
p Deut. xxxii. 33. Ps. lviii 4. cxl. 3. Ec. x. 11. Rom. iii. 13. Rev. xii. 9.
q Ps. xvi. 9. xxx. 12. xxxv. 28. li. 14. lvii. 8. lxii. 4. lxxi. 24. cviii. 1. Acts ii. 26.
r 1 Chr. xxix. 10. 20. Ps. xxxiv. 1. lxiii. 4. cxlv. 1. 21. Is. xxix. 13. Eph. i. 3. 1 Pet. i. 3.
s Judg. ix. 27. 2 Sam. xvi. 5. xix. 21. Ps. x. 7. lix. 12. cix. 17, 18. Ec. vii. 22. xi. 7.
t Gen. i. 26, 27. ix. 6. 1 Cor. xi. 7.
u Ps. l. 16—20. Jer. vii. 4—10. Mic. iii. 11. Rom. xii. 14. 1 Pet. iii. 9.
x Gen. xx. 9. 2 Sam. xiii. 12. 1 Cor. iii. 3. 1 Tim. v. 13.
y Is. v. 2—4. Jer. ii. 21. Matt. vii. 16—20. xii. 33. Luke vi. 43, 44. Rom. xi. 16—18.
z Ex. xv. 23—25. 2 Kings ii. 19—22. Ez. xlvii. 8—11.
a 1. Ec. viii. 1. 5. Jer. ix. 12. 23. Matt. vii. 24. 1 Cor. vi. 5.
b 2 Chr. ii. 12, 13. Job xxviii. 28. Is. xi. 3. Dan. ii. 21.
c ii. 18. Is. lx. 6. 2 Cor. viii. 24. 1 Pet. ii. 9.
d Phil. i. 27. 1 Tim. iv. 12. Heb. xiii. 5. 1 Pet. ii. 12. iii. 1, 2. 16.
e 17. i. 21. Num. xii. 3. Ps. xxv. 9. xlv. 4. cxlix. 4. Is. xi. 4. xxix. 19. lxi. 1. Zeph. ii. 3. Matt. v. 5. xi. 29. xxi. 5. 2 Cor. x. 1. Gal. v. 23. vi. 1. Eph. iv. 2. Col. iii. 12. 1 Tim. vi. 11. 2 Tim. ii. 25. Tit. iii. 2. 1 Pet. iii. 4. 15.

as the devil, working on the various lusts of man's apostate nature, and exciting men to express their abominable thoughts by their tongues, disseminates, from one to another, all over the earth, atheism, infidelity, heresies, blasphemies, impiety, lies, slanders, emulations, discords, and lewdness, in immensely various forms, more refined and plausible, or more gross and vulgar, according to the company, in which it is intended to produce its malignant effects. From these sources all kinds and degrees of atrocious and destructive crimes continually proceed. (*Marg. Ref.—Notes, Judg.* xii. 1—7. 2 *Sam.* xix. 40—43. xx. 1, 2. *Ps.* v. 9. lii. 1, 2. *Prov.* xviii. 20, 21. *Rom.* iii. 9—18.)

Boasteth great things. (5) Μεγαλαυχει. Used here only. —*The course of nature.* (6) Τον τροχον της γενεσεως. i. 23.—'Our whole life, which like a wheel goes on, not only 'without ceasing, but ever variably;... now lifting a man 'up, now depressing him.' *Leigh.* (*Note, Ez.* i. 15—25.)—*Hell.*] Γεεννης. See on *Matt.* v. 22. It is worthy of notice, that all the other passages, where this awful word is used, contain the sayings of our gracious Saviour himself!

V. 7—12. Every kind, or *nature*, of living creatures, however monstrous, ravenous, fierce, or venomous, on the dry land, and in the ocean, has been, and is, in some instances *subdued* by the reason, courage, and persevering efforts, of the human species; by which means the mischiefs, which otherwise would have been occasioned by them, are in great measure prevented. But no man could ever find out a way to *subdue* the tongue; or to hinder wicked men from corrupting the principles, polluting the imaginations, and inflaming the passions of others, by their mischievous discourse. No one, however wise, powerful, or excellent, has ever been able, by laws, punishments, arguments, or any other method, to stop the progress of this evil; which effects far more tremendous desolations, in communities, churches, and families; and does far more to make men miserable, here and hereafter, than all the venomous and voracious creatures in the world, combined together can do.—The word, rendered *tame*, properly means *subdue*. It could scarcely be said that all kinds of sea-monsters, crocodiles, and serpents, had been *tamed*, or rendered tractable, by men: but they have all been brought under subjection, in one way or another: whereas no efforts could ever prevent the malignant effects of the unbridled tongues of ungodly men. For "the tongue is an unruly "evil, full of deadly poison;" the chief instrument, by which the desperate wickedness of men's hearts is propagated, to poison the principles, and inflame the corrupt passions, of multitudes around them.—With the tongue, indeed, true Christians bless and praise God, according to the honourable use for which it was created; and many do this outwardly, who are destitute of true piety. Yet with this same member numbers slander, revile, anathematize, and imprecate vengeance on other *men*, from the malignity and pride of their hearts: though men were first created after the image of God, still retain his natural image, and are capable of being renewed to a conformity to his holiness! (*Notes, Gen.* i. 26, 27. ix. 5, 6.) So that, out of the same mouth the language of love, gratitude, and adoration of God; and that of enmity and rancour against men proceed!—Some indeed may plead, that they thus express their indignation against opposers of the gospel, from zeal for the truth, and against error: but these things "ought by no means to be so;" and every Christian, who acts in such a manner, belies his profession, and yields to the suggestions of Satan, and to his own corrupt passions. Indeed, it is an absurdity, which cannot be paralleled in all nature: for no fountain from the same *opening* sends forth water, sometimes sweet, at others bitter, sometimes fresh, and at others salt: and every plant produces uniformly its natural fruit, and no other. But pious, pure, loving, candid, sincere, humble, and edifying language is the genuine produce of a sanctified heart; and none, who understand Christianity, would expect to hear curses, lies, boastings, and revilings from a believer's mouth; any more than they would look for figs upon a vine, or olive-berries on a fig-tree. (*Notes, Matt.* vii. 15—20. xii. 33—37.)—*Curse*, &c. (9) 'Perhaps the apostle 'in this glanced at the unconverted Jews, who... often 'cursed the Christians bitterly in their synagogues.' *Macknight.*

Kind. (7) Φυσις.—*Mankind.*] Τη φυσει τη ανθρωπινη.—The nature of man subdues the nature of beasts, of every sort. —*Has been tamed.*] Δεδαμασται. *Mark* v. 4.—*Unruly.* (8) Ακαταστατον. Here only. *Which cannot be restrained*, or *held under.—Send forth.* (11) Βρυει. Here only.

V. 13—16. The apostle had digressed from his subject, by shewing the consequences of an assuming temper, and an improper desire to be "teachers;" but he here resumes it. If therefore any of those, into whose hands his epistle might come, were, or desired to be thought, persons of superior wisdom, understanding, and genius, and endued

14 But [f] if ye have bitter envying and strife in your hearts, [g] glory not, [h] and lie not against the truth.

15 This [i] wisdom descendeth not from above, [k] but *is* earthly, [*] sensual, [l] devilish.

16 For [m] where envying and strife *is*, [n] there *is* [†] confusion and [o] every evil work.

17 But [p] the wisdom that is from above is [q] first pure, then [r] peaceable, [s] gentle, *and* easy to be intreated, [t] full of mercy and good fruits, [u] without [‡] partiality, and without [x] hypocrisy.

18 And [y] the fruit of righteousness is sown in peace of them that [z] make peace.

f 14. iv. 1—5. Gen. xxx. 1, 2. xxxvii. 11. Job v. 2. Prov. xiv. 30. xxvii. 4. Is. xi. 13. Hab. i. 3. Matt. xxvii. 18. Acts v. 17. vii. 9. xiii. 45. Rom. i. 29. xiii. 13. 1 Cor. iii. 3. xiii. 4. 2 Cor. xii. 20. Gal. v. 15. 21. 26. Phil. i. 15. ii. 3. 1 Tim. vi. 4. Tit. iii. 3. 1 Pet. ii. 1, 2.
g Rom. ii. 17, &c. 1 Cor. iv. 7, 8. v. 2. 6. Gal. vi. 13.
h 2 Kings x. 16. 31. John xvi. 2. Acts xxvi. 9. 1 17. i. 5. 17. John iii. 27.
k 2 Sam. xiii. 3. xv. 31. xvi. 23. Jer. iv. 22. Luke xvi. 8. Rom. i. 22. 1 Cor. i. 19, 20. 27. ii. 6, 7. iii. 19. 2 Cor. i. 12. Jude 19.
* Or, *natural*.
l Cor. ii. 14. l Gen. iii. 1—5. John viii. 44. Acts xiii. 10. 2 Cor. xi. 3. 13—15. 1 John iii. 8—10. Rev. ix. 11. xii. 9, 10.
m *See on* 14.
n Gen. xi. 9. *marg.* Acts xix. 29. 1 Cor. xiv. 33.
† Gr. *tumult*, or, *unquietness*.
o 1 John iii. 12.
p 15. i. 5. 17. Gen. xli. 38, 39. Ex. xxxvi. 2. 1 Kings iii. 9. 12. 28. 1 Chr. xxii. 12. Job xxviii. 12. 28. 28. Prov. ii. 6. Is xi. 2, 3. Dan. v. 17. Luke xxi. 15. 1 Cor. ii. 6, 7. xii. 8.
q iv. 8. Mal. iii 3. Matt. v. 8. Phil. iv. 8. Tit. i. 15. 1 John iii. 3.
r 1 Chr. xxii. 9. *marg.* Is. ii. 4. ix. 6, 7. xi. 2—9. xxxii. 15—17. Rom. xii. 18.
s Is. xl. 11. 1 Cor. xiii. 4—7. 2 Cor. x. 1. Gal. v. 22, 23. Eph. v. 9. 1 Thes. ii. 7. 2 Tim. ii. 24. Tit. iii. 2.
t John i. 14. Acts ix. 36. xi. 24. Rom. xv. 14. 2 Cor. ix. 10. Phil. i. 11. Col. i. 10.
u ii. 4. Mal. ii. 9. 1 Tim. v. 21.
‡ Or, *wrangling*.
x Is. xxxii. 6. Matt. xxiii. 28. Luke xii. 1, 2. John i. 47.
y i. 20. Prov. xi. 28. 30. Is. xxxii. 16, 17. John iv. 36.
z Matt. v. 9.

with much knowledge of the gospel; let them not think themselves buried in a private or obscure station, or indulge a proud, aspiring, and discontented spirit; but let them "shew forth," by the general tenour "of a good "conversation," in the several relations and employments of life, "their works" of piety, equity, purity, and mercy, "in meekness of wisdom;" exercising that prudence, which is characterized by a meek and quiet spirit, and inseparably connected with it, and with a readiness to forgive and be at peace with all men. (*Notes*, 17, 18. i. 19—21. *Matt.* v. 5. 2 *Tim.* ii. 23—26. *Tit.* iii. 1—3.) But if any indulged "bitter envying," or proud, fierce, and malevolent *zeal*, for their own party or sentiments, "in their "hearts;" or so rivalled others for pre-eminence, reputation, or authority, as to censure, revile, and calumniate them, in a malignant manner, and to take pleasure in contending and quarrelling with such as differed from them; let them not absurdly glory in these hateful tempers and this ill behaviour, as if they arose from a superior degree of holy zeal, boldness, or faithfulness: neither let them defame and "slander the truth," by pleading that such were the necessary effects of embracing, professing, and earnestly defending it; or that those were "luke-"warm," who did not dispute for it in this violent manner. For "this wisdom," though it might have injudicious admirers, even among apparently religious people, did not "descend from above;" (*Notes*, i. 5—8. 16—18;) but was "earthly," as it sought *earthly* distinctions and advantages, and was of an *earthly* origin. It was also "sen-"sual," or *natural*, the result of such principles as unregenerate men are actuated by; and it was "devilish," being at first derived from the devil, and constituting the image of his pride, ambition, policy, sagacity, envy, malignity, and falsehood. (*Note*, 1 *Cor.* ii. 14—16.)—The word rendered *sensual*, is in the passage referred to translated *natural:* and I apprehend it should be so rendered in this place; for it seems rather to relate to man's natural depravity in general; than to his *sensuality* in particular, to which ambitious disputants are commonly less addicted than to malignant passions.—The apostle added, that "where envying and strife" are found, "there is" of course "confusion, and every evil work:" for those passions, when given loose to by one man, are excited in others; till churches, communities, and families, are thrown into confusion, and all species of crimes are perpetrated; whilst men are blinded and hurried on by their violent resentments and prejudices.

Endued with knowledge. (13) Επιστημων. Here only.—*Glory not.* (14) Κατακαυχασθε. ii. 13. "Glory not" against the truth; "lie not against the truth."—*Earthly.* (15) Επιγειος. *John* iii. 12. *Phil.* ii. 10. iii. 19.—*Sensual.*] Ψυχικη. 1 *Cor.* ii. 14. xv. 46. *Jude* 19.—'It is opposed to the 'regenerate, and to the glorified.' *Leigh.*—*Devilish.*] Δαιμονιωδης. Here only.—*Envying.* (16) Ζηλος. This word (which signifies a vehement and earnest commotion,) and its derivatives, are used in a bad sense, *Acts* v. 17. vii. 9. xiii. 45. xvii. 5. xxi. 20. xxii. 3. *Rom.* x. 2. xiii. 13. 1 *Cor.* iii. 3. xiii. 4. 2 *Cor.* xii. 20. *Gal.* i. 14. iv. 17. v. 20.—But in a good sense, *John* ii. 17. 1 *Cor.* xiv. 1. 12. 39. 2 *Cor.* vii. 7. 11. ix. 2. xi. 2. *Gal.* iv. 18. *Col.* iv. 13. *Tit.* ii. 14. *Rev.* iii. 19.—*Confusion.*] Ακαταστασια. "Tumult." *Marg. Luke* xxi. 9. 1 *Cor.* xiv. 33. 2 *Cor.* vi. 5. xii. 20. *Note*, iv. 1—3.

V. 17, 18. In contradistinction to the carnal wisdom above described; (*Notes*, 13—16. i. 5—8. 1 *Cor.* i. 17—24. ii. 6—9. iii. 18—23;) "the wisdom which is from "above," even that wisdom, which God gives to his people, in answer to their humble and believing prayers, "is "first pure," in respect of its objects, motives, and tendency; it relates to the holy and purifying truths and precepts of scripture, and is derived from them and regulated by them: and it tends to holiness of heart, language, and conduct. As far as it can consist with this, and with steadily avowing the truths and obeying the commandments of God our Saviour, "this wisdom is peaceable:" the possessor of it is disposed to give up every thing for peace, except truth and duty; and these he will firmly adhere to, but in a peaceable and loving manner. It is also "gentle;" and influences men to be slow to anger, candid, calm, forbearing, and courteous. "It is easy to "be intreated," and persuaded to what is reasonable, or forgiving; and to listen to the words of truth and equity, though spoken by an inferior, a child, or an enemy; and it is full of mercy, compassion, tenderness, and all "good "fruits." (*Note*, *Gal.* v. 22—26.) This heavenly wisdom is also "without partiality," in judging of persons or actions: free from bigotry for one party, or against another; and from contending for one part of religion, to the neglect and disparagement of others; or producing that partiality to the rich, and that prejudice against the poor, which the apostle had before reproved. (*Notes*, ii. 1—7.) Finally, it is free from "hypocrisy;" leading a man to regard the will and acceptance of God, far more than the good opinion of men of whatever rank or character.—Heavenly wisdom, according to St. James's description of it, is very nearly allied to that love, for which St. Paul contended:

CHAP. IV.

Wars and contentions spring from the lusts of the human heart, which produce the most fatal effects, and always end in disappointment, 1, 2; because men do not ask good gifts from God; or because "they "ask amiss," 3. "The friendship of the world is "enmity against God," 4. "The spirit that is in us "lusteth to envy" and pride; but "God resisteth the "proud, and sheweth favour to the humble," 5, 6 Exhortations to repentance, and submission to God, 7—10. Cautions against detraction and censoriousness, and against carnal security; with instructions to consider the uncertainty of life, and to trust God in every undertaking, 11—17.

(*Note*, 1 *Cor.* xiii. 4—7:) and we may observe of both, that they are described, as they are in themselves; and that every man may ascertain the reality, or the degree, of his attainments in them, by their effects on his temper and conduct. For, whatever bigots and zealots may imagine, "the fruit of righteousness," or that good seed whence the blessed fruit of righteousness grows here on earth, "is sown in peace:" men of peaceable, loving tempers, preaching the gospel, or in any scriptural way endeavouring to make it known to mankind, adorning it in their lives, and watering it with their prayers, "sow the seed," which God blesses to the conversion of sinners, and the propagation of true religion in the world. It "is sown in "peace," not amidst great noise and disturbance; and by those "who make peace," who are both peaceable and peace-makers, in the church and in the world. (*Notes*, i. 19—21. *Matt.* v. 9. *Heb.* xii. 9—14.)

Easy to be intreated. (17) Ευπειθης. Here only. 'It may 'be used either actively or passively; that is, easily to be 'persuaded to the best, or apt to persuade others with 'good speeches.' *Leigh.—Without partiality.*] Αδιακριτος. Here only. Διακρινω, i. 6. 1 *Cor.* iv. 7. xi. 29. *Jude* 22. Making no *partial* distinctions, either of persons, or actions. —*Without hypocrisy.*] Ανυποκριτος. *Note*, 2 *Tim.* i. 5.

PRACTICAL OBSERVATIONS.

V. 1—12.

Did men duly weigh the importance and difficulty of the sacred ministry, the account which must be given of it, and the trials and temptations to which it must expose them; they would be less forward, than they sometimes are, in aspiring to that distinction. (*Note*, 1 *Tim.* iii. 1.) Indeed, all conspicuous stations must be connected with many painful and mortifying circumstances, and have proportionable responsibility connected with them: so that numbers, who occupy or intrude into them, will receive the "heavier condemnation" on that account. If then, the glory of God, the good of mankind, and an evident call in Providence, did not require the contrary; a wise and humble man, possessed of much self-knowledge, and knowledge of human nature, and the state of the world and the church, would choose obscurity and privacy, to be out of the way of temptation, to shun the danger of dishonouring the gospel; and to escape trials, as much as this present state will admit of it. Yet alas! however stationed, "in many things we offend all:" for a well informed Christian will readily acknowledge, that his rule of duty is perfect; but he will also know, that *in fact* no man on earth lives up to it.—Nothing is more arduous, than the proper government of the tongue: and the minister, who is satisfied that Christ has sent him to preach the gospel, will trust in his abundant mercy, and all-sufficient grace; but he will also perceive, that no outward appendages of his work can counterbalance the additional danger of contracting guilt, to which it exposes him. Facts abundantly prove, that more professed Christians succeed in bridling their senses and appetites, than in duly restraining their tongues: and whilst we contemplate, with grief and astonishment, the horrible effects produced by this "unruly evil," "this world of iniquity, this deadly poison "this fire that sets the whole course of nature" in a flame, in every part of the earth, and has done so through all the ages of time, and while we recollect with admiring gratitude and joy, that the Lord makes use of this very member, when he has filled the heart with holy affections, to spread the word of truth and righteousness throughout the earth; let us particularly enquire, what use we make of our tongues. It behoves us to "bridle them," that they may obey the dictates of our enlightened understandings and holy affections, as the well managed horse does the rider; or as the ship is turned by the helm in the hand of the pilot: that neither pride, passion, lust, nor levity, nor yet any temptation, may lead us to speak corrupt or unadvised words, or any thing contrary to the glory of God and the edification of men. As no man is able to subdue and tame the tongue, no, not his own tongue, without the help of divine grace: we are reminded to beg of God to do it for us: for the "things which are impossible with "man, are possible with God." Depending on his grace, let us take heed "to bless, and not curse:" (*Notes*, *Matt.* v. 43—48. *Rom.* xii. 14—16. 1 *Pet.* iii. 8—12:) let us aim at a consistency of conversation and conduct, and see to it that our love to men proves the sincerity of our professed love to God; and that our conduct, out of the places of worship, corresponds with our language and professions in it. For very many things *are*, even among Christians, that *ought not to be so*.

V. 13—18.

Instead of seeking the reputation of wisdom and knowledge, by ostentatiously aspiring after pre-eminence: let us be careful to "shew out of a good conversation our "works with meekness of wisdom;" avoiding all bitter "envyings, and zeal, and strife in our hearts," as well as in our words and actions; not glorying in such things as are indeed a shame to any man, or scandalizing the truth by disgraceful contentions about it, and slandering it by pleading that it calls for this bitter zeal. Such wisdom is common enough in the world, and in the visible church: and it thrives here, being in its proper soil and climate; for, "it descendeth not from above, but is earthly, "natural, and devilish," producing "confusion" and distraction in families, communities, and religious societies; "and every evil work." May the Lord then bestow upon us the "wisdom, which is from above;" may the purity, peace, gentleness, docility, and mercy, manifested in all our actions; and "the fruits of righteousness" abounding in our lives, evince that God has replenished us with this most excellent gift! May we avoid all partiality,

FROM [a] whence *come* wars and [*] fightings among you; [b] *come they* not hence, *even* of your [†] lusts that war [c] in your members?

2 Ye [d] lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, [e] because ye ask not.

3 Ye [f] ask, and receive not, because ye ask amiss, that [§] ye may consume *it* upon your [‡] lusts.

4 Ye [h] adulterers and adulteresses, know ye not that [i] the friendship of the world is [k] enmity with God? [l] whosoever therefore will be a friend of the world, [m] is the enemy of God.

5 Do ye think that [n] the scripture saith in vain, [o] The spirit that dwelleth in us lusteth [§] to envy?

a iii. 14—18. * Or, *brawlings.* b i. 14. Gen. iv. 5—8. Jer. xvii. 9. Matt. xv. 19. Mark vii. 21—23. John viii. 44. Rom. viii. 7. 1 Tim. vi. 4—10. Tit. iii. 3. 1 Pet. i. 14. ii. 11. iv. 2. 3. 2 Pet. ii. 18. iii. 3. 1 John ii. 15—17. Jude 16—18. † Or, *pleasures.* c Rom. vii. 5. 23. Gal. v. 17. Col. iii. 5. d v. 1—5. Prov. i. 19. Ec. iv. 8. Hab. ii. 5. 1 Tim. vi. 9, 10. e i. 5. Is. vii. 12. Matt. vii. 7, 8. Luke xi. 9—13. John iv. 10. xvi. 24. f i. 6, 7. Job xxvii. 8—10. Ps. xviii. 41. lxvi. 18, 19. Prov. i. 28. xv. 8. xxi. 13. 27. Is. i. 15, 16. Jer. xi. 14. xiv. 12. Mic. iii. 4. Zech. vii. 13. Matt. xx. 22. Mark x. 38. 1 John iii. 22. v. 14.

§ Luke xv. 13. 30. xvi. 1, 2. ‡ Or, *pleasures.* h Ps. l. 18. lxxiii. 27. Is. lvii. 3. Jer. ix. 2. Hos. iii. 1. Matt. xii. 39. xvi. 4. i John vii. 7. xv. 19. 23. xvii. 14. 1 John ii. 15, 16. k Gen. iii. 15. Rom. viii. 7. l Gal. i. 10. m Ps. xxi. 8. Luke xix. 27. John xv. 23, 24. Rom. v. 10. n John vii. 42. x. 35. xix. 37. Rom. ix. 17. Gal. iii. 8. Ps. xxxvii. 1. cvi. 16. Ec. iv. 4. Is. xl. 13. Acts vii. 9. Rom. i. 29. Tit. iii. 3. § Or, *enviously.*

respect of persons, narrow prejudices, and a half religion, as well as hypocrisy; and in our words and works, be employed as peace-makers, to sow that good seed, which yields "the fruits of righteousness" on earth, to the glory of God and the salvation of men, and which best secures "the peaceable fruits of righteousness" to our own souls.

NOTES.

CHAP. IV. V. 1—3. (*Notes*, iii. 13—18.) The apostle is generally supposed to have, in this place, addressed the unconverted Jews; to the conduct of whom his language is peculiarly applicable, according to the history of those times. Indeed, we can scarcely conceive, that persons, continuing members of the Christian church, at so early a period, were guilty of the enormities here mentioned: though the passage, alas! is applicable enough to nominal Christians in subsequent ages. But the apostle seems to have cautioned his Christian brethren against envy, strife, and ambition, which gained ground within the church, by the example of the Jewish nation: and the still more tremendous effects, which sprang from the same causes among them. He, however, employed such language, as would be a direct and pointed address to those Jews, who might happen to read his epistle; when he said, "From "whence come wars and fightings among you?" For it was evident, that "the nation was divided against itself," and split into parties, which destroyed each other by most furious contests; while their continual insurrections were drawing down destruction on them from the Roman power. Did not these calamities arise from their "lusts," or their *pleasures?* that is, from those corrupt passions which they sought their pleasure in gratifying? These lusts warred "in their members:" either in the members of the corrupt nature, the old Adam, in which one lust warred against another, as all could not be gratified, and each strove for the mastery; or rather "*by* the members" of their bodies; which their carnal passions, working within, and overcoming the feeble resistance of reason and conscience, made use of as weapons, or "instruments of un-"righteousness," for perpetrating their criminal purposes. (*Notes*, *Rom.* vi. 12, 13. 16—19. vii. 22—25.) They eagerly craved worldly prosperity, and the several indulgences connected with it; but they did not possess them: and, in consequence of this disappointment, they were ready to murder, or actually did murder, such persons as stood in their way; yet they could not, after all, obtain the advantages, which they so inordinately coveted. This, therefore, rendered them still more violent; and intestine discords and publick insurrections were excited: but instead of prospering by them, they were the more impoverished and distressed, and reduced often almost to desperation; because they sought not the desired benefits from God by prayer. This seems to refer to the eager desires of the Jewish nation after temporal prosperity, and liberty from the Roman yoke; and to the violent and impious measures, which they adopted in order to obtain them: for these measures effected nothing, except the increase of their miseries; and they were hastening their own destruction, because they trusted not in God.—Some of them, however, it might be supposed, kept up the form of religion, and prayed for liberty from their oppressors, and for temporal prosperity; but they did not receive what they asked for, because they "asked amiss:" their very prayers were dictated by selfish and worldly affections; they were presented in a formal manner, and by those who continued to reject their Messiah, vainly expecting a temporal deliverer, whom they would gladly have welcomed. So that they asked for worldly advantages and possessions alone, and in order that they might spend and waste them in gratifying their passions. (*Notes*, *Matt.* vii. 7—11. xx. 20—23.)

Fightings. (1) Μαχαι. "Brawlings." *Marg.* *2 Cor.* vii. 5. *2 Tim.* ii. 23. *Tit.* iii. 9. Connected with πολεμοι, it seems to mean *fightings*, in the usual sense.—*Lusts.*] Ἡδονων. 3. *Luke* viii. 14. *Tit.* iii. 3. *2 Pet.* ii. 13. Perhaps from עֹנֶג, *pleasure.*—*In your members.*] Εν τοις μελεσιν ὑμων. Or, "By your members."—*Amiss.* (3) Κακως, *wickedly.* Not merely *feebly*, or *formally*, but *wickedly*; for covetousness, or sensual lusts dictated their prayers. (*Prov.* xxi. 27. *Note*, i. 5—8.)

V. 4—6. The Jews were still the professed worshippers of God, and the nation had been espoused to him by special covenant: idolatry, therefore, and other direct violations of the national covenant, were spiritual adultery; and the rejection and crucifixion of the Messiah was the grossest instance of that crime, which could be committed. They moreover idolized worldly interests and pleasures, in the most excessive manner: as if these had been their portion, and religion no farther valuable than as it subserved that primary object. It is also probable, that many nominal Christians had renounced, concealed, or belied their profession, from regard to the world, to such a degree as to merit the severe rebuke contained in this address. Both descriptions might justly be called "adul-"terers and adulteresses," in respect of their unfaithfulness to that God, whose professed worshippers they were; though perhaps not guilty of adultery, in the common acceptation of the word; as no doubt many of the Jews

6 But he giveth more grace: wherefore he saith, [p] God resisteth the proud, but [q] giveth grace unto the humble.

7 [r] Submit yourselves therefore to God. [s] Resist the devil, and he will flee from you.

8 [t] Draw nigh to God, and he will draw nigh to you. [u] Cleanse *your* hands, *ye* sinners; and [x] purify *your* hearts, [y] *ye* double minded.

9 Be [z] afflicted, and mourn, and weep: [a] let your laughter be turned to mourning, and *your* joy to heaviness.

10 [b] Humble yourselves in the sight of the Lord, and [c] he shall lift you up.

p Ex. x. 3, 4. xvi. 9, 10. xviii. 11. 1 Sam. ii. 3. Job xl. 10—12. Ps. cxxxviii. 6. Prov. iii. 34. vi. 16, 17. xxix. 23. Is. ii. 11, 12. 17. x. 8—14. xvi. 6, 7. Dan. iv. 37. v. 20—23. Matt. xxiii. 12. Luke i. 52. xiv. 11. xviii. 14. 1 Pet. v. 5.

q 2 Chr. xxxii. 26. xxxiii. 12. 19. 23. xxxiv. 27. Job xxii. 29. Ps. ix. 12. Prov. xv. 33. xviii. 12. xxii. 4. Is. lvii. 15.

r 1 Sam. iii. 18. 2 Sam. xv. 26. 2 Kings i. 13—15. 2 Chr. xxx. 8. xxxiii. 12, 13. Job i. 21. xl. 3—5. xlii. 1—6. Ps. xxxii. 3—5. lxvi. 3. lxviii. 30. Jer. xiii. 18. Dan. iv. 25. 32. 34—37. Matt. xi. 29. Acts ix. 6. xvi. 29—31. xxvi. 19. Rom. x. 3. xiv. 11. Eph. v. 21. Heb. xii. 9. 1 Pet. ii. 13.

s Matt. iv. 3—11. Luke iv. 2—13. Eph. iv. 27. vi. 11, 12. 1 Pet. v. 8, 9. Rev. xii. 9—11.

t Gen. xviii. 23. 1 Chr. xxviii. 9. 2 Chr. xv. 2. Ps. lxxiii. 28. cxlv. 18. Is. xxix. 13. lv. 6, 7. Hos. vi. 1, 2. Zech. i. 3. Mal. iii. 7. Heb. vii. 19. x. 22.

u Job ix. 30. xvi. 17. xvii. 9. Ps. xviii. 20. xxiv. 4. xxvi. 6. lxxiii. 13. Is. i. 15, 16. xxxiii. 15. Matt. xv. 2. xxvii. 24. 1 Tim. ii. 8.

x 1 Pet. iii. 21. Ps. li. 6, 7. 10. Jer. iv. 14. Ez. xviii. 31. xxxvi. 25—27. Matt. xii. 33. xxiii. 25, 26. Luke xi. 39, 40. Acts xv. 9. 2 Cor. vii. 1.

y *See on* i. 8.

z v. 1, 2. Ps. cxix. 67. 71. 136. cxxvi. 5, 6. Ec. vii. 2—5. Is. xxii. 12, 13. Jer. xxxi. 9. 13. 18—20. Ez. vii. 16. xvi. 63. Zech. xii. 10, &c. Matt. v. 4. Luke vi. 21. 2 Cor. vii. 10, 11.

a Job xxx. 31. Prov. xiv. 13. Ec. ii. 2. vii. 6. Lam. v. 15. Luke vi. 25. xvi. 25. Rev. xviii. 7, 8.

b *See on* 6, 7.

c 1 Sam. ii. 9. Job xxii. 29. Ps. xxvii. 6. xxviii. 9. xxx. 1. cxiii. 7. cxlvii. 6.

were. And did not they, to whom "the oracles of God "were committed," know "that the friendship of the "world was enmity with God?" This was so evidently the case, that if any man resolved to live on friendly terms with the world, he must be "the enemy of God." The world, or mankind in general, being under the influence of Satan, and consequently governed by unholy maxims, the result of a carnal judgment and disposition; he, who will, at any rate, be on terms with the world, must not profess the truth, attend on the ordinances, or keep the commandments of God; above all, he must not be zealous for the honour, cause, and gospel of Christ, in that manner and measure, to which every believer is bound, and, in fact, disposed. (*Notes, Gen.* iii. 14, 15. iv. 3—12. *Matt.* x. 21—26. *John* vii. 3—10. viii. 41—47. xv. 17—21. xvii. 13—16. *Rom.* viii. 5—9. *Eph.* ii. 1—3. 1 *John* iii. 11—15. iv. 4—6. v. 19.) "The friendship of the "world" implies also an intimate alliance with the determined enemies of God, which no man can maintain, without habitual rebellion against him to please his enemies. (*Note, 2 Cor.* vi. 14—18.) To live in friendship therefore with the world denotes, that a man is carnally-minded, at enmity with God, unregenerate, unpardoned, and unreconciled; whatever his notions, convictions, or profession, have been and are. This must be the case, till Satan, "the god and prince of this world," is "dethroned," and mankind in general become true Christians. The servants of Christ are indeed friends to the world, or to men in general; and desirous in every way of doing them good, far beyond what any other persons are: but they cannot possess "the friendship of the world" in any measure, without acting contrary to the spirit and rules of their profession. Did then the Jews, or the inconsistent professors of Christianity, suppose, that the scripture spake in vain," without truth or meaning, in all those numerous passages, which describe the ungodliness, selfishness, carnality, pride, and malignity of the human heart, and declare that "the spirit, which" naturally "dwelleth in us, lusteth to "envy," or *enviously?* For it was evident from the whole tenour of the Old Testament, that the natural disposition of fallen man, as instigated by Satan, so eagerly covets worldly things, as to envy all those who possess them, and thus prompts to ambition, contention, hatred, fraud, injustice; and that it leads them to envy, or to hate, those who love God, as Cain envied, hated, and murdered his brother Abel. Must not then such persons be enemies to God, his truths, ways, cause, and people? Could they hope to reconcile "the friendship of" so wicked a world, with that of God? Or would they deem themselves his people, whilst evidently under the power of this envious spirit?—Some expositors, not finding any text in the Old Testament expressly declaring, that "the spirit which is "in us lusteth to envy;" and not satisfied with the general tenour of the scripture on that point, read the last clause as a separate interrogation: "Do ye think, that the "scripture speaketh in vain" against this wordly mindedness? or, "doth the Spirit, which dwelleth in us, lust "to envy?" That is, does the Holy Spirit, which dwelleth in all Christians, or that new nature which he creates, produce such fruit? (*Note, Gal.* v. 22—26.) The meaning is nearly the same: but the first seems the true interpretation.—The apostle would further remind his readers, that "God giveth" his people "more grace," than to leave them slaves to such vile passions: and, having begun to sanctify their hearts; he gives them more and more of the transforming influences of his Holy Spirit, to deliver them gradually from every evil temper, and to make them spiritual in all their affections and dispositions. So that, while he fights against the proud, the self-sufficient, the ambitious, the scornful and obstinate, the self-willed, the impenitent, and unbelieving; he shews favour and communicates grace, to the humble and lowly, who are supplicants for spiritual blessings at his mercy-seat. (*Marg. Ref.* p, q.—*Notes, Prov.* iii. 34. *Luke* i. 46—55. xiv. 7—11. xviii. 9—13. 1 *Pet.* v. 5—7.)—The apostle quotes the Septuagint, except as ὁ Θεος, GOD, is substituted for Κυριος, the LORD. The Hebrew reads "he scorneth the "scorners:" but the scorners are the proud, and the Lord resists those whom he scorns. (*Note, Ps.* ii. 4—6.)

Enmity. (4) Εχθρα. *Luke* xxiii. 12. *Rom.* viii. 7. *Gal.* v. 20. *Eph.* ii. 15, 16.—Εχθρα, not εχθρον. 'Enmity, not an 'enemy: an enemy may be reconciled, but enmity can never 'be reconciled.' *Leigh*, on *Rom.* viii. 7.—*Is.*] Καθισεται. *Rom.* v. 19. *Is constituted*, or *adjudged.—Resisteth.* (6) Αντιτασσεται. v. 6. *Acts* xviii. 6. *Rom.* xiii. 2. 1 *Pet.* v. 5. 'Places himself in battle-array against the proud.' (*Notes, Job* xl. 9—14. *Dan.* iv. 34—37.)

V. 7—10. From the preceding reproofs and arguments, the apostle took occasion to exhort the unconverted Jews, or nominal Christians, who should read his epistle, to "submit themselves to God." For he would certainly fight against the proud, as his peculiar enemies and competitors, till they were either brought to "submit" to him, or were destroyed: and, as he was ever "waiting to "be gracious" to the humble supplicant. Let them then be persuaded to submit to his teaching and authority, to own the justice of his judgments and threatenings, to plead guilty and cast themselves upon his mercy, to resign themselves to his will, and to obey him as his willing subjects. In order to this, it behoved them to "resist the

11 ¶ [d] Speak not evil one of another, brethren. He that speaketh evil of *his* brother, [e] and judgeth his brother, [f] speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not [g] a doer of the law, but a judge.

12 There is one [h] Lawgiver, who is [i] able to save and to destroy: [k] who art thou that judgest another?

13 [l] Go to now, ye that say, [m] To-day or to-morrow we will go into such a city, and continue there a year, [n] and buy and sell, and get gain:

d See on Ps. cxl. 11. Eph. iv. 31. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3.— 1 Pet. ii. 1.
e Matt. vii. 1, 2. Luke vi. 37. Rom. ii. 1. xiv. 3, 4. 10—12. 1 Cor. iv. 5.
f Rom. vii. 7. 12, 13.
g i. 22, 23. 25. Rom. ii. 13.
h Is. xxxiii. 22.
i Matt. x. 28. Luke xii. 5. Heb. vii. 25.
k 1 Sam. xxv. 10. Job xxxviii. 2. Rom. ii. 1. ix. 20. xiv. 4. 13.
l v. 1. Gen. xi. 3, 4. 7. Ec. ii. 1. Is. v. 5.
m Prov. xxvii. 1. Is. lvi. 12. Luke xii. 17—20.
n Is. xxiv. 2. lvi. 11. Ez. vii. 12. 1 Cor. vii. 30.

"devil," and to reject his suggestions; whether immediate or by his agents, which tended to excite their sinful passions, or to prejudice them against the holy salvation and service of God: for if they resisted the tempter resolutely, in dependence on divine grace; and opposed to his suggestions the plain truths, promises, instructions, and precepts of scripture; he would be driven from them, by the power of the Lord, and "flee" away as a vanquished enemy. (*Notes, Matt.* iv. 3—11. *P. O.* 1—11. *Notes, Eph.* iv. 26, 27. vi. 10—20. 1 *Pet.* v. 8, 9.) Let them also "draw near to God," as in Christ Jesus, and upon a mercy-seat, by the prayer of faith, seeking reconciliation to him; and he would "draw nigh to them," to support, sanctify, comfort, and bless them. (*Notes, Ps.* lxv. 2. lxxiii. 23—28. *Is.* lv. 6, 7. *Hos.* vi. 1—3. xiv. 1—3. *Heb.* vii. 23—25.) But at the same time, they, who were living ungodly and wickedly, or practising any kind of sin, must "cleanse their hands" from it, by repenting of it, forsaking it with abhorrence, and renouncing all the worldly pleasure or profit connected with it. (*Marg. Ref.* —*Notes, Is.* i 10—20. *Ez.* xviii. 30—32. *Matt.* xii. 33—37. *Heb.* x. 19—22.) "The double-minded," likewise, who were disposed to divide their hearts between God and Mammon; (*Note*, i. 5—8;) the men, who cleaved to the world and its friendship and interests, must "purify their "hearts," in dependence on the mercy and grace of the gospel, from every pollution, that they might be prepared, in the fear and love of God, and by all holy affections, for a life of humble and devoted obedience. Instead therefore of proceeding in a thoughtless course of sin, or a formal and unfruitful profession of Christianity; "let them be "afflicted, and mourn, and weep," on account of the dishonour which their sins had done to God, the mischief which they had occasioned to men, and the danger to which their own souls were exposed; and because of the rebellious ingratitude, contempt, and enmity, of which they had been guilty, especially in their opposition to Christ and his salvation. (*Marg. Ref.* z, a.—*Notes*, v. 1—6. *Matt.* v. 4. *Luke* vi. 24—26. xxiii. 26—31.) Their vain mirth and "laughter," as well as their scornful derision of divine things, ought without delay, to be "turned into "mourning" and "godly sorrow;" and their worldly joy into "heaviness," depression of spirits, self-abasement, brokenness of heart, and serious concern for their souls. For, if they humbled themselves inwardly, and in the sight of God, by unfeigned repentance, submission to his righteousness, and acceptance of his salvation; he would certainly lift them up from their dejection, heal their wounded spirits, comfort them with his reconciled love, exalt them to most valuable privileges, and enrich them with everlasting glory and felicity; as well as exempt them from the miseries, which were about to come on the nation.

V. 11, 12. The apostle next warned his brethren, or those who professed and appeared to be Christians, to avoid detraction, slander, and uncharitable judgments on each other's motives, actions, characters, or state. (*Notes, Matt.* vii. 1—5. *Luke* vi. 37—40.) These things were expressly forbidden in the divine law; (*Notes, Ex.* xx. 16. *Lev.* xix. 16. 18;) so that the man, who thus reviled, slandered, or decided against his brethren, did in fact slander, judge, and condemn the law itself; as if it were unjust, unnecessary, or unfit to be obeyed. This conduct, therefore, was indeed no less a presumption, than for a man to quit his station as God's subject, who ought to be "a doer of the "law;" (*Note*, i. 22—25;) and to usurp the place of a law-giver and judge, whose office it was to determine what ought to be commanded, to prescribe to men their conduct, to call them to account for it, and to pass sentence upon the guilty. But there was "one Law-giver," who was fully authorized, and qualified, to enact laws, for his church, and for the universe, to enforce them, and to vindicate their obligation and honour; being "able to "destroy" the obstinate transgressor, and to detect the masked hypocrite, as well as "to save" the humble penitent: and to him all authority and judgment belonged. Who then was the poor worm, the wretched sinner, that, forgetful of his own deserts, dared to usurp the throne of judgment, as if he were the competitor of Christ; and to decide on the actions, and denounce sentence against the persons of his brethren, in a dictatorial manner; and according to his own rules, as if that were his province and duty? Nothing can more completely demonstrate any proposition, than this passage demonstrates, that the moral law is the believer's *rule of duty;* and that every word or action, which dishonours the law of God, is rebellion, if not blasphemy, against our one Law-giver and Judge. At the same time, it exposes in a most striking manner, the wickedness of that presumptuous, rash, and censorious way, in which zealots and bigots condemn and anathematize those, who in any respect differ from them; to the immense scandal of the gospel and disturbance of the church: and this conduct in fact is almost always found to accompany antinomian tenets, and is perfectly congenial to them; though not confined to those who adopt them.—The coincidence of St. James's exhortation, with that of the apostle of the Gentiles, in the fourteenth chapter of his Epistle to the Romans, is well worthy of our special notice: for it is generally supposed, that St. James here refers to the same subject; namely, the difference of opinion and conduct between the Jewish and Gentile converts, concerning meats and days, and the other ceremonies of the law. (*Note, Rom.* xiv. 1—12.)

V. 13—17. The apostle next proceeds to reprove and expose the self-sufficiency, worldly spirit, and unbelieving irreligious language, which were manifested by many in

14 Whereas ye know not what *shall* *be* on the morrow. For what *is* your life? [*] It is even [o] a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, [p] If the Lord will, we shall live, and do this or that.

16 But now [q] ye rejoice in your boasting: all such rejoicing is evil.

17 Therefore to him that [r] knoweth to do good, and doeth it not, to him it is sin.

* Or, *For it is.*
o i. 10. Job vii. 6, 7. ix. 25, 26. xiv. 1, 2. Ps. xxxix. 5. lxxxix. 47. xc. 5—7. cii. 3. Is. xxxviii. 12. 1 Pet. i. 24. iv. 7. 1 John ii. 17.
p 2 Sam. xv. 25, 26. Prov. xix. 21. Lam. iii. 37. Acts xviii. 21. Rom. i. 10. xv. 32. 1 Cor. iv. 19. xvi. 7. Heb. vi. 3.
q iii. 14. Ps. lii. 1, 7. Prov. xxv. 14. xxvii. 1. Is. xlvii. 8, 10. 1 Cor. v. 7, 8. v. 6. Rev. xviii. 7.
r Luke xii. 47, 48. John ix. 41. xiii. 17. xv. 22. Rom. i. 20, 21. iv. 17—23. vii. 13.

CHAP. V.

Judgments are denounced on the rich and wicked Jews, 1—6. Christians are exhorted to patience and meekness under their trials, in hope of a speedy deliverance, 7—11. A caution against swearing; and an admonition to prayer and praise, 12, 13. Instructions concerning the elders visiting the sick, 14, 15; and concerning Christians confessing their sins to each other, with prayer for one another; and a declaration of the efficacy of fervent prayer, 17, 18. An encouragement to attempt the conversion of sinners, and the recovery of offending brethren, 19, 20.

another way. The expression, "Go to now," or "Come "now," here implied strong disapprobation, and a call to any one to consider the absurdity, or ungodliness, of his conduct. (*Marg. Ref.* l.) The persons reproved were eager in pursuing worldly advantages, pleased with the sagacious plans which they had formed for obtaining them, and sanguine in expecting success: but they neither considered the shortness and uncertainty of life, nor their entire dependence on God in every thing. Thus some would say, 'We shall set out to-day, or to-morrow, and go to such a city, where we purpose to reside for a year, and by carrying on such or such a trade, we expect to enrich ourselves.' Whereas, they could not know what might take place respecting them, even on the morrow, or for a single day. (*Notes*, *Prov.* xxvii. 1. *Is.* lvi. 9—12. *Luke* xii. 13—21.) For indeed, "what were their lives" to be compared unto, but a vapour, or luminous meteor, which, gliding through the air in the night, may perhaps appear beautiful for a moment, but then vanishes for ever? So short, unreal, unsubstantial, uncertain, and fading was human life, and all the splendour, prosperity, or enjoyments which attended on it; though an eternity of bliss or woe, to each of them, must be determined according to their conduct during this fleeting moment! (*Notes*, i. 9—11. *Job* vii. 7—11. ix. 25—35. *Ps.* xxxix. 5, 6. xc. 3—10. ciii. 15—18. 1 *Cor.* vii. 29—31. 1 *Pet.* i. 23—25.)—They ought therefore to say with serious recollection, submission to God, and indifference about earthly things, "If the Lord will, I shall live, and do this or that:" 'It is in the line of my duty, and if he spare my life, I shall go about it according to his commandments, and in dependence on him; and he will prosper the design so far as it is for my real good.' But, as the persons here reproved "rejoiced," or *gloried* "in their boastings," concerning the policy of their schemes, and their prospect and confident expectation of success; they must be reminded that "all such glorying was evil;" the result of a proud, worldly, unbelieving, and ungodly disposition; self-idolatry, as well as idolizing of the world, and forgetfulness of God, of death, and of a future judgment. (*Notes*, *Jer.* ix. 23, 24. 1 *Cor.* v. 6—8. 2 *Cor.* x. 12—18. *Gal.* ii. 11—14.)—This *heathen* temper and conduct was far less excusable in them than in the Gentiles: (*Notes*, *Matt.* vi. 26—32. 1 *Thes.* iv. 1—5:) for, having the word of God and the instructions of his ministers, they could not but know, that they ought to be spiritually-minded, and "to "acknowledge God in all their ways:" if therefore they knew, in this and other things, what the "good and "perfect will of God" was, and yet did not obey it; their omission would be emphatically sinful, and expose them to severe rebukes or final condemnation.—This is a rule universally applicable; and every man ought most carefully to consider it; especially in respect of sins of omission, which the conscience does not so readily remonstrate against, as it does against those of commission. (*Notes*, *Luke* xii. 47, 48. *John* xiii. 12—17.)

PRACTICAL OBSERVATIONS.

V. 1—6.

All the wars, murders, massacres, persecutions, oppressions, and bloody contests, which ever desolated the earth, or harassed the church, from the beginning to this day, have originated "from the lusts" of man's apostate nature, and the perverse *pleasure* which he takes in breaking the commandments of God. The carnal affections of the heart, having cast off the rule of reason and wisdom, anarchy and civil war takes place in the soul; while one member of the corrupt nature wars against the rest, and they in turns prevail and are gratified; and while the members of the body are the instruments of their pernicious purposes, and obey the dictates of the tyrant of the hour.—This being, in one way or another, the case, with the unnumbered millions of the human species, (except the remnant who are "born again,") we need not wonder at the confusion, crimes, and miseries, which have, in every age, abounded in all parts of the world; though we ought deeply to mourn over them.—But satisfaction cannot be found in ungodliness, whatever method the carnal mind may select in order to obtain it. In respect of spiritual and eternal blessings, it may be said of very many, "Ye have them not because ye ask not," or "because ye "ask amiss:" yet all who ask in sincerity will surely receive; and the humble "prayer of faith" is the best means of obtaining all desirable success in temporal things. But if men ask worldly prosperity and affluence, that they may gratify their lusts, and waste the bounty of God in violating his commandments; they *pray wickedly*, and their requests will either be rejected, or they will receive the things, for which they prayed, as a scourge, or a curse.—Alas! how many nominal Christians might be addressed in the apostle's words, "as adulterers and adulteresses," both literally and spiritually! And yet, how would they

5 [a] *See on* iv. 13.
[b] i. 11. ii. 6. Deut. viii. 12—14. xxxii. 15. Neh. ix. 25, 26. Job xx. 15—29. Ps. xvii. 14. xlix. 6—20. lxxiii. 3—9. 18—20. Prov. xi. 4. 28. [c] Ec. v. 13, 14. Jer. ix. 23. Mic. vi. 12. Zeph. i. 18. Matt. xix. 23, 24. Luke vi. 24. xii. 16—21. xvi. 19—25. 1 Tim. vi. 9, 10. Rev. vi. 15—17. [c] iv. 9. Is. xiii. 6. xxii 12, 13. Jer. iv. 8. Ez. xix. 2. Joel i. 5. 11. 13. Am. vi. 6, 7. Zech. xi. 2, 3. Luke vi. 25. xxiii. 28, 29. [d] Matt. vi. 19, 20. Luke xii. 33. 1 Pet. i. 4. [e] ii. 2. Job xiii. 28. Ps. xxxix. 11. Is. l. 9. li. 8. Hos. v. 12.

5 [a] Go to now, [b] *ye* rich men, [c] weep and howl for your miseries that shall come upon *you*.

2 [d] Your riches are corrupted, and [e] your garments are moth-eaten.

3 Your gold and silver is [f] cankered; and the rust of them shall be [g] a witness against you, [h] and shall eat your flesh as it were fire. [i] Ye have heaped treasure together for [k] the last days.

4 Behold, [l] the hire of the labourers

[f] 2 Tim. ii. 17. [g] Gen. xxxi. 48. 52. Josh. xxiv. 27. Job xvi. 8. [h] Jer. xix. 9. Mic. iii. 3. Rev xvii. 16. xx 15 xxi. 8. [i] Deut. xxxii. 33, 34. Job xiv. 16, 17. Rom. ii. 5. [k] *See on* Gen. xlix. 1.—Is. ii. 2. Mic. iv. 1. Acts ii. 17. 2 Pet. iii. 3. 1 Lev. xix. 13. Deut. xxiv. 14, 15. Job xxiv. 10, 11. xxxi. 38, 39. Is. v. 7. Jer. xxii. 13. Hab. ii. 11. Mal. iii. 5. Col. iv. 1.

be disgusted and enraged, if a minister were to accost them in such language, however justly and scripturally applied! But, in whatever terms the offensive truth be conveyed, we are bound to declare, *most perspicuously*, that "the friendship of the world is enmity against God; "and that whosoever willeth and purposeth to be the "friend of the world, he is the enemy of God." Such a profession of the gospel, as gives no offence to a "world "that lieth in wickedness," will leave a man to perish with the enemies of Christ. Let us then endeavour to be friends to mankind, and to do good to all men; and, at the same time, to disregard the friendship or enmity of the world, to refuse conformity to its vain fashions, (*Note, Rom.* xii. 2,) to separate from the intimate society of ungodly men, and to profess the truths and obey the precepts of Christ; not enquiring how far we may do it without incurring reproach, contempt, opprobrious names, or other kinds and degrees of persecution.—The envious, ambitious, aspiring spirit of ungodly men is totally contrary to the Christian temper, and the influences of the Holy Spirit: and "if any man have not the Spirit of "Christ, he is none of his."—The Lord gives grace to his people; though he often denies them wealth and honour; (*Note, Ps.* lxxxiv. 11, 12:) and he will "give "more grace" to those who long to have all sin mortified, and their hearts completely sanctified: but "he resisteth "the proud," as his rivals and personal enemies: while he communicates the blessings of his special favour and grace, exclusively to the "poor in spirit" and "the broken in "heart." (*Notes, Is.* lvii. 15, 16. 20, 21. lxvi. 1, 2. *Matt.* v. 3.)

V. 7—17.

If any of our fallen race desire to be happy here and hereafter, let them "submit themselves to God," unreservedly, and in all respects; to his teaching as little children; to his righteousness as condemned criminals, casting themselves wholly on his mercy in Christ Jesus; to his authority and commands; and to all his providential dispensations concerning them. Thus let them seek his grace and favour; let them "resist the devil" and reject his temptations, "and he shall flee from them;" and let them "draw near to God" upon his mercy-seat, and he will draw near to save and help them. But repentance must be shewn "by works meet for repentance;" the sinner, who comes to God, must "cleanse his hands" from the allowed practice of every transgression, however secret, gainful, or pleasant to corrupt nature: and "the "double-minded" must cleanse his heart from hypocrisy, partiality, and worldly lusts; earnestly calling upon God to enable him for these things, which would otherwise be entirely impracticable. All sin must be wept over and lamented; either here in "godly sorrow," or hereafter in "wailing and gnashing of teeth." (*Notes, Ec.* xi. 7—10, *Matt.* viii. 10—12. 2 *Cor.* vii. 9—11. *Heb.* xii. 15—17.) Men may defer this inseparable consequence of wickedness, but they cannot escape it. Well may we then call on the gay triflers around us, to "be afflicted, and mourn, and "weep;" as well as on the haughty and presumptuous, "to humble themselves under the mighty hand of God, "that he may exalt them in due time:" for this is the only road to everlasting honour and felicity; nor will the Lord, on any account, fail to comfort every penitent mourner for sin, or to exalt one who abases himself before him.—But, while ministers and Christians, in their several places, protest against ungodliness, impenitence, pride, unbelief, and all iniquity; they should carefully avoid calumniating, reviling, and judging others; or deciding either on their state or conduct; except when their duty to them or to others renders it unavoidable. Alas! there are too many professed Christians, who seem openly to quit the place of the servants of God, and doers of his commandments, to set up for judges, and to prescribe to their fellow-servants, or decide on their eternal state. Such men speak evil of the divine law, and defame it; while they vent their own passions, under the colour of zeal for the truths of the gospel. But let us leave them, and all others, to their own Master, remembering that "there is "one Lawgiver, who is able to save and to destroy;" and let us be careful to judge ourselves, that we may not be condemned by him.—(*Notes, Rom.* xiv. 10—12. 1 *Cor.* xi. 29—34.) Let us also watch against the worldly spirit and conduct, so common among professors of the gospel, who scheme, purpose, and speak, as if they were to live here for ever, as if this were their rest and portion, and as if "God were not in all their thoughts." Let us remember, that "our life is but a vapour, that continueth a little "while and then passeth away," just when and as the Lord pleaseth; that the world is full of vexation and disappointment; and that we have nothing to do on earth, but to secure the salvation of our souls, to glorify God, and to "serve our generation." Then we shall cordially say, "If the Lord will, we shall live, and do this or that;" and keep at a distance from the self-conceited and foolish boastings of ungodly men.—Let us learn also to reduce all our knowledge to practice; remembering, that in all things, "to him that knoweth to do good and *doeth it not*, "to him it is sin," heinous and aggravated sin; and that omitting known duty is as criminal as committing known sin.

NOTES.

CHAP. V. V. 1—6. The apostle here evidently meant a direct address to the unbelieving Jews, among whom the rich and great men of the nation in general were found.

who have reaped down your fields, which is of you kept back by fraud, crieth: and [m] the cries of them which have reaped are entered into the ears of the [n] Lord of sabaoth.

5 Ye [o] have lived in pleasure on the earth, and [p] been wanton; ye have nourished your hearts, [q] as in a day of slaughter.

6 Ye [r] have condemned *and* killed the just; [s] *and* he doth not resist you.

7 [t] Be [u] patient therefore, brethren, [u] unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long [t] patience for it, [x] until he receive the early and latter rain.

8 Be [y] ye also patient; [z] stablish your

m Gen. iv. 10. Ex. xi 23, 24. iii. 9. xxii. 22—24. Job xxxiv. 28. Ps. ix. 12. Luke xviii. 7.
n Rom. ix. 29.—Is. i. 9. *Heb.*
o 1 Sam. xxv. 6. 36. Job xxi. 11—15. Ps. xvii. 14. lxxiii. 7. Ec. xi. 9. Is. v. 11, 12. xlvii. 8. lvi. 12. Am. vi. 4—6. Luke xvi. 19. 25. 1 Tim. v. 6. 2 Tim. iii. 4. Jude 12. Rev. xviii. 7.
p Is. iii. 16. Rom. xiii. 13.
q Prov. vii. 14. xvii. 1. Is. xxii. 13. Ez. xxxix. 17. Rev. xix. 17, 18.
r ii. 6. Matt. xxi. 38. xxiii. 34, 35. xxvii. 20. 24, 25. John xvi. 2, 3. Acts ii. 22, 23. iii. 14, 15. iv. 10—12. vii. 52. xiii. 27, 28. xxii. 14. 1 Thes. ii. 15, 16.
s Is. liii. 7. Matt. xxvi. 53, 54. Luke xxii. 51—53. John xix. 9—11. Acts viii. 32. 1 Pet. ii. 22, 23.
* Or, *Be long patient*, or, *Suffer with long patience.*
t Luke viii. 15. Rom. ii. 7. viii. 24, 25. xv. 4. 2 Cor. vi. 4, 5. Gal. v. 5. vi. 9. Col. i. 11. 1 Thes. i. 3. Heb. vi. 15. xii. 1—3.
u 8, 9. Matt. xxiv. 27. 44. Luke xviii. 8. xxi. 27. 1 Cor. i. 7. 1 Thes. ii. 19. iii. 13. 2 Pet. iii. 4.
x Deut. xi. 14. Jer. v. 24. Hos. vi. 3. Joel ii. 23. Zech. x. 1.
y Gen. xlix. 18. Ps. xxxvii. 7. xl. 1—3. cxxx. 5. Lam. iii. 25, 26. Mic. vii. 7. Hab. ii. 3. Rom. viii. 25. Gal. v. 22. 1 Thes. i. 10. 2 Thes. iii. 5. Heb. x. 35—37.
z Ps. xxvii. 14.

He wrote only a short time before the destruction of Jerusalem; even before those tremendous desolations, which Christ had predicted, and his disciples expected; (*Notes*, *Matt.* xxiv. *Mark* xiii. *Luke* xxi.) And as many of the more prosperous of his countrymen rejected the gospel, from regard to their worldly interests, and were become most atrociously wicked, he foresaw the speedy termination of all their enjoyments, and the most tremendous temporal calamities about to overwhelm them; as well as the event of their crimes in future misery, if they continued to the end unbelieving and impenitent. He therefore called on them, to come and attend to his words, and to consider the danger of their condition: that they might "weep and howl" with most doleful lamentations, on account of the complicated miseries which were even then coming upon them. (*Marg. Ref.* c.—*Note*, iv. 7—10.) As to their treasures, they "would not at all profit them in "the day of the LORD's vengeance." (*Marg. Ref.* d—h. —*Notes*, *Is.* ii. 19—21. *Matt.* vi. 19—21.) Their corn, and other perishable goods, which they had avariciously hoarded, were corrupted; or they would be of no more use to them, than if they were entirely decayed. Their costly garments, which they kept in splendid wardrobes, were consuming by moths; and indeed such a curse lay upon them, that they would soon be of no value. Nay, even their gold and silver, which should have been brightened by circulation, were laid by, till they were tarnished, as with rust, and the very appearance of their money would bear witness against their covetousness: whilst, in consequence of heaping it up, their enemies would have the richer plunder. The anguish also, of having it torn from them, would be a torment to their minds; and their guilty consciences would upbraid them with the crimes by which they became rich, and the bad use which they had made of their abundance: so that they would be tortured, as if the rust of their metals were converted into a caustick, to burn their flesh like fire. (*Notes*, *Mic.* vi. 10—15. *Hab.* ii. 9—11.) Indeed, with much wickedness and great labour, they had amassed treasures, for "the last days" of their city and nation, when God was about to execute tremendous vengeance upon them, for their personal and publick iniquities; and when riches would no more profit them at the crisis, than 'in the hour of death, and at the day of 'judgment;' so that in fact they had "treasured up wrath "against the day of wrath." (*Note*, *Rom.* ii. 4—6.) For, behold, "the hire of their labourers," who had reaped their harvest, and toiled to increase their wealth, had been fraudulently withholden, and it cried for vengeance from heaven upon them! (*Notes*, *Lev.* xix. 13. *Deut.* xxiv. 14, 15. *Job* xxiv. 2—12. xxxi. 38—40. *Jer.* xxii. 13—19.) So that the bitter and loud complaints of the oppressed, against their cruel tyrants, were heard by "the LORD of "sabaoth," or, of *armies*, who was about to send the Roman armies to execute his judgments on them for their iniquity. (*Matt.* xxii. 7.) They had indeed lived, for a time, luxuriously and delicately, and had rioted in sensuality, as cattle in a rich pasture; and the pride and sensuality of their hearts had been nourished by prosperity and self-indulgence, "as in a day of slaughter," when many sacrifices were offered and a great feast was made; or rather, as the ox is fattened for the day of slaughter, and enjoys his luxuriant pasture securely to that very time. —But, above all their other crimes, the Jews had iniquitously condemned and crucified, with the suffrage, as it were, of the whole nation, that "Just One" who had come among them, even "Jesus Christ the righteous;" and they still perpetuated that enormous crime, by persecuting his meek and harmless followers. Hitherto he had not resisted them, but had meekly and patiently endured their injuries; and they had no pretence for their outrageous enmity and cruelty to him and his disciples. But he was about to come, and to execute most terrible vengeance upon them.

Shall come upon. (1) Επερχομεναις. *Are come*, or, *are coming upon.* Ὁ ερχομενος, *he who cometh*, or, *is coming.* *Note*, *Matt.* xi. 2—6.—*Are corrupted.* (2) Σεσηπε. From σης, *any thing which eats out*, or *corrupts.* *Matt.* vi. 19, 20. *Luke* xii. 33.—*Is.* li. 8. *Sept.*—*Moth-eaten.*] Σητοβρωτα. Here only.—*Cankered.* (3) Κατιωται. Here only. From ιος, *poison*, or *rust*, iii. 8. *Rom.* iii. 13. The *rust* of some metals is *poisonous:* hence the same word signifies both *rust* and *poison.*—*Lord of sabaoth.* (4) JEHOVAH sabaoth, "Lord of hosts," occurs continually in the Old Testament: and the apostle referring to it, retains the Hebrew word *sabaoth;* yet substitutes Κυριος for JEHOVAH, which is not used in the New Testament.—*Ye have lived in pleasure.* (5) Ετρυφησατε. Here only.—Τρυφη, *luxury*, *Luke* vii. 25. 2 *Pet.* ii. 13.—*Prov.* xix. 10. *Sept.* *Notes*, *Luke* xvi. 19—26.—*Been wanton.*] Εσπαταλησατε. *Note*, 1 *Tim.* v. 5, 6.—*The just.* (6) Τον δικαιον. *That just One.* *Acts* iii. 14. vii. 52.

V. 7, 8. After the preceding awful warning and sharp reproof of the wealthy Jews, who were the principal opposers of the gospel, and peculiarly exposed to the approaching judgments of God; the apostle addressed himself to his poor, afflicted, and persecuted fellow Christians; whom he exhorted to bear their sufferings, with resignation and constant perseverance, till "the coming of the Lord." He primarily meant the providential coming of the Lord

hearts; [a] for the coming of the Lord draweth nigh.

9 [b] [*] Grudge not one against another, brethren, [c] lest ye be condemned: behold, [d] the Judge standeth before the door.

10 Take, my brethren, the prophets, [e] who have spoken in the name of the Lord, [f] for an example of suffering affliction, and of patience.

11 Behold, [g] we count them happy which endure. [h] Ye have heard of the patience of Job, [i] and have seen the end of the Lord; that [k] the Lord is very pitiful, and of tender mercy.

12 But [l] above all things, my brethren, [m] swear not, neither by heaven, neither by the earth, neither by any other oath: [n] but let your yea, be yea; and *your* nay, nay; [o] lest ye fall into condemnation.

a 2. Phil. iv. 5. 1 Pet. iv. 7.
b Lev. xix. 18. Ps. lix. 15. Mark vi. 19. marg. 2 Cor. ix. 7. 1 Pet. iv. 9.
* Or, *Groan not one against; or, grieve not one.* iv. 11. Gal. v. 14. 26.
c Matt. vi. 14, 15. vii. 1, 2.
d Gen. iv. 7. Matt. xxiv. 33. 1 Cor. x. 11.
e Is. xxxix. 8. Jer. xxii. 22. xxvi. 16. Acts iii. 21. Heb. xiii. 7.
f 2 Chr. xxxvi. 16. Jer. ii. 30. Matt. v. 11, 12. xxi. 34—39. xxiii. 34—37. Luke vi. 23. xii. 34. Acts vii. 52. 1 Thes. ii. 14, 15. Heb. xi. 32—38.
g *See on* i. 12.—Ps. xciv. 12. Matt. x. 22. Heb. iii. 6. 14. x. 39.
h Job i. 21, 22. ii. 10. xiii. 15, 16. xxiii. 10. Job xlii. 10—17. Ps. xxxvii. 37. Ec. viii. 8. 1 Pet. i. 6, 7. 13. 2 Pet. ii. 9.
k Ex. xxxiv. 6. Num. xiv. 18. 1 Chr. xxi. 13. 2 Chr. xxx. 9. Neh. ix. 17. 31 Ps. xxv. 6, 7. li. 1. lxxviii. 38. lxxxvi. 5. 15. ciii. 8. 13. cxvi. 5. cxix. 132 cxxxvi. 1, &c. cxlv. 8. Is. lv. 6, 7. lxiii. 7. 9. Luke i. 50.
l Lam. iii. 22. Dan. ix. 9. 18, 19. Joel ii. 13. Jon. iv. 2. Mic. vii. 18. Matt. v. 33—37. xxiii. 16—22. 1 Cor. xi. 34.
m *See on* 2 Cor. i. 17—20.
n *See on* 1 Cor. xi. 34.
o Job xiii. 1, 2.

Jesus, to deliver them from the persecution of the Jewish rulers, and to execute vengeance upon that devoted nation: yet he intended, no doubt, to lead their thoughts forward to the hour of death, and the coming of Christ to judgment. (*Notes, Matt.* xxiv. xxv.)—They could not but observe, that "the husbandman," when he has tilled his ground, and sown the seed, with great labour and expense, does not reap the harvest immediately; but waits patiently, for some months, amidst the fluctuations of the weather, and continually adds further labour, as occasion requires; till the Lord, on whom the increase entirely depends, is pleased to "send the former and the latter rain:" (*Marg. Ref.* x.—*Note, Joel* ii. 21—24:) and at length the crop ripens, and his toil and waiting are amply compensated by the harvest. (*Notes, Mark* iv. 26—29. *John* iv. 31—38. *Gal.* vi. 6—10. *2 Tim.* ii. 3—7.) Thus ought they to wait, with patient hope and persevering diligence, not yielding to weariness or desponding fears; but "stablishing their "hearts" by faith in the promises of God, against all temptations to draw back, or to turn aside. For the time of their waiting would not be long; as in every sense "the coming of the Lord approached," and a most glorious and precious harvest would soon amply repay all their losses, hardships, and sufferings.

Be patient. (7) Μακροθυμησατε. The verb, and its derivatives, are used, for the forbearance, which God exercises towards sinners, in delaying to punish them; 10. *Rom.* ii. 4. ix. 22. *2 Pet.* iii. 9. 15: of the same lenity, exercised by men; *Matt.* xviii. 26. 29. *Acts* xxvi. 3. 1 *Cor.* xiii. 4. *Eph.* iv. 2. 1 *Thes.* v. 14: of the Lord's delay to rescue his persecuted servants; *Luke* xviii. 7: and of man's patient waiting for and expecting promised mercies, in persevering faith and obedience; *Gal.* v. 22. *Heb.* vi. 15. —*Coming.*] Παρουσιας. *Matt.* xxiv. 3. 27. 37. 39. 1 *Thes.* ii. 19. iv. 15. *2 Pet.* i. 16.

V. 9—11. It would also be wholly inconsistent for the Christians to grudge one another the transient advantages which some possessed and others did not; or to give way to envy, discontent, repinings, or resentment; lest "the coming of the Lord" should prove their condemnation, instead of their redemption. For they must carefully observe, that "the Judge" even then, as it were, "stood before the door," and was about to enter. Very soon would he decide between his true people, and hypocritical professors of Christianity, as well as execute vengeance on their avowed enemies: and they ought to prepare for his coming, and leave him to plead their cause, without attempting to avenge themselves; without *groaning* under injuries and distresses, or murmuring for want of such transient benefits, as all worldly possessions must be. Instead therefore of copying the fierce passions of their unbelieving countrymen, who were ready to rage under their calamities "like a wild bull in a net;" they ought to study and imitate the example of the ancient prophets, by whom the Lord had sent his word to their nation, and who had been injuriously treated, reviled, and even put to death for their faithfulness: yet they had persevered with calm confidence in God and submission to his will, and, with a meek and compassionate fortitude, among their enemies. They ought also to remember, that the apostles of Christ, and other faithful ministers of the New Testament, and all experienced Christians, "counted those "happy, who" patiently "endured" affliction and persecution; not such as were exempted from suffering, or turned aside to avoid it. (*Notes*, i. 2—4. 12. *Matt.* x. 21, 22. *Rom.* ii. 7—11. v. 3—5. *Heb.* vi. 13—15. x. 35—39. xii. 2—8.) They had often "heard of the patience of Job," under the most complicated and aggravated distresses which could be imagined; and how he stedfastly adhered to God, and determined to hope in him in his utmost extremity, notwithstanding the excessive confusion, into which his temptations had thrown his mind. And they perceived, that the end of his afflictions, and the temporal and spiritual advantages which he derived from them, sufficiently demonstrated that the Lord was most tenderly compassionate and propense to mercy, even when he most heavily afflicted, or sharply tried, his believing servants. (*Marg. Ref.* h, i.—*Notes, Job* i. ii. xlii.) This had not appeared, during Job's calamities; but it was manifest in the event of them: and they also would find the same in the event of their trials; provided, they endured them patiently, and persevered in faith and obedience.

Grudge. (9) Στεναζετε. *Mark* vii. 34. *Rom.* viii. 23. *2 Cor.* v. 2. *Heb.* xiii. 17.—The temptation to envy the prosperity of their oppressors, to murmur under their own sufferings, and to allow a spirit of resentment against their enemies, seems especially meant. (*Notes, Ps.* lxxiii.)—*We count happy.* (11) Μακαριζομεν. *Luke* i. 48.

V. 12. "Above all things," the apostle called on those whom he addressed, to beware, lest their trials and provocations should lead them to swear, in a passionate, rash, or profane manner; in their own justification and to escape persecution; or by any customary oath, according to the general custom of the Jews, but in direct opposition to the express command of Christ. On the contrary, in their ordinary conversation, and at all times, when a solemn

13 Is [p] any among you afflicted? let him pray. Is [q] any merry? [r] let him sing psalms.

14 Is any sick among you? let him call [s] for the elders of the church; and let them [t] pray over him, [u] anointing him with oil in the name of the Lord.

15 And [x] the prayer of faith shall save the sick, and the Lord shall raise him up; and [y] if he have committed sins, they shall be forgiven him.

16 [z] Confess *your* faults one to ano-

p 2 Chr. xxxiii. 12, 13. Job xxxiii. 26. Ps. xviii. 6. l. 15. xci. 15. cxvi. 3—5. cxviii. 5. cxlii. 1—3. Lam. iii. 55, 56. Hos. vi. 1. Jon. ii. 2. 7. Luke xxii. 44. xxiii. 42. Acts xvi. 24, 25. 2 Cor. xii. 7—10. Heb. v. 7.

q Judg. xvi. 23—25. Dan. v. 4.

r 1 Chr. xvi. 9. Ps. xcv. 2. cv. 2. Mic. iv. 5. Matt. xxvi. 30. 1 Cor. xiv. 26. Eph. v. 19. Col. iii. 17. Rev. v. 9—14. vii. 10. xiv. 3. xix. 1—6.

s Acts xiv. 23. xv. 4. Tit. i. 5.

t 1 Kings xvii. 21, 22. 2 Kings iv. 33. v. 11. Acts ix. 40. xxviii. 8.

u Mark vi. 13.

x See ch. i. 6. Matt. xvii. 20, 21. xxi. 21, 22. Mark xi. 22—24. xvi. 17, 18. 1 Cor. xii. 28—30.

y Is. xxxiii. 24. Matt. ix. 2—6. Mark ii. 5—11. John v. 14. 1 Cor. xi. 30—32. 1 John v. 14—16.

z Gen. xli. 9, 10. 2 Sam. xix. 19, 20. Matt. iii. 6. xviii. 15—17. Luke vii. 3, 4. Acts xix. 18.

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appeal to God as an act of religious worship was not proper, they ought simply to affirm, or deny, and to establish their assertion or engagement, by a serious repetition of it when necessary. Or rather, their veracity and punctuality ought to be so well known and fully approved, that every one might be ready to credit them, and confide in them, without hesitation, or requiring the security of an oath: otherwise they would "fall into condemnation," for swearing falsely, without necessity, or without due reverence of God or of an oath.—It is recorded, that the Jews were remarkably guilty of common swearing, at this time; which might induce the apostle to enter this solemn protest against it. (*Notes*, *Ex.* xx. 7. *Matt.* v. 33—37. xxiii. 16—22. 2 *Cor.* i. 17—20. 23, 24.)—'It was a proverbial man-'ner, among the Jews, ... of characterizing a man of strict 'probity and good faith, by saying, *His yes is yes, and his 'no is no:* that is, you may depend on his word; as he 'declares, so it is; and as he promises, so he will do.' *Campbell.* 'We ought never to swear; but to be so uni-'versally observant of truth in our conversation, that our 'word may always be regarded as an oath.' *Philo* in *Campbell.*

V. 13. Whilst worldly men, under their afflictions, either yielded to bitter complaints and desponding murmurs, or sought relief in sensual indulgence, or tried to extricate themselves by sinful means; Christians should be excited by their sorrows, to pray more frequently, copiously, and earnestly; that they might receive from God comfort, deliverance, and a sanctified use of their afflictions. On the other hand, when any of them prospered, or was cheerful in spirit; they ought to express their joy in the voice of praise and thanksgiving, and by singing the psalms, which inspired men had written for that use; or such songs of praise, as they or other Christians had composed for similar purposes: instead of running into the excesses of carnal rejoicing, or singing those frivolous, polluting, or profane songs and odes, which were used by ungodly men, when exhilarated, and desirous of expressing their joy and mirth. (*Notes*, *Acts* xvi. 25—28. *Eph.* v. 15—20. *Phil.* iv. 4—7. *Col.* iii. 16, 17.)

Is any merry?] Ευθυμει τις; *Acts* xxvii. 22. 25.

V. 14, 15. Sick persons were next directed by the apostle, to send for "the elders of the church," many of whom were at that time endued with miraculous powers; that "they might pray for" their forgiveness and recovery, "anointing them with oil in the name of the Lord Jesus," as expecting a cure from his power and love. And when this was done in that faith by which miracles were wrought; (*Notes*, *Matt.* xxi. 21, 22. *Mark* xi. 22—26. 1 *Cor.* xiii. 1—3;) the prayer, offered in behalf of the sick person, would be the means of saving his life; and the sins committed by him, for which the chastening was sent, would be pardoned. (*Notes*, *Mark* vi. 13. xvi. 17, 18. 1 *Cor.* xi. 29—34.)—As miraculous cures are not now expected, the symbolical action of "anointing with oil" cannot properly be retained.—It need scarcely be observed, that the *extreme unction*, used by the church of Rome, totally differs from the anointing recommended by St. James; for that is never administered, till the sick person is supposed to be at the point of death, and no hope is entertained of his recovery: so that a spiritual benefit alone can be *proposed* by the ceremony; which on the contrary serves merely as an opiate, to quiet and stupify the consciences, both of the dying, and of the living.—It cannot be supposed, that these miraculous cures could be performed at all times: but there seems to have been some impression on the mind of the person, who wrought the miracle, and a peculiar exercise of faith in Christ for that purpose. But it might be proper for Christians, always when they were sick, to send for their pastors, to counsel and pray for them: though the visiting of the sick, by ministers exclusively, is not particularly spoken of in scripture, as it might have been expected that it would. When indeed this charitable service is performed with prudence, tenderness, and faithfulness, it may be very useful, especially to believers, and to those around them: but the *indiscriminate* visiting, praying in the same words for persons of all characters; and giving the Lord's supper to sick and dying persons, without particular and appropriate instructions and exhortations, as it is too commonly managed, is doubtless of extremely bad tendency, and a relick of popish superstition and formality. For it not only gives a false quiet to many of those, who have then first begun to think about God and their souls: but it encourages others to procrastinate, under a delusive imagination, that a confession, a prayer, a ministerial absolution, and the sacrament, will set all right at last; without any previous diligence in the duties of a godly life. On the other hand, if nothing but a miraculous cure was sought, there could be no sufficient reason, why "the elders of the church," rather than others, who were endued with miraculous gifts, should be sent for. The plural number is used; and, where it could be obtained, the presence of more than one minister would be desirable: but it cannot be supposed, that this was indispensably necessary.—That any difficulty should be found, about the persons intended by "the "elders of the church," would have been inconceivable to the author, had he never read any thing on the subject, except the New Testament: but some have supposed that the apostles themselves are meant!

Elders, &c. (14) Πρεσβυτερους. *Acts* xi. 30. xiv. 23. xv. 2. 6. 22. xx. 17. 1 *Pet.* v. 1.

V. 16—18. The apostle next exhorted Christians to "confess their faults to one another." This may mean,

ther, and [a] pray one for another, [b] that ye may be healed. [c] The effectual fervent prayer of [d] a righteous man availeth much.

17 [e] Elias was a man [f] subject to like passions as we are, [g] and he prayed [*] earnestly that it might not rain: [h] and it rained not on the earth by the space of three years and six months.

18 And [i] he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do [k] err from the truth, [l] and one convert him;

20 Let him know, [m] that he which converteth the sinner from the error of his way, [n] shall save a soul [o] from death, and shall [p] hide a multitude of sins.

a Col. i. 9. 1 Thes. v. 17. 23. 25. Heb. xiii. 18.
b Gen. xx. 17. 2 Chr. xxx. 20. Luke ix. 6. Acts x. 38.
c Gen. xviii. 23—32. xix. 29. xx. 7. 17. xxxii. 28. Ex. ix. 28, 29. 33. xvii. 11. xxxii. 10—14. Num. xi. 2. xiv. 13—20. xxi. 7—9. Deut. ix. 18—20. Josh. x. 12—14. 1 Sam. xii. 18. 1 Kings xiii. 6. xvii. 18—24. 2 Kings iv. 33—35. xix. 15—20. xx. 2—5. 2 Chr. xiv. 11, 12. xxxii. 20—22. Job xlii. 8. Ps. x. 17, 18. xxxiv. 15. cxlv. 18. Prov. xv. 8. 29. Jer. xv. 1. xxix. 12, 13. xxxiii. 3. Dan. ix. 18—23. ix. 20—22. Hos. xii. 3, 4. Matt. vii. 7—11. xxi. 22. Luke xi. 11—13. xviii. 1—8. John ix. 31. Acts iv. 24—31. xii. 5—11. 1 John iii. 22. d Rom. iii 10. v. 19. Heb. xi. 4. 7. e 1 Kings xvii. 1. *Elijah.* f Acts x. 26. xiv. 15. g Rom. xi. 2. Rev. xi. 6. * Or, *in his prayer.* h Luke iv. 25.
i 1 Kings xviii. 42—45. Jer. xiv. 22. Acts xiv. 17.
k Ps. cxix. 21. 118. Prov. xix. 27. Is. iii. 12. 1 Tim. vi. 10. 21. 2 Tim. ii. 18. 2 Pet. iii. 17. Jude 11.
l 20. Ez. xxxiv. 4. 16. Matt. xviii. 15. Luke xxii. 32. Gal. vi. 1. Heb. xii. 12, 13. Jude 22, 23.
m *See on* 19.
n Prov. xi. 30. Rom. xi. 14. 1 Cor. ix. 22. 1 Tim. iv. 16. Philem. 19.
o i. 15. Prov. x. 2. xi. 4. John v. 24. Rev. xx. 6.
p Ps. xxxii. 1, 2. Prov. x. 12. 1 Pet. iv. 8.

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either mutual acknowledgment of the faults, into which they had fallen, in their conduct towards one another, which would tend greatly to peace and brotherly love, if duly practised; or a communication, reciprocally, of their conflicts and experience, and failures, with a candid confession of those things which burdened their consciences. This, when prudently managed would make way for them to counsel, encourage, and exhort one another; and be a direction to their prayers for each other: thus promoting their inward peace, and the healing of their souls, as well as the removal of the chastisements which they had incurred. (*Marg. Ref.* z.)—Such a confession of faults one to another, does not in any respect resemble the practice, which the church of Rome has absurdly grounded upon it, of the laity being required to confess all their secret sins to the priests, in order to their being pardoned and absolved. For thus, that order of men, who are *in themselves* no less ambitious, interested, and prone to vice, than other orders in the society, is put in possession of the secrets of families, nay, of councils and princes, of which they have made abundant use, to their own aggrandizement, to the enslaving of the laity, and for many other most mischievous purposes. Thus also they discover the weak and vulnerable side of almost every individual; which opens the way to their attempting and committing crimes of every kind. But "the confession of faults," spoken of by the apostle, is no more that of a lay-man to a priest, than that of a priest to a lay-man: it is *reciprocal* between Christians; and *voluntary*, that it may be regulated according to prudence and propriety, for the benefit of mutual exhortations and prayers.—To encourage his brethren to this beneficial practice, the apostle shewed them the value and efficacy of prayer. When "a righteous person," a true believer, justified in Christ, and, by his grace, walking before God in holy obedience, presented an *effectual* fervent prayer;—that is, one *wrought in* his heart by the energy of the Holy Spirit, exciting holy affections and believing expectations, and so leading him to be fervent and earnest in pleading the promises of God at his mercy-seat, in behalf of himself or others;—it "availed much," in obtaining the blessings thus sought, being the means through which God was pleased to work his own gracious purposes, as really as any other which he employed for that end. Thus Elias, or Elijah, was a man of the same frail and fallen nature with others: and he was no more exempt from human infirmities, while he executed his ministry, than the apostle and his brethren were, though by a special favour he was exempted from death. (*Note, Acts* xiv. 11—18.) Yet he prayed, (under the influence of the prophetical Spirit, out of zeal for the glory of God, and to prevent the total apostasy and idolatry of Israel,) "that it might "not rain on the *land;*" and in answer to his prayer, there was no rain for "three years and a half:" and at length, the calamity was terminated, in answer to his prayers for rain, after he had slain the priests of Baal. (*Notes,* 1 *Kings* xvii. 1. xviii. 41—46. *Luke* iv. 23—32.) This example seems rather to favour the opinion of those, who suppose the apostle to refer to "the prayer of faith," as it respected miraculous interpositions: but the efficacy of that prayer, which is, in all ages, presented under the teaching and influences of the Holy Spirit, is throughout the scripture so fully declared, that this exclusive interpretation is here inadmissible.

Effectual fervent. (16) Ενεργουμενη. 1 *Cor.* xii. 6. 11. *Eph.* i. 11. ii. 2. iii. 20. *Phil.* ii. 13. It may be understood either *actively*, (as the middle voice,) or *passively*. *Actively*, it signifies *efficacious, effectual;* but this seems a mere tautology, being equivalent to *availeth:* or, it means *energetick*, implying the earnestness and fervency employed. *Passively*, it denotes the *energy* by which the Holy Spirit prepares the heart for genuine prayer. (*Notes, Ps.* x. 17, 18. *Rom.* viii. 24—27.) 'The earnest prayer of a right-'eous man, the effect of good affections wrought in his 'heart by the energy of the Holy Spirit, is of great efficacy.' *Doddridge.—He prayed earnestly.* (17) Προσευχη προσηυξατο. A Hebraism: *by prayer he prayed*—See *Marg.*

V. 19, 20. Among other important works of love, which believers ought to attempt by faith and prayer; the recovery of such professed Christians, as had run into dangerous heresies, or fallen into sin, was peculiarly to be attended to: especially as many evils of this kind had taken place among them. (*Notes, Gal.* vi. 1—5. *Jude* 22—25.) If any one, therefore, had turned aside "from the truth" of the gospel; and had gone into some destructive path; and one of his brethren was instrumental to his conversion, so that he was at length established as a true believer; he ought to consider himself, as under immensely greater obligations to the person who thus restored him, than if he had wrought a miracle to heal his sickness, or exposed himself to preserve his life. And the man, who had been employed in this good work, ought to deem it a far more desirable service, than if he had been enabled to work miracles for the recovery of the sick: seeing he had been employed by the Lord, in saving an immortal soul from eternal destruction, and of bringing a perishing transgressor to Christ; that his atoning blood might "cover the

" multitude of his sins," never more to appear in judgment against him, or to prevent his admission into eternal happiness.—Neither this, nor any other good work, could " cover the multitude of sins," which had been committed by the man who performed it, by inducing God to pardon him for the sake of it: for the most successful minister needs self-denying diligence, lest, " after having preached " to others, he himself should be a cast-away;" (*Note*, 1 *Cor.* ix. 24—27;) and the whole plan of the gospel runs counter to such an idea.—' Surely it cannot be the apos-' tle's intention to tell us, that the turning of a sinner ' from the error of his way will conceal, from the eye of ' God's justice, a multitude of sins committed by the ' person, who does this charitable action, if he continueth ' in them. Such a person needs himself to be turned ' " from the error of his way," in order that his own soul ' may be saved from death.' *Macknight.* In no sense or way can it be said, that our good works, of whatever kind, " cover the multitude of our sins," or any of our sins; without either implying, that they purchase for us an *indulgence*, or *dispensation*, to continue in sin; or that they are efficacious in atoning for sin, either alone, or along with the blood of Christ; or that by them we become interested in his redemption and righteousness, and not by faith only. The words referred to, (for it cannot be called a quotation, the word *charity*, or *love*, being omitted,) are found in the Proverbs, in the Hebrew, not the Septuagint. The context there evidently excludes this interpretation, and the use, afterwards made of them by St. Peter, by no means favours it. (*Notes*, *Prov.* x. 12. 1 *Pet.* iv. 8.) —' He shall save a soul from eternal death; and shall be ' the means that the many sins of that convert shall, ' through his true repentance, be forgiven and not imputed ' to him.' *Bp. Hall.*—The zeal and diligence thus shewn might indeed be an evidence of grace, and conduce to a man's enjoying the comfort of the pardoning love of Christ, under chastenings and sorrows, notwithstanding his manifold defects: (*Note*, *Ps.* xli. 1—3:) yet this falls vastly short of the energy of the apostle's words, and seems not at all to have been in his thoughts; so that many learned men have laboured in vain to put this construction upon them.—As " there is joy in heaven over one sinner that re-" penteth;" zealous Christians cannot want any inducement of this kind, to animate them in attempting so blessed a service, when they have any prospect of success. (*Notes*, *Luke* xv. 1—10.) Nor can *they* need any of their own works to " cover the multitude of their sins," who know the all-sufficiency of the Saviour's atoning blood. But the apostle meant to shew his brethren, that this was a far more important usefulness, than even healing the sick by miracle: though nature would prompt them most to covet or value miraculous powers; and they might be led to overlook, or neglect, a much more charitable work; which even they, who were not endued with miraculous gifts, might attempt and effect, as well as their more distinguished brethren. (*Note*, 14, 15.) This would also continue to be the duty of all believers, and a most desirable service; when miracles had ceased, and even to the end of the world. (*Note*, 1 *Cor.* xii. 27—31. xiii. 1—7.)

PRACTICAL OBSERVATIONS.

V. 1—11.

The rich, who are luxurious and haughty, yea, all who now scornfully refuse to mourn for their sins, will soon be forced to " weep and howl, under the miseries which are " coming upon them." All their idolized treasures will soon corrupt and perish; except as they will rise up in judgment against them, and " torment them as fire" by increasing their condemnation. The doom of *unfaithful* stewards will then be very dreadful: but the cruel injustice and oppression, with which many treat their dependents and labourers, by whose toil and ingenuity they are enriched, and whom they leave to penury and distress, will cry for most tremendous vengeance, " in the ears of " the LORD of hosts." What then will it avail them, that they have " lived in pleasure on the earth, and been " wanton," and cherished their carnal hearts, as the fatted ox for the slaughter? They have only " heaped up" perishing " treasure," to leave it behind them; or " fared " sumptuously every day," as a prelude to " lifting up " their eyes in hell being in torments."—Such warnings, however, when impartially given, will expose the servants of Christ to their contemptuous indignation: and thus prosperous sinners have often been excited to condemn and murder the righteous and unresisting disciples; as the Jews did " the Lord of glory" himself.—But let the poor and afflicted Christian " patiently wait for the coming of " his Lord," as " the husbandman waits for the precious " fruit of the earth:" the good seed, which he now sows in pain, and waters with tears, will spring up and soon ripen to a harvest of eternal joy. (*Note*, *Ps.* cxxvi. 5, 6. *P. O.*) Let us then " patiently continue in well-doing," having " our hearts established with grace," and realizing expectations of the great day of retribution.—It does not become Christians to grudge one against another; or to envy, repine, despond, or dispute: rather let us prepare to meet our " Judge, who standeth at the door," that we may not be condemned at his coming: for all our eternal interests are secure, if we have trusted them in his hand; and all else is a mere vanity, which will soon be done with for ever. May we then " follow prophets and apostles," " as they followed Christ," in patiently suffering affliction, and meekly bearing injuries: for they, and they only, are and will be happy, who endure amidst tribulations, even unto the end. The event will clear up the darkness of all the Lord's dealings with his people: and whatever they or others have thought during the continuance of their trials, in the end it will appear as evident in the case of every one of them, as it did in that of Job, nay, far more illustriously evident, that " the Lord is pitiful and of tender " mercy," and that they are happy, who patiently trust in him, and keep his commandments.

V. 12—20.

It is peculiarly important to the interests of genuine piety, that all who profess the gospel, should reverence the name of God, and keep at a distance from swearing, and the profane language, which abounds in the world; and from that insincerity which is intimately connected with it; that " their yea may be yea, and their nay, nay." Indeed such as neglect these things have little reason to conclude, that they shall escape condemnation, when the Judge appears.—The voice of prayer should always accompany that of our lamentations, when we are afflicted; and our joy should be expressed in the language of praise and thanksgiving. We should receive pain and sickness as

the chastisement of the Lord, and seek relief from him, whatever instruments or means we employ for that purpose. The counsels and prayers of the ministers and disciples of Christ are peculiarly desirable on such occasions: and we ought more earnestly to seek the pardon of our sins, and the healing of our souls, than the removal of our bodily sufferings. (*P. O. Matt.* ix. 1—8.)—Christians may profitably confer together concerning their conflicts, sins, and temptations, that they may encourage, warn, counsel, exhort, and properly pray for each other: and they should never be backward to confess those offences, which they have committed against their brethren; or to forgive such as have been done against them. We ought greatly to desire, and highly to value, the prayers of our fellow Christians, and to abound in supplications for them; "as the effectual fervent prayer of a righteous man avail-"eth much." Nor ought we to be discouraged from this duty, by the consciousness of our weakness, unworthiness, or sinful passions; as they, who of old received such signal answers to their prayers, were "men of like passions with "us:" and we have as good reason to expect, that God will answer our humble believing requests for such things as he has promised, and as are really for our good, and for his glory, as Jacob, Moses, Elijah, Hezekiah, or Daniel had, or any other person who "wrestled with him "and prevailed."—In the use of all proper means, every one of us should seek the spiritual good of our children, relatives, friends, enemies, and all around us, and the conversion of ignorant and thoughtless profligates and sinners of every description; as well as the recovery of such as have wandered from the way of truth and holiness: considering, that if in one instance only, during the course of our whole lives, and after ten thousand disappointments, we are made successful instruments in "saving a soul "from death, and covering a multitude of sins;" the event is of so vast importance, that it will abundantly repay all our toil, anxiety, and disappointment; being far greater, than the preservation of the lives of multitudes, or promoting the temporal prosperity of whole nations. (*P. O. Luke* xv. 1—10.) Let us then, in our several stations, keep these things in mind, and spare no pains, and shrink from no self-denial, and be wearied out by no ill success, in so charitable a service; and the event will prove that "our labour was not in vain in the Lord."

THE

FIRST EPISTLE GENERAL OF PETER.

WE have had repeated opportunities of considering the character and apostleship of Peter, who wrote this epistle, and that which follows, as far as they are made known by the holy scriptures. Much additional information concerning him, however, has been conveyed down by tradition, and by ecclesiastical history: but a large proportion of it is absolutely incompatible with the Acts of the Apostles, and many things in St. Paul's epistles; much more is dubious; and the pretensions of the church and bishop of Rome, as grounded on these records and traditions, are so absurd and extravagant, as to deserve little notice, or to require any further refutation. It is not *absolutely certain* that Peter ever was at Rome; though it is highly probable that he went thither, towards the close of his life: and that he was there put to death by crucifixion, at, or near the same time, when Paul, as a Roman citizen, was beheaded, during Nero's persecution. He wrote this epistle, probably some time before, to the Christians in the different provinces of Asia Minor. Many indeed, and some of high respectability, have endeavoured to prove, that, as the apostle of the circumcision, he addressed the Jewish converts only: but Peter was distinguished, not only as the chief preacher to the Jews on the day of Pentecost, but also as the first preacher to the Gentiles. And as Paul, "the apostle of the uncircumcision," wrote to the Hebrews, and in all his epistles addressed the Jewish as well as the Gentile converts; we may well suppose, that St. Peter addressed the Gentile, as well as the Jewish converts; though perhaps with a peculiar reference to the case of the latter. (*Notes, Acts* ii. x.) Indeed, the contrary opinion is founded on some passages in the epistle, which are capable of another, and more natural interpretation: while the apostle's language in other places cannot at all consist with it. It also seems evident, that he wrote to the very churches, which had been founded by St. Paul, intentionally to corroborate his testimony, and to confute those, who maintained that his doctrine differed from that of the other apostles; and he sent the epistle by Silvanus, St. Paul's faithful and constant coadjutor; often indeed called Silas, by abbreviation; as Priscilla is called Prisca. (*2 Tim.* iv. 19.) And as those churches consisted of converted Jews and Gentiles; and as the epistle of Peter conveyed instruction equally suited to both; why should it be imagined, that he meant it for the perusal of only one part of them? The epistle is dated from Babylon, in the remains or vicinity of which city it is probable a Christian church had been planted, perhaps consisting principally of the descendants of the Jews, who remained in those regions after the Babylonish captivity. For no satisfactory reason can be assigned, for supposing, as many have done, in ancient and modern times, that here Babylon signifies Rome. Language of this kind suited the nature of St. John's Revelation; but was wholly unsuitable to the date of a letter. (*Note*, v. 13.)—We here find the same great doctrines, with which St. Paul's epistles are replete, applied to the same practical purposes. And it is peculiarly remarkable for the sweetness, gentleness, and humble love, with which it is written; which indeed forms a striking contrast to the domineering pride and severity, that characterize the pretended successors of this sacred writer.—Various opinions have been entertained of the time, when the epistle was written; but as no certainty seems attainable, it is dated according to the author's opinion on the subject, in which, however, he is by no means confident.

CHAP. I.

The apostle addresses the strangers of the dispersion in Pontus, &c. with salutations, and thanksgivings to God for his abundant mercy, and the inestimable blessings bestowed on them, 1—5. He shews the nature and benefit of their trials, and the joy by which they were counterbalanced, 6, 7. Through faith, they loved and rejoiced in an unseen Saviour, and received his salvation, 8, 9. The ancient prophets had most diligently enquired into this salvation; angels desired to look into it; and the Holy Spirit confirmed and prospered the preaching of it by the apostles, 10—12. This should animate Christians to a holy and circumspect conduct, as the worshippers of a holy God, 13—17; and as redeemed by the precious blood of Christ, through whom they believed and hoped in God, 18—21. Exhortations to the pure and fervent love of Christians to one another; being brethren by regeneration, through the word of God, which, as "an incorruptible seed," "endureth for "ever," in the endeared relation thus formed, and in all things, 22—25.

[a] PETER, an apostle of Jesus Christ, [c] to [b] the strangers [c] scattered throughout [d] Pontus, [e] Galatia, [f] Cappadocia, [g] Asia, and [h] Bithynia,

2 [i] Elect according to [k] the foreknowledge of God the Father, through [l] sanctification of the Spirit, [m] unto obedience and [n] sprinkling of the blood of Jesus Christ: [o] Grace unto you, and peace [p] be multiplied.

a *See on* Matt. iv. 18. x. 2. John i. 41, 42. xxi 15—17.
b ii. 11. Acts ii. 5—11. Eph. ii. 12. 19. Heb. xi. 13.
c Lev. xxvi. 33. Deut. iv. 27. xxviii. 64. xxxii. 26. Esth. iii. 8. Ps. xliv. 11. Ez. vi. 8. John xi. 52. Jam. i. 1.
d Acts ii. 9. xviii. 2.
e Acts xvi. 6. xviii. 23. Gal. i. 2.
f Acts ii. 9.
g Acts vi. 9. xvi. 6. xix. 10. xx. 16—18. 1 Cor. xvi. 19. 2 Cor. i. 8. 2 Tim. i. 15. Rev. i. 11.
h Acts xvi. 7.
i ii. 9. Deut. vii. 6. Is. lxv. 9. 22. Matt. xxiv. 22. 24. 31. Mark xiii. 20. 22. 27. Luke xviii. 7. John xv. 16—19. Rom. viii. 33. xi. 5—7. 28. Eph. i. 4, 5. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1. 2 John i. 13.
k Acts ii. 23. xv. 18. Rom. viii. 29, 30. ix. 23, 24. xi. 2.
l Acts xx. 32. Rom. xv. 16. 1 Cor. i. 30. vi. 11. 2 Thes. ii. 13.
m 22. Rom. i. 5. viii. 13. xvi. 19. 26. 2 Cor. x. 5. Heb. v. 9.
n *See on* Heb. ix. 19—22. x. 22. xi. 28. xii. 24.
o *See on* Rom. i. 7. 2 Cor. xiii. 14.
p Is. lv. 7. *marg.* Dan. iv. 1. vi. 25. 2 Pet. i. 2. Jude 2.

NOTES.

CHAP. I. V. 1, 2. The churches here addressed were situated in Asia Minor, (as distinguished from the continent of Asia;) and Asia (as mentioned separately) was the proconsular district, of which Ephesus was the capital city; (*Note, Acts* xix. 8—12;) so that they were chiefly the churches which had been planted by St. Paul, and by the evangelists who accompanied or helped him. (*Marg. Ref.* d—h.) The apostle called the persons, to whom he wrote, "strangers;" and some have laboured to prove, that they were 'proselytes of the gate,' who had embraced the gospel; as Cornelius and his friends are supposed to have been before their conversion. Others confine it to the Jewish converts, who were thus distinguished, as living at a distance from the promised land, among the gentiles. But as Christians are "strangers and pilgrims upon earth;" and as the sojourning of the patriarchs, or of the Jews, in foreign nations, was a type or emblem of this pilgrimage; (*Notes*, ii. 11. *Heb.* xi. 13—16;) it is more natural to understand it of believers in general, who were pilgrims or "strangers," in every city or country where they lived, and who were "scattered" through the nations, to be as "lights in the world, and the salt of the earth." (*Notes, Matt.* v. 13—16.) These the apostle addressed, as "Elect," or "chosen in Christ;" "according to the foreknowledge "of God." (*Notes, Rom.* viii. 28—31. xi. 1—6. *Eph.* i. 3—12. 2 *Thes.* ii. 13, 14.) This eternal purpose and love and election of "God the Father" had been rendered effectual, "through sanctification of the Spirit, unto "obedience," begun in regeneration, and carried on in the continued mortification of their whole sinful nature, and the progressive renewal of their souls to the holy image of God, thus preparing them for unreserved "obe-"dience," from evangelical motives, to the commands of Christ our Saviour. This was accompanied with "the "sprinkling of the blood of Jesus," or the continual application of the virtue of his atonement to their consciences, by faith, for the removal of their guilt, and the rendering of their persons and services accepted with God: as the blood of the legal sacrifices was applied, by sprinkling it around the altar, and before the mercy-seat, on the great day of atonement, or as the blood of the sacrifices was sprinkled on the people, when the covenant was ratified with Israel at mount Sinai. (*Notes, Ex.* xxiv. 6—8. *Lev.* xvi. 11—16. *Heb.* ix. 11—23. x. 19—22. xi. 28. xii. 22—25.) To these persons the apostle wished and prayed, "that grace and peace might be multiplied," according to the salutation generally used by St. Paul. (*Note, Rom.* i. 5—7.) Thus they were taught, at the opening of the epistle, to ascribe their salvation to the electing love of the Father, the redemption of the Son, and the sanctification of the Holy Spirit; and so to give glory to one God in three persons, into whose name they had been baptized. (*Note, Matt.* xxviii. 19, 20.)—*Elect*, &c. (2) 'Those, who 'in their outward profession, and in the due judgment of 'charity, are justly reputed for the elect of God, accord-'ing to the eternal decree and good purposes of God the 'Father.' *Bp. Hall.—Sprinkling*, &c.] 'Men are not 'easily convinced ... of the deep stain of sin, and that no 'other laver can fetch it out, but "the sprinkling of the '"blood of Jesus Christ." Some, that have moral resolu-'tions of amendment, dislike at least gross sins, and pur-'pose to avoid them; and it is to them cleanness enough to 'reform in these things: but they consider not what be-'comes of the guiltiness that they have contracted already; 'or how that shall be purged.—Be not deceived in this: it 'is not a transient sigh, or a light word, or a wish of, God 'forgive me; no, nor the highest current of repentance, 'nor, that which is the truest evidence of repentance, 'amendment: it is none of these, that purifies in the sight 'of God and expiates wrath. They are all imperfect and 'stained themselves, cannot stand and answer for them-'selves; much less be of value to counterpoise the former 'guilt of sin. The very tears of the purest repentance, 'unless they be sprinkled with this blood, are impure; all 'our washings, without this, are but the washings of a 'blackamore; it is labour in vain.' *Arbp. Leighton.* (*Note, John* i. 29.)

Strangers. (1) Παρεπιδημοις. ii. 11. *Heb.* xi. 13.—*Scattered.*] Διασπορας. *John* vii. 35. *Jam.* i. 1.—This word may seem to favour the opinion, that the epistle was written to Jewish converts exclusively: but the apostle used several terms, taken from what had been said of that nation, in relation to Christians, where this opinion cannot

q 1 Kings viii. 15. 1 Chr. xxix. 10—13. 20. Ps. xli. 13. lxxii. 18, 19. 2 Cor. i. 3. Eph. i. 3. 17. iii. 20, 21.
r Ex. xxxiv. 6. Ps. lxxxvi. 5. 15. Jon. iv. 2. Rom. v. 15—21. Eph. i. 7. ii. 4. 7—10. 1 Tim. i. 14, 15. Tit. iii. 4—6. Jam. i. 18. 1 John ii. 29. iii. 9. iv. 7. v. 1. 4. 18. 12. xv. 13. 1 Cor. xiii. 13. Col. i. 23. 27. 1 Thes. i. 3. Tit. ii. 13. Heb. iii. 6. vi. 18, 19. 1 John iii. 3.

3 ¶ Blessed *be* the God and Father of our Lord Jesus Christ, r which according to his * abundant mercy s hath begotten us again t unto a lively hope, u by the resurrection of Jesus Christ from the dead,

* Gr. *much.*

s 23. ii. 2. John i. 13. iii. 3—8. t Rom. v. 4, 5. viii. 24. xii. u iii. 21. Is. xxvi. 19. Rom. iv. 25. v. 10. viii. 11. 1 Cor. xv. 20. Eph. ii. 6. 1 Thes. iv. 14.

4 To x an inheritance y incorruptible, and z undefiled, and that a fadeth not away, b reserved in heaven † for you,

5 Who are c kept by the power of God d through faith e unto salvation, f ready to be revealed g in the last time.

x iii. 9. Matt. xxv. 34. Acts xx. 32. xxvi. 18. Gal iii. 18. Eph. i. 11. 14. 18. Col i. 12. Heb. ix. 15.
y 1 Cor. ix. 25. xv. 52—54.
z Rev. xxi. 27.
a v. 4. Is. xl. 7, 8. Ez. xlvii. 12.
Jam. i. 11.
b Ps. xxxi. 19. Col. i. 5. iii. 3, 4. 2 Tim. iv. 8.
† Or, *for us.*
c 1 Sam. ii. 9. Ps. xxxvii. 23, 24. 28. cliii. 17. 18. cxxv. 1, 2. Prov. ii. 8. Is. liv. 17. Jer. xxxii. 40. John iv. 14. v. 24. x. 28—30. xvii. 11, 12 15. Rom. viii. 31—39. Phil. i. 6. Jude i. 24.
d Rom. xi. 20. 2 Cor. i. 24. Gal. ii. 20. Eph. ii. 8. iii. 17. 2 Tim. iii. 15. Heb. vi. 12.
e Is. xlv. 17. li. 6. 1 Thes. i. 3, 4. 2 Thes. ii. 13, 14. Heb. ix. 28.
f 18. 1 Tim. vi. 14, 15. Tit. ii. 13. 1 John iii. 2.
g Job xix. 25. John xii. 48.

stand. (*Note*, ii. 9, 10.)—*Be multiplied.* (2) Πληθυνθειη. *2 Pet.* i. 2. This is not found in St. Paul's salutations: at the same time St. Peter does not add, "From God our "Father, and the Lord Jesus Christ;" (*Note*, 1 *Cor.* i. 3;) but in his second epistle he says, "Through the "knowledge of God and of Jesus our Lord." (*Note, John* xvii. 1—3.)

V. 3—5. St. Peter, as well as his "beloved brother "Paul," opened his subject, by calling on his fellow Christians to join with him, in blessing God for his distinguishing mercy and grace, under the title of "the God "and Father of our Lord Jesus Christ." (*Note, Eph.* i. 3—8.) "Of his abundant mercy," or the greatness of his compassionate love, to the guilty, the polluted, and the wretched, even such as were "dead in sin and children of "wrath, he had *regenerated* them:" and from this gracious change, wrought in them by his divine power, their repentance, faith, and obedience had originated. (*Notes, John* i. 10—13. iii. 1—8. *Eph.* ii. 3—10. *Col.* ii. 13—15. *2 Tim.* i. 9. *Tit.* i. 1—4. iii. 3—7. *Jam.* i. 16—18.) Thus, as "the children of God," they were brought to possess "a lively" or *living* "hope," active, influential, and invigorating. They were no longer left to be influenced principally by any of the hopes, which worldly men indulge of obtaining satisfaction in temporal things; or to the presumptuous and inefficacious hope of mercy and salvation, by which formalists and hypocrites are deceived: but they were made partakers of a well-grounded hope of salvation, which was an active, living principle in their souls, of patient and cheerful obedience. (*Notes, Rom.* v. 3—5. xv. 8—13. 1 *Cor.* xv. 55—58. *Eph.* ii. 11—13. *Col.* i. 3—8. *2 Thes.* ii. 16, 17. *Heb.* vi. 16—20. 1 *John* iii. 1—3.) This regeneration, and the hope resulting from it, were consequences arising from "the resurrection of "Christ." His atoning Sacrifice having been accepted, he had been raised from the dead, proving that he was "the Son of God," and that he had done his work on earth, and in order to the performance of his mediatory office in heaven: that, by communicating, through his intercession, the Holy Spirit, to give efficacy to the preaching of the gospel, sinners might be raised from the death of sin, by a continuation, as it were, of that power which restored to life the dead body of Christ. (*Notes, Eph.* i. 15—23.) Thus they had "been begotten or born again "to an inheritance," which was of a very different nature, from those which worldly men sought for. For earthly inheritances are *corruptible* in themselves, and in respect of their possessors; *defiled*, in respect of the means by which they are obtained, the use which is generally made of them, and the persons who possess them; and *fading*, as to the very trivial comfort, honour, or distinction which they confer, and its withering nature, especially as possession soon abates the relish with which the objects were at first received. But the inheritance to which the regenerate are entitled, and for which they hope, is "incor-"ruptible" in itself, and they will be rendered incorruptible and immortal to enjoy it; (*Notes*, 1 *Cor.* xv. 50—54. *Phil.* iii. 20, 21;) it is "undefiled," in respect of its pleasures, and the character of all those who partake of them; (*Notes*, *2 Pet.* iii. 10—13. *Rev.* xxi. 22—27. *P. O.* 9—27. *Note*, xxii. 1—5;) and "unfading," as to its satisfaction, glory, and splendour, which will be unalloyed, unsullied, permanent, uninterrupted, always increasing, and eternal. By regeneration, they not only obtained a *hope* of this inheritance, and the meetness for it, but also the title to it. "If children, then heirs." So that it was "reserved in heaven," out of the reach of all enemies and changes, in the abode of perfect holiness and felicity, "for "them," even for the elect, or the regenerate, who "were "kept," as in a strongly fortified and garrisoned castle, "by the power of God," engaged by covenant to fulfil his irrevocable promises, and the purposes of his everlasting love. (*Note, Col.* iii. 1—4.) Thus, having entered through Christ "the Door," into this "strong Tower," by faith; and still exercising faith on the promises of God, and on his perfections as engaged to perform them; and this faith being kept from failing, through the continual intercession of Christ, and grace bestowed by him; (*Note, Luke* xxii. 31—34;) they would certainly be preserved in all dangers, and protected against all enemies, internal and external, unto complete salvation. (*Notes, John* x. 6—9. 26—31. *Rom.* viii. 32—39.) This was in all respects prepared and "ready" for them: but the appointed season of their full enjoyment of it was not yet arrived; so that it still remained, as it were, veiled: but it would be revealed, manifested, and publickly conferred on them, at "the last time," even at Christ's coming to raise the dead, to judge the world, and to destroy all ungodly men.

Which ... hath begotten ... again. (3) Ὁ αναγεννησας. 23. Not elsewhere.—*A lively hope.*] 'Living in death 'itself. The world dares say no more for its device, than '*dum spiro, spero*, while I breathe, I hope: but the chil-'dren of God can add, *dum expiro, spero*; when I expire, 'I hope. It is a fearful thing when a man and his hopes 'expire together.' *Arbp. Leighton.*—*Reserved.* (4) Τετηρημενην. *John* xvii. 11, 12. 1 *Thes.* v. 23. *2 Pet.* ii. 4. iii. 7. *Jude* 1. 21.—*Who are kept.* (5) Τους φρουρουμενους. *2 Cor.* xi. 32. *Gal.* iii. 23. *Phil.* iv. 7. 'It properly signifies, '*being kept as in an impregnable garrison* secure from harm, 'under the observation of an all-seeing eye, and protec-'tion of an almighty hand.' *Blackwall*, in *Doddridge*. 'Guarded, as in a strong and impregnable garrison, by the

6 Wherein [h] ye greatly rejoice, though now [i] for a season, [k] if need be, [l] ye are in heaviness through [m] manifold temptations:

7 That [n] the trial of your faith, being much more [o] precious than of gold that [p] perisheth, though it be [q] tried with fire, [r] might be found unto praise, and honour, and glory, [s] at the appearing of Jesus Christ:

8 Whom [t] having not seen, [u] ye love; in whom, though now ye see *him* not, yet [x] believing, ye rejoice with joy [y] unspeakable and [z] full of glory:

9 [a] Receiving the end of your faith, *even* the salvation of *your* souls.

h 6. iv. 13. 1 Sam. ii. 1. Ps. ix. 14. xxxv. 9. xcv. 1. Is. xii. 2, 3. lxi. 3, 10. Matt. v. 12. Luke i. 47. ii. 10. x. 20. John xvi. 22. Rom. v. 2, 11. xii. 12. 2 Cor. vi. 10. xii. 9, 10. Gal. v. 22. Phil. iii. 3. iv. 4. 1 Thes. i. 6. Jam. i. 2, 9, 10. Heb. xii. 10. Rom. ix. 2. Phil. ii. 26. Heb. xii. 11. Jam. iv. 9. n Job xxiii. 10. Ps. lxvi. 10—12. Prov. xvii. 3. Is. xlviii. 10. Jer. ix. 7. Zech. xiii. 9. Mal. iii. 3. Rom. v. 3, 4. Jam. i. 3, 4. Rev. ii. 10. iii. 10. Prov. iii. 13—15. viii. 19. xvi. 16. 2 Pet. i. 1. 4. i iv. 7. v. 10. 2 Cor. iv. 17. k 7. Ps. cxix. 75. Lam. iii. 32, 33. l Job ix. 27, 28. Ps. lxix. 20. cxix. 28. Is. lxi. 3. Matt. xi. 28. xxvi. 37. m Ps. xxxiv. 19. John xvi. 33. Acts xiv. 22. 1 Cor. iv. 9—13. 2 Cor. iv. 7—11. xi. 23—27. Heb. xi. 35—38. Jam. i. 2. o Ec. v. 14. Jer. xlviii. 36. Luke xii. 20, 21. 33. Acts viii. 20. Jam. v. 2, 3. 2 Pet. iii. 10—12. Rev. xviii. 16, 17. p 1. 4. q iv. 12. 1 Cor. iii. 13. Rev. iii. 18. r 1 Sam. ii. 30. Matt. xix. 28. xxv. 21. 23 John. v. 44. xii. 26. Rom. ii. 7 10. 29. 1 Cor. iv. 5. 2 Thes. i. 7—12. Jude 24. s See on 5. t John xx. 29. 2 Cor. iv. 18. v. 7. Heb. xi. 1. 27. 1 John iv. 20. u ii. 7. Cant. i. 7. v. 9. 16. Matt. x. 37. xxv. 35. —40. John viii. 42. xiv. 15. 21. 24. xxi. 15—17. 1 Cor. xvi. 22. 2 Cor. v. 14, 15. Gal. v. 6. Eph. vi. 24. 1 John iv. 19. x See on 6.—Hab. iii. 17, 18. Acts xvi. 34. Rom. xiv. 17. xv. 13. Phil. i. 25. iii. 3. iv. 4. y 2 Cor. ix. 15. xii. 4. 22. Gal. v. 22. Eph. i. 13, 14. z v. 4. 2 Cor. i. a Rom. vi. 22. Heb. xi. 13. Jam. i. 21.

[a] almighty power of God, through the continued exercise [a] of that faith, which this almighty power wrought in your [a] hearts; and which he will still maintain unto that blessed [a] hour, &c.' *Doddridge.—Last time.*] Καιρῷ ἐσχάτῳ. *John* vi. 39, 40. 44. 54. xi. 24.—*Notes*, 13—16. *Rom.* viii. 18—23. *Col.* iii. 1—4.

V. 6, 7. In the earnests and hopes of eternal salvation, true Christians "greatly rejoiced," or exulted: at least, they were required to do so. (*Notes*, *Rom.* v. 1—5.) This was the genuine effect of faith, in proportion to its strength; though at the present, "for a transient season," they might be, and often were, "in heaviness," and dejected, through a variety of afflictions and trials in their outward circumstances, through the remaining sinfulness of their hearts, and the harassing assaults of Satan. (*Notes*, *2 Cor.* iv. 13—18. vi. 3—10. *Jam.* i. 2—4. 12—15.) These troubles and conflicts interrupted their rejoicings, by short intervals; but they were "needful," in order to their permanent good, and for the glory of God: otherwise he would no more have appointed them, than a kind and wise father would *needlessly* afflict his beloved child; or a physician would prescribe nauseous medicines, without occasion, to his dearest friend. For all these sorrows were intended to make a complete trial of their faith, that it might be proved to be genuine. They professed to believe in Christ, and to love him; and it was proper, that the sincerity of this profession should be ascertained, that they might be distinguished from all hypocrites. This was effected by persecutions, afflictions, and temptations, as gold is distinguished from base metal, as well as purified, in the refiner's furnace. (*Note*, *Mal.* iii. 1—4.) But the faith of Christians was immensely more precious than gold, which is of a perishing nature, and can only purchase perishing things; whereas faith interested the soul in the "unsearchable riches of Christ," and the unchangeable promises of God, and entitled it to eternal felicity: so that the trial of it was proportionably more important and advantageous. It was therefore proper that it should be tried in the fire of tribulation, by which the dead faith of hypocrites was generally consumed; as they renounced Christ to escape the cross, and to secure worldly advantages. But the living faith of the regenerate was thus manifested to be genuine, by their stedfastly cleaving to Christ and his will, at any price; their faith indeed being increased and purified by the trial. (*Notes*, iv. 12—16. *Zech.* xiii. 8, 9. *Jam.* i. 2—4.) They would also have the comfort of it, and God the glory, at present; and it would be "found to "praise, and honour, and glory," in the presence of the whole creation, when Christ should appear to judge the world; and when no degree of applause, or weight of glory, could excite pride, as they would do while sin remained in the heart. To this joyful event all true believers looked forward with serious preparation.

Trial. (7) Δοκιμιον. *Jam.* i. 3. (*Note*, *Jam.* i. 2—4.)—*Tried.*] Δοκιμαζομενε. See on *Luke* xii. 56.

V. 8, 9. The Christians, to whom St. Peter wrote, had, in general, never "seen Christ" during his humiliation, and they were not at present admitted to see him in his glory, as they would at length do. Yet they loved his Person, his divine perfections, his human excellencies, and his mediatorial suitableness; they were earnestly desirous of his favour and salvation; they were thankful for his unspeakable love, and the benefits conferred on them; they rejoiced in his exaltation, and were zealous for his glory; and this led them to cleave to him and obey him; to love his people, ordinances, truths, and commandments; and to give up whatever intervened between him and their souls, or was his rival in their affections. (*Notes*, *Matt.* x. 37—39. xxv. 34—40. *John* viii. 44—47. xxi. 15—17. 1 *Cor.* xvi. 21—24. *Eph.* vi. 21—24.) This love of an unseen Saviour sprang from "faith" in him: they believed the testimony of God, by his apostles, concerning him and his glorious excellencies; and concerning what he had done and suffered for sinners, and his power, grace, and truth. By this faith they had entrusted their souls into his hands, and they depended on him to pardon, cleanse, and save them. From this "faith working by love," they derived a joy, which was so excellent, holy, substantial, and satisfactory, that it could not be expressed by words; as it was "full of glory," or *glorified;* of the same nature and effects with the glory and felicity of heaven. They shared this joy, in proportion to the degree of their living faith and obedient love; while they delighted in the salvation which was wrought by him, and in their rapturous discoveries of the glory of God, harmoniously anticipating the everlasting felicity of all believers in Christ; and while they possessed the earnests of this felicity, in the graces and consolations of the Holy Spirit, and in communion with the Father and his beloved Son. This faith, love, and joy, in respect of an unseen Saviour, constituted the peculiar experience, and formed the distinguishing character, of real Christians; who thus were assured that they should receive that "salvation of their souls," which was the end proposed by them, when they believed; indeed they were continually *receiving* that salvation in the earnests, comforts, and sanctification of it, amidst their trials and conflicts. (*Note*, *John* xx. 24—29.)

In whom, though now ye see him *not, yet believing.* (8)

10 Of [b] which salvation the prophets have enquired [c] and searched diligently, who prophesied of [d] the grace *that should come* unto you:

11 Searching what, or what manner of time, [e] the Spirit of Christ which was in them did signify, when it testified beforehand [f] the sufferings of Christ, and [g] the glory that should follow.

12 Unto whom [h] it was revealed, [i] that not unto themselves, but unto us they did minister the things, which are now reported unto you by them [k] that have preached the gospel unto you [l] with the Holy Ghost [m] sent down from heaven; [n] which things the angels desire to look into.

13 Wherefore, [o] gird up the loins of

b Matt. xiii. 17. Luke x. 24. xxiv. 25—27. 44. Acts iii. 22—24. vii. 52. x. 43. xiii. 27—29. xxviii. 23.
c 1 Pet. i. 4. John v. 39. vii. 52 Acts xvii. 11.
d Heb. xi. 13. 40.
e iii. 18, 19. Rom. viii. 9. Gal. iv. 6. 2 Pet. i. 21. Rev. xix. 10.
f Ps. xxii. 1—21. lxix. 1—21. lxxxviii. Is. liii. 3, 14. liii. 1—10. Dan. ix. 24—26. Zech. xiii. 7. *See* on Luke xxiv. 26, 27. 46.
g Gen. iii. 15. xlix. 10. Ps. xxii. 22—31. lxix. 30—36. cx. 1—6. Is. ix. 6, 7. xlix. 6. liii. 11, 12. Dan. ii. 34, 35, 44. vii. 13, 14. Zech. ii. 10—11. xiv. 9. John xii. 41. Acts xxvi. 22, 23.
h Is. liii. 1. Dan. ii. 19. 22. 28, 29. 47. x. 1. Am. iii. 7. Matt. xi. 25. 27. xvi. 17. Luke ii. 26. Rom. i. 17, 18. 1 Cor. ii. 10. Gal. i. 12. 16. Dan. ix. 24. xii. 9. 13. Heb. xi. 13. 39, 40.
k Mark xvi. 15. Luke ix. 6 Acts viii. 25. xvi. 10. Rom. i. 15. x. 15. xv. 19. 1 Thes. ii. 9. Heb. iv. 2. 1 John xv. 26. xvi. 7—15. Acts ii. 4. 33. iv. 8. 31. x. 44, 45. 2 Cor. vi. 6. 1 Thes. i. 5, 6. Heb. ii. 4.
m Prov. i. 23. Is. xi. 2—6. xxxii. 15. xliv. 3—5. Joel ii. 28. Zech xii. 10 John xv. 26. Acts ii. 17, 18.
n Ex. xxv. 20. Dan. viii. 13. Luke xv. 10. Eph. iii. 10. Rev. v. 11—13.
o Ex. xii. 11. 1 Kings xviii. 46. 2 Kings iv. 29. Job xxxviii. 3. xl. 7. Is. xi. 5. Jer. i. 17. Luke xii. 35. xvii. 8. Eph. vi. 14.

Εις ὁν αρτι μη ὁρωντες, πιστευοντες δε. *On whom not yet looking, but believing*, intimating that at length they would behold him. (*Note*, 1 *John* iii. 1—3.)—*Ye rejoice.*] Αγαλλιασθε. *Ye rejoice with exultation.* See on *Matt.* v. 12.—*Full of glory.*] Δεδοξασμενη. iv. 11. 14. *Matt.* vi. 2. *Rom.* viii. 30.—*Receiving.* (9) Κομιζομενοι. *Heb.* x. 36. *Carrying away the prize, as victors.—The end.*] Το τελος. *Rom.* vi. 21, 22. x. 4. 1 *Tim.* i. 5. *Jam.* v. 11.

V. 10—12. The "salvation," before spoken of, had been predicted by the prophets from the beginning: so that their writings were peculiarly worthy of the attentive consideration of Christians. (*Notes, Luke* xxiv. 25—31. 44—49. *John* v. 39—47. *Rev.* xix. 9, 10.) These ancient servants of God had themselves most earnestly and diligently investigated the meaning of their own predictions; not being able fully to understand what that "grace" was, which was intended for those, who should live after the coming of the Messiah. (*Notes, Matt.* xiii. 16, 17. *Heb.* xi. 13—16. 39, 40.) They therefore searched, as miners do for the precious metals, that they might discover when, and in "what manner of time," those things would occur, which "the Spirit of Christ," who dwelt in them, did intend by the predictions, which he suggested to them. For they did not know the full import of their own words, while they "testified long before," that the Messiah would pass through a variety of complicated sufferings, even unto death; and that he would afterwards be glorified, in his personal exaltation, and in the extent, peace, and duration of his mediatorial kingdom, the happiness of his subjects, and the destruction of his enemies. (*Notes, Ps.* ii. xxii. lxix. lxxii. *Is.* ix. 6, 7. xi. 1—10. liii. *Dan.* ix. 24—27.)—The Holy Spirit is here spoken of, as a distinct Person; and as "the Spirit of Christ," not only in that he spake of him, but as sent forth by him long before his incarnation.—Both in the express prophecies of the Messiah, and in all the typical persons, events, and institutions which related to him; his sufferings were uniformly represented as introducing his glory, and the *glories* (τας δοξας) of his kingdom. The prophets had been immediately instructed, that they should not live to witness the accomplishment of their own predictions; and that neither they, nor their contemporaries, would derive the principal benefit of their ministry, or enjoy the privileges announced by them. But they were labouring for the benefit of future generations: whilst they declared those great events, which had at length taken place, and had been reported to the Jews and Gentiles, by the apostles of Christ, who had preached the gospel to them; whose ministry was attested by the miraculous operations of the Holy Spirit, and rendered successful by his life-giving and sanctifying influences; and who was "sent down from "heaven" to bear testimony to the performance of those prophecies, which he had of old inspired. (*Notes, Mark* xvi. 19, 20. *John* xv. 17—27. *Acts* ii. 25—36. v. 32. *Heb.* ii. 1—4.) In fact, these mysteries of redemption contained such displays of the wisdom, power, truth, justice, holiness, and mercy of God; that "the angels desired," with great earnestness and persevering attention, "to look "into them," and to join in adoration of the divine Redeemer; like the cherubim who were represented as bowing down to look upon the ark of the covenant. (*Note, Ex.* xxv. 10—21.) They, as it were, left the glories of heaven, to study the divine perfections, and to learn new songs of adoring praise, in the stable at Bethlehem, in the desert, in Gethsemane, on mount Calvary, and from "the church," which "God manifested in the flesh" had "purchased with his own blood." (*Notes, Matt.* iv. 8—11. *Luke* ii. 8—14. xxii. 43. xxiv. 1—9. *Acts* i. 9—12. *Eph.* iii. 9—12. 1 *Tim.* iii. 16. *Rev.* v. 11—14.)—*The Spirit of Christ.* (11) *Note*, iii. 19, 20.—'That is, say the Socinians, the Spirit in them, which spake of Christ, &c. 'But in this sense, he might as well have been styled the 'Spirit of Antichrist, or of the false prophets; because 'he also spake of them. All the ancients agree in the 'other sense, that Christ spake by his Spirit in the pro-'phets; they being inspired with his grace, and taught by 'his Spirit; their words sprang from the divine Word 'moving them, and by him they prophesied. He spake in 'Isaiah, in Elias, and in the mouth of the prophets. So 'the fathers.—Shall holy prophets be so desirous to know 'the time, when these things should happen; and holy 'angels to look into these glorious revelations? And shall 'we, to whom, and for whose happiness, this gospel was 'revealed, neglect, not only to obtain, but even to know, 'this great salvation?' *Whitby.*

Desire. (12) Επιθυμουσιν. *They desire with longing* See on *Luke* xxii. 15. (*Note, Rom.* vii. 7, 8.)—*To look into.*] Παρακυψαι. *Luke* xxiv. 12. *John* xx. 5. *Jam.* i. 25. 'With bowing head and bended neck accurately to look 'into.' *Stephanus.*

V. 13—16. As the "salvation" of Christ had attracted the attention of prophets from the beginning; as it was "preached by apostles, with the Holy Spirit sent down "from heaven," and as "angels desired to look down into "it;" it behoved those who were favoured with the gospel, to avail themselves of their advantages, and to

your mind, [p] be sober, [q] and hope [r] to
the end, for the grace that is to [r] be
brought unto you at the revelation of
Jesus Christ;

14 As [s] obedient children, [t] not fa-
shioning yourselves according to the
former lusts [u] in your ignorance:

15 But [x] as he which hath called
you [y] is holy, [z] so be ye holy [a] in all
manner of conversation;

16 Because it is written, [b] Be ye
holy; for I am holy.

17 And if ye [c] call on the Father,
[d] who without respect of persons judg-
eth according to every man's work,
[e] pass the time of your sojourning *here*
[f] in fear:

18 Forasmuch as ye know that [g] ye
were not redeemed with [h] corruptible
things, *as* silver and gold, from your
[i] vain conversation [k] *received* by tradi-
tion from your fathers;

19 But [l] with the precious blood of
Christ, [m] as of a Lamb without ble-
mish and without spot:

20 Who [n] verily was fore-ordained

p iv. 7. v. 8. Luke xxi. 34, 35. Rom. xiii. 13. 1 Thes. v. 6, 7.
q See on 3—5.—iii. 15. Rom. xv. 4—13. 1 Cor. xiii. 13. 1 Thes. v. 8. Heb. iii. 6. vi. 19. 1 John iii. 3.
r Or, *perfectly.*
s 4—9. Luke xvii. 30. 1 Cor. i. 7. 2 Thes. i. 7. 2 Tim. iv. 8. Tit. ii. 11—13. Heb. ix. 28.
t Eph. ii. 2. v. 6. *Gr.*
u iv. 2, 3. Rom. vi. 4. xii. 2. Eph. iv. 18—22. Col. iii. 5—7.
x Acts xvii. 30. 1 Thes. iv. 5. Tit. iii. 3—5.
y ii. 9. v. 10. Rom. viii. 28. 30. ix. 24. Phil. iii. 14. 1 Thes. ii. 12. iv. 7. 2 Tim. i. 9. 2 Pet. i. 3. 10.
z Is. vi. 3. Rev. iii, 7. iv. 8. vi. 10.
a Matt. v. 48. Luke i. 74, 75. 2 Cor. vii. 1. Eph. v. 1, 2. Phil. i. 27. ii. 15, 16. 1 Thes. iv. 3—7. Tit. ii. 11—14. iii. 8. 14. Heb. xii. 14. 2 Pet. i. 4—10.
b ii. 12. iii. 16. Phil. iii. 20. 1 Tim. iv. 12. Heb. xiii. 5. Jam. iii. 13. 2 Pet. iii. 11—14.
c Lev. xi. 44. xix. 2. xx. 7. Am. iii. 3.
d Zeph. iii. 9. Matt. vi. 9. vii. 7—11. 1 Cor. i. 2. Eph. i. 17. iii. 14.

d Deut. x. 17. 2 Chr. xix. 7. Job xxxiv. 19. Matt. xxii. 16. Acts x. 34, 35. Rom. ii. 10, 11. Gal. ii. 6. Eph. vi. 9. Col iii. 25.
e Gen. xlvii. 9. 1 Chr. xxix. 15. Ps. xxxix. 12. Heb. xi. 13—16.
f Prov. xiv. 16. xxviii. 14. Rom. xi. 20. 2 Cor. vii. 1. 11. Phil. ii. 12. Heb. iv. 1. xii. 28.
g Ps. xlix. 7, 8. 1 Cor. vi. 20. vii. 23.
h *See on* 7.
i Ps. xxxix. 6. lxii. 10. Jer. iv. 11. Rom. i. 21. 1 Cor. iii. 20.
k Jer. ix. 14. xvi. 19. xliv. 17. Ez. xx. 18. Am. ii 4. Zech. i. 4—6. Matt. xv. 2, 3. Acts vii. 51, 52. xix. 34, 35. Gal. i. 14, 15. 1 ii 22—24. iii. 18. Dan. ix. 24. Zech. xiii. 7. Matt. xx. 28. xxvi. 28. Acts xx. 28. Eph. i. 7. Col. i. 14. Heb. ix. 12—14. 1 John i. 7. ii. 2. Rev. i. 5. v. 9.
l *See on* Ex. xii. 5.—Is. liii. 7. John i. 29. 36. Acts viii. 32—35. 1 Cor. v. 7. 8. Rev. v. 6. xiv. 1.
m Gen. iii. 15. Prov. viii. 23. Mic. v. 2. Rom. iii. 25. xvi. 25. 26. Eph. i. 4. iii. 9. 11. 2 Tim. i. 9, 10. Tit. i. 2, 3. Rev. xiii. 8.

make suitable returns, with all diligence and alacrity. They ought therefore "to gird up the loins of their minds," (*Notes, Luke* xii. 35—46. *Eph.* vi. 14—17,) by laying aside all carnal prejudices and all anxious cares about the things of this life, with such occupations, desires, and pursuits, as might prevent their clearly understanding, cordially choosing, and cheerfully obeying the word of truth; and using all means of removing impediments, of invigorating holy affections, and of animating themselves and each other, in diligently serving and patiently suffering for Christ. (*Notes, Heb.* xii. 1—3.) They were also especially required to be "sober;" serious, considerate, moderate, and temperate in all things, vigilant, and stedfast in the faith: "hoping *perfectly*," or, "to the end;" that, notwithstanding all inward conflicts and outward discouragements, the Lord would fulfil his promises, and bring them to his eternal glory; entirely relying on his omnipotence, omniscience, and infinite perfections, to sanctify, protect, and uphold them; and to save them, in all cases, and against all enemies. Thus they should "hold fast the blessed hope" of that "grace," or free unmerited favour, which will "be brought to" all true Christians, and publickly conferred on them, when the Lord Jesus shall be revealed, to judge the world and destroy the wicked. (*Notes, Matt.* xxv. 31—40. 1 *Thes.* iv. 13—18. 2 *Thes.* i. 5—10. 1 *Tim.* vi. 13—16. 2 *Tim.* iv. 6—8. *Heb.* ix. 27, 28. 2 *Pet.* iii. 10—13. 1 *John* ii. 26—29.) They had indeed been "children of dis-"obedience" and "of wrath," but, being born of God, they had become "children of obedience," and disposed to obey their heavenly Father. This was their profession and character: and, in consistency with it, they must not order their conduct and discourse, or form their plans, in any respect, according to the maxims of the world, or the lusts which they had obeyed and indulged, when they were ignorant of God and true religion: as both Jews and Gentiles had done, while unregenerate; being destitute of any humbling or spiritual knowledge of divine things. (*Notes, John* viii. 54—59. xvi. 1—3.) But as this blessed change had taken place in them, by the efficacious calling of God, who, being perfectly holy in himself, had purposed to make them happy in his holy service and favour; so they ought now to "be holy in" every part of their temper, conduct, and conversation, in imitation of his holiness, and in conformity to it. This had been required of Israel under the law; (*Notes, Lev.* xi. 41—45. xix. 2;) and without this, they could not comfortably walk with God, acceptably worship him at present, or enjoy heaven at last. (*Note, Heb.* xii. 14.)

Be sober. (13) Νηφοντες.] iv. 7. v. 8. 1 *Thes.* v. 6. 8. 2 *Tim.* iv. 5.—*To the end.*] Τελειως. Here only. *Entirely, perfectly, perseveringly.*—*Obedient children.* (14) Τεκνα υπακοης. *Eph.* ii. 2, 3. v. 6.—*Fashioning yourselves.*] Συσχηματιζομενοι. *Note, Rom.* xii. 2.

V. 17—21. Seeing they, to whom the apostle wrote now "called on the Father" of the Lord Jesus, and their Father in him; they ought to remember, that "without "respect of persons, he judged according to every man's "work." (*Notes, Acts* x. 34, 35. *Rom.* ii. 7—11.) They ought not therefore to suppose, that any name or form would avail them; or that God would approve of any man, merely because he had been a Jew, or because he was now called a Christian: for he would certainly judge every man's profession and character by his works, appoint hypocrites their portion with unbelievers, and finally condemn every "worker of iniquity." (*Notes, Jam.* ii. 14—26.) Nay, if believers did any evil thing, God would not connive at it, because of their relation to him; but he would surely visit them with sharp rebukes and corrections, and refuse them his consolations, till they had deeply repented of it. It therefore behoved them to "pass the time" or their pilgrimage, in this evil world, "in fear," as well as in "hope:" not doubting of the faithfulness of God to his promises, or giving way to discouraging, enslaving dread of his wrath; but being humbly jealous of themselves, and watchful over their own hearts, fearing lest they should be deceived and come short, lest they should dishonour God, or incur his awful rebukes, and lest they should fall into temptation; and uniting their confidence in the Lord's mercy with reverence of his majesty, holiness, and authority. (*Notes, Rom.* xi. 16—21. *Heb.* iv. 1, 2. xii. 25—29.)—For the Christian's best state of mind is, a due proportion of humble fear and believing hope, at an equal distance from presumption and despondency. Without hope, a man is like a ship which has no anchor; without fear, he resembles one without ballast. The fear-

o Acts iii. 25, 26. Col. i. 26. 1 John i. 2. iii. 5. 8. iv. 9. 10.
p Gal. iv. 4. Eph. i. 10. Heb. i. 2. ix. 26.
q John v 24 xii. 44. xiv. 6. Heb. vi. 1. vii. 25.
r See on Acts ii. 24. 32. iii. 15. iv. 10.
s 11. iii. 22. Matt. xxviii. 18. John iii. 34. v. 22, 23. xiii. 31, 32. xvii. 1. Acts ii. 33. iii. 13. Eph. i. 20—23. Phil. ii. 9—11. Heb. ii. 9.
t Ps. xlii. 5. cxlvi. 3—5. Jer. xvii. 7. John xiv. 1. Eph. i. 12, 13. *marg.* 15. Col. i. 27. 1 Tim. i. 1.

before the foundation of the world, [o] but was manifest [p] in these last times for you;
21 Who [q] by him do believe in God, [r] that raised him up from the dead, and [s] gave him glory; that [t] your faith and hope might be in God.
22 Seeing [u] ye have purified your souls, [x] in obeying the truth [y] through the Spirit, [z] unto unfeigned love of the brethren, [a] *see that ye* love one another [b] with a pure heart fervently:

u John xv. 3. xvii. 17. 19. Acts xv. 9. Rom. vi. 16, 17. 2 Thes. ii. 13. Jam. iv. 8.
x iii. 1. iv. 17. Acts vi. 7. Rom. i. 5. ii. 8. Gal. iii. 1. v. 7. Heb. v. 9. xi.
z ii. 17. iii. 8. iv. 8. John xiii. 34, 35. xv. 17. Rom. xii. 9, 10. 2 Cor. vi. 6. Eph. iv. 3. 1 Thes. iv. 9. Heb. vi. 10. xiii. 1. Jam. ii. 15, 16. 2 Pet. i. 7. 1 John iii. 11. 14—19. 23. iv. 7. 12. 20, 21. v. 1, 2.
a Phil. i. 9. 1 Thes. iii. 12. 2 Thes. i. 3. Rev. ii. 4.
b 1 Tim. i. 3. iv. 12. v. 2.

less professor is defenceless; and Satan "takes him cap-"tive at his will;" while he who desponds has no heart to avail himself of his advantages, and surrenders at discretion.—The apostle, therefore, exhorted his brethren to "fear always," as well as to "hope to the end:" especially considering at what a price they had been redeemed.—Once they had lived in a vain unprofitable manner, ordering their whole conversation according to "traditions received from their fathers." The Jews in general had rested in the legal ceremonies, and the "traditions of "the elders;" the Gentiles in the absurd fables and idolatrous worship, which had been transmitted to them from their ancestors; and both were at an immense distance from spiritual religion. But they had been redeemed from this state of slavery, and wretched imprisonment, into which they had been sold for their crimes; not only by power exerted, but by a price paid for them, as a satisfaction to the justice of God, that he might act honourably in delivering them. This price had not consisted of "corruptible things," such "as silver and gold," the treasures which men generally most value; but it had been paid with "the blood of Christ," "the Son of the "living God," which was indeed most precious, by reason of his divine nature and excellency; so that it was sufficient to render it glorious to the justice and law of God, for the sake of it, to shew mercy and give grace to sinners of every nation and description. (*Notes, John* i. 29.) For this was "the Lamb of God," without the least spot or "blemish, and without spot" of sin, of whose purity and excellency, as well as his sufferings unto death, the innumerable multitude of pascal lambs, and daily burnt-offerings, under the law, had been no more than shadows. He had indeed been "fore-ordained" to this work, (which none else could have performed,) "from before the "foundation of the world," in the eternal counsels of God; and he had been promised as soon as sin had entered: but he had not been personally manifested, "to take away "sin by the sacrifice of himself," till these "last times;" in consequence of which he was now openly proclaimed, by the preaching of the gospel, as the Saviour of all men, Jews or Gentiles, who came to him, and to God by him. For the whole benefit was intended for those, who by his grace and through his intercession and atonement, relied on the mercy, truth, and power of God for salvation: being assured that he had raised the crucified Jesus from the dead, and conferred on him the predicted glory, for this very purpose, that sinners, when made sensible of their guilt, and their entire inability to justify, sanctify, and save themselves, or to appear before their just and holy Judge, might fix their faith and hope on God, as reconciled to all believers in his Son, and for his sake engaged to fulfil all his promises to them.—*Fear.* (17) 'Why 'should he, that hath assurance of salvation, fear? If 'there is truth in his assurance, nothing can disappoint 'him, not sin itself, it is true: but it is no less true, that 'if he do not fear to sin there is no truth in his assurance. 'It is not the assurance of faith, but the mispersuasion of a 'secure and profane mind.' *Arbp. Leighton.*

Pass, &c. (17) Αναστραφητε. *Matt.* xvii. 22. 2 *Cor.* i. 12. *Eph.* ii. 3. *Heb.* xiii. 18.—Αναστροφη, iii. 1. *Gal.* i. 13. *Eph.* iv. 22. *Heb.* xiii. 7. *Jam.* iii. 13. 2 *Pet.* ii. 7. iii. 11.

V. 22. The souls of those whom the apostle addressed, like those of all other men, had been polluted with ungodliness, pride, malice, selfishness, and worldly lusts: but they "had purified their souls" from the prevailing influence of these evils, as well as from the guilt of their actual sins, in the method which God had appointed for that purpose. They had been shewn by "the word of truth" their need of this purification, and taught in what way it might be effected: and "in obeying the truth," by repentance, faith in Christ, and the use of 'the means of grace;' they were thus cleansed from their "filthiness and idols," and the several faculties of their souls were purified and sanctified, to serve God in righteousness and true holiness. This purification had been effected, "through the Spirit," who first quickened, convinced, and humbled them, and so led them to repent, believe, and obey; and afterwards they had sought further degrees of holiness, in dependence on his gracious and powerful influences, and in compliance with them: so that *they* indeed were active and earnest in this matter, but *He* had given them both the will and the power. (*Notes, Rom.* viii. 12, 13. *Phil.* ii. 12, 13.) One peculiar effect and evidence, of this "purity of heart" consisted in "unfeigned love of the brethren." They had thus been led to love the image of Christ in his people, and to esteem them highly, though once they would have despised and hated them: they had learned to love their company, to sympathize in their sorrows, to rejoice in their comforts, to do them good, and to live at peace with them. This they did *unfeignedly,* by choice and in uprightness, and they evinced it by giving up their own interest or indulgence for their benefit. Their love of each other was in this respect far different from that hollow shew of friendship and affection, which prevails in the world; and which is chiefly expressed by insincere professions and unmeaning compliments. (*Notes, Rom.* xii. 9—13. *Jam.* ii. 14—18. iii. 17, 18. 1 *John* iii. 18—24.) As they had then attained to a measure of this disinterested love; let them see to it, as of the greatest importance, that they loved one another more and more. (*Notes,* iv. 8. *Phil.* i. 9—11. 1 *Thes.* iv. 9—12.) Using the same means, and depending on the same Spirit, let them seek more entire purity from every selfish, envious, or malevolent affection; that no anger, bitterness, prejudice, or carnal passions might warp, debase, or interrupt their mutual love; and that it might

c See on 3.
d Mat. iii. 3 Rom. i. 23. 1 Cor. xv. 53, 54.
e 1 John iii. 9. v. 18.
f 25. Jer. xxiii. 28, 29. Matt. xxiv. 35. John vi. 63. Heb. iv. 12. Jam. i. 18. xc. 5. xcii. 7. civ. 4. ciii. 15. cxxix. 6. Is. xl. 6, 7. li. 12. Jam. i. 10, 11. iv. 14. 1 John ii. 17.

23 Being [c] born again, [d] not of corruptible seed, [e] but of incorruptible, [f] by the word of God which liveth and abideth for ever.

24 [*] For [g] all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away;

25 But [h] the word of the Lord endureth for ever. And [i] this is the word which by the gospel is preached unto you.

* Or, *For that.*
g 2 Kings xix. 26. Ps. xxxvii. 2.

h See on 23—Ps. cii. 12. 26. cxix. 89. Is. xl. 8. Matt. v. 18. Luke xvi. 17.
i 12. ii. 2. 1 Cor. i. 21—24. ii. 2. xv. 1—4. Eph. ii. 17. iii. 8. Tit. i. 3.

grow more fervent and intense, and be manifested in more self-denying endeavours to promote each other's temporal comfort and spiritual advantages.

Ye have purified.] Ἡγνικοτες. *John* xi. 55. *Acts* xxi. 24. 26. xxiv. 18. *Jam.* iv. 8. 1 *John* iii. 3.—*Note, Acts* xv. 7—11.—*Love of the brethren.*] Φιλαδελφιαν. See on *Heb.* xiii. 1.—*Fervently.*] Εκτενως. Here only.—'With all their power, 'vehemently, permanently, liberally, with the whole soul.' *Quotation* in *Leigh.*—Εκτενης, iv. 8. *Luke* xxii. 44. *Acts* xii. 5.

V. 23—25. This brotherly love was indeed in some sense *natural* to them, not as men, but as Christians; as they were all children of one family, and more nearly related than any earthly brethren could be. (*Notes, Eph.* ii. 14—22.) For they were "born again; not of corruptible "seed," as all the human race are born of Adam's fallen nature, to sicken and die, and so to return to corruption and dust, in respect of their bodies; whilst the soul, unless regenerate, must sink into misery: nor yet were they merely distinguished from others, as the natural posterity of Abraham, which was only "a corruptible seed:" but they were "born again of an incorruptible seed, even by "the word of God" implanted in their hearts by the Holy Spirit. (*Notes,* 3—5. *John* i. 10—13. iii. 3—8. *Jam.* i. 16—18.) This, being immutable and eternal truth in itself, "liveth, and abideth for ever," in the effects produced by it on their hearts, according to the promises of God; being the seed of a divine life, and powerfully operating a total change in the judgment, dispositions, and affections of the soul. (*Notes, Heb.* iv. 12, 13. 1 *John* iii. 7—10. v. 16—18.) So that all, who were "born again," (however before separated and distinguished,) were thenceforth "brethren" by an enduring and eternal relation; which will flourish, when all other relations shall be dissolved, or lost in total enmity. For "all flesh," all that is born of Adam's fallen nature, is as grass; and "all the glory of man," whatever any of the human race ever boasted of, or rejoiced in, was and is but as the "flower of the grass:" whether it be noble or royal birth, genius, wisdom, learning, accomplishments, wealth, magnificence, or splendid actions; or even the glorying of the Jews in being the children of Abraham: for the whole must soon wither and be cut down, and end in the grave and in hell. (*Notes, Ps.* ciii. 14—17. *Is.* xl. 6—8. *Jam.* i. 9—11. 1 *John* ii. 15—17.) But "the word "of God abideth for ever:" its truths, promises, and threatenings will be accomplished to eternity; and its effects in the souls of the regenerate will be eternal also. And, as this word had been by the gospel preached to them; they ought to bless God for their privileges; to seek an increasing experience of its efficacy; to value this distinction above all others; and "to love one another "with a pure heart fervently," without respect to their Jewish or Gentile extraction, or any external distinctions, of whatever kind. (*Notes, Matt.* iii. 7—10. *Phil.* iii. 1—7.)

—The quotation (*Is.* xl. 6, 7,) is nearly from the Septuagint, which accords to the Hebrew. 'It is grossly con-'trary to the truth of the scriptures to imagine, that they 'who are thus renewed can be unborn again.' *Arbp. Leighton.*

Being born again. (23) Αναγεγεννημενοι. "Having been "born again." *Note,* 3—5.

PRACTICAL OBSERVATIONS

V. 1—5.

As we, if true Christians, are "strangers" on earth, we should expect contempt and unkindness from the men of this world, and continually prepare for a removal to our eternal home: and we should remember, that we are "scattered" in different countries, cities, and families, as witnesses for God and his truth, to those among whom we live.—All the redeemed were "elected according to "the foreknowledge of God the Father:" but this cannot be known by them, except "through sanctification of the "Spirit unto obedience." (*Note,* 1 *Thes.* i. 1—4.) But when our simple dependence on the atoning blood of Christ, unites with a holy hatred of all sin, and a disposition to obey all the commandments of God, and to delight in them; we may be sure, that we are the objects of his "everlasting love," and that "grace and peace will be "multiplied unto" us, till they shall be perfected in the felicity of heaven. "The lively hope of an inheritance "incorruptible, undefiled, and unfading," which springs from regeneration, is inseparably connected with faith in a crucified and risen Saviour; it ascribes all salvation to the "abundant mercy of God," and excites the possessor to love and practise holiness. It is peculiar to the real Christian; and it totally differs from the vain confidence of formalists, Pharisees, Antinomians, and enthusiasts of every description. If we thus hope for an undefiled felicity, and habitually prepare for it; we may well rejoice, and exult triumphantly that it is "reserved for us in "heaven," and that "we are kept" as in a castle "by "the power of God, through faith unto salvation," which is made ready, and will be openly revealed when the mystery of God shall be finished.

V. 6—9.

"The lively" and assured "hope of an inheritance in "heaven," gives substantial joy to the soul, and to it we must have recourse in all our troubles, for support and animation: yet we cannot but sometimes "be in heavi-"ness," when called to struggle with "manifold tempta-"tions," to conflict with inward enemies, to walk in darkness without sensible comfort, and to endure afflictions in body, mind, or circumstances. Even they, who "have the "first-fruits of the Spirit," do, on such occasions, "groan, "being burdened." (*Notes, Rom.* vii. 22—25. viii. 18—23.) And though "the Lord does not willingly afflict or grieve

CHAP. II.

Christians are exhorted to lay aside selfish and angry passions; that they may long for "the sincere milk "of the word," and grow by it, having "tasted that "the Lord is gracious," 1—3. The preciousness of Christ, the chief Corner-stone, to believers as builded on him, by faith, and thus made a holy temple and a spiritual priesthood, according to the scriptures; while unbelievers stumble and perish, 4—8. The sacred character and invaluable privileges of believers, as called out of darkness into light, to shew forth the praises of God, 9, 10. The apostle beseeches them to abstain from fleshly lusts, and by their good conversation to glorify God among the gentiles, 11, 12. He enforces obedience to magistrates, 13—17, and that of servants to their masters; exhorting them to suffer patiently even for well-doing after the example of Christ, and from love to him, 18—25.

"the children of men;" yet his wise love often appoints sharp trials for his people, because he knows them to be necessary, in order to "humble and prove them, to shew "what is in their hearts, and to do them good at the latter "end." When this is the case, or when his glory in any way requires it, they will be "in heaviness" for a short season: (*Note*, 2 *Cor.* iv. 13—18:) but neither their trials, nor the peculiar distressing circumstances connected with them, will be sharper, more numerous, or of longer continuance, than it is needful that they should be, in order to try their precious faith, that it may "be found unto "praise, and honour, and glory, at the coming of the Lord "Jesus." In the intervals of their temptations and conflicts, when they are composed enough to make observations on their experience, their trials, cōnflicts, and the event of them they can find, that they really do believe in and love an unseen Saviour; and shew that faith and love by cleaving to him, and aiming to obey him, in the midst of their troubles. This causes them to rejoice in his all-sufficiency and grace, in his glory and blessedness, and in admiring his infinite loveliness and loving kindness, with a "joy which is unspeakable," and which forms a sweet antepast of the heavenly felicity; tuning their hearts to the songs of the redeemed, and preparing them for their holy employments. Thus, by the way they receive in part, as an earnest and pledge, "the end of their faith, even "the salvation of their souls."

V. 10—16.

While we discourse freely on evangelical and experimental subjects, numbers, either ignorantly or maliciously, charge us with holding *novel* doctrines, and introducing a new religion: but in fact these principles were first published, as soon as "sin entered into the world;" though they have passed, so to speak, through several enlarged editions: but every thing is new to him, who is hitherto unacquainted with it. Concerning these things the ancient "prophets enquired" and searched with great diligence, that they might know something of the grace preparing for later ages; and for four thousand years "the sufferings "of Christ and the glory that should follow," formed the great subject of revelation, in multiplied types, promises, and predictions. At length "the desire of nations" appeared, "fulfilled all righteousness," finished, by his sufferings on the cross, his work on earth, and entered into his glory: then apostles bore testimony to the same important truths, and "the Holy Spirit was sent down from heaven" to authenticate their testimony; while "angels desired to "look down into these things," as eclipsing all former displays of the harmonious perfections of their God. And shall not we then search diligently those scriptures, which contain the joyful and interesting doctrines of salvation? Or shall we neglect the means of appropriating to ourselves its everlasting benefits? Far be this from us! Rather let us throw aside all carnal encumbrances, and use every method of bringing our minds into a proper frame, for attending to this grand concern, and of doing the work of our great Master with alacrity and industry. Let us study to be "sober," in the midst of a giddy, sensual, and intoxicated world; let us "hold fast the beginning of our "confidence stedfast unto the end;" and shew ourselves the "obedient children" of God, by avoiding conformity to the world, and by taking care not to "fashion ourselves "according to the former lusts in our ignorance;" (*Notes*, iv. 3—5. *Rom.* xii. 1. 12;) but especially watching and praying against those sins, to which we were then most prone or accustomed. Thus let us aim to become "holy "in all manner of conversation," even "as God who hath "called us is holy:" for he sanctifies all whom he saves, and "without holiness no man shall see the Lord."

V. 17—21.

The God whom we worship "is no Respecter of per-"sons;" but does now, and will at last, "judge according "to every man's work." He will detect many hypocrites, whom his servants never suspected, and some who never suspected themselves: and he will condemn many, as "workers of iniquity," who called him their Father, and Jesus their Lord and Master. (*Notes*, *Matt.* vii. 21—23. *Luke* xiii. 22—30.) Knowing these things, and aware of the deceitfulness of our hearts, the subtlety of our enemies, and the manifold delusions which are propagated on every side; we should "pass the time of our sojourning" in this perilous world, in humble, watchful, and jealous "fear;" which will best secure us against fatal deceptions, and preserve us from dishonouring God and exposing ourselves to his fatherly corrections. (*Notes*, *Prov.* xiv. 15, 16. xxviii. 14. *Rom.* xi. 16—21.) It behoves us also frequently to remember, that all the riches of the world could never have saved one soul from eternal destruction. Why then should we covet such unavailing perishing treasures? (*Notes*, *Ps.* xlix. 6—9. *Matt.* xvi. 24—28. *P. O.* 21—28.) —But how vast are our obligations to the Lord Jesus, the spotless "Lamb of God," whose precious blood was freely shed to ransom our souls, and to obtain eternal salvation for us! May we "by him believe in God, who raised him "from the dead and gave him glory, that our faith and "hope" may rest on the infinite perfection and love of God, for all things pertaining to our eternal salvation! In this view, how absurd does the conduct of all those appear, who cleave to "the vain conversation delivered to them "by tradition from their fathers," and avow a determina-

a i. 18—25.
b Is. ii. 20. xxx. 22. Ez. xviii. 31, 32. Rom. xiii. 12. Eph. iv. 22—25. Col. iii. 5—8. Heb. xii. 1. Jam. i. 21.
c 16. 1 Cor. v. 8. xiv. 20. Eph. iv. 31. Tit. iii. 3—5.
d 22. iii. 10. Ps. xxxii. 2. xxxiv. 13. John i. 47. 1 Thes. ii. 3. Rev. xiv. 5.
e Job xxxvi. 13. Matt. vii. 5. xv. 7. xxiii. 28. xxiv. 51. Mark xii. 15. Luke vi. 42. xi. 44. xii. 1, 2. Jam. iii. 17.
f 1 Sam. xviii. 8, 9. Ps. xxxvii. 1. lxxiii. 3. Prov. iii. 31. xiv. 30. xxiv. 1. 19. Rom. i. 29. xiii. 13. 1 Cor. iii. 2, 3. 2 Cor. xii. 20. Gal. v. 21—26. Jam. iii. 14. 16. iv. 5.
g iv. 4. Eph iv. 31. Col. iii. 8. 1 Tim. iii. 11. Tit. ii. 3. Jam. iv. 11.

a WHEREFORE, b laying aside all c malice, and all d guile, and e hypocrisies, and f envies, and g all evil speakings,

2 As h new-born babes, desire i the sincere milk of the word, that ye may k grow thereby;

3 If so be ye have l tasted that the Lord *is* gracious.

h i. 23. Matt. xviii. 3. Mark x. 15. Rom. vi. 4. 1 Cor. iii. 1. xiv. 20.
i Ps. xix. 7—10. 1 Cor. iii. 2. Heb. v. 12, 13.
k 2 Sam. xxiii. 5. Job xvii. 9. Prov. iv. 18. Hos. vi. 3. xiv. 5, 7. Mal. iv. 2. Eph. ii. 21. iv. 15. 2 Thes. i. 3. 2 Pet. iii. 18.
l Ps. ix. 10. xxxiv. 8. lxiii. 5. Cant. ii. 3. Zech. ix. 17. Heb. vi. 5, 6.

tion never to change the religion, which they have inherited from them! If this principle had been adhered to, "Christ "would have died in vain:" for Jews and Gentiles must have agreed in rejecting the gospel, to cleave to the traditions, superstitions, or idolatry of their elders and ancestors: and the case must have continued the same, through all succeeding generations, to the end of the world! So dreadfully absurd and mischievous is this too common notion!

V. 22—25.

It is highly important that men should seriously consider, and be deeply convinced, that their souls must be purified from pollution, or they will inevitably perish; that there is a work and duty for them to attend on in this matter; that they can do nothing in it, except by "obeying the truth;" that they cannot "obey the truth" but by the "Holy "Spirit," whom God has promised to give to those that ask him; (*Note*, *Luke* xi. 5—13;) and that "unfeigned "love" of true Christians is one proper test and standard of evangelical purity of heart. If we have attained to this infallible evidence, that "the good work" is begun within us, let us see to it, "that we love one another with a pure "heart fervently." Thus it will be more and more evident, that we are "born again of incorruptible seed, by the word "of God which liveth and abideth for ever." (*Notes*, 1 *John* iv. 7, 8. v. 1—3.) As this needful and most blessed change is wrought by means of the sacred word of divine life, it is of far greater importance to us, to search the scriptures daily; to use every means to become acquainted with them; and to bring others, in our families or congregations, acquainted with them; than to speculate about the *manner*, in which they are rendered effectual to this end. All other distinctions will soon be lost, and as it were swallowed up, in the difference between the *regenerate* and the *unregenerate;* all other glory will wither, and terminate in everlasting shame and disgrace; all other unions will be dissolved, and perish. But those who are one in Christ Jesus, and are "beautified with his salvation," will be united in perfect love, glory, and felicity, for ever. As "this word "of the gospel," which is the seed of eternal life, is preached to us also; let us see to it, that it dwells in our hearts, and brings forth holy fruit in our lives; and then we shall "not be ashamed or confounded, world without "end."

NOTES.

CHAP. II. V. 1—3. From the truths, stated in the preceding chapter, the apostle took occasion to exhort his brethren, to "lay aside," as a polluted garment, which they had worn too long, all kinds of "malice, guile, hypo-"crisies," insincerity in their profession, or flattery and compliment in conversation, with "envyings and all "slanders." (*Note*, *Jam.* i. 19—21.) This was needful in order that with the simplicity of "new-born infants, "they might desire," and relish, the uncorrupted doctrines and precepts of the word of God, as "the new-born babe" craves the nutrimental milk of the breast, and wants no other sustenance: that thus they might grow, by this wholesome food for their souls, in knowledge, faith, hope, love, and every holy affection; and not always be as children; or become dwarfs, who are seldom healthy, comfortable, comely, or useful. (*Notes*, 1 *Cor.* iii. 1—3. *Eph.* iv. 14—16. *Heb.* v. 11—14.) Such a conduct might be expected from them, and even from those who had lately been converted; "if so be," or since, "they had tasted "that the Lord is gracious."—The apostle here applied to Christ, as the context proves, what the Psalmist had spoken of JEHOVAH. (*Note*, *Ps.* xxxiv. 8.)—The Lord is merciful and kind whether men believe it, or not: many have inefficacious notions of his mercy, without any experience or *taste* of it, and these notions commonly embolden them in rebellion: but regenerate persons believe that he is gracious; they apply to him in that persuasion, and thus they taste and relish his grace, and have an earnest of their future felicity, even "the witness in themselves" of his mercy and truth. (*Notes*, *Ps.* iv. 6—8. li. 12, 13. lxiii. 5—8. *Prov.* xiv. 10. xxiv. 13, 14. *Cant.* i. 3, 4. 2 *Pet.* i. 19. 1 *John* v. 9, 10.)—*Malice*, &c. (1) 'The apostles some-'times name some of these evils, and sometimes others of 'them; but they are all inseparable as one garment, and 'all comprehended under that one word, "the old man," 'which the apostle there exhorts to put off. (*Eph.* iv. 22.) '—"The word"...is both the incorruptible *seed*, and the 'incorruptible *food*, of that new life of grace, which must 'therefore be an incorruptible life.—Though it seem a poor 'despicable business, that a frail sinful man, like your-'selves, speak a few words in your hearing; yet, look upon 'it as the means, wherein God communicates happiness 'to them that believe, and works that believing unto hap-'piness:...consider this, which is a true notion, and then 'what can be so precious?' *Archp. Leighton.*—The word *sincere* shews with what diligent care, the true doctrines and principles of the sacred word should be distinguished from all corrupted and mutilated systems; even as a parent would guard his beloved child, from infectious or poisoned nutriment, though it assumed the name, form, and colour of milk.—*Tasted.* (3) This is a reference, rather than a quotation; and alike near to the Septuagint, and to the Hebrew. (*Ps.* xxxiv. 8.)

Laying aside. (1) Αποθεμενοι. Rendered *cast off; Rom.* xiii. 12: *Put off; Eph.* iv. 22. *Col.* iii. 8: *Lay apart; Jam.* i. 21. 2 *Pet.* i. 14. The same verb is thus differently rendered.—*New-born.* (2) Αρτιγεννητα. Here only.—*Desire.*] Επιποθησατε. *Rom.* i. 11. 2 *Cor.* v. 2. ix. 14. *Phil.* i. 8. ii. 26. 2 *Tim.* i. 4. *Jam.* iv. 5.—*Of the word.*] Λογικον. *Rom.* xii. 1. "Reasonable," or agreeable to the word.

4 [m] To whom coming, *as unto* [n] a living [o] Stone, [p] disallowed indeed of men, but [q] chosen of God, *and* [r] precious,

5 Ye [*] also, as lively stones, [*] are built up a spiritual house, [t] an holy priesthood, to offer up [u] spiritual sacrifices, [x] acceptable to God by Jesus Christ.

6 Wherefore also, [y] it is contained in the scripture, [z] Behold, I lay in Sion a chief Corner-stone, [a] elect, precious; and he that believeth on him [b] shall not be confounded.

7 Unto [c] you therefore which believe *he is* [†] precious, but unto them [d] which be disobedient, [e] the Stone which the builders disallowed, the same is made [f] the Head of the corner;

8 And [g] a Stone of stumbling, and a Rock of offence, *even to them* which stumble at the word, [h] being disobedient; [i] whereunto also they were appointed.

m Is. lv. 3. Jer. iii. 22. Matt. xi. 28. John v. 40. vi. 37.
n John v. 26. vi. 57. xi. 25, 26. xiv. 6, 19. Rom. v. 10. Col. iii. 4.
o Is. xxviii. 16. Dan. ii. 34, 45. Zech. iii. 9. iv. 7.
p Ps. cxviii. 22, 23. Is. viii. 14. xlix. 7. Matt. xxi. 42. Mark xii. 10, 11. Luke xx, 17, 18. Acts iv. 11, 12.
q Is. xlii. 1. Matt. xii. 18.
r 7. i. 7. 19. 2 Pet. i. 1, 4.
s 1 Cor. iii. 16. vi. 19. 2 Cor. vi. 16. Eph. ii. 20—22. Heb. iii. 6. Rev. iii. 12.
* Or, *be ye built.* t 9. Is. lxi. 6. lxvi. 21. Rev. i. 6. v. 10. xx. 6. u Ps. l. 14. 23. cxli. 2. Hos. xiv. 2. Mal. i. 11. John iv. 22—24. Rom. xii. 1. Phil. ii. 17. iv. 18. Heb. xiii. 15, 16. x iv. 11. Phil. i. 11. iv. 18. Col. iii. 17. y Dan. x. 21. Mark xii. 10. John vii. 38. Acts i. 16. 2 Tim. iii. 16. 2 Pet. i. 20. iii. 16. z 4. Is. xxviii. 16. Zech. x. 4 Rom. ix. 32, 33. Eph. ii. 20.
a Ps. lxxxix. 19. Is. xlii. 1. Matt. xii. 18. Luke xxiii. 35. Eph. i. 4.
b Ps. xl. 14. Is. xli. 11. xlv. 16, 17. l. 7. liv. 4.
c i. 8. Cant. v. 9—16. Hag. ii. 7. Matt. xiii. 44—46. John iv. 42. vi. 68, 69. Phil. iii. 7—10.
† Or, *an honour.* Is. xxviii. 5. Luke ii. 32.
d 8. Acts xxvi. 19. Rom. x. 21. xv. 31. *marg.* Tit. iii. 3. Heb. iv. 11. xi. 31. *marg.*
e Ps. cxviii. 22, 23. Matt. xxi. 42. Mark xii. 10, 11. Luke xx. 17. Acts iv. 11, 12.
f Zech. iv. 7. Col. ii. 10. g Is. viii. 14. lvii. 14. Luke ii. 34. Rom. ix. 32, 33. 1 Cor. i. 23. 2 Cor. ii. 16. h *See on* 7. i Ex. ix. 16. Rom. ix. 22. 1 Thes. v. 9. 2 Pet. ii. 3. Jude 4.

—*If so be.* (3) Ειπερ. *Rom.* viii. 9. 17. 1 *Cor.* viii. 5. xv. 15. 2 *Thes.* i. 6.

V. 4—6. The apostle, having been educated a Jew, and writing to Jewish converts, as well as others, retained the typical language of the Old Testament, concerning a temple, a priesthood, and sacrifices. The temple had been the centre of JEHOVAH's worship: there he displayed his glory from the mercy-seat, and dwelt among his people: there he received their worship, and communicated his benefits: there alone God engaged to meet sinners and bless them, and penitent believers approached God to glorify him; for every accepted prayer and service had reference to the worship at the temple. (*Notes, Ex.* xxv. 10—22. *Lev.* xvii. 3—9. *Deut.* xii. 5—7. 1 *Kings* viii. 28—30.) Thus Christ is the spiritual "Temple, in which "God dwells" with men: and believers, as one with him, form a part of the sacred building, and he blesses them; and sinners come to God in Christ, and glorify him. (*Notes, John* i. 14. ii. 14—17.) In allusion to this type, Christ is called "a living Stone," as elsewhere "living "Bread." The metaphor shewed his power, stability, and permanent sufficiency, in his Person and mediation, to sustain the whole weight of the glory of God, and the salvation of his people, which was to be laid upon him: and the epithet "living," while it shewed that the expression was figurative, pointed out the quickening efficacy of his grace on the souls of those who had been dead in sin, and intimated that he "ever liveth to make intercession" for his people, and to maintain their cause. This Stone was "disallowed of men," both Jews and Gentiles, so long as they continued unregenerate; because men are naturally ignorant, self-wise, self-righteous, carnal, and at enmity with God; so that they cannot receive his humbling holy doctrines and salvation: but it was "chosen of God," to be the Support, Cement, and Ornament of the whole spiritual building; and was most "precious" in itself, and perfectly fitted for that purpose. (*Notes, Matt.* xvi. 18. 1 *Cor.* iii. 10—15.) All therefore, who are born again, and thus enlightened, humbled, made in a measure spiritual, and taught to seek reconciliation unto God, "come "to Christ," to build their hopes and souls on him whom men despised; that they may be made a part of this holy and living Temple; continually applying to him, and to the Father through him, for his salvation, and the sanctifying influences of the Holy Spirit. Thus they "as *living* "stones," by life derived from Christ, became meet to be built up as a part of this spiritual house, consecrated to God and his holy habitation. (*Notes,* 1 *Cor.* iii. 16, 17. 2 *Cor.* vi. 14—18. *Eph.* ii. 19—22.)—But, to shew more fully the import of this figurative language, it was proper that the subject should be illustrated by another metaphor: for, by thus coming to Christ, they were washed, anointed, arrayed, and consecrated, as a "holy priesthood," to draw near and minister unto God at his temple. (*Notes, Ex.* xxix. *Lev.* viii. 6—14. *Rev.* i. 4—6. v. 8—10.) They did not indeed presume to offer *atoning* sacrifices; but they were consecrated to offer *spiritual* sacrifices, even prayers, supplications, praises, thanksgivings, good works, and liberal contributions to the poor, especially their indigent brethren; and even their very bodies, as devoted to the service of God. (*Notes, Rom.* xii. 1. *Phil.* ii. 14—18. iv. 14—20. *Col.* iii. 16, 17. *Heb.* xiii. 15, 16.) These sacrifices, though defective and defiled, and offered by sinners, would yet be "acceptable to God," because honourable to him, when presented through Jesus Christ, and by faith in his atoning sacrifice and his intercession, as their High Priest within the heavenly sanctuary. The whole of this accorded to a remarkable prophecy, the explanation of which has already been given. (*Note, Is.* xxviii. 16.)—The quotation varies in some respects from the Septuagint, but gives the general meaning of both that and the Hebrew. (*Notes, Rom.* ix. 30—33.)

V. 7, 8. Unto those "who believed," Christ was precious, the Foundation of all their hopes, their chief Glory, and most valuable Treasure: for they saw such excellency in him, experienced such comfort from him, and so entirely depended on him for salvation; that they were prepared to renounce every thing, even life itself, rather than come short of an interest in him. Or, "to them there was "honour," as opposed to the *shame* before mentioned (6).—But, on the other hand, those who continued disobedient, (among whom were the Jewish rulers, scribes, and priests, the supposed builders of the temple,) constituted an awful accomplishment of another scripture. (*Notes, Ps.* cxviii. 19—24. *Matt.* xxi. 40—44.) Notwithstanding their proud and obstinate rejection of Christ and their opposition to him, he was made "the Head of the Corner;" but they stumbled and were broken on *Him* as "a Rock of offence," who was to believers a Refuge and a "Rock of salvation." This was the effect of their *unbelief,* and *disobedience* to the

9 But ye *are* [k] a chosen generation, a royal priesthood, [m] an holy nation, [n] a [*] peculiar people; that ye should [†] shew forth the [†] praises of him [p] who hath called you out of darkness into his marvellous light:

10 Which in time past [q] *were* not a people, but *are* now the people of God: which had not [r] obtained mercy, but now have obtained mercy.

11 Dearly beloved, [s] I beseech *you*, [t] as strangers and pilgrims, [u] abstain

k i. 2. Deut. x. 15. Ps. xxii. 30. xxxiii. 12. lxxiii. 15. Is. xli. 8. xliv. 1.
l Ex. xix. 6. Is. lxi. 6. lxvi. 21. Rev. i. 6. v. 10. xx. 6.
m Ps. cvi. 5. Is. xxvi. 2. John xvii. 19. 1 Cor. iii. 17 2 Tim. i. 9.
n Deut. iv. 20. vii. 6. xiv. 2. xxvi. 18, 19. Tit. ii. 14.
* Or, *purchased people.* Acts xx. 28. Eph. i. 14.
o iv. 11. Is. xliii. 21. lx. 1—3. Matt. v. 16 Eph. i. 6. iii. 21. Phil. ii. 15, 16.
† Or, *virtues.*
p Is. ix, 2. lx. 1, 2. Matt. iv. 16. Luke i. 79. Acts xxvi. 18. Rom. ix. 24. Eph. v. 8—11. Phil. iii. 14. Col. i. 13. 1 Thes. v. 4—8.
q Hos. i. 9, 10. Rom. ix. 25, 26.
r Hos. ii. 23. Rom. xi. 6, 7. 30. 1 Cor. vii. 25. 1 Tim. i. 13. Heb. iv. 16.
s Rom. xii. 1. 2 Cor. v. 20. vi. 1. Eph. iv. 1. Philem. 9, 10.
t i. 1. 17. Gen. xxiii. 4. xlvii. 9. Lev. xxv. 23. 1 Chr. xxix. 15. Ps. xxxix. 12. cxix. 19. 54. Heb. xi. 13.
u iv. 2. Luke xxi. 34. Acts xv. 20. 29. Rom. viii. 13. xiii. 13, 14. 2 Cor. vii. 1. Gal. v. 16. 19—21. 2 Tim. ii. 22. 1 John ii. 15—17.

promised Messiah; to which they had been appointed in the righteous judgment of God, who purposed to leave them to their prejudice, pride, and enmity, and to glorify himself in their punishment, as it was evident by the prophecies fulfilled in that event. (*Notes, Is.* vi. 9, 10. viii. 12—15. *Rom.* xi. 7—15.)

V. 9, 10. "A chosen generation," referring to the choice of Abraham and his posterity: "a royal priesthood;" referring to the covenants with Aaron as to the priesthood, and with David as to the kingdom; and "a holy nation, "a peculiar people," referring to the national covenant with Israel, at the giving of the law. (*Ex.* xix. 6. *Sept.*) —To explain all this, as some do, with great labour and learning, to mean that nominal Christians are, exactly in the same sense, "a chosen generation, &c." as Israel was of old; is a most unreasonable confusion of the *typical* prophecies contained in the Old Testament, with the accomplishment of them in the "true Israel," or the whole body of true believers, as addressed in the New Testament: and to admit it, would subvert the whole system of interpretation, adopted throughout this work; and which, on mature reflection, even on the objections of opponents, the author is daily more and more assured is the only true one. (*Notes, Rom.* ix. 6—18. xi. 1—6. *Gal.* iii. 6—14. 26—29. iv. 21—31. *Heb.* xii. 18—21.) He would not indeed notice these interpretations; but from a fear, lest it should be thought, that he had not duly considered what men, eminent for learning, had said against that exposition, which he decidedly adheres to.—Israel, as typically "a chosen generation;" was cast off from being the peculiar people of God: but Christians, as the spiritual seed of Abraham, and as born again in consequence of their election in Christ, and "accounted to him for a "generation," are *indeed* "a chosen generation." (*Notes, Ps.* xxii. 30, 31. *Is.* liii. 9, 10. *Eph.* i. 3—12.) A small company of Israel, compared with the whole nation, officiated as priests, and they were not of the same tribe to which the kingdom was allotted: but in Christ the kingly and priestly offices are united; (*Notes, Zech.* vi. 12, 13. *Heb.* vii;) and through him believers become "a royal "priesthood," both "kings and priests," being every way dignified and made honourable, called to exercise a spiritual dominion over those passions to which others are enslaved, and to obtain victories over Satan, the world, and sin; and appointed heirs of the kingdom of heaven. They also constituted "a holy nation," incorporated under the government of Christ, subject to his holy laws, sanctified by his Spirit, conformed to his image, and safe under his protection; and "a peculiar people," purchased with the blood of Christ, redeemed from worse than Egyptian bondage, favoured with peculiar privileges, and formed to a peculiar character and conduct. (*Note, Tit.* ii. 14.)—In all these respects Christians are appointed to shew forth the praises of the Lord, by their spiritual worship, their open profession of his gospel, their holy conversation, and exemplary conduct. To this, therefore, the apostle earnestly exhorted his brethren. The Lord had called many of them out of the total darkness of Pagan idolatry; and the rest, from the comparative darkness of the Mosaick dispensation and Jewish formality, into the clear light of the gospel, to behold the "marvellous" displays thus given of the divine glory, and to partake of his astonishing love to sinners. This he had done, in order that they might be his witnesses and worshippers, to render him the glory due to his name; and to "shew forth his praises," or to declare his *virtues*, or *energies*, even the efficacy of his grace, in their holy tempers and actions. They had formerly been a people of no name, or excellency; but they were now become "the people of God;" and had "obtained "that mercy" for the pardon of their sins, and the salvation of their souls, to which they once were strangers. The prophecy, thus referred to, being quoted by St. Paul, as expressly predicting the calling of the Gentiles, evidently shews that the Jewish converts were not here exclusively addressed. (*Notes, Hos.* i. 8—10. ii. 21—23. *Rom.* ix. 24—29.)

Priesthood. (9) Ἱερατευμα. 5. *The company forming the priesthood.* Ἱερατεια, *Luke* i. 9. *Heb.* vii. 5. *The office of the priesthood.—A peculiar people.*] Λαος εις περιποιησιν. See on *Ex.* xix. 5. *Mal.* iii. 17. *Eph.* i. 14.—*Praises.*] Αρετας. *Phil.* iv. 8. 2 *Pet.* i. 3. 5. The only places in which the Greek word for *virtue* occurs in the New Testament.

V. 11. The apostle therefore exhorted his "dearly be- "loved" brethren, who were so highly honoured and peculiarly favoured, to consider themselves "as strangers "and pilgrims," who were journeying through a distant land to their heavenly inheritance; (*Notes,* i. 1, 2. 17—21. *Heb.* xi. 13—16;) and to "abstain from fleshly lusts," and not allow themselves to hanker after any unlawful, inexpedient, or inordinate animal pleasures, much less to indulge in them; but to keep at a distance from all sensuality, and to bridle and restrain all their appetites, and inure them to subjection; as well as to avoid all other carnal desires after things forbidden, or any earthly object For such "lusts warred against the soul," to the destruction of immense multitudes: nay, they warred against the souls of Christians; and by their strivings against the spirit, or the regenerate part, and their temporary prevalence in their affections and conduct, often greatly wounded and weakened them.—Covetousness, pride, envy, and other aspiring and malignant passions, as much militate against the salvation of men's souls, and oppose the believer's growth in grace, as sensual propensities can do;

from fleshly lusts, which [x] war against the soul;

12 Having [y] your conversation [z] honest [a] among the Gentiles; [b] that, [*] whereas they speak against you as evil-doers, [c] they may, by *your* good works, which they shall behold, [d] glorify God in [e] the day of visitation.

13 [f] Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him, [g] for the punishment of evil-doers, and for the praise of them that do well.

15 For [h] so is the will of God, that [i] with well doing ye may put to silence [k] the ignorance of [l] foolish men:

16 As [m] free, [n] and not [†] using *your* liberty for [o] a cloke of maliciousness, [p] but as the servants of God.

17 [‡] Honour all *men*. [q] Love the brotherhood. [r] Fear God. [s] Honour the king.

x Rom. vii. 23. Gal. v. 17. 24. 1 Tim. vi. 9, 10. Jam. iv. 1.
y iii. 2. Ps. xxxvii. 14. i. 23. 2 Cor. i. 12. Eph. ii. 3. iv. 22. Phil. i. 27. 1 Tim. iv. 12. Heb. xiii. 5. Jam. iii. 13. 2 Pet. iii. 11.
z Rom. xii. 17. xiii. 13. 2 Cor. viii. 21. xiii. 7. Phil. iv. 8. 1 Thes. iv. 12. 1 Tim. ii. 2 Heb. xiii. 18.
a Gen. xiii. 7, 8. Phil. ii. 15. 16.
b iii. 1. 16. iv. 14—16. Matt. v. 11. x. 25. Luke vi. 22. Acts xxiv. 5, 6. 13. xxv. 7.
* Or, *wherein*.
c Matt. v. 16. Tit. ii. 7, 8. i. 68. xix. 44. Acts xv. 14. Mark xii. 17. Luke xx. 25. 2 Pet. ii. 10. Jude 8—10.
d iv. 11. Ps. l. 23. Rom. xv. 9. 1 Cor. xiv. 25.
e Luke
f Prov. xvii. 11. xxiv. 21. Jer. xxix. 7. Matt. xxii. 21. Rom. xiii. 1—7. Eph. v. 21. 1 Tim. ii. 1, 2. Tit. iii. 1.
g Rom. xiii. 3, 4.
h iv. 2. Eph. vi. 6, 7. 1 Thes. iv. 3. v. 18.
i *See on* 12.—Job v. 16. Ps. cvii. 42.
k 1 Tim. i. 13. 2 Pet. ii. 12. Jude 10.
l Deut. xxxii 6. Job ii. 10. Ps. v. 5. Prov. ix. 6. Jer. iv. 22. Matt. vii. 26. xxv. 2. Rom. i. 21. Gal. iii. 1. Tit. iii. 3.
m John viii. 32—36. Rom. vi. 18. 22. 1 Cor. vii. 22. Gal. v. 1. Jam. i. 25. ii. 12. 2 Pet. ii. 19.
n Jude 4.
† Gr. *having*.
‡ Or, *Esteem*,
o Matt. xxiii. 14. John xv. 22. 1 Thes. ii. 5. Ex. xx. 12. Lev. xix. 32. 1 Sam. xv. 30. Rom. xii. 10. xiii. 7. Phil. ii. 3. 1 Tim. vi. 1.
p Eph. vi. 6. Col. iii. 24.
q *See on* i. 22. Heb. xiii. 1.—Zech. xi. 14.
r *See on* Gen. xx. 11. xxii. 12. xlii. 18.—Ps. cxl. 9. Prov. i. 7. xxiii. 17. xxiv. 21. Ec. viii. 2. 2 Cor. vii. 1. Eph. v. 21.
s 1 Sam. xv. 30. 1 Chr. xxix. 20.

"they war against the soul;" and are numbered by the apostle Paul among "the works of the flesh." (*Note*, *Gal.* v. 19—21.) It cannot therefore be proper to explain the words of St. Peter restrictively of the animal appetites, as warring against the rational powers of the soul. The whole "natural man" is depraved, the seat of sin is in the soul, and the body is only "the *instrument* of un-"righteousness." (*Notes*, *Gen.* vi. 5. viii. 20—22. *Jer.* xvii. 9, 10. *Matt.* xv. 15—20. *Mark* vii. 22. *Rom.* vi. 12, 13. 16—19.) And, in the regenerate, the conflict is not between the body and the soul; but between the new and the old nature, called "the flesh and the spirit:" (*Notes*, *Rom.* vii. 15—25. *Gal.* v. 16—18.) "Warring against "the soul" relates to the destructive tendency of fleshly lusts, the indulgence of which, in any way, is hostile to the soul, and wars against its salvation, or its peace, purity, and vigour.

V. 12. It was incumbent on Christians to maintain an *honourable* and becoming conversation, in all respects, among their Gentile neighbours: that whereas these, through enmity against God and true religion, and ignorant prejudices, were led to invent and propagate slanders concerning them, as evil-doers, or malefactors guilty of crimes injurious to society, because they would not join with them in the established idolatry; Christians might silence their calumnies, and soften their prejudices, by their evident and abundant "good works." Thus their example, in the presence of their enemies, would concur with the preaching of the gospel, in promoting the conversion of the Gentiles; "and in the day of their visitation," when the Lord should please to call them also by his grace, to glorify his name, the holy lives of his people would be owned as the means of that happy change. (*Notes*, iii. 13—16. *Matt.* v. 13—16. *Phil.* ii. 14—18.)

Conversation.] Αναστροφην. *Note*, i. 17—21.—*Which they shall behold.*] Επoπτευσαντες. iii. 2. Επoπτης, 2 Peter i. 16. —The word denotes a diligent and prying inspection of the object looked at. Thus carnal men watch and pry into the conduct of religious persons; and from it form their judgment of their religion itself.—*Day of visitation.*] Ημερᾳ επισκoπης. *Notes*, *Gen.* xxi. 1, 2. *Luke* xix. 41—44.

V. 13—17.—(*Notes*, *Rom.* xiii. 1—7. *Tit.* iii. 1, 2.) The words, rendered "every ordinance of man," may signify every human constitution or form of government. God has appointed magistracy as his ordinance, for the peace and good order of society; but the peculiar form of government is left to human prudence, under the direction of Providence. So that Christians are required to submit to that government, which is established in the countries where they severally reside; without attempting any alteration, except in a peaceable and legal manner, according to their rank in the community. The apostle wrote when Nero was the Roman *emperor*; but he was led to use the more general name of "king," as his epistle was intended for the use of future ages and every country. This savage tyrant, who was at length put to death as the enemy of mankind, but not till he had slain multitudes of Christians by his persecuting cruelty, and among the rest the apostles Peter and Paul, as it is generally supposed, was the "supreme," whom Christians must submit to and honour! And the governors of provinces, deputed by him and the Roman senate, together with other subordinate magistrates, must also be obeyed. The intention of civil government is "to punish evil-doers," and to protect and "honour "those who do well:" and, in general, the administration, even at that time, would be productive of immense good, compared with lawless anarchy; though in very many things the end of government was doubtless counteracted; for which the rulers would be accountable to the Judge of the world. In this way the duty of kings and rulers also was pointed out to them. But in respect of Christians, it was expressly "the will of God," that, by their good behaviour, "in all godliness and honesty," as peaceable subjects, notwithstanding the oppressions which they suffered, they might "put to silence the ignorant" slanders "of "foolish" and wicked men, who reviled them as seditious persons and enemies to the state, because they would worship "the one living and true God" alone, and not join in any idolatry. They ought indeed to consider themselves "as free" from the ceremonial law, from condemnation, from Satan's yoke, and from human impositions in respect of the worship of God; yet they must by no means use their liberty to veil "maliciousness," to cover over any sinister and selfish designs, or to find a pretence for gratifying revenge, on those who had injured them; but in all things to act "as the servants of God," in willing obedience to his commandments, which formed the most perfect liberty which could be enjoyed. (*Notes*, 1 *Cor.* vii

18 Servants, [t] *be* subject to your masters with all fear: not only to [u] the good and gentle, [x] but also to the froward.

19 For [y] this *is* [z] thank-worthy, if a man [a] for conscience toward God endure grief, [a] suffering wrongfully.

20 For [b] what glory *is it*, if, when ye be [c] buffeted for your faults, ye shall take it patiently? but if, [d] when ye do well, and suffer *for it*, ye take it patiently, [e] this *is* [f] acceptable with God.

21 For [g] even hereunto were ye called: [g] because Christ also suffered [i] for us, [h] leaving us an example, that ye should follow his steps:

22 Who [i] did no sin, neither was [k] guile found in his mouth:

23 Who, [l] when he was reviled, reviled not again; when he suffered, he [m] threatened not; [n] but committed [k] *himself* to him that [o] judgeth righteously:

24 Who [p] his own self bare our sins in his own body [l] on [q] the tree; that we, [r] being dead to sins, should [s] live unto righteousness: [t] by whose stripes ye were [u] healed.

25 For [x] ye were as sheep going astray; but are now returned unto [y] the Shepherd and [z] Bishop of your souls.

t Eph. vi. 5–7. Col. iii. 22–25. 1 Tim. vi. 1–3. Tit. ii. 9, 10.
u 2 Cor. x. 1. Gal. v. 22. Tit. iii. 2. Jam. iii. 17.
x Ps. ci. 4. Prov. iii. 32. viii. 13. x. 32. xi. 20.
y 20. Luke vi. 32.
z Or, *thank.* Acts xi. 23. 1 Cor. xv. 10. 2 Cor. i. 12. viii. 1. *Gr.*
a iii. 14—17. Matt. v. 10—12. John xv. 21. Rom. xiii. 5. 2 Tim. i. 12.
a Job xxi. 27. Ps. xxxv. 19. xxxviii. 19. lxix. 4. cxix. 86.
b iii. 14. iv. 14—16. Matt. v. 47.
c Matt. xxvi. 67. Mark xiv. 65. 1 Cor. iv. 11.
d *See on* 19.
e Rom. xii. 1, 2. Eph. v. 10. Phil. iv. 18.
f Or, *thank. See on* 19.
g Matt. x. 38. xvi. 24. Mark viii. 34, 35. Luke ix. 23—26. xiv. 26, 27. John xvi. 33. Acts ix. 16. 1 Thes. iii. 3. 2 Tim. iii. 12.
g 24. iii. 18. iv. 1. Luke xxiv. 26. Acts xvii. 3. Heb. ii. 10.
h Some read, *for you.* i. 20, 21. h Ps. lxxxv. 13. John xiii. 15. Rom. viii. 29. 1 Cor. xi. 1. Eph. v. 2. Phil. ii. 5. 1 John ii. 6.
i Is. liii. 9. Matt. xxvii. 4. 19. 23, 24. Luke xxiii. 41. 47. John viii. 46. 2 Cor. v. 21. Heb. iv. 15. vii. 26, 27. ix. 28. 1 John ii. 1. iii. 5.
k John i. 47. Rev. xiv. 5.
l Ps. xxxviii. 12–14. Is. liii. 7. Matt. xxvii. 39–44. Mark xiv. 60, 61. xv. 29–32. Luke xxii. 64, 65. xxiii. 9. 34–39. John xix. 9–11. Acts viii. 32–35. Heb. xii. 3.
m Acts iv. 29. ix. 1. Eph. vi. 9.
n iv. 19. Ps. x. 14. xxxi. 5. xxxvii. 5. Luke xxiii. 46. Acts vii. 59. 2 Tim. i. 12.
o Or, *his cause.*
p Gen. xviii. 25. Ps. vii. 11. xcvi. 13. Acts xvii. 31. Rom. ii. 5. 2 Thes. i. 5. 2 Tim. iv. 8. Rev. xix. 11.
p Ex. xxviii. 38. Lev. xvi. 22. xxii. 9. Num. xviii. 22. Ps. xxxviii. 4. Is. liii. 4–6. 11. Matt. viii. 17. John i. 29. Heb. ix. 28.
q Or, *to.* q Deut. xxi. 22, 23. Acts v. 30. x. 39. xiii. 29. Gal. iii. 13.
r iv. 1, 2. Rom. vi. 2. 7. 11.—vii. 6. *marg.* Col. ii. 20. iii. 3.—*Gr.* 2 Cor. vi. 17. Heb. vii. 26.
s Matt. v. 20. Luke i. 74, 75. Acts x. 35. Rom. vi. 16. 22. Eph. v. 9. Phil. i. 11. 1 John ii. 29. iii. 7.
t Is. liii. 5. Matt. xxvii. 26. Mark xv. 15. John xix. 1.
u Ps. cxlviii. 3. Mal. iv. 2. Luke iv. 18. Rev. xxii. 2.
x Ps. cxix. 176. Is. liii. 6. Jer. xxiii. 2. Ez. xxxiv. 6. Matt. ix. 36. xviii. 12. Luke xv. 4–6.
y v. 4. Ps. xxiii. 1–3. lxxx. 1. Cant. i. 7, 8. Is. xl. 11. Ez. xxxiv. 11—16. 23, 24. xxxvii. 24. Zech. xiii. 7. John x. 11. 14. 16. Heb. xiii. 20.
z Heb. iii. 1.—Acts xx. 28. *Gr.*

17—24. *Gal.* v. 13—15. 1 *Tim.* vi. 1—5.) Let them therefore, in obedience to God, and for his glory, shew respect and honour to all men, according to their rank and authority in society, and not scruple the customary tokens of subjection in things lawful: let them at the same time reserve their especial love for the brotherhood, or their fellow Christians; and, whilst they feared, worshipped, and reverenced God supremely, let them "honour the king," as far as it consisted with their other duty. (*Note, Matt.* xxii. 15—22.)—It is almost impossible, that there can be a worse supreme Governor, than he who ruled the vast Roman empire, when this was written by divine inspiration.—The comprehensive brevity of the closing verse, has been greatly and justly admired by competent judges.

Supreme. (13) Ὑπερεχοντι. *Rom.* xiii. 1. *Phil.* ii. 3. iii. 8. iv. 7. Ὑπεροχη, 1 *Tim.* ii. 2.—*Evil-doers.* (14) Κακοποιων. ii. 12. iii. 16. iv. 15. *John* xviii. 30.—*Put to silence.* (15) Φιμουν. *Matt.* xxii. 12. 34. *Mark* iv. 39. *Luke* iv. 35. 1 *Cor.* ix. 9. 1 *Tim.* v. 18.—*Brotherhood.* (17) Αδελφοτητα. v. 9

V. 18—25. (*Notes, Eph.* vi. 5—9. *Col.* iii. 22—25. 1 *Tim.* vi. 1—5. *Tit.* ii. 9, 10.) The apostle Peter exhorted servants to obedience, even in stronger language, than his beloved brother Paul had done. These were generally slaves, and many of them to heathen masters, who used them very cruelly. The word here used, signifies *domesticks*, who being more constantly under the eye of their masters, than slaves employed in cultivating the land, are supposed to have suffered more from their violent passions. Yet the apostle directed them to be "subject to "their masters with all *fear;*" with a respectful regard to them, as placed over them by Providence, and with a fear of offending or dishonouring God. This conduct should be observed, not only to such masters as were "good and "humane," and who would be pleased on reasonable terms, and mild even when offended; "but also to the froward" and morose, who would be angry without cause, and use severity when displeased. For it would be *grace*, or the effect and evidence of grace, "acceptable to God" and worthy of man's commendation, if, from a conscientious regard to the authority and will of God, they patiently and meekly endured such treatment, as was grievous to be borne; when not having been faulty they were unjustly punished. Indeed, "what glory," or honourable distinction, could it be, for professed Christians to be patient, when they were beaten, or scourged, for their faults, seeing many of the gentile slaves submitted quietly in this case? But if they behaved well, and were beaten by their proud and passionate *heathen* masters; and yet bore it, without peevish complaints or purposes of revenge, still persevering in meek endeavours to do their duty; this indeed would "be acceptable with God," and rewarded by him as a distinguishing effect of his grace. (*Notes, Matt.* v. 43—48. *Luke* vi. 27—36.) For Christians were especially "called" thus to do good to all men, and to endure ill usage from them; and still to proceed with alacrity in doing well, amidst ingratitude, revilings, and injuries, without being wearied out by any kind or degree of evil done to them: "because Christ," when he suffered in their stead, "left them," in this and in all other respects, "an "example, that they should follow his steps;" that by contemplating the same Object, to which they looked for pardon and righteousness, they might learn how to act in the most trying circumstances. (*Note, Heb.* xii. 2, 3.) He indeed had "done no sin" in any degree; and perfect wisdom, love, and holiness were displayed in all his works; nor was there any guile in his words: so that the contempt, malice, and cruelty, with which he met, were base returns for the greatest kindnesses, and the most unworthy treatment of consummate excellency. Yet "when he was "reviled," as if guilty of the most atrocious crimes, he did not retort the reproachful language, though most justly deserved by his enemies: and even "when he suffered" all kinds of indignities and tortures, till they terminated in his death on the cross, he did not so much as "threaten" his crucifiers, though all power was vested in him. On the contrary he prayed for them, saying, "Father, forgive

CHAP. III.

Exhortations to wives and husbands, concerning their respective duties, 1—7; and to all Christians to live in amity, to forgive injuries, to be constant under persecutions, to profess and defend the truth with meekness; and to maintain a good conscience: enforced, by the nature of their calling, their privileges, and the example of Christ, 8—18. The case of those to whom Christ, by his Spirit in Noah, had preached,

"them, for they know not what they do;" and thus he "committed himself to him who judged righteously," and left him to justify his character, plead his cause, and punish his enemies. This example Christians were peculiarly bound to consider and imitate; because the Lord Jesus, when he thus suffered, acted as their holy and divine Surety; and, pitying their misery, when they deserved and were exposed to the wrath of God, he voluntarily "bare" the guilt and punishment of "their sins," as imputed to him, and expiated them by his death "on the tree," or cross; in order that through his grace, and the encouragements of his gospel, they might become "dead to sin," and separated from it, and so "live unto righteousness," as the obedient servants of God. (*Notes*, iii. 17, 18. *Is.* liii. 7—12. *2 Cor.* v. 18—21. *Gal.* iii. 8—14.) Thus, through the ignominious stripes, which he (holy and glorious as he was,) willingly endured for them, and by the scars of those wounds, which he received for their sakes, the diseases of their souls were healed; which were far worse than the livid marks left on their bodies, from the cruel scourgings inflicted on them, in which they were conformed to their divine Lord. (*Notes*, *Is.* liii. 4—6. *Matt.* xxvii. 26—31.) The consideration of his scourgings, and livid scars, was suited in the most affecting manner, to reconcile the poor slaves, while suffering under the cruel usage of their masters, to their hard lot; when their Redeemer, the holy Jesus, the Lord of glory, had thus suffered for their salvation. These things indeed related to all Christians, though especially addressed to slaves; for all without exception had been "as sheep going astray," and must have fallen a prey to "the roaring lion which "sought to devour" their souls: (*Note*, v. 8, 9:) but they had been sought out by, and "*brought back*," or *converted* to, the good Shepherd, who laid down his life for the sheep. (*Notes*, *Zech.* xiii. 7. *John* x. 10—18.) Thus they were safely lodged in his fold under his care, and made partakers of his love, who, as the Bishop, or Overseer, of their souls, watched over them, and was become their omniscient, omnipotent, and most holy Protector. (*Notes*, *Ps.* cxix. 176. *Is.* liii. 4—6. *Luke* xv. 1—7.)—Some expositors call the things, which the apostle here speaks, concerning Christ, a digression from his subject, and the effect of the fulness of his heart: but I apprehend, that the Holy Spirit led him thus to write, that ministers and theologians might learn from his example, to inculcate *practical* matters from *evangelical* principles, and thus set on them the special stamp of Christianity, and evidently distinguish them from heathen morality. (*Notes*, *Tit.* ii. 1, 2. 9, 10.)

Servants. (18) Οἰκεται. *Luke* xvi. 13. *Acts* x. 7. *Rom.* xiv. 4.—*Froward.*] Σκολιοις. *Luke* iii. 5. *Acts* ii. 40. *Phil.* ii. 15.—*Thankworthy.* (19) Χαρις. "Thank." *Marg.* 20. *Luke* vi. 32, 33. *This is grace: This is grace before God.* It is the acceptable and distinguishing effect of his special grace; and therefore superior to all which the unregenerate can attain to.—*When buffeted.* (20) Κολαφιζομενοι. *Matt.* xxvi. 67. *Mark* xiv. 65. *1 Cor.* iv. 11. *2 Cor.* xii. 7.—*Example.* (21) Ὑπογραμμον. Used here only. *A copy, a pattern, an exact drawing.* A metaphor from writing-masters and painters.—*Being dead unto.* (24) Απογενομενοι. Used here only. *Absum, decedo, morior. Placed at a distance from; separated.*—*Bishop.* (25) Επισκοπον. 'He who takes care of us, and watches over us, with constant assiduity, and affectionate vigilance:' a pattern which all called bishops would do well to study and imitate.

PRACTICAL OBSERVATIONS.

V. 1—8.

The apostles, with one consent, declare the necessity of "laying aside all malice, guile, hypocrisies, envies, and "slanders," in order to "receive with meekness" the instructions of Christ. We need not then wonder, that there are so many hearers of the word wholly unfruitful; and that others are so little edified; when we observe how much these apostolical injunctions are neglected. But let those, who are as "new-born infants" in the family of God, but have "tasted that the Lord is gracious," avoid all such as would mislead them into controversies, which are commonly conducted with malice, envy, deceit, and detraction; and let them beware of "all hypocrisy:" that so the health of their souls may be preserved, a vitiated appetite prevented, and a relish of the holy word of God increased. They ought also to attend primarily to the more simple and easy parts of divine truth, which is the proper milk for young converts: that so, "growing by it" to maturity of judgment, experience, and grace, they may at length be able to digest the more difficult doctrines; which are suitable food for those who are of full age, and which will never be given to new-born babes, by those who know how "rightly to divide the word of truth." (*Notes*, *2 Tim.* ii. 14—18. *Heb.* v. 11—14.)—But let no man rest in unexperienced notions: for even "babes in "Christ *taste* that he is gracious;" and their experience of his love and mercy draws them to seek him, in all their subsequent distresses, fears, wants, and temptations, and to rest on him as "the Foundation" of all their hopes. Thus they are daily "coming to him," and are builded on him, "as living stones to be a spiritual house;" and consecrated by him as "a holy priesthood, to offer up spiritual "sacrifices acceptable to God" through him: for true religion consists of *doctrine*, *experience*, and *practice;* and he, who attempts to separate these, takes the ready way of destroying the whole.—As the Lord has laid "this chief "Corner-stone, elect, precious," to be the Foundation of his living temple; those who are taught to come to him, and rest their hopes on him, will surely be safe and happy: for the whole scripture declares, that "he who believeth "on him shall never be ashamed." But whilst our Emmanuel, and his salvation, are glorious in the eyes and

who yet perished in the deluge; and that of Noah and his family saved in the ark: an emblem of the destruction of the wicked, and the salvation of those, who had not only the sign of baptism, but the thing signified by it, through a risen and glorified Redeemer, 18—22.

"precious" to the hearts of all the regenerate, who deem it their chief honour to belong to him and serve him; men in general, continuing proud, carnal, and alienated from God, can see no comeliness or glory in them. (*Note, Is.* liii. 2, 3. *John* i. 14. xv. 22—25.) He is indeed made "the Head-Stone of the corner;" but modern builders in general make no account of him: and many carry on their work, either in open opposition to him, or in manifest neglect of him. Thus they "stumble at the word, being "disobedient," and will perish more dreadfully than if he had never come to be the Saviour of sinners; "whereunto "also they were appointed."—But let us enquire, whether we have the obedient faith of those to whom "Christ is "precious:" for many profess his *truths*, who stumble at his *precepts;* and so in another way he becomes to them "a Rock of offence," and an occasion of deeper condemnation.

V. 9—17.

Happy are they, of whom it may truly be said, "Ye are "a chosen generation, a royal priesthood, a holy nation, "a peculiar people!" If we aspire at these distinctions, let us be "followers of God as dear children;" let us abound in "spiritual sacrifices," and be careful to act up to the dignity and sanctity of our royal and priestly character, in all the concerns of life: let us obey the holy laws of Christ our King, and seek his honour, in connexion with the peace and prosperity of our fellow-subjects; and let us be careful to appear as "a peculiar people, zealous "of good works," (*Note, Tit.* ii. 14,) whose great business it is, "to shew forth the praises of God, who hath "called us out of darkness into his marvellous light." Thus we shall best evince that these blessings belong to us, and shall make the most suitable returns for them. Most of us well know and remember, that once we "were not a "people" devoted to the Lord, nor had we sought and "obtained mercy" from him: how vast then are our obligations to him, who has made us his people, and shewn mercy to us! It becomes us therefore "as strangers and "pilgrims to abstain from" all kinds of fleshly lusts, which continually "war against the souls" of men: nor can a believer, in any instance or degree indulge them, without being wounded, weakened, defiled, and injured.—But we should consider, not only our own comfort and advantages: the honour of the gospel, and the conversion of our neighbours, likewise demand our attention. Let us then study to "have our conversation honest" and honourable amidst our enemies and slanderers; that, whereas they "revile us as evil doers," our evident "good works" may refute their slanders, and be the means, if the Lord please, of bringing them also to believe in him, and to glorify his name. (*Note,* iii. 1—7.) For if we, who "had "not obtained mercy have at length obtained mercy;" why may not they, who still remain ignorant and prejudiced, be made partakers of the same salvation?—With this intent, and from other evangelical motives, we should "submit to every ordinance of man for the Lord's sake;" obeying the king, and all placed in authority under him; praying for them, that they may have wisdom and grace to be faithful to their important trust, (*Notes,* 1 *Tim.* ii. 1—4,) and for the preservation of our most excellent constitution; and endeavouring, as "the quiet in the land," by "well-doing to put to silence the ignorance of foolish "men: as free," with that liberty which the Son of God bestows through the Holy Spirit; (*Notes, John* viii. 30—36. *Rom.* vi. 16—23;) but remembering that we are "the "servants of God," and must in no degree use our liberty to cloke any malicious or ambitious designs. By thus honouring all men, loving our brethren, fearing God, and honouring the king; we shall best adorn the gospel, and most experience its comfort.

V. 18—25.

The view given by the apostle, of the behaviour of many masters to their unoffending slaves, may serve to convince us, how incompatible slavery is with the "love of our "neighbours," and animate us to protest, in all proper ways, against so grievous an oppression of our fellow creatures: yet Christianity, among its other unparalleled excellencies, teaches men to behave honourably, and live comfortably, even in these circumstances of degradation and suffering. But if *slaves*, when thus unjustly and cruelly used, were directed to submit to their masters and respect them; how ixexcusable are those *hired servants*, who, professing the gospel, do not "obey good and gentle "masters!" who can endure no degree of "frowardness" in others, through the indulgence of it in themselves; and who will not bear a reproof, when they are most evidently culpable! Indeed, this alone would be no evidence of grace or acceptable obedience, though it would be far better than "answering again:" but when, in any situation, "we do well, and" then "suffer" rebuke or ill usage "patiently, from conscience towards God," we manifest the reality of our grace, ensure a bounteous recompence, and have the honour of resembling our blessed Lord: and servants to *unconverted* masters, who without cause injure and revile them, should rejoice in shewing whose followers they are. Indeed, we cannot go through with our duty, as Christians in any station, if we do not persevere in endeavouring to "overcome evil with good," copying the conduct of him who "suffered for us, and "left us an example that we should follow his steps." Our sufferings and reproaches can neither be so unmerited nor so great as *his* were; who "when he was reviled, "reviled not again;" who suffered without threatening, and "committed himself to him that judgeth righteously." As therefore "he, his own self, bare our sins in his own "body on the tree, that we being dead to sin might live "unto righteousness," and that "by his stripes our souls "might be healed;" and as we all "were as sheep going "astray," till divine grace brought us back to "the Shep-"herd and Bishop of our souls;" let us learn to copy his example, when reviled and abused; as well as to rely on his merits, and keep close under his gracious protection and guidance to the end of our pilgrimage.

LIKEWISE, [a] ye wives, *be* in subjection to your own husbands; that, if any [b] obey not the word, [c] they also may, without the word, be [d] won by the conversation of the wives:

2 While they [e] behold your chaste conversation *coupled* [f] with fear.

3 Whose [g] adorning, let it not be [h] that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* [i] the hidden man of the heart, in that [j] which is not corruptible, *even the ornament* of [k] a meek and [l] quiet spirit, [m] which is in the sight of God of great price.

5 For after this manner, in the old time, [n] the holy women also, [o] who trusted in God, [p] adorned themselves, being in subjection unto their own husbands:

6 Even [q] as Sarah obeyed Abraham, [r]

a Gen. iii. 16. Esth. i. 16—20. Rom. vii. 2. Gr. 1 Cor. xi. 3. xiv. 34. Eph. v. 22—24. 33. Col. iii. 18. 1 Tim. ii. 11, 12. Tit. ii. 3—5.
b i. 22. iv. 17. Rom. vi. 17. x. 16. 2 Thes. i. 8. Heb. v. 9. xi. 8.
c 1 Cor. vii. 16. Col. iv. 5.
d Prov. xi. 30. xviii. 19. Matt. xviii. 15. 1 Cor. ix. 19—22. Jam. v. 19, 20.
e 16. i. 15. ii. 12. Phil. i. 27. iii. 20. 1 Tim. iv. 12. 2 Pet. iii. 11.
f 5, 6. 15. Eph. v. 33. vi. 5. Col. iii. 22.
g 1 Tim. ii. 9. Rev. xxi. 2.
h Gen. xxiv. 22. 47. 53. Ex. iii. 22. xxxii. 2. xxxiii. 4. xxxv. 22. xxxviii. 8. 2 Kings ix. 30. Esth. v. 1. Ps. xlv. 9. Is. iii. 18—24. lii. 1. lxi. 10. Jer. ii. 32. iv. 30. Ez. xvi. 7—13. xxiii. 40.
i Ps. xlv. 13. li. 6. Matt. xxiii. 26. Luke xi. 40. Rom. ii. 29. vi. 6. vii. 22. 2 Cor. iv. 16. Eph. iv. 22—24. Col. iii. 9, 10.
j i. 23.
k 15. Ps. xxv. 9. cxlvii. 6. Is. xi. 4. xxix. 19. lvii. 15. lxi. 1. Matt. v. 5. xi. 29. xxi. 5. 2 Cor. x. 1. Gal. v. 23. Eph. iv. 2. Col. iii. 12. 2 Tim. ii. 25. Tit. iii. 2. Jam. i. 21. iii. 13—17.
l Ps. cxxxi. 2. Jer. li. 59.
1 Thes. iv. 11. 2 Thes. iii. 12. 1 Tim. ii. 2.
m 1 Sam. xvi. 7. Ps. cxlvii. 10, 11. cxlix. 4. Luke xvi. 15.
n Prov. xxxi. 10. 30. Luke viii. 2, 3. Acts i. 14. ix. 36. 1 Tim. ii. 10. v. 10. Tit. ii. 3, 4.
o 1 Sam. ii. 1. Jer. xlix. 11. Luke ii. 37. 1 Tim. ii. 15. v. 5. Heb. xi. 11.
p 2—4.
q Gen. xviii. 12.

NOTES.

CHAP. III. V. 1—4. (*Notes, Eph.* v. 22—33.) The apostle next gave directions, concerning the duties of wives and husbands, as a matter of great importance to the credit and success of the gospel. In general, wives were commanded to be "subject to their own husbands:" and even those who were married to gentiles, or other unbelievers, whether they had been converted since their marriage, or had *sinfully* brought themselves into so trying a situation, ought to obey this commandment in *all things lawful.* (*Notes, Gen.* iii. 16. 1 *Cor.* vii. 10—14. xi. 2—16.) This must be attended to in a conscientious manner: not only in order to lighten their own trial, and to "adorn the gos-"pel," but with an especial aim at the conversion of their husbands; (*Note,* 1 *Cor.* vii. 15, 16;) which was not so much to be expected from a disputatious attempt to teach them the gospel, as from the silent persuasive eloquence of a becoming deportment. Thus the wives might hope to win upon those, who "did not obey the word," but treated it with contempt or neglect; as the constant, obliging, amiable conduct, and prudent discourse of such near relatives would tend to soften their prejudices, and conciliate their affections; and so induce them to pay attention to the preaching of the gospel. For it would have a considerable tendency to their conviction, habitually to witness and experience the excellent effects of Christianity, in the chaste, modest, and faithful conduct of their wives; as united with respectful fear of disobliging or grieving them, and reverential regard to the authority and commands of God. In this endeavour, they must not deem outward things, such as "plaiting the hair, wearing" golden rings and bracelets, or "putting on" elegant or becoming garments, to be "their adorning," in any degree: but they must value and seek for an inward beauty, residing in the heart, as "a hidden man," visible in its essence only unto God, consisting of a renewal and sanctification of the whole soul to the divine image, through "the incorruptible seed of the word," made effectual by the power of the Holy Spirit: for this alone would continue for ever, without decaying, or being tarnished. (*Note,* 1 *Tim.* ii. 9, 10.) This inward beauty and ornament of a sanctified heart would especially be manifested by "a "meek and quiet spirit," which was "in the sight of "God" very valuable; and he would certainly honour it, though men might undervalue it. Indeed, it would be their best ornament in the sight of their husbands and do far more to fix their affections and excite their esteem; than the studied decorations of becoming or fashionable apparel, attended by a froward and contentious temper. (*Notes, Ps.* xxv. 8, 9. xxxvii. 10, 11. cxlix. 4. *Is.* lxi. 1—3. *Matt.* v. 5. *Luke* iv. 16—19.)—Outward ornaments, according to every one's rank in life, are not *absolutely* prohibited by these scriptures, as it has been generally observed: but the frivolous affectation and vanity, which constitute the love of finery; the time, attention, and expense wasted by those, who are attached to such decorations; and the proportionable neglect of the "inward adorning," which is uniformly connected with it, sufficiently prove, that the more moderate and indifferent about these embellishments Christians are, from proper principles, and without preciseness and censoriousness, the more respectable and amiable they must appear in the eyes of all competent judges.—'The works of charity, performed to the dis-'tressed, with the money necessary for purchasing orna-'ments of gold and costly attire, will render women much 'more beautiful in the eyes of God and man, than if they 'were decked with all the vain ornaments, in which the 'lighter part of the sex delight.' *Macknight.*

May ... be won. (1) Κερδηθησονται. *Matt.* xvi. 26. xviii. 15. 1 *Cor.* ix. 20—22. *Phil.* iii. 8. *May be gained.* (*Note, Prov.* xi. 30.)—*Conversation.*] Αναστροφης. *Note,* i. 17—21, v. 18.—*While they behold.* (2) Επoπτευσαντες. *Note,* ii. 12.—*Hidden man,* &c. (4) *Notes, Ps.* xlv. 13—15. *Eph.* iv. 20—24. *Col.* iii. 7—11.—*Quiet.*] Ησυχιου. 1 *Tim.* ii. 2. Ησυχια, *Acts* xxii. 2. 2 *Thes.* iii. 12. 1 *Tim.* ii. 11, 12.

V. 5, 6. The internal ornaments, which the apostle recommended, had been of repute in the church, from the most remote antiquity; for thus "holy women of old "time, who trusted in" the promises of "God," and were partakers in his salvation, had "adorned themselves;" not counting either their personal beauty, or their costly garments, "their adorning;" but in "the meekness of "wisdom" they willingly obeyed God, by being in subjection to their own husbands. Thus Sarah, the honoured mother of the nation of Israel, had "obeyed Abraham:" and, in token of her respect for his person, and the authority which God had vested in him, she was used to "call "him, lord."—It is remarkable, that in the instance, where this is recorded, Sarah expressed such unbelief respecting the promise of God, that she was sharply rebuked for it; yet that is here passed over, and the only good word, which

calling him lord: whose [a] daughters ye
are, as long as ye do well, [r] and are not
afraid with any amazement.

7 Likewise, [s] ye husbands, dwell with
them according to knowledge, [t] giving
honour unto the wife, as unto the weaker
vessel, and as being [u] heirs together of
the grace of life; [x] that your prayers
be not hindered.

8 ¶ Finally, [y] *be ye* all of one mind,
[z] having compassion one of another;
[†] love as brethren, *be* [a] pitiful, [b] *be* cour-
teous:

9 Not [c] rendering evil for evil, or
railing for railing: but contrariwise,
blessing; knowing that ye are there-
unto [d] called, [e] that ye should inherit
a blessing.

10 For [f] he that will [g] love life, and
[h] see good days, let him [i] refrain his
tongue from evil, and his lips that they
[k] speak no guile:

11 Let him [l] eschew evil, and [m] do
good; let him [n] seek peace, and ensue it.

12 For [o] the eyes of the Lord *are*
over the righteous, and [p] his ears *are*
open unto their prayer: [q] but the face
of the Lord *is* [‡] against them that do
evil.

a Gr. children. Rom. ix. 7—9. Gal. iv. 22—28.
r 14, 15. Gen. xviii. 15. Is. lvii. 11. Dan. iii. 16—18 Matt. xxvi. 69—75. Acts iv. 8—13. 19.
s Gen. ii. 23, 24. Prov. v. 15—19. Mal. ii. 14—16. Matt. xix. 3—9. 1 Cor. vii. 3. Eph. v. 25—28. 33.
t 1 Cor. xii. 22—24. 1 Thes. iv. 4.
u Eph. iii. 6. Tit. iii. 7. Heb. i. 14.
x Job xlii. 8. Matt. xviii. 19. Rom. viii. 26, 27. Eph. iv 30. vi. 18.
y *See* on Acts ii. 1. iv. 32. Rom. xii. 16. xv. 5. 1 Cor. i. 10.—Phil. iii. 16.
z Zech. vii. 9. Matt. xviii. 33. Luke x. 33. Rom. xii. 15. 1 Cor. xii. 26. Jam. ii. 13. iii. 17.
† Or, *loving to the brethren. See* on i. 22.—2 Pet. i. 7. 1 John iii. 14. 18, 19.
a Ps. cii. 13. Prov. xxviii. 8. Matt. xviii. 33. Jam. v. 11.
b Acts xxvii. 3. xxviii. 7. Eph. iv. 31, 32. v. 1, 2. Phil. iv. 8, 9. Col. iii. 12.
c ii. 20—23. Prov. xx. 22. Matt. v. 39. 44. Luke vi. 27—29. Rom. xii. 14. 17. 19—21. 1 Cor. iv. 12, 13. 1 Thes. v. 15.
d ii 21. v. 10.—*See* on Rom. viii. 28. 30.
e Matt. xix. 29. xxv. 34. Mark x. 17. Luke x. 25. xviii. 18.
f *See* on Ps. xxxiv. 12—16.
g Deut. xxxii. 47. Job ii. 4. Prov. iii. 2. 18. iv. 22. viii. 35. Matt. xix. 17. Mark viii. 35. John xii. 25.
h Job vii. 7, 8. ix. 25. xxxiii. 28. Ps. xxvii. 13. xlix. 19. cvi. 5. Ec. ii. 3. Matt. xiii. 16, 17.
i *See* on Jam. i. 26. iii. 1—10.
k ii. 1. 22. John i. 47. Rev. xiv. 5.
l Job i. 1. ii. 3. xxviii. 28. Ps. xxxiv. 14. xxxvii. 27. Prov. iii. 7. xvi. 6. 17. Is. i. 16, 17. Matt. vi. 13. John xvii. 15.
m Ps. cxxv. 4. Matt. v. 45. Mark xiv. 7. Luke vi. 9. 35. Rom. vii. 19. 21. Gal. vi. 10. 1 Tim. vi. 18. Heb. xiii. 16. Jam. iv. 17. 3 John 11.
n Ps. cxx. 6, 7. Matt. v. 9. Luke i. 79. Rom. v. 1. viii. 6. xii. 18. xiv. 17. 19. Gal. v. 22. Col. iii. 15. Heb. xii. 14. Jam. iii. 17, 18.
o Deut. xi. 12. 2 Chr. xvi. 9. Ps. xi. 4. Prov. xv. 3. Zech. iv. 10.
p 2 Chr. vii. 15. Ps. lxv. 2. Prov. xv. 8. 29. John ix. 31. Jam. v. 16.
q Lev. xvii. 10. xx. 3. 6. xxvi. 17. Ps. lxxx. 16. Jer. xxi. 10. Ez. xv. 7.
‡ Gr. *upon.*

she spoke on this occasion, is mentioned to her commendation. (*Note, Gen.* xviii. 9—12.) This shews how readily the Lord pardons the sins, and how graciously he accepts the poor services of the upright.—Many of the Christian women, whom Peter addressed, were descended from Abraham and Sarah; and the others would be accounted as her daughters, heirs of her faith, and imitators of her example, so long as they behaved well in their relative duties, and as it became the disciples of Christ: and were not so afraid of the anger of their husbands, or of others, as to deny him, or act contrary to his commandments, through unbelief and consternation of spirit. For this would be rather an imitation of Sarah, when, through surprise, she denied that she laughed; than of her faith and holiness, or her becoming subjection to her husband.

Amazement. (6) Πτοησιν. Here only. From πτοεομαι, *to be in consternation. Luke* xxi. 9. xxiv. 37.—*Ex.* xix. 16. *Josh.* vii. 5. *Sept.*

V. 7. On the other hand, the apostle exhorted "husbands," professing the gospel, to "dwell with" their wives, in a rational and intelligent manner, which might evince the propriety of the authority being conferred on them. They ought to behave towards them, as became those who had the knowledge of God and of true religion; who understood the ends for which marriage was appointed, and the manner in which pious persons ought to behave in that holy estate: and this would keep them from every thing unbecoming, unkind, unfaithful, or injurious to their temporal comfort, or spiritual improvement. As their wives were of the same nature, and conjoined in the most endeared and indissoluble union, which blended all their interests with those of their husbands: so the consideration of their inferiority in this relation, and the comparative weakness of their sex, which rendered them incapable of so great hardship and fatigue as men could endure; together with their manifold infirmities, as connected with child-bearing, should induce their husbands to treat them with the greater respect, and more tender regard; instead of exciting them to tyrannize over them. They ought therefore to shew a peculiar esteem and affection for them; to take much satisfaction in their company; to honour them before servants and strangers; to support their credit in the family; to make a becoming provision for their wants; to lay no unreasonable injunctions upon them; and to shew a great concern in every thing relative to their health, comfort, and reputation. And, if they would be thought superior in knowledge or wisdom, they ought to shew it, by not taking offence at trifles, and by giving up their own humours and inclinations, to oblige their wives, and for their welfare. These things should be attended to, from the consideration that they were "fellow-heirs of the grace of life," or of the free favour and gift of God, which is eternal life; and therefore, as companions in their pilgrimage, they ought to do all, which they possibly could, to solace, counsel, and assist each other by the way. They should also more attentively guard against all disagreements and domestick uneasiness; that nothing might occur to indispose them for prayer, in secret, and in the family, but especially with each other. This, being essential to the Christian's prosperity, was a matter of so great importance, that all things in his whole conduct, ought to be regulated with reference to it.—Perhaps it might also be intimated, that in case a Christian had an unconverted wife, he ought to study by kind behaviour to conciliate her mind; that so she might do nothing to interrupt the social worship of the family, but might be induced amicably to join in it.

Hindered. (7) Εγκοπτεσθαι. *Matt.* iii. 10. v. 30. vii. 19. xviii. 8. *Luke* xiii. 7. 9. 2 *Cor.* xi. 12. *Cut down, destroyed.* Some read εγκοπτεσθαι, *Rom.* xv. 22. *Gal.* v. 7. 1 *Thes.* ii. 18.

V. 8—12. (*Notes*, ii. 13—25. *Rom.* xii. 9—21. 1 *Cor.* i. 4—9. xiii. 4—7. *Eph.* iv. 1—6. *Phil.* ii. 1—4.) These exhortations entirely coincide with those, which have been considered in St. Paul's epistles.—As the conclusion and substance of all his admonitions, the apostle exhorted Christians, to be "of one mind" and judgment, as far as possible, in the great concerns of religion; to sympathize with each other in their personal trials and sorrows, and to rejoice in each other's comforts; to bear a brotherly affection to all their fellow Christians; to compassionate the miseries, and relieve the wants, of their unbelieving

r Prov. xvi. 7 Rom. xiii. 3.
s Ps. xxxviii. 20. Prov. xv. 9. 1 Cor. xiv. 1. Eph. v. 1. 1 Thes. v. 15. 2 Tim. v. 10. 3 John 11.
t Is. liv. 20. lv. 13—16. Jer. xv. 15. Matt. v. 10—12. x. 18—22. 39. xvi. 25. xix. 29. Mark viii. 35. x. 29. Luke vi. 22, 23. Acts ix. 16. 2 Cor. xii. 10. Phil. i. 29. Jam. i. 12.
u Is. viii. 12, 13. xli. 10—14. Jer. i. 8. Ez. iii. 9. Matt. x. 28. 31. Luke xii. 4, 5. John xiv. 1. 27. Acts xviii. 9, 10.
x Num. xx. 12. xxvii. 14. Is. v. 16. xxix. 23.

13 And [r] who *is* he that will harm you, if ye be [s] followers of that which is good?

14 But, and [t] if ye suffer for righteousness' sake, happy *are ye:* [u] and be not afraid of their terror, neither be troubled;

15 But [x] sanctify the Lord God in your hearts: [y] and *be* ready always to *give* an answer to every man, that asketh you [z] a reason of [a] the hope that is in you, [b] with meekness and [c] fear:

16 Having [c] a good conscience; that, [d] whereas they speak evil of you, as of evil doers, they may be ashamed that

y Ps. cxix. 46. Jer. xxvi. 12—16. Dan. iii. 16—18. Am. vii. 14—17. Matt. x. 18—20. Luke xxi. 14, 15. Acts iv. 8—12. v. 29—31. xxi. 39, 40. xxii. 1, 2, &c. Col. iv. 6.
z 1 Sam. xii. 7 Is. i. 18. xli. 21. Acts xxiv. 25.
a *See on* i. 3, 4.—Col. i. 5. 23. 27. Tit. i. 2. Heb. iii. 6. vi. 11. 18, 19.
b *See on* 2. 4.—2 Tim. ii. 25, 26.
c Or, *reverence.*
c 21. ii. 19. Acts xxiv. 16. Rom. ix. 1. 2 Cor. i. 12. iv. 2. 1 Tim. i. 5. 19. 2 Tim. i. 3. Heb. ix. 14. xiii. 18.
d *See on* ii. 12. Tit. ii. 8.

neighbours; to be friendly, obliging, affable, accessible, and condescending to inferiors, in their whole conduct; endeavouring to conciliate the affections of all men, by every kind of civility and concession, as far as could consist with their other duties: and by no means retaliating injuries, or retorting revilings; but, on the contrary, blessing, and praying for, their contumelious and malicious enemies, and speaking kindly to them. (*Notes, Matt.* v. 43—48. *Luke* vi. 27—36. 1 *Thes.* v. 12—15.) In doing this, they might be encouraged and influenced, by the consideration, that God had graciously "called them," from being his enemies, and exposed to the awful curse of his law, by the grace of his gospel, "to inherit a blessing," in time and to eternity. (*Note, Gal.* iii. 6—14.) They ought, therefore, to copy his love, who had "overcome evil with good" in his dealings with them; and to pity the misery and blindness, rather than resent the injuries, of their enemies, who could not possibly deprive them of their felicity. This accorded to the advice given to young persons by the Psalmist. (*Notes, Ps.* xxxiv. 11—14.) For if any man desired to prolong his days, and live comfortably on earth, or to possess the hope of eternal life in heaven; he must learn to "bridle his tongue," from all wicked, abusive, or deceitful words; (*Notes, Jam.* i. 26. iii. 1—12;) to forsake and depart far from all evil actions; to do all the good he could; to "seek peace with all men," and pursue it though it fled from him. (*Note, Heb.* xii. 14.) For the omniscient and omnipresent God "watched "over the righteous," and would take care of them; (*Notes, 2 Chr.* xvi. 7—10. *Ps.* ciii. 15—18;) and he was ever ready to hear and answer their prayers: but he "set himself," as a frowning Judge, and an omnipotent Adversary, against all impenitent sinners.—*He that will love.* (10) The quotation is from the Septuagint, which well translates the Hebrew, except as the apostle uses the third person, instead of the second.

Of one mind. (8) Ὁμοφρονες. Here only. From ὁμος, *like*, and φρην, *mind*. See *Phil.* i. 27. ii. 2.—*Having compassion one of another.*] Συμπαθεις. Here only. Συμπαθεω, *Heb.* iv. 15. x. 34.—*Love as brethren.*] Φιλαδελφοι. Here only. Φιλαδελφια, *Heb.* xiii. 1.—*Pitiful.*] Ευσπλαγχνοι. *Eph.* iv. 32.—*Courteous.*] Φιλοφρονες. Here only. Φιλοφρονως, *Acts* xxviii. 7. *Of a friendly* or *loving mind.*—*Ye are thereunto called.* (9) Εις τουτο εκληθητε. ii. 21.

V. 13—16. The apostle, with great animation, next demanded, who could or would harm them, if they copied the example of him, who is essential and perfect goodness; and were *imitators* of him, who did good to others, as an *imitator* of Christ. (*Note,* 1 *Cor.* xi. 1.) In this case none could do them real harm; and this inoffensive, upright, and benevolent conduct would generally in time, disarm the enmity of their neighbours. But sometimes it would not be so; as Satan would attempt to instigate the natural enmity of men's hearts against the gospel, and, by connecting it with the ambition, jealousy, resentment, political interest, or bigotry of rulers, to persecute the church. If therefore they should be called to "suffer "for righteousness' sake," they ought to deem this a peculiar honour and happiness. (*Notes,* iv. 12—16. *Matt.* v. 10—12. *Luke* vi. 21—23.) Nor ought they to be dismayed at the rage, menaces, decrees, and power of their persecutors, which were "their terror;" but which could at most only "kill the body," and could not so much as touch that without the permission of God. (*Notes, Matt.* x. 24—31.) They ought not therefore to be so troubled about these matters, as by confusion of mind to be unfit for their duty, or in danger of listening to temptations and denying Christ; as the apostle himself had done on one occasion. (*Note, Matt.* xxvi. 69—75.)—To avoid this they ought to "sanctify the Lord God in their hearts," maintaining honourable thoughts of his perfections, reverencing his name, fearing nothing so much as his displeasure, and trusting their souls, lives, liberty, possessions, reputations, and families in his hands, as in a Sanctuary and a strong Tower. (*Note, Is.* viii. 11—15.)—Instead therefore of renouncing or concealing their religion; they were exhorted to be, at all times, ready and prepared "to *give* an answer," to defend the cause of truth, and to shew its excellency and authority, to "every man who asked a reason of the hope that was in them;" whether he were a magistrate, or a private person, and whatever motives induced him to the enquiry. As Christians, they hoped in God through Christ for eternal life; and in this confidence they renounced present advantages, and exposed themselves to most grievous sufferings. What therefore was the ground and "reason of their hope?" This question they should be prepared to answer, by shewing the conclusive evidences which demonstrated that Christianity was from God; its grand design; the need men have of forgiveness and sanctification; the nature of redemption by the blood of Christ, and of the new-creation of the Spirit unto obedience; and the promises, security, and seal of the new covenant. *Thus* they might evince from the authenticated word of God, and their own experience of its effects, and the influence which it had on their conduct, that they hoped for happiness on reasonable grounds; and acted wisely in renouncing, venturing, and suffering all things for the sake of it.—But cogent arguments alone would not suffice in this testimony: they must also speak "with meekness," or modesty, humility, calmness and love; "and *fear,*" or a reverence for God and heavenly things, and a cautious guard over their own

[e] Matt. v. 11.
[f] See on 1, 2.
[g] iv. 19. Matt. xxvi. 39, 42. Acts xxi. 14.
[h] See on 14.
[i] ii. 21—24. Is. liii. 4—6. Rom. v. 6—8. viii. 3. 2 Cor. v. 21. Gal. i. 4. iii. 13. Tit. ii. 14. Heb. ix. 26, 28.
[k] Zech. ix. 9. Mat. xxvii. 19. 24. Acts iii. 14. xxii. 14. Jam. v. 6. 1 John i. 9.
[l] Eph. ii. 16—18.
[m] iv. 1. Dan. ix. 26. 2 Cor. xiii. 4. Col. i. 22.
[n] Rom. viii. 11.
[o] i. 11. iv. 6. Neh. ix. 30. Rev. xix. 10.
[p] Rev. xx. 7.
[q] Gen. vi. 3. 5. 13.
[r] Is. xxx. 18. Rom. ii. 4, 5. ix. 22. 2 Pet. iii. 15.

[e] falsely accuse your [f] good conversation in Christ.

17 For *it is* better, [g] if the will of God be so, that ye [h] suffer for well doing than for evil doing.

18 For [i] Christ also hath once suffered for sins, [k] the just for the unjust, [l] that he might bring us to God, [m] being put to death in the flesh, [n] but quickened by the Spirit:

19 By [o] which also he went and preached unto the spirits [p] in prison;

20 Which [q] sometimes were disobedient, when once [r] the long-suffering of God waited in [s] the days of Noah, [t] while the ark was a preparing, [u] wherein few, that is, eight souls, were saved [x] by water.

21 The [y] like figure whereunto, *even* [z] baptism, doth also now save us, (not [a] the putting away of the filth of the flesh, but [b] the answer of a good conscience towards God,) [c] by the resurrection of Jesus Christ:

22 Who [d] is gone into heaven, and [e] is on the right hand of God: [f] angels, and authorities, and powers being made subject unto him.

[s] Matt. xxiv. 37—39. Luke xvii. 26—30.
[t] Gen. vi. 14—22. Heb. xi. 7.
[u] Gen. vii. 1—7. 13. 23. viii. 1. 18. Matt. vii. 14. Luke xii. 32. xiii. 24, 25. 2 Pet. ii. 5.
[x] Gen. vii. 17—23. 2 Cor. ii. 15. 16. Eph. v. 26.
[y] Rom. v. 14. 1 Cor. iv. 6. Heb. ix. 24. Gr. xi. 19.
[z] Matt. xxviii. 19. Mark xvi. 16. Acts ii. 38. xxii. 16. Rom. vi. 3—6. 1 Cor. xii. 13. Gal. iii. 27. Eph. v. 26. Col. ii. 12. Tit. iii. 5—7.
[a] Ex. xxxvi. 25, 26. Zech. xiii. 1. 2 Cor. vii. 1.
[b] Acts viii. 37. Rom. x. 9, 10. 2 Cor. i. 12. 1 Tim. vi. 12. [c] See on i. 3. [d] Mark xvi. 19. Acts i. 11. ii. 34—36. iii. 21. Heb. vi. 20. viii. 1. ix. 24. [e] Ps. cx. 1. Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Rom. viii. 34. Col. iii. 1. Heb. i. 3. 13. viii. 1. x. 12. xii. 2. [f] Rom. viii. 38. 1 Cor. xv. 24. Eph. i. 21.

spirits, lest their mismanagement should disgrace the cause of the truth. And they must also "have a good con-"science," purged from the discouragement of guilt by the blood of Christ, that they might be satisfied as to the event; and as an enlightened monitor directing them in all holy conduct: (*Notes*, *Acts* xxiv. 10—21. 1 *Cor.* iv. 3—5. 2 *Cor.* i. 12—14. *Heb.* ix. 11—14. xiii. 18, 19:) that so, their persecutors, who treated them as malefactors, might be ashamed of thus falsely accusing and violently opposing men, whose habitual deportment, as the disciples of Christ, was undeniably excellent.—*Sanctify*, &c. (15) Nearly from the LXX, which agrees with the Hebrew. (*Is.* viii. 12, 13.)

V. 17, 18. Nature would be most ready to repine or rage at *undeserved* sufferings: (*Note*, ii. 18—25:) yet, in fact, if God were pleased so to appoint, it was far more desirable, honourable, comfortable, and profitable, to "suffer for well-doing than for evil-doing;" as all the guilt would in this case belong to the persecutors, and all the advantage would wholly accrue to the sufferers. (*Notes*, iv. 12—16. 2 *Thes.* i. 5—10.) Thus likewise they would be conformed to Christ, who "once suffered;" being falsely accused of men as an evil doer, and treated by them with all possible cruelty and insult: but he, "the just "one," being perfectly righteous, was made a Sacrifice "for sin, *instead* of the unrighteous;" having no sin of his own, and yet "suffering for sin," it was evident he suffered for the sins of others. (*Notes*, *Is.* liii. 4—12. 2 *Cor.* v. 18—21. *Gal.* iii. 6—14. 1 *John* ii. 1, 2.) This he submitted to, from gratuitous and unspeakable love; that he might bring rebels, enemies, and condemned sinners "unto God," as pardoned, reconciled, sanctified, and made friends and children; that they might be happy for ever in his favour; and that he might be glorified in their salvation, and by their worship and services. For "the righteous" Saviour having been thus "put to death "in the flesh," in respect of his human nature, on the charge of blasphemy; was speedily "quickened," or raised from the dead, by the power of the Holy Spirit, and thus declared to be the Son of God, as he had avowed that he was.—The resurrection of Christ is sometimes ascribed to God or the Father, sometimes to Christ himself, and sometimes to the Holy Spirit. This is very easy and natural, if Father, Son, and Spirit are one God: but how can it be explained on any other principle?—The case is the same in many other things. (*Marg. Ref.*)

V. 19, 20. It need not be thought wonderful, that so many refused to believe in the risen and glorified Saviour, through the preaching of his apostles, aided by the Holy Spirit; as the case had been the same of old. For Christ, as God, and with reference to his future incarnation, had gone, by his Spirit, (*Note*, i. 10—12,) inspiring his servant Noah, to denounce the approaching deluge, and preach repentance to that incorrigible generation, who perished in their sins, and were in "the prison" of hell, (that is, the adults among them,) when the apostle wrote; being confined there till the judgment of the great day. For they had "sometime been disobedient" and unbelieving, (*Note*, ii. 7, 8,) even during the hundred and twenty years of God's long suffering, after the deluge was predicted, but before it was sent. At that time Noah was occupied in preparing the ark, "shewing his faith by his "works," and calling them to repent and seek mercy from God. (*Notes*, *Gen.* vi. vii. *Matt.* xxiv. 36—41. *Heb.* xi. 7. 2 *Pet.* ii. 4—9.) But they unanimously and obstinately rejected his message; and thus they were destroyed by the flood; whilst only eight persons had their lives preserved in the ark, being delivered from the waters and carried above them: so that the floods, which drowned all others, without exception, concurred in their deliverance.—Various other interpretations have been given of this passage; but none of them appears to me in the least degree satisfactory.

V. 21, 22. "The like figure," or *the antitype* of Noah and his family's preservation in the ark and by the water, at that time saved Christians, even "baptism." Christ is the true Ark. His church is within the ark, and is therefore safe; but all without will be swept by the deluge of divine vengeance into destruction. Into this ark men enter by faith; this faith Jews and Gentiles professed, when by baptism they were admitted into the Christian church: and thus the baptismal water formed as it were the sign of their safety. Yet it was not "the washing "away the filth of the flesh," or the mere outward administration of baptism, however *rightly done;* not the outward sign, the *opus operatum*, which could effect this,

CHAP. IV.

Exhortations to cease from sin, in conformity to Christ who had suffered for it; and to live holy lives, though reproached for it; in expectation of a future judgment, 1—6; to sobriety, watchfulness, and prayer; because "the end of all things is at hand;" 7; and to love, hospitality, and a due improvement of talents, as the stewards of God, and in order to glorify him, 8—11. Encouragements to patience, and confidence in God, amidst persecutions; with cautions and instructions, 12—19.

unless it were also *rightly received*. It was, therefore, "the answer of a good conscience towards God," which saved; namely, when a man, by regeneration of the Spirit, was able to profess repentance, faith, and purposes of a new life, uprightly, and as in the presence of God; and sincerely to answer such questions as were put to persons on those occasions. (*Rom.* x. 5—11.) When Jews and Gentiles professed Christianity, they were thus received into the church, exactly in the same manner as Gentiles had been into the Jewish church by circumcision: but the argument, concerning the baptism of infants, born of Christian parents, is not at all affected by it. The apostle spoke of baptism, as the initiatory ordinance of Christianity: but he took care to remind men, that the inward grace of baptism, even regeneration, from which all holy affections and actions spring, alone could introduce them into the true church, the Ark of real security; and that no outward administration of baptism could effect this blessed translation into the kingdom of the Son of God.—This salvation of believers was the effect of "the resur-"rection of Christ," which evidenced the acceptance of his sacrifice, and made way for his exaltation in heavenly glory; that he might confer as a Sovereign, by his power and through his intercession, the blessings which he had purchased by the shedding of his blood. (*Notes, Eph.* i. 15—23. iv. 7—13. *Phil.* ii. 9—11.)

PRACTICAL OBSERVATIONS.

V. 1—7.

The truths, precepts, and grace of the gospel teach men a becoming and beneficial behaviour, in all the relations of life, by a happy union of piety, purity, meekness, fidelity, and holy love; and form them to it.—Every person ought to use all proper means, with earnestness and perseverance, for the conversion of such "as obey not the word," especially among relations; and to aim habitually at gaining others to Christ, by every part of his conduct: but an obliging conscientious performance of their respective duties, by inferiors, will go furthest with superiors, and win most upon them. For when they see, that religion teaches their wives, children, and servants, to behave better towards them, than they formerly did; it interests their feelings, and shews them, that there is an excellency in what produces such happy effects: and it is greatly to be wished, that there were more, who thus enforced genuine Christianity, in every station, employment, and relation of life. (*Note, Tit.* ii. 9, 10.)—The inward and incorruptible adorning of wisdom and grace, shining forth "in a meek and quiet spirit, which is in the sight of God "of great price," constitutes the most durable beauty and amiableness, and will ensure esteem and affection, when all outward ornaments, (the memorial of our sin and shame,) with all that beauty which they are vainly meant to embellish, will not secure any one from contempt and aversion, whose conduct in life is disgraceful: and they will soon leave the poor body to the confinement and corruption of the tomb; and the soul, which is "without "holiness," to be for ever loathsome and abhorred of God. Let then all, who would be the followers and daughters of the "holy women, who of old trusted in God," copy *their* fashion, seek *their* ornaments, attend to relative duties, do good, fear nothing but sin, and beware of every thing which might betray them into it. And let husbands, professing the gospel, act towards their wives, with that prudent and tender regard, which becomes those, who know the word of God; which may ensure to them respect from domesticks and all around them, and tend to render them comfortable under their various infirmities. Thus husbands and wives will be enabled to live together, "as fellow-heirs of the grace of life," and nothing will hinder their united prayers for a blessing upon each other, upon their children and family, and all who are connected with them.

V. 8—18.

As peace and love are necessary to domestick comfort, so are they to the prosperity of the church. Christians should therefore study and pray to be "all of one mind, "to have compassion one of another, to love as brethren, "to be compassionate and courteous:" and, instead of "rendering evil for evil, or railing for railing," they should "bless their enemies," after his example, who has called them from their state of enmity "to inherit a "blessing." But 'how astonishing and lamentable is it, 'that when the way to happiness is so plainly delineated, 'so few should find it! What man is there, who does not 'desire life, and to live many days, that he may see good? 'Yet how few tongues are kept from evil! How few lips 'from speaking guile! How few decline from evil, and 'do good! How few seek peace and pursue it! On the 'contrary, how much low cunning and artifice; and what 'discords and contentions reign among mankind! And 'how detestable and miserable do these perverse and un-'governable passions render us!" *Doddridge.*—But happy are the remnant of the righteous! "The eyes of "the Lord watch over them, his ears are open" and attentive "to their prayers," and he delights in doing them good, while he "sets his face against the workers of in-"iquity."—Who then can harm those, that are "fol-"lowers of God as dear children," and walk in his most holy ways? (*Note, Eph.* v. 1, 2.) Their sufferings, "for "righteousness' sake," will prove an addition to their felicity: so that, fearing God, making him their Sanctuary, and abiding safe and comfortable under his protection; they need not fear the terror of the wicked, nor "be "troubled" by reason of their rage and malice. They should therefore "always be ready to give a reason of "their hope," to enquirers of every description: for it is founded on the most irrefragable arguments; and indeed the true Christian alone can *reasonably* hope to obtain eternal happiness, or escape eternal misery. Yet in pleading the cause of truth, in publick or in private, we should be prepared, not only with conclusive arguments, but

FORASMUCH then as [a] Christ hath suffered for us in the flesh, [b] arm yourselves likewise with the same mind: [c] for he that hath suffered in the flesh hath [d] ceased from sin;

2 That he [e] no longer should live the rest of *his* time in the flesh to [f] the lusts of men, but to [g] the will of God.

3 For [h] the time past of *our* life may suffice us [i] to have wrought the will of the Gentiles, when we walked in [k] lasciviousness, lusts, [l] excess of wine, [m] revellings, banquetings, [n] and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same

a *See on* iii. 18.
b Rom. xiii. 12—14. Phil. ii. 5. Heb. xii. 3.
c Rom. vi. 2. 7. 11. Gal. ii. 20. v. 24. Col. iii. 3—5.
d Is. i. 16. Ez. xvi. 41. Heb. iv. 10.
e ii. 1. Rom. vii. 4. Eph. iv. 17. 22—24. v. 7, 8. Col. iii. 7, 8. Tit. iii. 3—8.
f Hos. vi. 7. *marg.* Mark vii. 21. Eph. ii. 3.
g ii. 15. Ps. cxliii. 10. Matt. vii. 21. xii. 50. xxi. 31. Mark iii. 35. John vii. 17. Rom. xii. 2. Gal. ii. 19, 20. Eph. v. 17. vi. 6. Col. i. 9. iv. 12. 1 Thes. v. 18. Heb. xiii. 21. 1 John ii. 17.
h Ez. xliv. 6. xlv. 9. Acts xvii. 30. Rom. viii. 12, 13.
i i. 14. Deut. xii. 30, 31. Rom. i 20—32. Eph. ii 2, 3. iv. 17. 1 Thes. iv. 5 Tit. ii. 3.
k Mark vii. 22 2 Cor. xii. 21. Gal. v. 19. Eph. iv. 19. Jude 4.
l 2 Sam. xiii. 28. Prov. xxiii. 29—35. Is. v. 11. lxv. 4. Jer. xvi. 18. Rev. xviii. 4, 5.
m Gal. v. 21.
n 1 Kings xxi. 26. 2 Chr. xv. 8. Is. xxviii. 7. Eph. v. 18.

"with meekness and fear;" that a humble, benevolent, peaceable conduct towards men, may evidently unite with a reverential awe of the majesty of God: for wrath, pride, bitterness, and irreverence, will prejudice men's minds against the truth, whatever ability is shewn in defending it. Nor can this service be successfully performed, except by those, who "exercise themselves to have a conscience "void of offence towards God and man:" for nothing can be so well opposed to the enmity of the human heart against the truth, as the holy lives of its professors, which tend to make those "ashamed, who falsely accuse their "good conversation in Christ." If this, however, cannot be done, "it is better to suffer for well-doing than for "evil-doing;" whatever our natural impatience may suggest: for "Christ himself once suffered for sins, the Just "for the unjust, that he might bring us to God;" and arose from the dead, to accomplish the most gracious design.

V. 19—22.

While we recollect the end proposed in the sufferings of the divine Saviour: let us enquire whether we be really brought unto God, as his worshippers, and in the temper of our hearts, and conduct of our lives. For, though his resurrection was attested by the same Spirit, whose divine power effected it; yet few, even to this day, receive him as their Saviour, and flee to him for "refuge from the wrath "to come." Nor need we wonder at this, if we consider what a vast majority were disobedient, when Christ, by the same Spirit in believing Noah, preached to the old world, "while the ark was preparing, during the long-suffering "of God;" and how few were preserved from the flood: though it may well make us tremble to learn, that the obstinate rebels were cast into prison, never more to be released, as utterly unable "to pay the very last mite." (*Note*, *Matt.* v. 25, 26.) Let us then enter the Ark, which God has provided, as the only security from the deluge of impending vengeance, which will destroy a guilty world: let us beware that we rest not in outward forms; as if that baptism could save us, which only "washes away the filth of the flesh," or any thing but "the answer of a good conscience towards God." While we profess ourselves the disciples of Christ, and partakers of his grace, let us seek the true baptism of the regenerating and sanctifying Spirit of God, in behalf of our children and friends: and thus let us trust in *his* merits, power, love, and truth, who died "for our sins and rose again for "our justification;" and "who is gone into heaven, and "is on the right hand of God, angels, principalities, and "powers being made subject to him." (*Notes*, *Heb.* vi. 16—20. vii. 24—28. ix. 24—26.)

NOTES.

CHAP. IV. V. 1, 2. Seeing that Christ, in human nature, and in the likeness of sinful flesh, had suffered with perfect constancy and patience for the sins of his people; (*Note*, iii. 17, 18;) his disciples were called on to "arm "themselves with the same mind." Thus a resigned, self-denying, meek, stedfast, and intrepid frame of spirit; resulting from confidence in God, love to him, and zeal for his glory; hatred of sin, and realizing views of eternal things, would fortify their minds against despondency, terror, and weariness; and prepare them to resist temptation, and maintain the conflict against the world, the flesh, and the devil, with resolution and vigour, even unto death; being resolved to suffer that last extremity for the sake of Christ, if called to it: whereas without this internal armour, they would surely faint in time of trial. (*Notes*, *Rom.* xiii. 11—14. *Eph.* vi. 10—20. 1 *Thes.* v. 4—11.) As therefore Christ had "suffered in the flesh" when crucified once for their sins, but had risen from the dead to die no more, and had thus done with sin as imputed to him; (*Notes*, *Heb.* ix. 27, 28;) so Christians, having "suffered in the flesh," in conformity to Christ, by the mortification of their carnal nature, through his grace and motives derived from his cross, had ceased from the practice of sin, expected no satisfaction from any forbidden indulgence, and were continually employed in resisting the influence of sin in their hearts, and endeavouring to prevent its breaking forth in their lives. (*Notes*, ii. 18—25. *Rom.* vi. 1—11. *Gal.* ii. 17—21. v. 22—26. *Col.* iii. 1—4.) —The end or intention of this renewed judgment and conduct in believers, and of the grace by which the change had been wrought, was, that they "should no longer live "the remnant of their time in the flesh," or in the body, "to the lusts of men," or in order to gratify any of those inordinate desires of worldly things, by which men are naturally actuated; but that they should thenceforth "live to the will of God," seeking his favour and glory, and doing his commandments.—The word *flesh* in these verses, seems to be used in three different senses. It means 1st. The holy human nature of Christ; 2dly. The depraved nature of man, the body of sin and death; and 3dly. The mortal body, in which the soul tabernacles during its continuance in this world.—The contrast between "the lusts of man," and "the will of God," should be noticed.

V. 3—5. When the ends, for which men were born into the world, had been duly considered; it would appear to the converts to Christianity, whom the apostle addressed, that "the time past of their lives" might abundantly "suf-"fice to have wrought the will of the Gentiles;" or to

excess of riot, [p] speaking evil of *you:*

5 Who [q] shall give account to him, [r] that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also [s] to them that are dead, [t] that they might be judged according to men in the flesh, [u] but live according to God in the Spirit.

7 But [x] the end of all things is at hand: [y] be ye therefore sober, [z] and watch unto prayer.

[o] Matt. xxiii. 25. Luke xv. 13. Rom. xiii. 13. 2 Pet. ii. 13.
[p] *See on* ii. 12. iii. 16. — Acts xiii. 45. xviii. 6. 2 Pet. ii. 12. Jude 10.
[q] Mal. iii. 13—15. Matt. xii. 36. Luke xvi. 2. Rom. xiv. 12. Jude 14, 15.
[r] Ps. l. 6. Ec. xii. 14. Ez. xviii. 30. Matt. xxv. 31, &c. John v. 22, 23. 28, 29. Acts x. 42. xvii. 31. Rom. xiv. 10—12. 1 Cor. xv. 51, 52. 2 Tim. iv. 1. Jam. v. 9.
[s] iii. 19. John v. 25, 26.
[t] i, 2. Rom. viii. 9—11. 1 Cor. xi. 31, 32.
[u] Rom. viii. 2. Gal. ii. 19. v. 25. Eph. ii. 3—5. Tit. iii. 3—7.
[x] Ec. vii. 2. Jer. v. 31. Ez. vii. 2, 3. 6. Matt. xxiv. 13, 14. Rom. xiii. 12. 1 Cor. vii. 29. xv. 24. Phil. iv. 5. Heb. x. 25. Jam. v. 8. 2 Pet. iii. 9—11. 1 John ii. 19.
[y] *See on* i. 13.—v. 8. 1 Thes. v. 6—8. Tit. ii. 12.
[z] iii. 7. Matt. xxiv. 42. xxv. 13. xxvi. 38—41. Mark xiii. 33—37. xiv. 37, 38. Luke xxi. 36. xxii. 46. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 2 Tim. iv. 5. Rev. xvi. 15.

have wasted life in committing those sins, and pursuing those objects, to which the ignorant heathens were addicted. Some of them had been Gentiles, and the rest had acted according to the manners of the nations, rather than as it became "the peculiar people of God:" for they had habitually allowed themselves in various lascivious imaginations, dalliances, or secret practices, or in more gross lewdness; or they had been guilty of drunkenness and excess; and they had frequented those riotous, luxurious, and dissipated "revellings and banquetings, where intemperance was practised; and many of them had joined in those idolatries which were most detestable both in themselves, and by the shameful and enormous licentiousness connected with them. (*Note, Eph.* iv. 17—19.)—The Jews, at that time, were exceedingly exact and scrupulous, in avoiding all approaches to gross idolatry: it is not therefore at all probable, that the apostle meant this of converts from among them; which confirms the opinion, that the epistle was not written exclusively to the Jewish converts. —Some had lived in one, some in another, and several of them in many of these enormities: thus a great part of their lives had been spent to bad purpose; and this reflection ought to render them the more diligent in serving God, for the residue of their days. But their unconverted neighbours, especially the Gentiles, finding them separated from their old pursuits, and set against them; and that they would no longer join with them in their revels, and "profusion of riot," were estranged from them, and looked on them as a precise intractable set of people. The conduct of Christians was a silent reproof of *their* excesses; and so they "spake evil of them," or "blasphemed" their religion; and charged them with various crimes of which they were not guilty. But whilst they thus unjustly judged and condemned Christians, they must speedily render an account of themselves to him, who was "ready "to judge both the living and the dead;" being even then possessed of all power and authority for that purpose. (*Marg. Ref.* r.)—The apostle uses the first person, thus joining himself with his Christian brethren; probably, as a less offensive manner of stating the subject; and as conscious, that, though free from many of the gross crimes here mentioned, he had yet spent too many years of his past life, "according to the course of the world," and "to the lusts of men, and not according to the will of "God." (*Notes, Eph.* ii. 1—3. *Tit.* iii. 4—7.)—Some learned men indeed venture to change the text, without any authority, and to read "may suffice *you:*" but the same principle might lead us to explain the words, as addressed exclusively to the *gentile* converts; because the Jews had never lived in "abominable idolatries."

Excess of wine. (3) Οινοφλυγιαις. Here only. *Deut.* xxi. 20. *Sept.*—*Abominable,* &c.] Αθεμιτοις. *Acts* x. 28.—*Think it strange.* (4) Ξενιζονται. 12. *Acts* xvii. 20. 'The Greeks 'used the word ξενιζεσθαι, to express that ... wonder, with 'which a stranger is struck, who beholds any thing un-'common or new.' *Macknight.* He seems to himself, as in a strange country, where every thing is new or unusual, and wonderful to him; or, to use an expressive, but inelegant word, *outlandish.*

V. 6. The gospel had before this been preached to those, who were "dead" when the apostle wrote, (either as martyrs for the truth, or dying in the course of providence,) for this very reason, viz. "that they might be "judged according to men in the flesh;" and, by the proud and carnal judgment of wicked men, be condemned as evil-doers, and some even suffer death at their hands; but that at the same time, being "quickened" to a divine life by the Holy Spirit, they might "live to God" as his devoted servants, and his witnesses among their persecutors; and so be prepared for living with him for ever in heaven. (*Note, Rom.* viii. 10, 11.) Thus their transient afflictions, disgrace, and sufferings, soon terminated in perfect felicity. In the mean time, they glorified God in life and death, and were supported and comforted by him: and the gospel had been the means of preparing them for these things, as it still continued to prepare others to glorify God, to "serve their generation," and then, after some fleeting sorrows, to be admitted to everlasting, uninterrupted joy, and unalloyed felicity. (*Notes,* iii. 19, 20. 1 *Cor.* xv. 29, 30.) This seems the meaning of the verse, which is generally allowed to be obscure. Some explain it of those who were "dead in sin," to whom the gospel was preached; that being quickened and converted, their old nature might be judged, condemned, and crucified, that so they might "no longer live to the lusts of men in the "flesh," but to the glory of God by the Spirit.—Several other interpretations are given; but that above stated seems the most satisfactory; and it best connects the verse with the words which immediately precede. "The dead," there means such as had already died, "the quick," or *living,* those who were then alive on earth: both of these Christ will judge. The gospel was preached, in order to the salvation of the hearers; they who embraced it were condemned according to men, or by man's judgment, but they were accepted by God. The same had been the case with those, to whom the gospel had formerly been preached, who were since dead, even those from the beginning who had been favoured with the word of God. Believers had been persecuted and condemned by men; but "they lived "according to God in the Spirit," or "by the Spirit;" while their persecutors, if impenitent, would be judged and condemned by the Lord.

V. 7. Christians must expect tribulations in the world, but these would soon terminate; for the "end of all

8 And [a] above all things have [b] fervent charity among yourselves: [c] for charity [d] shall cover the multitude of sins.

9 Use [d] hospitality one to another [e] without grudging.

10 As [f] every man hath received the gift, *even so* [g] minister the same one to another, as [h] good stewards of [i] the manifold grace of God.

11 If [k] any man speak, *let him speak* [l] as the oracles of God; [m] if any man minister, *let him do it* as of [n] the ability which God giveth; [o] that God in all things may be glorified [p] through Jesus Christ; [q] to whom be praise [r] and dominion for ever and ever. Amen.

a Col. iii. 14. Jam. v. 12. 3 John 2.
b i. 22. 1 Cor. xiii. 1—13. xiv. 1. 1 Thes. iii. 12. iv. 9, 10. 2 Thes. i. 3. 1 Tim. i. 5. Heb. xiii. 1. 2 Pet. i. 6, 7.
c Prov. x. 12. xvi. 6. xvii. 9. xxviii. 13. 1 Cor. xiii. 7. Jam. v. 20.
e Or, *will.*
d Rom. xii. 13. xvi. 23. 1 Tim. iii. 2. Tit. i. 8. Heb. xiii. 2.
e 2 Cor. ix. 7. Phil. ii. 14. Philem. 14. Jam. v. 9.
f Matt. xxv. 14, 15. Luke xix. 13. Rom. xii. 6—8. 1 Cor. iv. 7. xii. 4—11.
g Matt. xx. 28. xxv. 44. Mark x. 45. Luke viii. 3. Rom. xv. 25. 27. 2 Cor. ix. 1. 2 Tim. i. 18. Heb. vi. 10.
h Luke xii. 42. xvi. 1—8. 1 Cor. iv. 1, 2. Tit. i. 7.
i 1 Cor. iii. 10. xv. 10. 2 Cor. vi. 1. Eph. iii. 8. iv. 11.
k Is. viii. 20. Jer. xxiii. 22. Eph. iv. 29. Col. iv. 6. Jam. i. 19. 26. iii. 1—6.
l Acts vii. 38. Rom. iii. 2. Heb. v. 12.
m *See on* 10.
n 1 Chr. xxix. 12—16. Rom. xii. 6—8. 1 Cor. xii. 4.
o ii. 5. 1 Cor. vi. 20. x. 31. 2 Cor. ix. 13. Eph. iii. 20, 21. v. 20. i. 11. ii. 11.
p ii. 5. Phil. i. 11. ii. 11.
q v. 11. Rom. xvi. 27. Eph. iii. 21. 1 Tim. i. 17. vi. 16. Jude 25. Rev. i. 5, 6.
r Ps. cxlv. 13. Dan. iv. 3. 34. vii. 14. Matt. vi. 13. Rev. v. 12—14.

"things was at hand," and death was about to close their course of trials or services; nay, judgment would not be so long delayed, as that the intervening space should, in the estimation of faith, be at all compared with eternity. (*Marg. Ref.* x.—*Notes, Rom.* xiii. 11—14. 1 *Cor.* vii. 29—31.) It was therefore incumbent on them to be sober, considerate, temperate in all kinds of animal indulgence, and moderate in all their worldly pursuits. They ought also to be "vigilant," and to guard against the various assaults of their spiritual foes; and especially to be "watchful," that nothing might unfit them for prayer, or lead them to neglect it; or to grow remiss in that duty and means of grace, on which the safety and prosperity of their souls so greatly depended. (*Notes*, v. 8, 9. *Matt.* xxvi. 40, 41. *Luke* xxi. 34—36. *Eph.* vi. 18—20. *Jam.* v. 16—18.)—Many expositors explain "the end of all things," to signify the approaching destruction of Jerusalem, and the whole constitution of the Jewish nation in church and state. But the Christians in Asia Minor were far distant from Jerusalem, and not immediately concerned in those events; as they and all others were and are in the speedy approach of death and judgment, to which the words most naturally lead our minds, and which alone answer to the full import of them. (*Notes, Matt.* xxiv. 29—51.)

Be sober.] Σωφρονησατε. *Mark* v. 15. *Luke* viii. 35. *Rom.* xii. 3. 2 *Cor.* v. 13. *Tit.* ii. 6.—*Watch.*] Νηψατε. i. 13. v. 8. *Note*, i. 13—16.

V. 8. (*Notes*, i. 22. 1 *Cor.* xiii. 4—7. *Jam.* v. 19, 20.) The apostle here again enforced the exhortation to charity, or *love* of each other; and in doing this he referred to the proverb, that "love covereth all sins," or "the "multitude of sins." (*Note, Prov.* x. 12.) As the love of God in Christ "covereth the multitude of the sins" of believers, from his sight; (*Note, Ps.* xxxii. 1, 2;) so they ought to cast the mantle of love over the number of faults, into which their brethren would fall, in their conduct towards them; and thus hide them from their eyes, by forbearing and forgiving one another, as Christ had forgiven them. (*Eph.* iv. 30—32. v. 1, 2. *Col.* iii. 13, 14.) Thus the peace of the church, and the communion of the saints, might be preserved, which otherwise must be interrupted: for there were so many things amiss in all, that unless love covered, excused, and forgave, in others, such mistakes and faults, as every one would have need to be borne with in himself, Satan would prevail to excite perpetual divisions and discords among them.—To suppose, that charity, or *love*, will so cover, or make amends for, the multitude of the man's sins who exercises it, as to induce God to forgive them, is totally subversive of the whole gospel; for "if righteousness come by the law, then Christ died in vain:" and the perversion of these words, which are very obvious and important in their true meaning, has encouraged such numbers to neglect Christ, and continue impenitent in their sins, from a vain hope of being pardoned for the sake of a proud partial benevolence, and some selfish alms-deeds, which by no means constitute the *love* of which the apostle spoke, (*Note*, 1 *Cor.* xiii. 4—7,) that a particular and repeated protest against it seems absolutely necessary.—'He commends mutual love, because 'it, as it were, buries innumerable trespasses; and so is a 'favourer and preserver of peace. For those who love one 'another, easily forgive each other's offences.' *Beza.*—Self-love veils and covers our own faults; and its effect, in rendering men blind to their own characters, however quick-sighted in other things, is notorious, and allowed on all sides: now if we truly loved others, as we do ourselves; love would veil and cover their faults also, and render us less keen in noticing and animadverting on them; and more disposed to forbearance and long-suffering towards them.

Fervent.] Εκτενη. *Note*, i. 22.

V. 9—11. (*Notes, Rom.* xii. 6—13. 1 *Tim.* iii. 2. *Heb.* xiii. 1—3. 3 *John* 5—8.) In general, Christians were exhorted to shew their love, by hospitality to strangers, without grudging, or inwardly repining at the expense to which it might put them: and, more particularly, whatever gift any man had received of the Lord's free bounty, whether natural abilities, learning, influence, wealth, authority, or spiritual endowments, he was required to employ and improve it for the advantage of his brethren; that so they might all reciprocally be useful to one another, and derive benefit from each other, both in their temporal and spiritual concerns. Thus they would act, as good, faithful, wise, and active "stewards" of those manifold talents, which God, of his abundant mercy and "grace," had entrusted to them, for their own and each other's advantage. (*Notes, Matt.* xxiv. 45—51. xxv. 14—30. *Luke* xii. 35—46. xvi. 1—13. 1 *Cor.* iv. 1—5. 2 *Cor.* vi. 1, 2.) This especially, though by no means *exclusively*, concerned ministers, and those employed in managing the affairs of the church. If any one therefore spoke, either as a publick teacher, or in private conversation; let him discourse in consistency with "the oracles of God," which infallibly declare his truth and will to mankind: and if any man acted as a deacon, or in any other way ministered to the support and comfort of believers, or of the poor; let him do it to the best of his ability, as given to him of God for that purpose: and let him communicate to the relief of others, not as if he gave them any thing which was properly his own, but as imparting a portion of what God had, for this end, com-

s 4. Is. xxviii. 21.
t See on i. 7.—Dan. xi. 35. 1 Cor. iii. 13.
u v. 9. 1 Cor. x. 13. 1 Thes. iii. 2—4. 2 Tim. iii. 12.
x i. 6. Matt. v. 12. Luke vi. 22, 23. Acts v. 41. xvi. 25. Rom. v. 3. 2 Cor. iv. 17. xii. 9, 10. Jam. i. 2, 3.
y v. 1. 10. Rom. viii. 17. 2 Cor. i. 7. iv. 10. Phil. iii. 10. Col. i. 24. 2 Tim. ii. 12. Rev. i. 9.
z i. 5, 6. 13. Matt. xvi. 27. xxv. 31. Mark viii. 38. Luke xvii. 30. 2 Thes. i. 7—10. Rev. i. 7.
a i. 8. Is. xxv. 9. xxxv. 10. li. 11. Matt. xxv. 21. 23. 34.
b ii. 19, 20. iii. 14. 16.
c 4, 5. Ps. lxix. 9. lxxxix. 51. Is. li. 7. Matt. v. 11. Luke vi 22. John vii. 47—52. viii. 48. ix. 28. 34.

12 ¶ Beloved, [s] think it not strange concerning [t] the fiery trial which is to try you, [u] as though some strange thing happened unto you:

13 But [x] rejoice, inasmuch as [y] ye are partakers of Christ's sufferings; that [z] when his glory shall be revealed, [a] ye may be glad also with exceeding joy.

14 If [b] ye be [c] reproached for the name of Christ, [d] happy *are ye;* [e] for the Spirit of glory and of God resteth upon you: [f] on their part he is evil spoken of, [g] but on your part he is glorified.

15 But let none of you [h] suffer as a murderer, or *as* a thief, or *as* an evil-doer, [i] or as a busy body in other men's matters.

16 Yet if *any man suffer* [k] as a Christian, [l] let him not be ashamed; [m] but let him glorify God on this behalf.

d 1 Kings x. 8. Ps. xxxii. 1, 2. cxlvi. 5. Jam. i. 12. v. . .
e Num. xi. 25, 26. 2 Kings ii. 15. Is. xi. 2.
f Acts xiii. 45. xviii. 6. 2 Pet. ii. 2.
g ii. 12. iii. 16. Matt. v. 16. Gal. i. 24. 2 Thes. i. 10—12.
h ii. 20. Matt. v. 11. 2 Tim. ii. 9.
i 1 Thes. iv. 11. 2 Thes. iii. 11. 1 Tim. v. 13.
k 19. iii. 17, 18. Acts xi. 26. xxvi. 28. Eph. iii. 13—15.
l Is. l. 7. liv. 4. Phil. i. 20. 2 Tim. i. 12. Heb. xii. 2, 3. 41. Rom. v. 2—5. Phil. i. 29. Jam. i. 2—4.
m Is. xxiv. 15. Acts v.

mitted to his stewardship. (*Note*, 1 *Chr.* xxix. 10—19.) That so "God might be glorified," by their conscientious, cheerful, and becoming performance of their several duties, and improvement of their talents, from faith, and in a disposition to give the glory to him of all which they had and did; and to ascribe to him, through Jesus Christ, all the honour of his perfections and wonderful works for evermore.—To restrict this merely to spiritual gifts, because the original word is used, when these are spoken of, (though not used of them exclusively,) may be considered as one of the various ways, by which learned commentators endeavour to convince us, that a vast proportion of the scripture was written, not for our instruction, but for that of others, long since dead; and that we need concern ourselves but little about it. Now this is precisely what a vast majority of professed Christians wish to believe.—*Good stewards.* (10) *Notes, Gen.* xxiv. 2—9. xxxix. 2—6. *Heb.* iii. 1—6.

Use hospitality. (9) Φιλοξενοι. 1 *Tim.* iii. 2. *Tit.* i. 8. *Be lovers of strangers.* 'The primitive Christians were 'hospitable to all strangers, but chiefly to those who 'were of the same faith and communion. Believers scarce 'ever went without letters of recommendation, which testi-'fied the purity of their faith. This was sufficient to pro-'cure them reception in all those places, where the name 'of Jesus Christ was known.' *Cruden.—Gift.* (10) Χαρισμα. *Rom.* v. 15, 16. vi. 23. xii. 6. 1 *Cor.* xii. 4. 2 *Tim.* i. 6. 'It is never used in Scripture, but for a free gift. ...This 'word is not in any heathen author.' *Leigh.—Manifold.*] Ποικιλης. i. 6. 2 *Tim.* iii. 6.

V. 12—16. The apostle again exhorted his brethren to patience, fortitude, and cheerfulness, under their sufferings for the sake of Christ. He had before spoken of these, as intended to prove their faith and purify their souls, even as the furnace tries and refines the gold. (*Note*, i. 6, 7.) They ought not, therefore, to be surprised, or become desponding or alarmed, by "the fiery trial which" God had appointed to "try them," and which they must needs pass through; as if some strange thing had happened to them, which was not experienced by others of the Lord's people. (*Notes*, 3—5. v. 8, 9.) On the contrary, they ought to "rejoice," at being conformed to Christ, by suffering from the same description of men, and for the same cause, in which he suffered: their trials should be considered as pledges of love, and introductory to the participation of his glory; in order that when that "shall be revealed" at his coming, they may be admitted to partake of it "with "exceeding joy." (*Notes, Rom.* v. 3—5. viii. 14—23. 2 *Cor.* iv. 8—18. 2 *Thes.* i. 5—10. 2 *Tim.* ii. 8—13.)—If they were "reproached," because they bare the name, professed the truth, and obeyed the commands of Christ; they were "happy" and favoured persons. (*Notes*, iii. 13—16. *Is.* li. 7, 8. lxvi. 5, 6. *Matt.* v. 10—12. x. 24—26. *Luke* vi. 21—26.) This evinced, that the Holy Spirit, the Spirit of glory, who is glorious in his eternal Deity, and the Author of all that is truly glorious or excellent in men, namely the divine image, the beginning of heavenly glory, "even the Spirit of God," rested upon them. (*Notes*, *Num.* xi. 25, 26. 28, 29. 2 *Kings* ii. 16—18. *Is.* xi. 2—5. lix. 20, 21.) Thus the glory of God was seen in their conduct and dispositions; and this excited the enmity of the "carnally-minded:" so that, on the part of their revilers and persecutors, the Holy Spirit and his operations, as well as Christ and the Father who sent him, were evil-spoken of and *blasphemed;* but "on their part God was "glorified," as they patiently suffered, for his sake, the effects of that enmity, which their loyal profession and conduct had excited. The case, however, would be evidently different, if they exposed themselves to sufferings by their crimes; for this would be most dishonourable to God, and injurious to themselves. It behoved them, therefore, to be careful, that none of them were brought before the magistrates, cast into prison, or condemned, for committing murder, or theft, or any other violation of wholesome laws; nay, that they did not incur reproach by intermeddling in the affairs of other men, whether they were of a private or a publick nature, especially on political subjects; or by passing their judgment and censures, or intruding into the management of those concerns, which did not belong to them: as if they had been appointed, or were authorized and qualified, to oversee and give orders to those employed. These were common reasons for men's suffering publick punishment or private reproach; and professors of Christianity might be drawn into such misconduct, and yet vainly imagine that they were persecuted for their religion! But if they avoided such imputations, and suffered as Christians for acting consistently with that honourable character; they ought by no means to be ashamed of the reproach, connected with their punishment; though it were imprisonment, scourging, or even a violent and ignominious death: nay, they ought rather to praise and glorify God for "counting them worthy to "suffer shame for his sake." (*Marg. Ref.—Notes, Acts* v. 40, 41. *Heb.* xii. 2, 3.)

Fiery trial. (12) Τη πυρωσει προς πειρασμον. "The burn-"ing for a trial." *Rev.* xviii. 9.—*Be glad with exceeding*

17 For the time *is come* that [n] judgment must begin at the house of God: [o] and if *it* first *begin* at us, [p] what shall the end *be* of them that [q] obey not the gospel of God?

18 And [r] if the righteous scarcely be saved, [s] where shall the ungodly and [t] the sinner appear?

19 Wherefore, [u] let them that suffer according to the will of God, [x] commit the keeping of their souls *to him* [y] in well doing, as unto [z] a faithful Creator.

n Is. x. 12. Jer. xxv. 29. xlix. 12. Ez. ix. 6. Mal. iii. 5. Matt. iii. 9, 10. Luke xii. 47, 48.
o Luke xxiii 31.
p Matt. xi. 20—24. Luke x. 12—14. Heb. ii. 2, 3. xii. 24, 25.
q ii. 8. Gal. iii. 1. v. 7. 2 Thes. i. 8. Heb. v. 9. xi. 8.
r v. 8. Ex. xviii. 24. Zech. xiii. 9. Matt. xxiv. 22—24. Mark xiii. 20—22. Acts xiv. 22. xxvii. 24. 31. 42—44. 1 Cor. x. 12. Heb. iv. 1. x. 38, 39.
s Ps. i. 4, 5. Rom. ii. 8. v. 6. 2 Pet. ii. 5, 6. iii. 7. Jude 15.
t Gen. xiii. 13. 1 Sam. xv. 18. Luke xv. 1. Rom. v. 8.
u See on 12—16. iii. 17. Acts xxi. 11—14.
x Ps. xxxi. 5. Luke xxiii. 46. Acts vii. 59. 2 Tim. i. 12.
y ii. 15. Esth. iv. 16. Jer. xxvi. 11—15. Dan. iii. 16—18. vi. 10, 11. 22. Rom. ii. 7.
z Ps. cxxxviii. 8. cxlvi. 5, 6. Is. xl. 27, 28. xliii. 7. 21. li. 12, 13. liv. 16, 17. Col. i. 16—20. Heb. i. 2, 3. Rev. iv. 10, 11. v. 9—14.

joy. (13) Χαρητε αγαλλιωμενοι. See on *Matt.* v. 12. *Acts* xvi. 34. *Rejoice, leaping with glad exultation.—Resteth.* (14) Αναπαυεται. *Matt.* xi. 28. *Luke* xii. 19. 1 *Cor.* xvi. 18.—*Busy body*, &c. (15) Αλλοτριοεπισκοπος. 'As a bishop in 'another man's diocese.' *Leigh.* Some understand it of those, who look with concupiscence on what belongs to others, with intention of seizing on it by guile: but this, however criminal, was not an *overt* act, to be punished by the magistrate.—*A Christian.* (16) *Note*, *Acts* xi. 25, 26.

V. 17—19. It was indeed to be expected, that Christians would be thus called to suffer for Christ's sake: for the time predicted by him, when he would begin his judgments, by first sharply trying his professed disciples, or the family of God, was then arrived; and if "fiery trials" must prove and purify the church, and purge out hypocrites from among them, before judgments were executed on the Jewish nation, and other open enemies; "what would be "the end of those who did not obey the gospel?" The persecutions, by which the church was tried, were introductory to the destruction of Jerusalem and the tremendous ruin of the Jews; and preparatory to "the day of judg-"ment and perdition of ungodly men." (*Notes*, *Ez.* ix. 5—7. *Matt.* xxiv. 9—14. *John* xvi. 1—3. 2 *Pet.* iii. 5—7.) If then the righteous were saved *with difficulty;* if, notwithstanding their relation to Christ, and union with him, and their conscientious self-denying obedience, so many trials, dangers, conflicts, and sufferings were deemed needful for them; and if, according to their own feelings and apprehensions, they were often but just saved, and got to heaven at last, through many narrow escapes, as a shipwrecked mariner *scarcely* gains the shore on a plank: (*Notes*, *Acts* xxvii. 29—32. 42—44:) where would ungodly men, of every kind, where would the sinner, the profligate and vicious, the impenitent, the despiser, or opposer of Christianity, appear at the day of judgment? (*Note*, *Rom.* v. 6—10.) What refuge from the wrath of God could he expect to find? Or how could he hope to escape the everlasting punishment, with which he was threatened in the holy scriptures? As therefore the trials of Christians were trivial, compared either with "the perdition of ungodly "men," or the felicity prepared for the righteous; (*Note*, 2 *Cor.* iv. 13—18;) they ought, when suffering in the cause and according to the will of God, to commit the keeping of their souls, (as well as the protection of their lives, and all their other concerns,) to his almighty care; who, being their Creator, had a property in them as his rational creatures, and who regarded them as his redeemed servants, *new-created* unto holiness, and interested in all the blessings of his covenant, and in his faithfulness to perform it to them. Taking care, therefore, to persevere "in "well-doing," and to suffer with meekness, patience, and constancy, without turning aside, either through fear, resentment, or worldly motives; let them trust themselves to his faithful care, who, being the Creator of the world, could not want power to support, comfort, deliver, and eternally save them; and who, as now become their Saviour, would certainly over-rule every thing to their final advantage.—'The apostle cannot intend deliverance from the Roman 'invasion, in which so few of these Christians were con-'cerned: nor merely deliverance from any of their perse-'cutors; because he takes it for granted, that "the right-'"eous would be saved," though with difficulty; whereas 'multitudes fell by persecution, even of these Christians 'in Bithynia, as appears by Pliny's letter. It is necessary 'therefore to understand it, more generally, of the diffi-'culty with which good men get to heaven, through this 'dangerous and ensnaring world.' *Doddridge.*

Obey not. (17) Απειθουντων. *Note*, ii. 4—6.—*Well doing.* (19) Αγαθοποιια. Here only.

PRACTICAL OBSERVATIONS.

V. 1—6.

The Christian soldier, in preparing for the battle, must peculiarly remember to "arm himself with the same "mind," which was in Christ, the Captain of our salvation; that love, zeal, spirituality, hatred of sin, contempt of the world, fortitude, patience, meekness, and hope, may concur in determining him to venture and suffer all things, for the glory of God, the good of men, and "the joy set "before him." (*Notes*, *Phil.* ii. 5—11. *P. O.* 1—11. *Note*, *Heb.* xii. 1—3.) Thus, being "crucified with Christ," by the virtue of his "sufferings for us in the flesh;" and deeming himself "dead indeed unto sin, but alive unto "God;" he will be enabled to resist temptation, to "cease from sin, and no longer to live the rest of his time "in the flesh, to the lusts of men, but to the will of God." Indeed we may all say, (though some far more emphatically than others,) that "the time past of our lives should suffice "us to have wrought the will" of those "who know not "God:" and we cannot but regret, if brought to our right mind, that so large a proportion of our precious time has been wasted to no purpose, or employed to bad purpose; whether we have escaped the grosser "pollutions "of the world," or have walked in its lasciviousness, lusts, excess, and riot; or in those "revellings and banquet-"ings," where God is no more regarded, and often more outraged, than amidst the "abominable idolatries" of the Gentiles. Very few of us indeed have avoided the indulgent and dissipated feasts, and banquetings, which professed Christians both in the higher and lower classes of society generally make, and that often under pretence of commemorating some of the events relating to redemption: (*Note*, *Ex.* xxxii. 1. *P. O.* 1—14:) but, when we separate from them, and refuse to "run with them to the "same excess of riot," they "think it strange," and revile us; because by our conduct we condemn them. (*Note*,

CHAP. V.

The apostle exhorts "the elders to feed the flock "of God," willingly, cheerfully, disinterestedly, and humbly; and to be examples to it; expecting from the chief Shepherd, at his appearance, an unfading crown of glory, 1—4. He requires the younger to submit to the elder; and all of them to be "clothed with hu- "mility," "casting all their care on" God, 5—7; and to be "sober and vigilant;" and stedfastly, by faith, to "resist the devil," and bear tribulation, 8, 9. He concludes with prayers, salutations, and benedictions, 10—14.

John vii. 3—10.) This we must not regard; but, having shewn our reasons as far as we have opportunity, we must leave them "to him who is ready to judge the quick and "the dead;" to whom, if they continue impenitent, they will have a dreadful account to give at the last day.—Vast numbers, who are now dead, have suffered the same revilings before us: the gospel called them to separate from the wickedness of their former companions in sin, and to bear testimony against it; they were therefore "judged "according to men in the flesh," as deserving reproach and persecution; but "they lived according to God in the "Spirit:" and when they were removed out of the world, they were found "meet to be partakers of the heavenly "inheritance." Our's is indeed a favoured day in this respect: yet if "the Spirit of life" dwell in us, the world will judge us deserving of scorn and reproach, whilst God will graciously account us "worthy of that glorious king- "dom for which we suffer."

V. 7—11.

"The end of all things is at hand." All our worldly pursuits, possessions, distinctions, and enjoyments; all our temporal trials, sorrows, and conflicts; our season of probation and preparation; and our term of usefulness will speedily, very speedily be over: it behoves us then "to "be sober, and to watch unto prayer." (*Notes*, *Eph.* vi. 18—20. *Col.* iv. 2—4.)—The more ungodly men hate and revile believers, the greater care should they use to have "fervent love among themselves;" that, by mutual candour, long-suffering, and forgiveness, "the multitude of "offences may be covered;" and so nothing may interrupt their peace and harmony. This blessed grace of love dethrones our natural selfishness, and, in connexion with faith in the promises of God, it induces us to "use hos- "pitality one to another without grudging;" and to consider every gift, possession, or situation, as a talent committed to our stewardship, according to "the manifold "grace of God," to be used for the benefit of the church, and the community. It also dictates or regulates our words, whether in publick or in private, that they may be true, pure, kind, and instructive, "according to the oracles "of God;" and it disposes every one, in his proper calling, to minister or communicate to others, "as of the "ability which God giveth, that God in all things may be "glorified through Jesus Christ;" to whom "be praise "and dominion for ever and ever. Amen."

V. 12—19.

When we consider the upright, harmless, benevolent, and useful conduct of true Christians, we are apt to "think "it strange," that they must pass through "fiery trials," from the enmity of wicked men, and that God should permit them to be injured and afflicted. We must not, however, indulge such thoughts, but prepare for tribulation; as "the excellent of the earth" have always been thus treated, and God has purified all his gold in this furnace. We ought therefore to "rejoice in being made partakers "of the sufferings of Christ, that when his glory shall be "revealed, we may be glad also with exceeding" and eternal "joy." We may indeed deem ourselves "happy," when wicked men discern "the seal of God in our fore- "head," and "reproach us for the name of Christ;" because "the Spirit of glory and of God resteth upon us;" and they revile us, because we bear his image, belong to him, and glorify him.—But we cannot be too careful, not to give the enemies of the gospel any just cause to revile or hate us. It is not indeed *common* for professors of evangelical truths, to suffer as murderers, thieves, or malefactors; yet they often bring odium upon themselves by a conceited officiousness, and by intermeddling with such concerns as do not at all belong to them, especially in political matters; as well as by various other evident and palpable faults: and then many of them *unjustly* impute the reproach cast on them, to the persecuting malice of their enemies! This we should watch against; and carefully distinguish between those things, which we suffer "for "the sake of Christ and of righteousness," and those that we bring on ourselves by imprudence and misconduct. In the former case if we bear our trials with meekness and constancy, "we suffer as Christians, and should glorify "God in that behalf;" in the latter we should be silent, or humbly confess our sin and folly as the cause of our sorrows.—In vain do men expect to escape the trial of their professed faith: "judgment will begin at the house "of God;" his people will be more severely chastised for their sins than other men are; and hypocrites will incur the deepest condemnation. (*Notes*, *Am.* iii. 1—3. *Zech.* xiii. 8, 9. *Mal.* iii. 1—4. *Matt.* iii. 7—12.) They who would be saved must strive, wrestle, labour, watch, pray, deny themselves, and "take up their cross daily:" and though all true believers will "surely be saved," it will be with difficulty, and through many perils, conflicts, and tribulations. (*P. O. Acts* xxvii. 21—44.) "What then "will be the end of those, who obey not the gospel of "God?" and where will the infidel, the profligate, the licentious, the oppressor, the persecutor, and the enemy of all goodness appear, when Christ shall come to judge the world? If such sufferings are inflicted on the beloved children of God, what will be the doom of his implacable foes? And if such diligence and watchfulness only just suffice to ensure the believer's salvation; what will be the event of the slothful and heedless conduct of professed Christians in general? (*Notes* and *P. O. Luke* xiii. 22—30. *Notes*, 1 *Cor.* ix. 24—27. *P. O.* 19—27. *Notes* and *P. O. 2 Pet.* i. 5—11.) Let us then see to it, that we "obey the gospel," by a penitent "faith working by love;" and, if called to "suffer, according to the will of God;" "let us commit the keeping of our souls to him, in well- "doing, as unto a faithful Creator," and as in Christ become our Omnipotent Saviour. (*Note*, *Is.* xii. 2.)

THE [a] elders which are among you I exhort, [b] who am also an elder, [c] and a witness of the sufferings of Christ, and also [d] a partaker of the glory that shall be revealed:

2 [e] Feed [f] the flock of God [*] which is among you, [g] taking the oversight *thereof*, [h] not by constraint, but willingly; [i] not for filthy lucre, but [k] of a ready mind:

3 Neither [l] as [†] being lords over *God's* [m] heritage, [n] but being ensamples to the flock.

4 And when [o] the chief Shepherd shall [p] appear, ye shall receive [q] a crown of glory that fadeth not away.

a Acts xi. 30. xiv. 23. xv. 4. 6. 22, 23. xx. 17. 28. *Gr.* xxi. 18. 1 Tim. v. 1. 19. Tit. i. 5.
b 2 John 1. 3 John 1.
c i. 12. Luke xxiv. 48. John xv. 26, 27. Acts i. 8. 22. ii. 32. iii. 15. v. 30—32. x. 39—41.
d 4. i. 3—5. Ps. lxxiii. 24, 25. Rom. viii. 17, 18. 2 Cor. v. 1. 8. Rev. i. 9.
e Cant. i. 8. Is. xl. 11. Ez. xxxiv. 2, 3. 23. Mic. v. 4. vii. 14. John xxi. 15—17. Acts xx. 28. 31. Zech. xi. 17. Ps. lxxviii. 71, 72. 1 Cor. ix. 16, 17.
f Is. lxiii. 11. Jer. xiii. 17. 20. Ez. xxxiv. xl. 11. Luke xii. 32. 1 Cor. ix. 7. Acts xx. 26, 27.
* Or, *as much as in you is.*
g Heb. xii. 15. *Gr.*
h Is. vi. 8.
i Is. lvi. 11. Jer. vi. 13. viii. 10. Mic. iii. 11. Mal. i. 10. Acts xx. 33, 34. 2 Cor. xii. 14, 15. 1 Tim. iii. 3. Tit. i. 7. 11. 2 Pet. ii. 3. Rev. xviii. 12, 13.
k Acts xxi. 13. Rom. i. 15. Tit. ii. 14. iii. 1.
l Ez. xxxiv. 4. Matt. xx. 25, 26. xxiii. 8—10 Mark x. 42—45. Luke xxii. 24—27. 1 Cor. iii. 5. 9. 2 Cor. i. 24. iv. 5. 3 John 9, 10.
† Or, *over-ruling.*
m Deut. xxxii. 9. Ps. xxxiii. 12. lxxiv. 2. Mic. vii. 14. Acts xx. 28.
n 1 Cor. x. 11. Phil. iii. 17 iv. 9. 1 Thes. i. 5, 6. 2 Thes. iii. 9. 1 Tim. iv. 12. Tit. ii. 7.
o 2. v. 25. Ps. xxiii. 1. Is. xl. 11. Ez. xxxiv. 23. xxxvii. 24. Zech. xiii. 7. John x. 11. Heb. xiii. 20. 31. &c. Col. iii. 3, 4. 2 Thes. i. 7—10. 1 John iii. 2. Rev. i. 7. xx. 11, 12. xii. 3. 1 Cor. ix. 25. 2 Tim. iv. 8. Jam. i. 12. Rev. ii. 10. iii. 11.
p Matt. xxv.
q i. 4. Dan.

NOTES.

CHAP. V. V. 1—4. "The elders" were, in general, the rulers and teachers of the churches; (*Notes*, *Acts* xi. 27—30. xiv. 21—23. xx. 17. 1 *Tim.* iii. 1;) and St. Peter, waving the mention of his apostolical office, addressed them as being himself one of the company, and as acquainted with the nature and difficulties of the service assigned to them. He had also been a spectator of the sufferings of Christ, in the garden, and probably on the cross; and was especially appointed to bear *witness* of those interesting events, and of his Lord's resurrection, ascension, and subsequent exaltation. (*Note*, *Heb.* xii. 1.) Moreover, he was fully assured, that, as a pardoned and justified believer, and as sealed by the sanctifying work of the Holy Spirit, he was called to inherit, and would at length partake of, "the glory which shall be revealed," and publickly bestowed on all true Christians, when the Lord Jesus shall come to judge the world. (*Note*, *John* xiii. 36—38.) As therefore he was employed in preaching the gospel of salvation, through the sufferings of the Redeemer, whose steps he endeavoured to follow, in patiently bearing afflictions for the truth's sake; and as he was supported by the joyful expectation of future felicity to disregard present things, even in constant expectation of ending his life by crucifixion, whilst from love to Christ he fed his sheep and lambs; (*Notes*, *John* xxi. 15—23;) he exhorted all those, who were appointed to the same work, to apply themselves diligently to the performance of it, with the self-denying tenderness and patient care, with which the shepherd feeds and tends his flock. (*Notes*, *Luke* xii. 22—34. *Acts* xx. 28.) They ought to consider the congregations, over which they severally presided, and among whom they laboured, as a part of the "purchased" and beloved "flock of God;" and so "take the oversight "of them," not merely because "necessity was laid upon "them," and they could not safely do otherwise; but "willingly," from zeal to the glory of God and love to the souls of his people; and as men who were ready to encounter difficulties, face dangers, and endure losses, reproaches, and persecutions in so good a work. (*Note*, 1 *Cor.* ix. 13—18.) And when the counsel of inspired persons, or other pious ministers, concurring with the wants and desires of the people, called on any one to engage in the pastoral office, he ought not to feel reluctant to it, as some were found to be; partly from modesty and diffidence, yet not without a measure of unbelief, and undue regard to the ease, quiet, and safety of a private situation, the want of zeal and love, or the preference of more profitable employments: whence it became necessary, almost to constrain them to engage in this arduous, laborious, and perilous work. This is generally supposed to be implied; yet the charge is made to those who were already elders. At the same time, some improper persons of inferior stations might be induced to undertake the office of the ministry, from the expectation and desire of a better maintenance, than they could otherwise obtain; (*Note*, *Jam.* iii. 1, 2;) and such as had been ordained, might be tempted to go through with their services, rather to secure their incomes, than from better motives, and to modify their instructions in subserviency to their own interests: but such things must scrupulously be avoided; as the lucre thus sought would be most filthy and base, and the wages of the vilest prostitution. (*Notes*, *John* x. 10—13. 1 *Tim.* iii. 3. 8—15. *Tit.* i. 5—13.) For all true ministers should enter into that office, and perform its duties, "of a ready "mind," delighting in the work, and desirous of glorifying God, and of being his instruments in doing good to the souls of men; considering their own temporal interests as a matter of a very inferior nature; and even their maintenance, merely as necessary in order to the due performance of their office, and not an object to be proposed by them, in undertaking or conducting it. Nor ought they to assume a "lordly authority," or aspire at secular power and honour, by means of their ministry; as if they had "dominion over the faith" or consciences of those, who belonged to God, as "the lot of his inheritance;" when they were appointed to shew them his truth and will, (*Notes*, 2 *Cor.* i. 23, 24. iv. 7,) and to engage their obedience to him, not to themselves. (*Notes*, *Matt.* xx. 24—28. *Luke* xxii. 24—27.) Instead, therefore, of usurping authority over their brethren, or endeavouring to convert their office into a lucrative trade; they ought to behave in such a manner, as to be "examples to the flock," and to elucidate by their own piety, purity, humility, self-denial, and universal conscientiousness, the instructions which they gave to the people. (*Notes*, 1 *Tim.* iv. 11—16. *Tit.* ii. 7, 8.) This would not indeed tend to their worldly affluence or dignity; but it would ensure to them a most abundant future recompence. For "when the "Chief Shepherd," (*Notes*, *Ps.* xxiii. 1—3. *Ez.* xxxiv. 23—31. *Zech.* xiii. 7. *John* x. 10—18. *Heb.* xiii. 20, 21,) from whom their pastoral charge was derived, on whom they depended for all their sufficiency, to whom the flock belonged, and to whom they must finally give account, "shall appear" as "the Judge of the world;" then they, and all such faithful ministers, will receive a crown of unfading glory, infinitely better and more honourable than all the authority, reputation, wealth, and pleasure of the

5 Likewise [r] ye younger submit yourselves unto the elder. Yea, [s] all *of you* be subject one to another, and [t] be clothed with humility: for [u] God resisteth the proud, and giveth grace to the humble.

6 [x] Humble yourselves therefore under [y] the mighty hand of God, [z] that he may exalt you [a] in due time:

7 [b] Casting all your care upon him; [c] for he careth for you.

8 Be [d] sober, be vigilant; because [e] your adversary [f] the devil, [g] as a roaring lion, [h] walketh about, seeking whom he may [i] devour:

9 Whom [k] resist [l] stedfast in the

r Lev. xix. 32. Heb. xiii. 17.
s Ps. l. 5. Rom. xii. 10. Eph. v. 21. Phil. ii. 3.
t Is. lvii. 15. 1 Pet. iii. 3, 4. 2 Chr. vi. 41. Job xxix. 14. Ps. cxxxii. 9, 16. Is. lxi. 10. Rom. xiii. 14. Col. iii. 12.
u See on Jam. iv. 6.—Job xxii. 29.
x Ex. x. 3. Lev. xxvi. 41. 1 Kings xxi. 29. 2 Kings xxii. 19. 2 Chr. xii. 6, 7. 12. xxx. 11. xxxii. 26. xxxiii. 12. 19. 23. xxxvi. 12. Prov. xxix. 23. Is. ii. 11. Jer. xiii. 18. xliv. 10. Dan. v. 22. Mic. vi. 8. Luke xiv. 11. xviii. 14. Jam. v. 10.
y Ex. iii. 19. xxxii. 11. Ps. lxxxix. 13. 1 Cor. x. 22.
z Job xxxvi. 22. Ps. lxxv. 10. lxxxix. 16, 17. Is. xl. 4. Ez. xvii. 21. xxi. 26. Matt. xxiii. 12. Luke i. 52. Jam. i. 9, 10.
a Deut. xxxii. 35. Rom. v. 6. 1 Tim. ii. 6. Tit. i. 3.
b 1 Sam. i. 10—8. xxx. 6. Ps. xxvii. 13, 14. xxxvii. 5. lv. 22. lvi. 3, 4. Matt. vi. 25. 34. Luke xii. 11, 12. Phil. iv. 6. Heb. xiii. 5, 6.
c Ps. xxxiv. 15. cxlii. 4, 5. Matt. vi. 26—33. Mark iv. 38. Luke xii. 30—32. John x. 13.
d i. 13. iv. 7. Matt. xxiv. 48—50. Luke xii. 45, 46. xxi. 34. 36. Rom. xiii. 11—13. 1 Thes. v. 6—8. 1 Tim. iii. 9. 15. iii. 2. 11. Tit. i. 8. ii. 2, 4, 6. 12.
e Esth. vii. 6. Job i. 6. Ps. cix. 6. *marg.* Is. l. 8. Zech. iii. 1. Luke xxii. 31.
f Matt. iv. 1. 11. xiii. 39. xxv. 41. John viii. 44. Eph. iv. 27. vi. 11. Jam. iv. 7. 1 John iii. 8—10. Rev. xii. 9. xx. 2. 10.
g Judg. xiv. 5. Ps. civ. 21. Prov. xix. 12. xx. 2. Is. v. 29, 30. xliii. 13. Jer. ii. 15. l. 38. Ez. xix. 7. Hos. xi. 10. Joel iii. 16. Am. i. 2. iii. 4, 8. Zech. xi. 3. 2 Tim. iv. 17.
h Job i. 7. ii. 2.
i Ez. xxii. 25. Dan. vi. 24. Hos. xiii. 8.
k Luke iv. 8—12. Eph. iv. 27. vi. 11—13. Jam. iv. 7.
l Luke xxii. 32. Eph. vi. 16. 1 Tim. vi. 12. 2 Tim. iv. 7. Heb. xi. 33.

world, could possibly be. (*Notes, Matt.* xxv. 19—23. 31—34. 1 *Cor.* iv. 2—5. 1 *Thes.* ii. 17—20. 1 *Tim.* vi. 11—16. 2 *Tim.* iv. 1—8.)

Am also an elder. (1) Συμπρεσβυτερος. Here only. *An elder along with you.—Taking the oversight.* (2) Επισκοπουντες. *Heb.* xii. 15. Επισκοπος, *Acts* xx. 28. 1 *Tim.* iii. 2. (*Notes, Acts* xx. 17. 28. 1 *Tim.* v. 21, 22.) This must be allowed a decisive testimony, that no express distinction between presbyters and bishops was at the time, when the apostle wrote, established in the church. It would however be well, if desisting from such controversies about precedency, all, whether called bishops, or archbishops, presbyters, or elders, of every church, would more study, and endeavour to practise the admirable lessons here inculcated.—Alas, how small a proportion of nominal ministers of Christianity, either in the more exalted orders, or among their often too much depressed inferiors, so preach, labour, and live, as to give an impartial student of the Bible reason to conclude, that "when "the chief Shepherd shall appear, they will receive the "crown of unfading glory."—*By constraint.*] Αναγκαστως. Here only. Αναγκαζω, *Luke* xiv. 23. 2 *Cor.* xii. 11. *Gal.* ii. 3. vi. 12.—*Being lords.* (3) Κατακυριευοντες. *Matt.* xx. 25. *Mark* x. 42. *Acts* xix. 16. Such a dominion and authority, as the apostles, when expecting a temporal kingdom, under the Messiah, were ambitious of; according to the custom of temporal rulers.—*Heritage.*| Κληρων. *Acts* i. 26. viii. 21. xxvi. 18. *Col.* i. 12. "The LORD's portion "is his people." Hence the word *clergy.* Some however interpret it of that part of the church, which was, in Providence, *allotted* to each presbyter.—*That fadeth not away.* (4) Αμαραντινον. Here only. Αμαραντον, i. 4. (*Notes,* i. 3—5. 1 *Cor.* ix. 24—27. *Jam.* i. 9—11.)

V. 5—7. The word "younger" (νεωτεροι, *Luke* xxii. 26,) does not seem here to relate to any particular station in the church; but in general denotes *juniors,* whether in the pastoral office or not, who were exhorted to "submit "themselves," and shew deference to their seniors, as well as to "the elders of the church." (*Notes,* 1 *Tim.* v. 1, 2. *Tit.* ii. 3—6.) Yea, all Christians were directed to be "subject to one another," according to their different relations in life: thus the people should obey their pastors, children their parents, subjects their rulers, and servants their masters, according to the precepts of God's word. (*Lev.* xix. 32.—*Notes, Ex.* xx. 12. *Eph.* v. 21.) And as pride, in juniors and inferiors, militates against due subordination, even as in superiors it prompts to tyranny; so they all were admonished to be clothed with humility, as their chief ornament, or rather their outward garment: that whatever abilities, endowments, or spiritual gifts they possessed, their modesty and humility might be conspicuous to all beholders, more than any other distinction. This ought above all things to be sought for; seeing that God contended by his omnipotence against all proud persons, shewing favour to none, but those who were deeply sensible of their unworthiness; and conferring this special grace on all who were thus humbly desirous of it. (*Notes, Jam.* iv. 4—10.)—It therefore behoved all men to "humble "themselves," as guilty, polluted, and wretched sinners, under the "powerful hand of God," which was sufficient to crush his stoutest enemy, and to uphold his feeblest friend: that so, submitting to his righteousness, they might be reconciled to him by faith in Christ, and in due time exalted to the glory, honour, and immortality prepared for his saints, after the trials here allotted them.—In the mean while, indeed, they would meet with various difficulties, and might be assaulted by many solicitous cares, about their temporal or spiritual concerns, and those of the church: but, being attentive to their present duties, they were encouraged and required, to cast all their anxieties upon the Lord, by faith and prayer; assured that he would manage every thing for their advantage, according to his unerring wisdom and unfailing truth; seeing he "cared for them;" he pitied, and loved, and would manage the concerns of all those who thus trusted in him. (*Notes, Ps.* xxvii. 14. xxxvii. 5—8. lv. 22. ciii. 11—14. *Matt.* vi. 24—34. *Luke* xii. 22—34. *Phil.* iv. 5—7.)

Be clothed. (5) Εγκομβωσασθε. Here only.—*Casting.* (7) Επιρριψαντες. *Luke* xix. 35.—*Ps.* lv. 22. *Sept.*

V. 8, 9. The apostle here again renewed his exhortation to sobriety and vigilance; (*Notes,* i. 13—16. iv. 7;) that, being free from the intoxication of sensual and dissipated pleasures, or worldly interests, the Christians whom he addressed, might not be lulled asleep, or found off their guard in the great concerns of eternity. (*Note, Luke* xxi. 34—36.) To excite them to this watchfulness, they must be reminded, that "the devil," the "prince of the dark-"ness of this world," and of the apostate angels, "the "accuser of the brethren," and "the adversary" of believers, who always seized on every opportunity of bringing some charge against them, or of obtaining leave to sift and harass them, was "walking about, like a roaring "lion," full of rage and fierceness, seeking whom he could find asleep or unarmed, that he might at once devour him, or swallow him up. (*Notes, Job* i. 6—12. *Zech.* iii. 1—4. *Luke* xxii. 31—34. *Rev.* xii. 7—12.) The ter-

faith, knowing that [m] the same afflictions are accomplished in your brethren that are in the world.

10 But [n] the God of all grace, [o] who hath called us unto his [p] eternal glory by Christ Jesus, [q] after that ye have suffered awhile, [r] make you perfect, [s] stablish, [t] strengthen, settle *you*.

11 To [u] him *be* glory and dominion for ever and ever. Amen.

12 By [x] Silvanus, [y] a faithful brother unto you, as I suppose, [z] I have written briefly, [a] exhorting and [b] testifying that this is [c] the true grace of God [d] wherein ye stand.

13 The *church that is* [e] at Babylon, [f] elected together with *you*, saluteth

m i. 6. ii. 21. iii. 14. iv. 13. John xvi. 33. Acts xiv. 22. 1 Cor. x. 13. 1 Thes. ii. 15. 1 Tim. iii. 3. 2 Tim. iii. 12 Rev. i. 9. vi. 11. vii. 14.
n Ex. xxxiv. 6, 7. Ps. lxxxvi. 5. 15. Mic. vii. 18, 19. Rom. v. 20, 21. xv. 5. 13. 2 Cor. xiii. 11. Heb. xiii. 20.
o i. 15. Rom. viii. 28—30. ix. 11. 24. 1 Cor. i. 9. 1 Thes. ii. 12. 2 Thes. ii. 14. 1 Tim. vi. 12. 2 Tim. i. 9. 2 Pet. i. 3.
p 2 Cor. iv. 17. 2 Tim. ii. 10. Heb. ix. 15. 1 John ii. 25.
q i. 6, 7. 2 Cor. iv. 17.
r 2 Cor. xiii. 11. 2 Thes. ii. 17. Heb. xiii. 21. Jude 24.
s Col. ii. 7. 2 Thes. ii. 17. iii. 3.
t Ps. cxxxviii. 7. Luke xxii. 32. Phil. iv. 13. Col. i. 22, 23.
u See on iv. 11.—Rev. i. 6. v. 13.
x 2 Cor. i. 19. 1 Thes. i. 1. 2 Thes. i. 1.
y Eph. vi. 21. Col. i. 7. iv. 7. 9.
z Eph. iii. 3. Heb. xiii. 22.
a Heb. xiii. 22. Jude 3.
b John xxi. 21. Acts xx. 24. 1 John v. 9, 10. 3 John 12.
c Acts xx. 24. 1 Cor. xv. 1. Gal. i. 8, 9. 2 Pet. ii. 15.
d Rom. v. 2. 2 Cor. i. 24. 2 Pet. i. 12.
e Ps. lxxxvii. 4. Rev. xvii. 5. xviii. 2.
f 2 John i. 13.

rible persecutions which were instigated by this enemy of God and man, as "working in the children of disobe-"dience," seem to be peculiarly intended. Thus outward terrors, and inward suggestions, drove numbers into apostasy, or a temporary denial of Christ; many were finally ruined, from fear of man, and love of life; and others narrowly escaped this downfall, being found careless and secure. All Christians then ought to resist and repel his assaults; being "stedfast" in the profession of the faith, assuredly believing the truths of the gospel, and constantly depending on the power and love of Christ, to repel and drive away the hated tempter. And to excite them thus strenuously to resist temptation, and "strive "against sin," though it were even unto imprisonment, cruel mockings, stripes, or death: they should be fully informed, and know assuredly, that "their brethren," dispersed in other parts of the world, constantly endured afflictions of the same kind, in the same cause, and from the same sort of persons.—These repeated exhortations to "watchfulness," and the especial motive assigned for it, ought to have peculiar weight; as coming from that apostle, who, through self-confidence, carnal security, and unwatchfulness, when "Satan desired to sift him" and his brethren "as wheat," was induced to deny his Lord with solemn oaths and dire imprecations. (*Notes, Matt.* xxvi. 30—46. 69—75.)—*Walketh about.* (8) *Notes, Job* i. 7. *Matt.* xii. 43—45.

Adversary. (8) Αντιδικος. *Matt.* v. 25. *Luke* xii. 58. xviii. 3. *An adversary at law:* one who brings an accusation.—Διαβολος means *a false accuser:* Σατανας, *an adversary*, or *enemy*. The persecuted Christians were first *calumniated*, and then *condemned to tortures or death.* Instigated by the devil, the original liar and murderer, (*Note, John* viii. 41—47,) the persecutors murdered their characters first, and then their persons.—*Devour.*] Καταπιη. 1 *Cor.* xv. 54. 2 *Cor.* ii. 7. v. 4. *Heb.* xi. 29.

V. 10, 11. The apostle did not pray, that his brethren might be exempted from salutary and honourable trials: but he besought "the God of all grace," (*Marg. Ref.* n,) being plenteous in mercy, and the inexhaustible and only Source of every kind and measure of grace; who, by his word and Spirit, had "called them to the hope" and sure earnest of "eternal glory," through Jesus Christ; (*Note,* 1 *Thes.* ii. 9—12;) that, "after they had suffered awhile," for the trial and increase of their faith, he would make them mature and complete in holiness; establish them in the peace and hope of the gospel, strengthen them to resist all kinds of temptations, to endure all sufferings, and to perform all duties, by invigorating their holy affections; (*Notes,* 2 *Cor.* xii. 7—10. *Phil.* iv. 10—13. *Col.* i. 9—14;) and that he would settle them, firm and immoveable, as a compact building on a good foundation, so that no storms, assaults, or stratagems of the enemy might overthrow them. (*Notes, Matt.* vii. 24—27. *Eph.* iii. 14—19. *Col.* ii. 5—7.) This would redound to his praise, as the work of his power and sovereign authority, to whom all glory and dominion ought to be, and eventually would be, universally and eternally ascribed.

Make you perfect. (10) Καταρτισαι. See on *Matt.* xxi. 16.—*Settle.*] Θεμελιωσαι. *Matt.* vii. 25. *Luke* vi. 48. *Eph.* iii. 18. *Col.* i. 23.

V. 12. It is highly probable, that Sylvanus was the same person, who generally attended St. Paul, and who was frequently called Silas. (*Marg. Ref.* x.—*Notes, Acts* xv. 22—41.) St. Peter "supposed" and concluded, from all he saw and heard, that he was "a faithful brother," a true believer, and a zealous minister of Christ, "unto "them," among whom he had so frequently and permanently laboured. He had therefore taken the opportunity of writing by him a brief epistle, exhorting them to be stedfast, and to act consistently with their Christian profession. He also testified to the gospel which they had received; to satisfy them, that the doctrines of grace which they had embraced, and in the faith and experience of which they stood accepted with God, were indeed the truths of Christ; and that the power of them upon their hearts, and the fruits of them in their lives, evinced them to be partakers of the grace of God, and fully established in his favour.—This confirms the supposition, that St. Peter wrote, to establish in the faith the same churches, which had been planted by St. Paul and his companions; against all the insinuations of those, who endeavoured to persuade the Gentile converts, that he preached a different doctrine than the other apostles did: and indeed the attentive reader will remark a great similarity in the sentiments of those two great apostles; especially in the manner in which they connect doctrine and practice together.

I suppose.] Λογιζομαι. *Rom.* iii. 28. vi. 11. viii. 18. *Heb.* xi. 19.—*Testifying.*] Επιμαρτυρων. Here only. Συνεπιμαρτυρεω, *Heb.* ii. 4.—*Neh.* ix. 29, 30. xiii. 15. *Sept.*—May not this word imply, that the apostle added his testimony to that of those, who had first preached the gospel to them?—*Grace ... wherein ye stand.*] Χαριν εις ην εστηκατε. *Rom.* v. 2.

V. 13. There is no sufficient ground to suppose, that by Babylon, the apostle mystically meant *Rome;* for no reason can be assigned, why he should withhold the name of that city, when he wrote this epistle. Yet if any choose to avail themselves of this *only scriptural* proof, that Peter ever resided at this great antichristian metropolis; Protestants are not concerned to controvert it. It is, however,

you; and *so doth* [g] Marcus my son.
14 Greet ye one another [h] with a kiss of charity. [i] Peace *be* with you all that are [k] in Christ Jesus. Amen.

[g] *See on* Acts xii. 12. 25.
[h] *See on* Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thes. v. 26.
[i] 1. 2. John xiv. 27. xvi. 33. xx. 19. 26.—*See on* Rom. i. 7.
[k] *See on* Rom. viii. 1. 1 Cor. i. 30. 2 Cor. v. 17

generally allowed, that Peter went to Rome, and there suffered martyrdom.—It is not certain, whether Marcus is, or is not, the same with John Mark, mentioned frequently by St. Paul, and in the Acts of the apostles. (*Preface to the Gospel according to St. Mark.*)

V. 14. *Marg. Ref.* h—k.—*Notes, Rom.* viii. 1, 2. xvi. 16.

PRACTICAL OBSERVATIONS.

V. 1—7.

Those who most know the nature, difficulties, snares, and temptations of the pastoral office, are best qualified to exhort their brethren; and they will speak with the most impressive authority on such topicks. (*Note, Matt.* vii. 28, 29.) So to contemplate the sufferings of Christ, as to understand the design of them, and experience their effects, in humbling and sanctifying the heart, gives the best-grounded confidence of being "partakers of the glory "which shall be revealed;" and they, who would counsel to the greatest effect, must not needlessly or habitually use the language of superiority or command.—Ministers should unite skill, vigilance, diligence, faithfulness, love, zeal, patience, disinterestedness, and self-abasement, in their characters and conduct; both in order "to feed the "flock of God," and to be "examples unto them." They ought to perform the most laborious services, and endure the greatest hardships, for "the Lord's heritage," "not "by constraint, but willingly; not for filthy lucre, but of "a ready mind," and without assuming any "dominion "over their faith."—This is not, indeed, the road to high preferments in the outward church, nay, it leads far from it: but "when the chief Shepherd shall appear," such pastors "shall receive" of him "a crown of glory that "will never fade away." And what, compared with this, are all those riches, eminent stations, or lordly dignities, which so many nominal pastors eagerly pursue? Or where will the avaricious, the slothful, the sensual, or the tyrannical men, who have borne the name of ministers, appear, when the great Judge shall come, and call them to give an account of their stewardship? (*Notes* and *P. O. Is.* lvi. 9—12. *Ez.* xxxi. 1—9. *Note, Zech.* xi. 15—17.) The sentence to be then denounced against them, and executed on them, is already recorded: may they read it, and tremble, and "flee from the wrath to come!" (*Note, Matt.* xxiv. 45—51.)—But every station and age has its peculiar duties: subordination is the universal plan and appointment of God; the younger should submit themselves unto the elder; and all, in their several relations, should be subject to those placed over them. This will be the case, as far as men "are clothed with humility;" and God never shews favour to a proud man, except when he brings him down into the dust of self-abasement: (*Note, Dan.* iv. 34—37:) nor will any humble soul come short of his grace, or of eternal life. Let us then "humble our-"selves under the mighty hand of God," for he is able to save and to destroy: then "he will exalt us in due time," as much as is good for us, in his church on earth, and among "his saints in glory everlasting."—When we become humbly subject to our reconciled God, and simply dependent on him; we are allowed and commanded to "cast all our care on him," and assured "that he careth "for us," as a Father for his own children: and this will bring far sweeter peace and greater comfort into the soul, than could arise from the most complete gratification of pride, ambition, avarice, or any worldly affections. Thus also we shall be safe; for humility will induce us to be "sober and vigilant," diligently attending to our duty: simply depending on the Lord in all things, and patiently submitting to his whole will concerning us. This is our part, and thus we may unreservedly and cheerfully leave all events to the God to whom alone they belong.

V. 8—14.

When we consider the indefatigable malice, power, and subtlety of "our adversary the devil, who goeth about "seeking whom he may devour," and recollect what numbers he continually destroys; we cannot but perceive our indispensable need of vigilance, and confidence in God, and constant fervent prayer, for protection and deliverance. Did a roaring lion at any time traverse our streets, devouring numbers of the careless and inattentive; and we were informed of it, by indisputable testimony; we should proceed with great caution and circumspection, if obliged to go out in such perilous circumstances: yet a far more formidable enemy continually watches his opportunity of destroying our souls; God himself gives us the information and alarm; and we cannot have any safety except we "watch "and are sober." But, alas! how little do we take the warning, and act as if we really believed this to be the case! Yet in this way alone can we reasonably hope to be kept from falling into temptation, and being overcome by it. (*Notes, Matt.* vi. 13. xxvi. 40, 41. *Luke* xxii. 31—34. 39—46.)—If, however, we must encounter this dreadful foe, we should "resist him stedfast in the faith," and then the Lord will constrain him to "flee from us." In whatever form he assaults us, or by whatever agents, we may know assuredly, that our brethren in all parts of the world experience similar conflicts, temptations, and tribulations. We should therefore, when rescued from urgent danger, nay, while resisting, stedfast in the faith, pray for them also, that after they have suffered awhile, the "God of all grace would perfect, stablish, strengthen, "and settle them." This he will do for all, whom he has "called to his eternal glory by Jesus Christ;" that they may celebrate his praises, as his willing subjects for ever and ever.—All the apostles and evangelists exhort us to these things, and "testify that this is the true grace of "God:" may we then stedfastly adhere to this primitive Christianity, and not listen to "cunningly devised fables!" Thus it will appear that we were elected together with those, who are now in glory; that we are indeed faithful brethren with all the family of God; that we desire to live in love with them; and to share that peace, which belongs to all that are "in Christ Jesus," and to them exclusively.

THE

SECOND EPISTLE GENERAL OF PETER.

THE writer of this epistle calls himself "Simon Peter," (i. 1. *Acts* xv. 14. *Gr.*) "an apostle of Jesus Christ;" he alludes to circumstances and facts, which agree to none but Peter; (i. 14—16. *John* xxi. 19;) he calls it his "second epistle;" (iii. 1;) and he speaks of his "beloved brother, Paul." (iii. 15.) It must, therefore, either be the work of the apostle Peter, or of one who personated him: but 'it is a thing of the worst example, for any man 'to forge another's name, or pretend to be the person he is not.' *Le Clerc.* It may be added, 'especially to forge the name of an apostle, and to personate him, in order to sanction a man's private opinions by so high an authority.' Yet the epistle is remarkable for the energy, with which the writer inculcates holiness; and the solemn, yet affectionate manner, in which he testifies against the delusions of those who neglect it. It has indeed been urged, that the style remarkably differs from that of St. Peter's first epistle: but this is by no means true, except in respect to a part of the second chapter, which in fact seems to have been taken, in a measure at least, from some writing, which described in very strong language, the false prophets of that age, or of earlier ages; which was then extant, and well known, but is now lost. St. Jude seems also to have taken some things from it; for part of his epistle greatly coincides with the second chapter of this. In all other respects, the *internal* characters of authenticity are very strong.—Some doubts, however, in this respect were entertained in the primitive church; which Jerome ascribes to the supposed dissimilarity of style. But, it is probable, that it was written only a short time before the apostle's martyrdom; and, not having been so publicly avowed by him, and clearly known to be his, during his life-time, the scrupulous caution of the church hesitated about admitting it into the sacred canon; till *internal evidence* fully convinced the most competent judges, that it was entitled to that high distinction. It is generally supposed to have been written at least three or four years after the former epistle; and it is evident, that primarily it was intended for the same persons, though not expressly addressed to them.—It appears, that the apostle, by this epistle, especially designed to put Christians upon their guard, against the false apostles and teachers, who perverted the gospel; and the profane scoffers, who started objections to the truth of it: but it is replete with the most important instructions on a variety of subjects.

A. D. 67.

CHAP. I.

The apostle salutes his brethren, 1, 2. He shews the blessings to which God had called them; and earnestly exhorts them to diligence in every good work, in order to make "their calling and election "sure;" intermixing suitable warnings and encouragements, 3—11. He states, that, aware of his approaching martyrdom, he is the more diligent, in thus admonishing them, that they might remember these things after his decease, 12—15. He urges the evidence of what he had seen and heard "in the holy "mount," in confirmation of his testimony concerning the power and coming of Christ, 16—18; referring them to the "more sure word of prophecy," 19; and instructing them, concerning the interpretation and source of it, 20, 21. A. D. 67

* SIMON [a] Peter, [b] a servant and [c] an apostle of Jesus Christ, to them that [d] have obtained like precious faith with us, [e] through the righteousness † of God, and our Saviour Jesus Christ:

2 [f] Grace and peace be multiplied unto you, through [g] the knowledge of God, and of Jesus our Lord;

* Or, *Symeon* Acts xv. 14.

a Matt. iv. 18. x. 2. Luke xxii. 31—34. John i. 42. xxi. 15—17. 1 Pet. i. 1.

b John xii. 26.—*See* on Rom. i. 1.

c Luke xi. 49. John xx. 21. 1 Cor. ix. 1, 2. xv. 9. Gal. ii. 8. Eph. iii. 5. iv. 11. 1 Pet. v. 1.

d 4. Acts xv. 8, 9. Rom. i. 12. e Jer. xxxiii. 16.

† Gr. *of our God and Saviour.* Is. xii. 2. Luke i. 47. Tit. ii. 13. *See* on Rom. i. 7. 1 Pet. i. 2.—Rev. i. 4. xvii. 3. 2 Cor. iv. 6. 1 John v. 20, 21.

f Num. vi. 24—26. Dan. iv. 1. vi. 25.—Luke x. 22. John iii. 18. Is. liii. 11.

2 Cor. iv. 13. Phil. i. 29. 2 Tim. i. 5. Tit. i. 1. 4. 1 Pet. i. 7. ii. 7. Rom. i. 17. iii. 21—26. 1 Cor. i. 30. 2 Cor. v. 21. Phil. iii. 9.

NOTES.

CHAP. I. V. 1, 2. Perhaps Peter deemed it proper to style himself "an apostle," as well as "a servant, of "Christ;" because he meant in this epistle to oppose certain false teachers, who did great mischief in the church. He addressed himself to "them who had obtained like "precious faith with him" and his brethren. The nature and effects of true faith are "precious," and it interests the possessor in the most valuable blessings; it was therefore *equally precious* in a private Christian, and in an apostle. Thus he tacitly distinguished "the faith of God's elect," from that dead and worthless faith, by which many were

3 According as [h] his divine power hath given unto us [i] all things that *pertain* unto life and godliness, [k] through the knowledge of him that hath [l] called us * to glory and [m] virtue:

4 Whereby [n] are given unto us exceeding great and precious promises; that by these [o] ye might be partakers of the divine nature, [p] having escaped the corruption that is in the world through lust.

h Ps. cx. 3. Matt. xxviii. 18. John xvii. 2. 2 Cor. xii. 9. Eph. i. 19—21. Col. i. 16. Heb. i. 3.
i Ps. lxxxiv. 11. Rom. viii. 32. 1 Cor. iii. 21—23.
k *See on* 2. 1 Rom. viii. 28—30. ix. 24. 1 Cor. i. 9. Eph. iv. 1. 4. 1 Thes. ii. 12. iv. 7. 2 Thes. ii. 14. 2 Tim. i. 9. 1 Pet. i. 15. ii. 9. 21. iii. 9. v. 10. Ruth iii. 11. Prov. xii. 4. xxxi. 10. 29. Phil. iv. 8.
* Or, *by*.
l 5.
n 1. Ez. xxxvi. 25—27. Rom. ix. 4. 2 Cor. i. 20. vi. 17, 18. vii. 1. Gal. iii. 16. Heb. viii. 6—12. ix. 15. 1 John ii. 25.
o John i. 12, 13. 2 Cor. iii. 18. Eph. iv. 23, 24. Col. iii. 10. Heb. xii. 10. 1 John iii. 2.
p ii. 18—20. Gal. vi. 8. Jam. iv. 1—3. 1 Pet. iv. 2, 3. 1 John ii. 15, 16.

deluded. (*Notes, Tit.* i. 1—4. *Jam.* ii. 14—26.) This faith, which as the original intimates, they received by the special favour and allotment of God, rested on "the "righteousness of our God and Saviour Jesus Christ," as the words may be literally rendered. (*Marg.*) Thus they were taught to believe and trust in the obedience unto death of the Lord Jesus, as their incarnate God and Saviour, for their justification, and for all the blessings connected with it, and resulting from it. This is the most obvious meaning of the words; but if any contend that the expression "our God" refers to the Father; they should also remember that the meritorious obedience of the incarnate Son is often called "the righteousness of "God." (*Notes, Rom.* i. 17. iii. 21—26. 2 *Cor.* v. 18—21. *Phil.* iii. 8—11.) Nor can we form any idea, in what sense a Christian's faith could be said to be either *in*, or "*through*, the righteousness," or *justice* of God, considered merely as a divine attribute; when it rests mainly on the mercy and truth of God, and only views his justice as satisfied, and, as it were, consenting to the sinner's salvation, through the meritorious work of Christ.—Our translation "through the righteousness," though it seems not to be the exact sense of the passage, yet conveys a very important meaning: as the faith, by which we receive Christ for salvation, is given to us "through the righteous-"ness," which he finished as our Surety; for it springs from the regeneration of the Holy Spirit, as given to us through his mediation. (*Note, John* i. 10—12.)—In behalf, however, of all such Christians, the apostle prayed, that "grace and peace might be multiplied to them, "through the knowledge of God, and of Jesus our Lord." (*Notes, John* xvii. 1—3. 2 *Cor.* iv. 3—6.) For, in proportion to the degree of our believing, spiritual, and experimental knowledge of the perfections of God, in the harmony and glory of them, as displayed in the Person, character, and salvation of Jesus our Lord, all our gracious affections will be exercised; and our peace, hope, and consolation will abound, even as that knowledge abounds in us. (*Notes*, iii. 17, 18. *Col.* i. 9—14.)

Simon. (1) Συμεων. *Acts* xv. 14. Some copies read Simon.—*Through.*] Εν. *In, with, by, for, from, for the sake of;* rarely *through.* The apostle Paul having used εν for several verses; when the idea of *through* occurred to him, changes εν for δια with the genitive, (2 *Cor.* vi. 4—8,) which is not observed in our version. (Comp. 3 with iii. 18. *Gr.*)

V. 3, 4. It might be expected by Christians, that the progressive work of illumination, sanctification, and consolation, would be carried on in them, according to what "the divine power" of the Lord Jesus had already conferred. (*Note, Eph.* iii. 20, 21.) In consequence of his exaltation, and mediatorial authority, "his divine power" had given to his people "all things pertaining to life and "godliness;" whatever was requisite for their spiritual and eternal life and final felicity, and for their acting suitably to their relations and obligations to God, during their passage through this evil world to heaven. Instructions, motives, encouragements, means, principles, and assistances, together with pardon, peace, and grace, had been "given them," through the regeneration of the Holy Spirit; and all the fulness of Christ, and the engagements of the everlasting covenant, had been set before them "in "the word of the gospel:" so that, notwithstanding inward and outward impediments and conflicts, they might still be enabled to serve God acceptably in this world, and obtain everlasting life in the world to come. (*Notes, Tit.* ii. 11—14.) All these things had been freely bestowed on them, "through the knowledge of God, who "had called them" by his glorious grace and mercy, and the "virtue," or *energy*, of his quickening Spirit: or, he had called them to partake of "his eternal glory," and to a constant and courageous profession of the gospel, and obedience to Christ, amidst all the trials and sufferings of their present state. For the words "*glory* and *virtue*," may either refer to God who called them, or that to which they were called: the former seems the more literal construction; but the unusual use of the word rendered *virtue*, in applying it to God, has induced most expositors to adopt the latter interpretation. Yet the same word is used, in this application of it, by St. Peter in another place. (1 *Pet.* ii. 9. *Gr.*)—By this "knowledge of "God" in Christ, through the gospel, and by their efficacious calling, "exceedingly great and precious promises "had been given them."—The promises of scripture relate to things most needful to sinners, suitable to their case, answerable to all their wants, and abundantly sufficient when fulfilled to them, as believers, to render them most blessed for evermore. Whereas, without the promises they must have been for ever miserable: they are therefore "exceedingly great and precious" even beyond expression. These are set before men, by the gospel, who are invited to come aad partake of the promised blessings: but they are *given* to believers alone, who may consider them as so many valuable securities, or good bills, payable when their circumstances and best interests render it necessary: for, being united to Christ, and partakers of him, all the promises belong to them through him and by his covenant. (*Note*, 2 *Cor.* i. 17—20.)—They were moreover bestowed on them, to the end that they "might be "partakers of the divine nature," instead of that depraved and diabolical nature, which they had as apostate sinners; that, by their union with Christ, and the in-dwelling and new-creating power of the Holy Spirit, the divine image might be renewed upon their souls; that so a new nature might be formed within them, and a new direction given to their understandings, wills, and affections; conformable to the holy nature of God, and capable of loving and delighting in him, and finding happiness in his service.

5 And [q] beside this, [r] giving all diligence, add to your faith, [s] virtue; and to virtue, [t] knowledge;

6 And to knowledge, [u] temperance; and to temperance, [x] patience; and to patience, [y] godliness;

7 And to godliness, [z] brotherly kindness; and to brotherly kindness, [a] charity.

8 For if these things be [b] in you, [c] and abound, [d] they make *you that ye shall* neither *be* [e] barren nor [e] unfruitful

q Luke xvi. 26. xxiv. 21.
r 10. ia. 14. Ps. cxix. 4. Prov. iv. 23. Is. lv. 2. Zech. vi. 15. John vi. 27. Phil. ii. 12. Heb. vi. 11. xi. 6. xii. 15.
s See on m. 3.
t 2. iii. 18. 1 Cor. xiv. 20. Eph. i. 17, 18. v. 17. Phil. i. 9. Col. i. 9. 1 Pet. iii. 7.
u Acts xxiv. 25. 1 Cor. ix. 25. Gal. v. 23. Tit. i. 8. ii. 2.
x Ps. xxxvii. 7. Luke viii. 15. xxi. 19. Rom. ii. 7. v. 3, 4. viii. 25. xv. 4. 2 Cor. vi. 4. Col. i. 11. 1 Thes. i. 3. 2 Thes. i. 4. iii. 5. Heb. vi. 12. 15. x. 36. xii. 1. Jam. i. 3, 4. v. 7—10. Rev. i. 9. ii. 2, 3. xiii. 10. xiv. 12.
y 3. iii. 11. Gen. v. 24. Is. lvii. 1. marg. 1 Tim. ii. 2. 10. iii. 16. iv. 7, 8. vi. 3. 6. 11. 2 Tim. iii. 5. Tit. i. 1.
z John xiii. 34, 35. Rom. xii. 10. 1 Thes. iii. 12. iv. 9, 10. Heb. xiii. 1. 1 Pet. i. 22. ii. 17. 1 John iii. 14. 16.
a 1 Cor. xiii. 4—8. Gal. vi. 10. Col. iii. 14. 1 Thes. v. 15. 1 Pet. iii. 8. 1 John iv. 21. c 1 Cor. xv. 58. 2 Cor. viii. 2. 7. Phil. i. 9. Col. ii. 7. iii. 16. 1 Thes. iii. 12. iv. 1. 2 Thes. i. 3.
b John v. 42. 2 Cor. ix. 14. xiii. 5. Phil. ii. 5. Col. iii. 16. Philem. 6.
d John xv. 7, 8. 2 Cor. v. 13—17.
* Or, *idle.* Prov. xix. 15. Matt. xx. 3. 6. xxv. 26 Rom. xii. 11. 1 Tim. v. 13. Heb. vi. 12.
e Matt. xiii. 22. John xv. 2. Tit. iii. 14.

(*Notes, Gen.* i. 26, 27. *Rom.* xii. 2. *2 Cor.* iii. 17, 18. *Eph.* iv. 20—24. *Col.* iii. 7—11.) When this change of heart and nature was begun in regeneration, it influenced those who experienced it, to separate "and escape from "the pollution that was in the world through lust;" or from all those outward vices and enormities, into which men are drawn, by their excessive and idolatrous cravings after the pleasures, possessions, or distinctions of the world. Such evil practices have always filled the earth, and they are *pollution* and *filthiness* in the judgment of God.—When sinners profess to repent, and to embrace the gospel, they outwardly relinquish these iniquities. (*Notes*, ii. 20—22. *Matt.* xii. 43—45:) and all regenerate persons actually and finally escape them; that is, the allowed or habitual, practice of any of them.

Divine. (3) Θειας. 4. *Acts* xvii. 29. Θειοτης, *godhead, Rom.* i. 20.—*Through the knowledge.*] Δια της επιγνωσεως. See on 1.—*Virtue.*] Αρετης. 5. *Phil.* iv. 8. 1 *Pet.* ii. 9.—'This word, used so frequently in heathen writers, seldom 'occurs in the New Testament; and when it does, it does 'not *always* signify the whole of a right principle, but 'generally *courage.*' *Doddridge.*—It never occurs, but in the texts referred to; and it never signifies general *holiness*, or a right state of the heart and conduct. *Courage* is the heathen meaning of it in general; being derived from Αρης, *Mars.* Or it signifies *military fortitude;* as *virtus, manly valour,* from *vir, a man.*—(*Note*, 5—7.)—*The divine nature.* (4) Θειας φυσεως. *A divine nature;* without the article: a nature like that of God; bearing his holy image: not the essence of *the divine nature. Gal.* iv. 8. *Eph.* ii. 3. Some, for a time, "escape the corrup-"tion of the world," who are not partakers of a "divine "nature:" and these "in time of temptation fall away." (*Notes*, ii. 20—22. *Matt.* xiii. 20, 21.)—*Lust.*] Επιθυμια. *Notes, Rom.* vii. 7. 8. 1 *Pet.* i. 10—12. ii. 11.

V. 5—7. The apostle here called on his Christian brethren, not to rest in their apparent conversion, or the reformation connected with it, or even in the beginning of a renewal to a "divine nature;" but, depending on the promises of the gospel, and pursuing the end for which they were given, to "cleanse themselves from all" remaining "filthiness of flesh and spirit, perfecting holiness "in the fear of God." (*Note, 2 Cor.* vii. 1.) Beyond, and as continuing and completing, that renewal which had already taken place, they ought to "give all diligence," in the use of every appointed means, from an earnest desire of increasing holiness; and thus "to add to their faith, "virtue," that they might, with fortitude and manly constancy, profess faith in Christ, and obey his will, in the midst of persecutors; and display firmness and composure of mind, notwithstanding the difficulties and dangers to which they were exposed. They ought, furthermore, diligently "to add to their virtue, knowledge;" that, by an increasing acquaintance with the whole truth and will of God, they might be enabled to regulate their zeal and courage, with judgment and discretion: knowing how to behave in all circumstances, and towards all men; like well informed intelligent persons, who could not justly be charged with any thing rash, foolish, or contrary to the duty and propriety of their relations and station, in the church or the community. (*Note, Phil.* i. 9—11.) To "knowledge" they must add "temperance," or an exact government of all the animal appetites, in subordination to the will of God, and the benefit of themselves and others; as well as great moderation in all worldly things, and indifference about them. To "temperance" they must unite "patience," or a cheerful submission to the will of God under afflictions, meekness amidst injuries and affronts, perseverance in well doing notwithstanding severe trials, and a quiet waiting for the Lord, to interpose for their comfort and deliverance. To this "godliness" must be added; as consisting of all those holy affections and dispositions, which constitute the spiritual worshipper and truly devoted servant of God, "in all his ordinances and "commandments:" (1 *Tim.* iv. 6—10. vi. 6—10:) and to this, "brotherly kindness," or an unfeigned fervent love of Christians, as brethren in the Lord. (*Notes, Heb.* xiii. 1—3. 1 *Pet.* i. 22—25.) To all the rest they must join "charity," or benevolent and compassionate love to all men, expansive and universal philanthropy, or "good-"will to men," according to the commandments of God, and in imitation of his kindness to our fallen race. (*Notes, Luke* ii. 8—14. *Tit.* iii. 4—7.) These holy dispositions, and the effects of them upon their conduct, must be diligently and carefully added together, as different voices in harmony form a chorus: that so, the exercise of each other might regulate, and bound, and unite with that of the rest, and prevent their exceeding or degenerating. Thus, the Christian character would appear well proportioned, and beautiful: whereas, if any of these graces were remarkably defective, the others would *appear* to be redundant; being joined with those natural dispositions, which most resembled them: and the character would appear deformed and destitute of symmetry; whilst one man would be *bold* without *knowledge* or *love;* another, *gentle* and *kind,* without *firmness* or *fortitude.* The same disproportion would appear in various other particulars.—It is evident, that none of the genuine graces of the Christian character can exist alone: all combine in forming it; but symmetry is the source of beauty. (*Notes, Matt.* v. 3. *Gal.* v. 22—26.)

Beside this. (5) Αυτο τουτο. Supply τις, *unto this very thing.* —*Giving.*] Παρεισενεγκαντες.—*Add.*] Επιχορηγησατε. 11. 2 *Cor.* ix. 10. *Gal.* iii. 5. *Col.* ii. 19.—*Temperance.* (6) Εγκρατειαν. *Acts* xxiv. 25. *Gal.* v. 22.—*Brotherly kindness.* (7) Φιλαδελφιαν. *Heb.* xiii. 1.

V. 8, 9. These things ought to be peculiarly attended

f See on 2.
g 5—7. Mark x. 21. Luke xviii. 22. Gal. v. 6. 13. Jam. ii. 14—26.
h John ix. 40, 41. 2 Cor. iv. 3, 4. 1 John ii. 9—11. Rev. iii. 17.
i 4. ii. 18—20. Rom. vi. 1—4. 11. 1 Pet. iii. 21.
k See on 5.
l 2 Tim. ii. 19. Heb. xi. 11. 19. 1 John iii. 19—21.
m Rom. viii. 28—31. 1 Thes. i. 3, 4. 2 Thes. ii. 13, 14. 1 Pet. i. 2.
n Ps. xv. 5. Is. lvi. 2. Matt. vii. 24, 25. Luke vi. 47—49. o Ps. xxxvii. 24. lxii. 2. 6. cxii. 6. cxxi. 3. Mic. vii. 8. Acts xx. 24, 25. 1 Pet. i. 5. Rev. iii. 10, 11.

[f] in the knowledge of our Lord Jesus Christ.

9 But he that [g] lacketh these things is [h] blind, and cannot see afar off, and hath forgotten [i] that he was purged from his old sins.

10 Wherefore the rather, brethren, [k] give diligence [l] to make your calling and [m] election sure: for [n] if ye do these things ye shall [o] never fall:

11 For so [p] an entrance shall be ministered unto you [q] abundantly, into the [r] everlasting kingdom of [s] our Lord and Saviour Jesus Christ.

12 Wherefore [t] I will not be negligent to put you always in remembrance of these things, [u] though ye know *them*, [x] and be established in the present truth.

13 Yea, I think it meet, [y] as long

p Matt. xxv. 34. 2 Cor. v. 1. 2 Tim. iv. 8. Rev. iii. 21.
q Ps. xxxvi. 8. Cant. v. 1. Is. xxxv. 2. John x. 10. Eph. iii. 20. Heb. vi. 17.
r Is. ix. 7. Dan. vii. 14. 27. Rev. v. 10.
s See on 1.
t 13. 15. iii. 1. Rom. xv. 14, 15. 1 Tim. iv. 6. 2 Tim. i. 6. Heb. x. 32. Jude 3. 17.
u 1 John ii. 21. Jude 5.
x iii. 17. Acts xvi. 5. Col. ii. 7. Heb. xiii. 9. 1 Pet. v. 10. 12. v. 1—4. 8. Heb. xiii. 3.
y 14. 2 Cor.

to; as the usefulness and comfort of Christians greatly depended upon them. For if holy affections and dispositions were rooted in their hearts, and "abounded" in their lives, these would effectually prevent them from being "*slothful* or unfruitful in their knowledge of Christ:" as they would excite them to continual activity in his service; and to that behaviour, in all relative duties, and in the improvement of their talents, which would be very useful to mankind. (*Notes, Heb.* vi. 9—12.) But, on the other hand, the professed Christian, who was destitute of these holy dispositions, was to be considered as spiritually "blind:" for his most exact notions only shewed, that he had *heard* that such things were; but his conduct proved that he had never *seen* or understood the real nature, use, glory, and excellency of them. At least, if greatly deficient in them, he must be very "short-sighted," and incapable of perceiving any thing of the genuine tendency of the gospel: nay, he had forgotten the very meaning of his own profession, when he embraced Christianity, and was baptized in the name of the Lord Jesus; as baptism represented the purging away of a man's old sins, in conformity to the death, burial, and resurrection of Christ, that, being dead unto sin, and risen to newness of life, he might thenceforth live unto God. (*Notes, Rom.* vi. 1—11. 1 *Pet.* iii. 21, 22. iv. 1, 2.)

Barren. (8) Αργους. "Idle." *Marg.*—See on *Matt.* xii. 36. —*Cannot see afar off.* (9) Μυωπαζων. Here only. Learned men do not agree about the derivation: but it signifies, *seeing nothing but what is brought close to the eyes.—Hath forgotten.*] Λησην λαβων. *Having received forgetfulness of his purification from his sins formerly committed.*

V. 10, 11. No outward profession of Christianity could profit men, without the renewal of their hearts to holiness: the apostle therefore exhorted his brethren, "the rather to "give diligence, to make their calling and election sure;" that, by earnestly and vigorously using every means of grace, applying themselves to the performance of all their various duties, mortifying every sinful propensity, and cultivating every holy affection; the evidence of their "calling," or regeneration and conversion, might become complete, clear, and indisputable to themselves, as well as to others. (*Note,* 1 *John* ii. 3—6.) And by this, their "election" would also be ascertained; and they might assuredly infer, that "God had from the beginning chosen them to salva-"tion," and would "preserve them to his eternal glory." (*Notes, Rom.* viii. 28—31. *Eph.* i. 1—12. 1 *Thes.* i. 1—4. 2 *Thes.* ii. 13, 14. 2 *Tim.* i. 9, 10. *Tit.* i. 1—4. *Heb.* vi. 11, 12. 1 *Pet.* i. 1—5.) For if they diligently practised those things which had been mentioned, they should "never "fall;" it would thus be manifest that they were true believers, who would be preserved from total and final apostasy, into which many professed Christians were drawn: and, in proportion to their diligence, they would be kept from the snares of Satan, and from falling into such sins, as would be a scandal to the gospel, and very distressing to themselves. Thus they would be preserved in a comfortable and honourable walk with God, and from all those declensions and failures, into which others were betrayed: and when they left the world, "an entrance would be "granted to them into the everlasting kingdom of Christ;" every thing would be so arranged as to conduce to their felicity; they would be favoured at the approach of death, with satisfactory assurance that they were going to heaven; they would enter that blessed estate, as a ship comes into harbour, richly laden from a prosperous voyage, with a fair gale and a full tide, carrying it above all impediments, and terminating all its dangers; and those who were left behind would have no doubt of their being gone to be with Christ, in his glorious and eternal kingdom. (*Note, Heb.* iv. 1, 2.) Whereas inconsistent professors of the gospel would probably have darkness and doubt for their companions in the hour of death; others would be disposed to hesitate in respect of the event; and in many ways they must suffer loss, even though they were "saved "as by fire." (*Note,* 1 *Cor.* iii. 10—15.)

Calling. (10) Κλησιν. 1 *Cor.* i. 26. *Eph.* i. 18. *Phil.* iii. 14. 2 *Thes.* i. 11.—'They be called according to God's 'purpose by his Spirit working in due season; they through 'grace obey the calling.' *Article* xvii.—*Election.*] Εκλογην. *Acts* ix. 15. *Rom.* ix. 11. xi. 5. 7. 28. (*Note,* 1 *Thes.* i. 1—4.)—*Sure.*] Βεβαιαν. 19. *Rom.* iv. 16. 2 *Cor.* i. 7. *Heb.* ii. 2. iii. 6. 14. vi. 19. ix. 17.—The only way of knowing our *election,* is by our *conversion,* or calling; if *called,* it is because *elected.* Our *calling* must be known by our loving God. (*Rom.* viii. 28. *Jam.* ii. 5.) This is known by its fruits and effects: the more these abound, the fuller the testimony of our conscience to our integrity, and of God's Spirit with our spirit. (*Notes, Rom.* viii. 14—17. 2 *Cor.* i. 12—14.) This must be sought by *diligence:* and thus that becomes *sure* to us, in our consciences, which was indeed *sure* before, in the secret purpose of God.—*Fall.*] Πταισητε. *Rom.* xi. 11. *Jam.* iii. 2.—*Abundantly.* (11) Πλουσιως. *Col.* iii. 16. 1 *Tim.* vi. 17. *Tit.* iii. 6.

V. 12—15. Seeing things were as it had been stated, the apostle assured his brethren, that he would not be negligent in his duty; but would embrace every opportunity of "putting them in remembrance" of these important matters: even "though they knew them, and were

as I am in this tabernacle, [z] to stir you up [a] by putting *you* in remembrance;

14 Knowing that [b] shortly I must put off *this* my tabernacle, [c] even as our Lord Jesus Christ hath shewed me.

15 Moreover, [d] I will endeavour that ye may be able, after my decease, to have [e] these things always in remembrance.

16 For [f] we have not followed cunningly devised fables, when we made known unto you [g] the power and [h] coming of our Lord Jesus Christ, but [i] were eye-witnesses of his majesty.

17 For he received from [k] God the Father honour and glory, when [l] there came such a voice to him from the excellent glory, [m] This is my beloved Son, [n] in whom I am well pleased.

18 And [o] this voice which came from heaven we heard, when we were with him in [p] the holy mount.

19 We have also [q] a more sure word of prophecy; whereunto [r] ye do well

z iii. 1. Hag. i. 14. 2 Tim. i. 6.
a *See on* 12.
b Deut. iv. 21, 22. xxxi. 14. Josh. xxiii. 14. 1 Kings ii. 2, 3. Acts xx. 25. 2 Tim. iv. 6.
c John xxi. 18, 19.
d Deut. xxxi. 19—29. Josh. xxiv. 24—29. 1 Chr. xxix. 1—20. Ps. lxxi. 18. 2 Tim. ii. 2. Heb. xi. 4.
e *See on* 4—7. 12.
f iii. 3, 4. 1 Cor. i. 17, 23. 2 Cor. ii. 17. xii. 16, 17. Eph. iv. 14. 2 Thes. ii. 9. 1 Tim. i. 4. iv. 7. Tit. i. 14.
g Matt. xxviii. 18. Mark ix. 1. John xvii. 2. Rom. i. 4. 1 Cor. v. 4. Phil. iii. 21. Jude 14. Rev. i. 7.
h Mal. iii. 2. iv. 5. Matt. xvi. 28. xxiv. 3. 27. 1 Cor. i. 7.
i Matt. xvii. 1—4. Mark ix. 2. Luke ix. 28—32. John i. 14. 1 John i. 1—3. iv. 14.
k Matt. xi. 25—27. xxviii. 19. Luke x. 22. John iii. 35. v. 21—23. 26. 36, 37. vi. 27. 37. 39. x. 15. 36. xiii. 1—3. xiv. 6. 8, 9. 11. xvii. 21. xx. 17. Rom. xv. 6. 2 Cor. i. 3. xi. 31. 2 John 3. Jude 1.
l Matt. xvii. 3. Mark ix. 7. Luke ix. 34, 35. John xii. 28, 29.
m Matt. iii. 17. Mark i. 11. Luke iii. 22.
n Is. xlii. 1. liii. 10. Matt. xii. 18.
o Matt. xvii. 6.
p Gen. xxviii. 16, 17. Ex. iii. 1. 5. Josh. v. 15. Is. xi. 9. lvi. 7. Zech. viii. 3.
q Ps. xix. 7—9. Is. viii. 20. xii. 21—23. 26. Luke xvi. 29—31. John v. 39. Acts xvii. 11.
r Acts xv. 29. Jam. ii. 8. 3 John 6.

"established," especially in that truth which he then inculcated; namely, the necessity of diligence and holiness, in order to assurance of their "calling and election," and to "an abundant entrance into the eternal kingdom of "Christ." (*Note*, iii. 1—4.) This was the case with many, who would be glad to have their memories refreshed, and their holy affections invigorated, by his animated exhortations: but others might be in a declining or wavering frame of mind; especially as many teachers propagated opinions of a contrary tendency. The apostle, however, deemed it "meet," right, and a debt owing to his brethren, so long as he sojourned in the frail body, as in a tabernacle, (*Note*, 2 *Cor.* v. 1—4,) to stir them up to increasing and persevering diligence in every good work; by putting them in remembrance of those truths, which they had before learned, but were too apt to forget. To this he was excited by the assurance that his death speedily approached; (*Preface to Deut.—Note, Deut.* xxxiii. 1. *Josh.* xxiii. xxiv. 1 *Chr.* xxix. *John* xiii—xvii. 2 *Tim.* iv. 1—8:) when his body would be taken down like a tent; or laid aside as a garment, by one who was going to rest; not indeed by a natural dissolution, but by a violent death, as his beloved Lord had shewed him long before. (*Note, John* xxi. 18—23.)—The composure with which Peter, on this occasion, spoke of the excruciating death which awaited him, as if it had been no more than putting off his garment, or removing his tent, may very properly be contrasted with his terror, and denial of his Lord, when he had been left to himself in order to his humiliation. (*Notes, Matt.* xxvi. 30—35. 69—75.)—Until the very time of his death should arrive, it would be his chief concern and endeavour, to use every means, that each individual might after his decease, have these practical instructions in remembrance.—Though he wrote to the churches in Asia, yet he evidently intended his exhortations for the benefit of Christians in other ages and nations: and we still have his words "in our remembrance." (*Note, John* xv. 12—16. *P. O.* 9—16.)—The insufficiency of *oral* tradition is clearly shewn, by the apostle's earnestness to convey his admonitions in *writing*.

Established. (12) Εστηριγμενους. *Luke* xvi. 26. xxii. 32. 1 *Pet.* v. 10. Στηριγμος, iii. 17.—*Tabernacle.* (13) Σκηνωματι. *Acts* vii. 46.—*Shortly put off.* (14) Ταχινη εστιν ἡ αποθεσις. 1 *Pet.* iii. 21. Ταχυ, ii. 1. *Speedy is my putting off.*

V. 16—18. The apostle was prepared to lay down his life, in attestation to the gospel, and earnest to establish others in the faith; because he was conscious and confident, that he, and other ministers of Christ, had not followed artful and ingenious "fables, cunningly devised" for the purpose of soothing men's passions, and gratifying their depraved inclinations; and thus advancing the persons who propagated them, to wealth, authority, or reputation. This had been the nature, intention, and effect of many of the Pagan fictions, and the inventions of Jewish rabbies: and indeed this, in one way or other, is the object of all those, who invent and propagate false or perverted systems of religion. But there was nothing of this nature in the doctrine taught by the apostles, concerning the power and authority to which Christ had been advanced in consequence of his crucifixion and resurrection, and the ends for which he reigned; or in what related to his "second coming to judge the world," to perfect the salvation of his disciples, and to execute vengeance on his enemies. These doctrines were not suited to please carnal men, or to procure secular advantages to those who taught them: indeed such instructions would certainly offend those who were not brought to repentance, faith, and holiness; but they were authenticated in the most satisfactory manner. For Peter, with James and John, had been eye-witnesses of their Lord's "majesty," even during the season appointed for his humiliation. His essential dignity, and his approaching mediatorial exaltation, were manifest in the splendour of his countenance, and in the appearance of Moses and Elias, to surrender up their honours to him, at his transfiguration. But especially, he received the most distinguishing honour and glory from "God the Father;" when there was heard from the bright cloud, the symbol of the divine Presence in transcendent glory, a voice saying, "This is my beloved Son, in whom I am well-pleased:" and the apostle himself, together with his brethren, had "heard this voice from heaven," when he accompanied the Lord Jesus to the mount of transfiguration; which was properly called "holy," from this signal display of the divine majesty upon it. (*Notes, Ex.* iii. 4, 5. *Matt.* iii. 16, 17. xvii. 1—8.)

Eye-witnesses. (16) Εποπται.—Επoπτευω, 1 *Pet.* ii. 12. iii. 2.

V. 19. The recollection of the transfiguration of Christ, gave great confidence *personally* to the apostle, which was indeed especially intended; and his testimony concerning

s Ps. cxix. 105. Is. ix. 2. lx. 1, 2. Matt. iv. 16. Luke i. 78, 79. John i. 7—9. v. 35. viii 12. 1 Cor. iv. 5. t 2 Cor. iv. 4—6. 1 John v. 10. Rev. ii. 28. xxii 16.

that ye take heed, as unto s a light that shineth in a dark place, until t the day dawn, and the day-star arise in your hearts:

20 u Knowing this first, x that no prophecy of the scripture is of any private interpretation.

u ch. iii. 3. Rom. vi. 6. xiii. 11. 1 Tim. i. 9. Jam. i. 3. x Rom. xii. 6.

21 For the prophecy came not y in

y Or, *at any time.*

it might be a great confirmation of the faith of other Christians: yet, they had also "a more sure word of pro-"phecy." The appearance and voice on the mount were *transient*, and only three persons witnessed the interesting scene; one of whom had long before been martyred. (*Note*, *Acts* xii. 1—4.) Whatever assurance, therefore, it might bring to the individuals concerned; it was not so well suited fully to satisfy the minds of men in general, as the prophecies of scripture were. These, from the beginning, at least from Adam's fall, (*Note*, *Gen.* iii. 14, 15,) had foretold and described one extraordinary Person; and given intimations of his birth, character, miracles, doctrines, sufferings, death, resurrection, and exaltation; together with the establishment, extent, prosperity, and duration of his kingdom, and his final coming to judgment. And when they were compared with the accomplishment of them in Jesus of Nazareth, they constituted a permanent and general proof, unanswerably conclusive, that he was "the "Messiah," "the Son of God," and "the Saviour of the "world." Thus the prophecies more powerfully corroborated the doctrine of the apostles, concerning his exaltation and second coming, than any thing which Peter had seen on the mount could do: not indeed to him personally, or to James and John, who witnessed the transfiguration; but to men in general. So that the more "this word of prophecy" should be considered, the fuller conviction would it communicate. To this, therefore, all who read the epistle would "do well" to give peculiar attention: for it was to be considered "as a light shining "in a dark place," not only in respect of the total ignorance of the Gentiles, and the comparative darkness of the Mosaick economy; but as the earth has been at all times a dark place, except where the word of God has diffused light in it, by leading men to Christ, "the Light of the "world." (*Notes*, *Is.* viii. 20. lx. 1—3. *Matt.* iv. 12—17. *Luke* i. 76—79. *John* i. 4—9. 1 *Pet.* ii. 9, 10.) Christians ought therefore to attend to the prophecies of scripture, for their direction and conviction, concerning the truth of the Christian religion; till the Holy Spirit should discover to their souls the glory and excellency of the gospel, and, by his sanctifying and comfortable influences, give them "the dawning" of heaven in their hearts; and, till the knowledge of Christ, and the experience of his power, truth, and love, had formed, within them, an assurance, and anticipation of the light, holiness, and felicity of the saints, in the presence of their glorified Saviour; even as the morning star preceded and ushered in the rising Sun and "the perfect day." (*Notes*, *Prov.* iv. 18, 19. *Hos.* vi. 1—3. 2 *Cor.* i. 21, 22. iv. 5, 6.) Nothing can be more manifest, than that the "day-dawn and day-star arise in "the hearts" of true Christians; and that no *external* or what is not improperly called *internal* evidence of the divine original of Christianity, is meant. The *internal* evidence of the divine inspiration of the scriptures signifies the evidence of divinity which they contain *in themselves:* but "the *day-dawn, and day-star in our hearts*" must mean what is internal *in our own experience;* "the secret of the "LORD, which is with them that fear him." (*Notes*, *Ps.* xxv. 14. lxiii. 5—8. *John* xiv. 18—24. *Rev.* ii. 17.) The unnatural and far-fetched interpretations of those, who oppose this conclusion, serve only to confirm the author in his judgment.—This inward demonstration of the truth of Christianity would render the external evidences less necessary to those who enjoyed it: as they could no longer doubt of it, when they saw the glory, and tasted the comfort of it, and experienced the truth and power of it in their hearts, and manifested it in their conduct. (*Note*, 1 *John* v. 9, 10.)

V. 20, 21. In "taking heed to this light," Christians must first "know," as a matter of the greatest importance, that "no prophecy of scripture is of any private in-"terpretation."—This clause has been variously explained. Some render it, 'of any private impulse,' as if it related rather to the *giving*, than the *interpreting* of prophecy: but the word cannot properly be so rendered, as it implies the *loosing of a knot:* and it would also render the next verse, a mere repetition of the same thought; and that in the form of a reason assigned for what went before, which is very unnatural.—Many have opposed the text to the right of *private judgment*, in order to support a supposed authority inherent, *somewhere*, in the church and its ministers; and to make them the ultimate object of faith, by fixing the sense of the scriptures for the people: yet, at last, this is as much *private* interpretation as any other can be; for every church and its ministers put their own meaning upon the word of God, and that often contrary to the truth. Some have referred the words to the general application of scriptural promises by believers to their own case; as being a common property of the church, and not the appropriate exclusive right of the individuals to whom they were at first given. But the apostle was not discoursing of *promises;* as his argument relates entirely to *predictions:* and this indeed seems to point out the true meaning. The lively imaginations and inventive genius of men often lead them to *suppose* events to be accomplishments of scriptural prophecies, which in fact have no direct relation to them: and this way of misapplying them, as fancy, inclination, system, or external transient appearances may dictate, has always tended to render prophecies suspected or disregarded. Instead then of employing a lively imagination or superior genius, to discover some agreement between our own private concerns, or those of our party, or the events of the day, and the predictions of scripture; and so attempting to foretel future events from them; we should remember, and be assured, that every prophecy has its precise and determinate meaning, which no human ingenuity can alter. We ought therefore to exercise our *judgment*, with proper help, and in dependence on divine teaching, to discover, as far as we can, the real meaning of the predictions, and the accomplishment of them in the publick concerns of Christ and his church, and in those of the world as connected with the church: and to rest satisfied with understanding such as have evidently been fulfilled; without too curiously prying into those which appear to be hitherto unaccomplished. Thus the perver-

old time by the will of man; but [y] holy men of God [z] spake *as they were* moved [a] by the Holy Ghost.

[y] Deut. xxxiii. 1. Josh. xiv. 6. 1 Kings xiii. 1. xvii. 18. 24. 2 Kings iv. 7. 9. 22. vi. 10. 15. 1 Chr. xxiii. 14. 2 Chr. viii. 14. Luke i. 70. 2 Tim. iii. 15.—17. 1 Pet. i. 11. Rev. xix. 10. [z] Num. xvi. 28. [a] Mark xii. 36. Acts i. 16. xxviii. 25. Heb. iii. 7. ix. 8. x. 15.

sion of prophecy would be prevented, and the objections against the argument brought from it, in proof of the divine inspiration of the scriptures, would be fully obviated. The prophecies, which have been already most evidently fulfilled, in the Person and salvation of Christ, and in the grand concerns of the church and of the world, form a most unanswerable demonstration of the truth of Christianity; and the accumulating evidence, arising from the fulfilment of further prophecies, from age to age, must at last rouse the attention of the most heedless, and silence the cavils of the most sceptical. But the misapplication of prophecy, as if it were "of private interpretation;" and as if every man were at liberty to put his own fanciful meaning upon it, only serves to furnish objections, gives the whole an air of uncertainty, and so exceedingly perplexes the subject.—For "the prophecy came not in an-"cient times," at the instance and according to the inclinations of men, nor can it be properly thus interpreted: but the events, to which it related, were fixed in the eternal counsels of God, to be accomplished in their appointed season. "Holy men of God," who served him, and were specially favoured by him, "spake as they were "moved by the Holy Spirit;" and they were so far from modelling their predictions according to their inclinations, that they frequently could not discover the meaning of their own words. (*Note*, 1 *Pet.* i. 10—12.)—The author has lately been led to consider Bishop Horsley's view of this subject: but he can only say, that it has not in the least made him doubt of the truth of the interpretation above given.—The apostle intended the prophecies of the Old Testament; but his arguments are equally conclusive respecting those of the New Testament also: and the close is a most decisive attestation to the divine inspiration of the scriptures.

PRACTICAL OBSERVATIONS.

V. 1—4.

We should carefully examine, whether our faith be of a "like precious" nature and efficacy, with that of the primitive servants of Jesus Christ: for if we have "obtained" this inestimable benefit, we are certainly interested in "the "righteousness of our God and Saviour;" and "grace "and peace will be multiplied unto us," in proportion to "our knowledge of God and of Jesus our Lord," till the whole is perfected in the felicity of heaven. We can expect nothing too great and valuable from him, whose "divine power hath already given us all things pertaining "to life and godliness; through the knowledge of him "who hath called us" by his new-creating Spirit, in order to bring us to his "everlasting glory." "Exceedingly "great and precious promises" are contained in his holy word; so that if we have the "precious faith," which embraces and relies on the promises, and which renders Christ precious to the soul; we possess all that is essentially valuable; and need not desire those trifles, which carnal men idolize, as if they comprised the substance of all happiness. But let us remember, that these promises were

CHAP. II.

The apostle foretels the coming of false teachers; shewing in general their corrupt principles and selfishness, and the fatal effects of their influence, 1—3. He

given to us, in order to our being "partakers of a divine "nature:" and this will induce us to enquire, whether we really "flee from the pollutions, which are in the "world, through the lust of the flesh, the lust of the eye, "and the pride of life;" and whether we be really "re-"newed in the spirit of our minds." It will also teach us to convert all these promises into prayers, for the purifying and transforming grace of the Holy Spirit, to make us indeed partakers, more and more, of the image of God in righteousness, goodness, and truth.

V. 5—11.

It is incumbent on us to "give all diligence, to add to "our faith virtue, knowledge, temperance, patience, god-"liness, brotherly kindness, and charity;" that it may appear, that we are one with Christ, and with the Father through him. (*Notes*, *John* xvii. 20—23.) When these graces dwell in the heart, and abound in the conduct, they constitute a consistent, active, and fruitful Christian: and a degree of zeal and diligence in "good works," to which other men are strangers, will shew the excellency of those doctrines, which many ignorantly suppose to lead to licentiousness. But "the light which is in" numbers, even of those who profess the gospel, "is darkness:" (*Notes*, *Matt.* vi. 22, 23. *Tit.* i. 14—16:) and, while they boast themselves to be more clear-sighted than practical Christians and teachers, their own deficiency, in the graces and good works of true religion, proves them to be "blind," or at least very dim-sighted; men who can see nothing, but a few things belonging to their own narrow system, without perceiving the enlarged nature and beneficent tendency of the gospel; who have forgotten, that even baptism signifies 'a death unto sin, and a new birth unto righteousness;' and that Christians, by their very profession, are bound 'to mortify all evil and corrupt affections, and daily to 'proceed in all virtue and godliness of living.' As, therefore, so many "are pure in their own eyes, who are not "washed from their filthiness;" (*Notes*, *Prov.* xiv. 12. xvi. 2. xxx. 11—14;) and as every one of Christ's apostles bears most decided testimony against such a worthless form of knowledge, such a dead and solitary faith; (*Notes*, *Gal.* v. 1—6. 13—18. vi. 6—10. *Jam.* ii. 19—26. 1 *John* iii. 7—10. *Jude* 3. 8;) "we ought the rather to give dili-"gence to make our calling and election sure." Many indeed presume themselves to be elect, because they believe the doctrine of election, according to their notions on that subject; though they have no evidence, that "God "hath called them with a holy calling:" but, if we would not be deceived, we must diligently make sure to our souls, by the indisputable fruits of the Spirit, that we are called by regenerating and renewing grace; and we may thence safely infer our eternal election, and our final preservation. It is not said, that if we hold certain doctrines, we shall never fall; but "if we do these things, we shall never "fall:" and, in the diligent and persevering practice of every good work, we should wait for "an abundant en-

adduces he severity of God in punishing apostate angels, the inhabitants of the old world, and those of Sodom, with his kindness to Noah and Lot, in proof that he would certainly preserve his people, and execute vengeance on the wicked, 4—9. A more particular account of the seducers above mentioned, of their vile character and practices, and of the hopeless condition of many, who were deceived by them, 10—22.

"trance into the everlasting kingdom of our Lord and Sa-"viour Jesus Christ."

V. 12—18.

It behoves all ministers, after the example of Peter, diligently and at all times to put their readers "in remem-"brance of the things" above mentioned, in connexion with evangelical truth: otherwise they cannot "take them "to record, that they are pure from their blood, having "declared unto them all the counsel of God," however exactly they have preached the doctrines of grace. (*Notes, Acts* xx. 18—27.) This is not only necessary, with such as are ignorant or waver in these matters; but even among those "who know them, and are," as to their judgment, "established" in them: for allowed truths often lie dormant in the mind, except as they are rendered active by animated exhortations: and a carnal mind renders the memory treacherous in this respect, so that it soon loses sight of spiritual instructions. (*Notes, Prov.* ii. 1—8. *Matt.* xiii. 18, 19. *Heb.* iii. 1—6.) These practical subjects, however, do not always prove most acceptable to the majority, in congregations where the doctrines of grace are preached: so that ministers will often be tempted to omit them, or to hurry them over, in a general and superficial manner; which exceedingly tends to deceive souls, and to diffuse a false and loose religion. We are therefore bound in justice to men, as well as in duty to God, "as long as we are in these tabernacles," to "stir "up" our people, and all to whom we have access, "by "putting them in remembrance" of the various good works, by which they must glorify God and adorn the gospel; and to consult what is profitable, rather than what is pleasant to them. For "we shall shortly put off these "our tabernacles:" and, when we are advanced in years, feel the infirmities of decaying nature, and have outlived most of our contemporaries, we do not need any revelation to assure us, that this is even now at hand. Yet at this period, the age and influence of a consistent minister often gives him peculiar advantages for usefulness. These should be improved with alacrity, promptitude, and self-denying earnestness, as there "is no work, nor wisdom, "in the grave whither we are going;" (*Notes, Ec.* ix. 10. *John* ix. 4—7. *Col.* iii. 16, 17;) after the example of Moses, Joshua, David, the apostle Peter, his "well be-"loved brother Paul," and even the Lord Jesus himself; and not according to the custom of too many, who relax their diligence, at the very time when it would be most impressive, and the greatest blessing might be expected. Yet nothing can tend so much to produce composure in the prospect or in the pangs of death, and in expectation of our great account, as consciousness that we have not sought to please men, or to obtain wealth, reputation, ease, or indulgence to ourselves; but that we have faithfully and simply and perseveringly served the Lord Jesus Christ, and sought his glory, and the salvation of souls, as the great aim of all our labours. Indeed the speedy approach of death should excite us, not only to prepare to meet it with comfort; but to use every proper means, that all around us may have the substance of our instructions in remembrance after our decease. Nor are ministers alone concerned in this: parents, tutors, schoolmasters, even to the teachers of charity-schools and Sunday-schools, have an important opportunity of usefulness in these respects; and an awful responsibility attached to their several employments. We cannot indeed expect such extensive and permanent success, to our feeble and defective endeavours, as has crowned the writings of inspired men of God: yet, when we are conscious, that our testimony tends to lead men to the scriptures, to Christ, and to holiness, we may hope that abiding good will spring from them: whilst many of the admired productions of ingenious infidels, hereticks, and ungodly men, will continue to corrupt the principles, to deprave the morals, and to murder the souls of numbers, from age to age; to the accumulating guilt and condemnation of those, who left so fatal a bequest to posterity. For whatever clamours may be raised about bigotry and uncharitableness; it is most certain, that they only, who preach salvation for sinners through Jesus Christ, and who make "known his power and coming to judge the world," are free from the charge of following cunningly devised fables; and therefore they ought to be the most earnest in their labours, without regarding what the consequence may be respecting their temporal interests. For even those things, of which the apostles, or some of them, were eye-witnesses, concerning the majesty and glory of Christ; and what they "heard from the excellent glory, This is "my beloved Son, in whom I am well pleased;" are full of conviction, instruction, and encouragement to us, at this day, to direct and animate us in the work of the Lord.

V. 19—21.

We have not seen or heard such things, as the apostles did: but "we have a more sure word of prophecy," which will fully satisfy the diligent investigator, even more than any transient miracle could do; as it lies open to every man's examination, and continually becomes more conclusive, by the further accomplishment of its predictions. To this grand evidence of the truth of Christianity, and its great doctrines, every serious enquirer will "do well to "take heed;" especially in this sceptical age, when so many engines are at work, to draw the attention of the unestablished from the gospel, as if it were "a cunningly "devised fable." In this way then, let such persons wait, and, taking heed to this "light that shineth in a dark "place," they will gradually be directed to Christ; and their experience of his power, truth, and love, will be "the day-dawn, and the day-star arising in their hearts," and a sure earnest and foretaste of everlasting happiness. —But, "in searching the scriptures," and especially in considering the prophecies and their accomplishment, we should beware of self-confidence, party prejudices, ungoverned fancy, and the influence of selfish passions. We have indeed a right to judge for ourselves, and should call no man master on earth; but it is requisite we should exercise our judgment with sobriety, modesty, and docility: nor is it generally safe to indulge a fondness for novelty, or to deviate from the approved judgment of eminent ser-

[a] Deut. xiii. 1—3. 1 Kings xviii. 19—22. xxii. 6. Neh. vi. 12—14. Is. ix. 15. lvi. 10, 11. Jer. xiv. 13—15. xxiii. 16, 17. 25—32. xxvii. 14, 15. xxviii. 15—17. xxix. 8, 9. 31, 32. xxxvii. 19. Lam. ii. 14. Ez. xiii. 3—18. Hos. ix. 8. Mic. ii. 11. iii. 5, 11. Zech. xiii. 3, 4. Matt. vii. 15. Luke vi. 26. Rom. xvi. 18. b Matt. xxiv. 11. 24. Mark xiii. 22. Luke xxi. 8. Acts xx. 29, 30. 1 Cor. xi. 19. 2 Cor. xi. 13—15. Gal. iv. 17. Eph. iv. 14. Col. ii. 8. 18. 2 Thes. ii. 3—12. 1 Tim. iv. 1—3. 2 Tim. iii. 1—9. iv. 3. Tit. i. 11. 1 John ii. 18, 19. 26. iv. 1. Rev. ii. 9. xiii. 14. c 3. Gal. ii. 4. d 3. Gal. v. 20. Tit. iii. 10. e Matt. x. 33. Luke xii. 9. Acts iii. 13, 14. 2 Tim. ii. 12, 13. Jude 4. Rev. ii. 13. iii. 8. f Deut. xxxii. 6. Acts xx. 28. 1 Cor. vi. 20. vii. 23. Gal. iii. 13. Eph. i. 7. 1 Pet. i. 8. Rev. v. 9. g 3. Mal. iii. 5. Phil. iii. 19.

[a] **BUT** there were false prophets also among the people, [b] even as there shall be false teachers among you, who [c] privily shall bring in [d] damnable heresies, even [e] denying the Lord that [f] bought them, [g] and bring upon themselves swift destruction.

[h] Matt. xxiv. 10—13. 24. Mark xiii. 22. 1 John ii. 18, 19. Rev. xii. 9. xiii 8. 14. * Or, *lascivious*, as some copies read. [i] Rom. ii. 24. 1 Tim. v. 14. Tit. ii. 5. 8. [k] 15. 21. Ps. xviii. 21. Is. xxxv. 8. Jer. vi. 16, Matt. vii. 14. xxii. 16. Mark xii. 14. John xiv. 6. Acts xiii. 10. xvi. 17. xviii. 26. xix. 9. xxiv. 14. 1 12. Acts xiv. 2. 1 Pet. ii. 12. Jude 10. 15. m 14, 15. Is. lvi. 11. Jer. vi. 13. viii. 10. Ez. xiii. 19. Mic. iii. 11. Mal. i. 10. Rom. xvi. 18. 2 Cor. xii. 17, 18. 1 Tim. iii. 3. 8. Tit. i. 7. 11. 1 Pet. v. 2. Jude 11. n i. 16. Ps. xviii. 44. lxvi. 3. lxxxi. 15. *marg.* Luke xx. 20. xxii. 47. 1 Thes. ii. 5. o Deut. xxiv. 17. John ii. 16. Rev. xviii. 11—13. p i. 9. Deut. xxxii. 35. Is. v. 19. xxx. 13, 14. lx. 22. Hab. ii. 3. Luke xviii. 8. 1 Thes. v. 3. 1 Pet. ii. 8. Jude 4. 15.

2 And [h] many shall follow their * pernicious ways; [i] by reason of whom the [k] way of truth shall be [l] evil spoken of.

3 And [m] through covetousness shall they, [n] with feigned words, [o] make merchandise of you: [p] whose judgment now

vants of God, in other ages of the church, without evident necessity. Above all, we should examine these subjects with earnest prayer for the teaching of the same Spirit, by whom "holy men of God spake" their prophecies; that we may be enabled to discover what was his meaning in them, as far as that is good for us. Under his guidance, we shall be kept from interpreting scripture, according to our private fancy, humour, or inclination; we shall discover the relation, nearer or more remote, of all the prophecies to Christ and his church. We shall also perceive that so many of them have already been fulfilled, that we are fully authorized to expect the accomplishment of all the rest; till his second coming to judge the world, to perfect his people's salvation, and to shut up the wicked in hell, shall fulfil the last of these predictions, to the glory of his truth, power, love, wisdom, and righteousness, and the joy and admiration of all his redeemed people, in the sight of the whole assembled world of angels and men.

NOTES.

CHAP. II. V. 1—3. (*Note*, i. 20, 21.) The false prophets opposed "the holy men of God," under the old dispensation; and, by flattering and deceitful words, obtained a pernicious ascendancy over the minds of the people, and the rulers of Israel: (*Marg. Ref.* a, b.—*Notes*, 1 *Kings* xxii. 10—28. *Is.* ix. 13—17. *Jer.* v. 30, 31. xiv. 13—16. xxiii. 9—40. xxvii—xxix. *Ez.* xiv:) and there would, in like manner, be "false teachers" in the Christian church, who, by similar methods, would draw off professed Christians from the holy doctrine of the apostles, and other faithful preachers. These deceivers would not at once openly and directly, but privily, oppose the leading truths of Christianity: they would work with unsuspected subtlety; and by degrees, under specious pretences, clandestinely introduce such false doctrines, as tended to subvert the very design of the gospel. (*Notes*, 2 *Cor.* xi. 13—15. *Gal.* ii. 1—5.) These heresies would make grievous divisions in the church, and end in the "swift destruction" of those who were deceived by them, and of the deceivers especially. For they would "deny "the Lord that bought them." Men, professing to believe that the Lord Jesus "redeemed the church with "his own blood," (*Notes*, *Acts* xx. 28. *Gal.* iii. 6—14,) and considering themselves "as bought with" that inestimable "price;" instead of glorifying him by devoted obedience, would cast off his yoke, renounce his authority, and refuse to "have him to reign over them."—It is not requisite to understand the apostle, as declaring, that the Lord Jesus had died, with an express *intention* of redeeming these very persons: it sufficed for his argument, that they denied *him*, as their Lord, in whom they professed to hope as a Redeemer; as all avowed Antinomians do. Thus Christ sometimes addressed the Pharisees according to their own mistaken notions, and argued with them from their own principles. (*Notes*, *Luke* xv. 3—7. 25—32.)—The inconsistency and base conduct of these false teachers was evident from their own profession; and it was not the manner of the sacred writers to express themselves with that systematick exactness, which many now affect. (*Notes*, *Rom.* xiv. 13—23. 1 *Cor.* viii. 7—13.)—It appears very unnatural to explain the words "the Lord that bought "them," of Israel's redemption from Egypt, which would never have been thought of, in this connexion, had not controversy led men to exercise their utmost ingenuity, to evade the arguments, and answer the objections, of their opponents. Thus attachment to a system leads men to do violence to the scriptures, and this deeply injures the cause, which they are so anxious to defend. Doubtless Christ *intended* to redeem those, and those only, who, he foresaw, would *eventually* be saved by faith in him: yet his ransom was of *infinite* sufficiency, the proposal of it in scripture is *general*, and men are continually addressed, according to their profession, even when it is intimated that they are not upright in it. (i. 9.)—The false teachers, by denying, or refusing to obey, him as their Lord and King, whom they professed to trust in as their Redeemer, and by teaching others their abominable doctrines, were "bringing on themselves swift destruction," which would come on them unawares and suddenly. But, in the mean time, many would "follow their pernicious ways," or *destructions;* imbibing their poisonous principles, and copying their base examples; "by reason of whom the "way of truth would be blasphemed" by ignorant persons, who would conclude that Christians in general held these licentious doctrines, and that they secretly indulged themselves in wickedness, though only some of them were detected, or were bold enough to avow it. In this manner, by flattery, and false pretences to love, zeal, and attachment to evangelical doctrines, they would pay court to men's passions and carnal inclinations in order to gratify their own avarice; and so they would carry on a base merchandise for the souls of the people, consigning them to destruction in order to enrich themselves. (*Notes* and *P. O. Is.* lvi. 9—12. *Notes*, *Rom.* xvi. 17—20. *2 Cor.* xi. 16—20. *Phil.* ii. 17—19. vi. 6—10. 1 *Tim.* iii. 1—5. *Tit.* i. 10—13. *Rev.* xviii. 11—19. *P. O.* 9—19.) But, whilst they thus prospered by their "damnable heresies," and hoped for impunity in their crimes; the punishment in-

of a long time lingereth not, and their damnation slumbereth not.

4 For if God [q] spared not [r] the angels that sinned, [s] but cast *them* down to hell, and delivered *them* [t] into chains of darkness, [u] to be reserved unto judgment;

5 And [x] spared not the old world, but saved Noah [y] the eighth *person*, [z] a preacher of righteousness, [a] bringing in the flood upon the world of the ungodly;

6 And, [b] turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, [c] making *them* an ensample unto those that after should live ungodly;

7 And [d] delivered just Lot, [e] vexed with the filthy conversation of the wicked:

8 (For [f] that righteous man dwelling among them, [g] in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 The Lord [h] knoweth how to deliver [i] the godly out of temptations, [k] and to reserve the unjust [l] unto the day of judgment to be punished:

q Deut. xxix. 20. Ps. lxxviii. 50. Ez. v. 11. vii. 4. 9. Rom. viii. 32. xi. 21.
r Luke x. 18. John viii. 44. 1 John iii. 8. Jude 6.
s Is. xiv. 12. Matt. viii. 29. xxv. 41. Mark v. 7. Luke viii. 31. Rev. xii. 7—9. xx. 2. 10.
t 17. Jude 6.
u 9. Job xxi. 30. Jude 13.
x Gen. vi.—viii. Job xxii. 15, 16. Matt. xxiv. 37—39. Luke xvii. 26, 27. Heb. xi. 7.
y 1 Pet. iii. 20.
z 1 Pet. iii. 19. Jude 14, 15.
a iii. 6.
b Gen. xix. 24, 25. 28. Deut. xxix. 23. Is. xiii. 19. Jer. l. 40. Ez. xvi. 49—56. Hos. xi. 8. Am. iv. 11. Zeph. ii. 9. Luke xvii. 28—30. Jude 7.
c Num. xxvi. 10. 1 Cor. x. 11.
d Gen. xix. 16—22. 29. 1 Cor. x. 13.
e Gen. xiii. 13. xix. 7, 8. Ps. cxx. 5. Jer. ix. 1—6. xxiii. 9.
f Prov. xxv. 26 xxviii. 12. 1 Tim. i. 9. Jam. v. 16.
g Ps. cxix. 136. 139. 158. Ez. ix. 4. 6. Mal. iii. 15—17.
h Job v. 19. Ps. xxxiv. 17. 19. 1 Cor. x. 13.
i Ps. iv. 3. xii. 1. xxxii. 6. 2 Tim. iii. 12. Tit. ii. 14.
k 4. Job xxi. 30. Prov. xvi. 4.
l iii. 7. Rom. ii. 5. 2 Cor. v. 10, 11.

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tended for them had long before been predicted; the place of torment had been of old prepared; the judgment by which they would be condemned did not linger, and the vengeance of God, which would certainly consign them to eternal destruction, did by no means "slumber." Indeed, the Lord bore with them in his long-suffering, till his own holy purposes should be effected, and their measure of iniquity filled up: and they inferred, that the predicted "judgment lingered," and the threatened "damnation "slumbered;" but the event would soon awfully undeceive them. (*Note*, iii. 1—4.)—Learned men have maintained discordant opinions, concerning the hereticks whom the apostle especially intended: but probably he used general language *designedly*, that the description might suit various kinds of false teachers, in that and in all future ages.

False prophets. (1) Ψευδοπροφηται. *Matt.* vii. 15. xxiv. 11. 24. *Mark* xiii. 22. *Luke* vi. 26. *Acts* xiii. 6. 1 *John* iv. 1. *Rev.* xvi. 13. xix. 20. xx. 10. Used very frequently by the LXX.—*False teachers.*] Ψευδοδιδασκαλοι.—*Privily shall bring in.*] Παρεισαξουσιν. *Fraudulently introduce.* Παρεισακτους ψευδαδελφους, οιτινες παρεισηλθον, *Gal.* ii. 4.—*Damnable.*] Απωλειας, *of destruction*, or *perdition.*—*Heresies.*] Αιρεσεις. (*Notes*, 1 *Cor.* xi. 17—22. *Gal.* v. 19—21. *Tit.* iii. 10, 11.) It is undeniable that *heresies* here signify *false doctrines*, and not merely *divisions*, or *separations*. They were brought in privily by false teachers, "who "denied the Lord, &c."—*Bought.*] Αγορασαντα. *Luke* xiv. 19. 1 *Cor.* vi. 20. vii. 23. *Rev.* v. 9. xiv. 4. Εξαγοραζω, *Gal.* iii. 13.—*Pernicious ways.* (2) Απωλειαις, *perditions.*—*Feigned.* (3) Πλαστοις. Here only. *Words skilfully fashioned and framed.* (*Note*, i. 16—18. *Eph.* iv. 14—16.) Πλασσω, *Rom.* ix. 20. 1 *Tim.* ii. 13. *To fashion as a potter.*—Πλασμα, *Rom.* ix. 20.—*Slumbereth.*] Νυσταζει. *Matt.* xxv. 5.

V. 4—9. The method, in which the Lord proceeded in such cases, might evidently be collected from past examples. When angels, who were created of a far superior order to men, sinned against God; he shewed them no mercy, and exercised no compassion towards them: but, on the first instance of their rebellion, "he cast them "down," as guilty and polluted, from his holy habitation in heaven; and allotted them their residence and portion in "hell," even in that place of torment, which his righteous vengeance had prepared for them, and their great ringleader in rebellion. (*Matt.* xxv. 41.) Thus they were bound as criminals, and reserved to take their trial at the day of judgment; when sentence will be openly passed, and finally executed upon them. (*Notes*, *Rev.* xx. 1—3. 7—10.) In the mean time their incurable enmity and wickedness, and the omnipresent and omnipotent justice of God, hold them fast, as "in chains of darkness," misery, and despair, from which there can be no possible escape. Their doom is therefore irreversible: though the Lord, for wise reasons, lengthens their chains, enlarges the bounds of their prison, and defers the extremity of their punishment; which respite and relaxation they employ, in opposing to the uttermost his purposes of love to mankind, and in attempting their destruction. (*Notes*, *Gen.* iii. 1—6. 14, 15. *Job* i. 6—11. ii. 1—5. *Zech.* iii. 1—4. *John* viii. 41—47. 2 *Cor.* iv. 3, 4. *Rev.* xii. 7—12.) But this will all be over-ruled for the fuller display of the glory of God, the accomplishment of his eternal counsels, and the more conspicuous exercise of his awful justice, in the everlasting misery of these implacable enemies.—Thus he would also bear with the false teachers above mentioned, till their impiety and enmity were sufficiently evinced: and when his wise and holy purposes were accomplished, he would execute deserved vengeance upon them and their adherents; and so terminate the temptation, to which his people were exposed through their artifices. (*Note*, 2 *Tim.* iii. 6—9.)—The same instructions might be deduced from the Lord's dealings with the old world. He had indeed preserved "Noah, the eighth person;" (seven others having been saved with him, for his sake, in the Ark which he had prepared;) and during the hundred and twenty years of his long-suffering, Noah had been "a "preacher of righteousness" to that corrupt generation among whom he lived, which must have exposed him to manifold trials and temptations; as none, that we know of, were brought to repentance, faith in the promised Saviour, and obedience to God, by his long continued labours. So that, at length, the Lord executed the vengeance denounced, and spared none of all the millions who then lived on earth: but by bringing in the deluge he destroyed them all; "and Noah only remained alive, and "they that were with him in the ark." (*Notes*, *Gen.* vi. vii. *Ez.* xiv. 13—20. *Heb.* xi. 7. 1 *Pet.* iii. 19, 20.)—In

10 But chiefly them [m] that walk after the flesh, [n] in the lust of uncleanness, and despise [o] government. [p] Presumptuous *are they*, [q] self-willed; they are not afraid [r] to speak evil of dignities.

11 Whereas [s] angels, which are greater in power and might, bring not [t] railing accusation [†] against them before the Lord.

[m] Rom. viii. 1. 4. 5. 12, 13. 2 Cor. x. 3.
[n] Rom. i. 24—27. 1 Cor. vi. 9. Eph. iv. 19. v. 5. Col. iii. 5. 1 Thes. iv. 7. Jude 4. 6—8.
[o] Num. xvi. 12—15. Deut. xvii. 12, 13. xxi. 20, 21. 1 Sam. x. 27. 2 Sam. xx. 1. 1 Kings xii. 16. Ps. ii. 1—5. xii. 4. Jer. ii. 31. Luke xix. 14. Rom. xiii. 1—5. 1 Pet. ii. 13, 14.
[p] See on Num. xv. 30.
[q] Gen. xlix. 6. Tit. i. 7.
[r] Ex. xxii. 28. Ec. x. 6, 7. 20. Acts xxiii. 5. Jude 8.
[s] Ps. ciii. 20. civ. 4. Dan. vi. 22. 2 Thes. i. 7. Jude 9.
[†] Some read *against themselves.*

like manner, the Lord, after having long borne with the extreme wickedness of Sodom, till their measure of sin was filled up; at length, when they did not at all expect it, sent fire from heaven to burn their cities and all the inhabitants of them; that the tremendous overthrow, to which they were condemned, might be a solemn warning and an instructive "example, to all" those in future ages, who should live in ungodliness and wickedness. (*Marg. Ref.* b.—*Notes, Gen.* xix.) Yet at the same time the Lord delivered, in a most gracious and wonderful manner, "righteous Lot," from the destruction of his neighbours. For though he had been very faulty in many respects, and was severely corrected; yet, being a true believer and a justified servant of God, he was taken care of, and brought out of Sodom before it was destroyed. He had indeed, from carnal motives, gone to reside in that wicked place, and had very pertinaciously adhered to the foolish choice which he had made; (*Notes, Gen.* xiii. xiv;) but he was extremely uneasy there, being continually "vexed and "harassed" by the filthy conduct and discourse of the abandoned Sodomites, and their clamorous and furious opposition to his counsels and instructions. What he saw and heard of their unlawful and hateful crimes, caused his "righteous soul" daily vexation and inquietude; seeing he could not prevail in any degree to stop the inundation of their wickedness. But this disposition to hate, avoid, and be troubled for the sins of his neighbours, joined to his general conduct, proved him to be a pious man: and therefore, whilst he was stripped of his possessions, as a correction for his sin, and his family was either destroyed, or greatly corrupted and disgraced by means of it; the Lord mercifully "snatched him as a brand out of the "burning," and saved him from so perilous and ensnaring a situation. These examples, therefore, sufficiently shewed that the "Lord knew how," in the best time and manner, to "deliver the godly out of temptation," to rescue them from the most formidable dangers, in a critical moment; to distinguish the most feeble and defective of them, from their ungodly neighbours; and to arrange all his dispensations in the best manner for their salvation. This he has engaged to do; and his wisdom must be trusted, to select the best time and manner of performing his faithful promises, which cannot fail, whatever appearances may be. But he also "knows how to reserve the unrighteous to "the day of judgment to be punished:" whilst he bears with them, and permits them to prosper in vice, they are bound, as it were, in 'the chains of their sins,' and shut up in the dungeon of his immutable justice, till "the day "of his wrath;" when he will bring them forth to judgment, and execute on them the most terrible punishment, because of his long patience with them, and their perverse abuse of it. (*Notes, Ps.* lxxiii. 12—22. *Rom.* ii. 4—6. ix. 15—23. *Jude* 5—8.)

Spared, (4) Εφεισατο. 5. *Rom.* viii. 32. xi. 21. 2 *Cor.* xiii. 2.—*Cast* them *down to hell.*] Ταρταρωσας. From ταρταρος. The word is not used in any other part of the New Testament, or in the Greek translation of the Old: yet the meaning of it must not be sought from the fables of heathen poets, but from the general tenour of the sacred scriptures.—*Darkness.*] Ζοφω. 17. *Mist.* (*Note,* 17. *Jude* 6. 13.)—*Turning ... into ashes.* (6) Τεφρωσας. Here only.—*Vexed.* (7) Καταπονουμενον. *Acts* vii. 24. *He laboured under it as a burden,* or *against it as an enemy.*—*With the filthy conversation.*] Ὑπο της ... εν ασελγειᾳ αναστροφης. 18. *Rom.* xiii. 13. 2 *Cor.* xii. 21. *Eph.* iv. 19. 1 *Pet.* i. 15. ii. 12. iii. 2. iv. 3.—*Vexed.* (8) Εβασανιζεν, *tortured. Matt.* viii. 6. xiv. 24. *Mark* vi. 48. *Rev.* ix. 5. xii. 2. xiv. 10. xx. 10.

V. 10, 11. The preceding observations were applicable to all wicked men; but especially to hypocritical and heretical professors and teachers of Christianity: yet they were, and would be, peculiarly verified in the licentious heresiarchs, of whom the apostle treated, and in that of their abandoned followers. These habitually "walked after the "flesh," and indulged their sensual appetites "in the lust "of uncleanness;" as if they had proposed to themselves the inhabitants of Sodom for an example: and while they exercised no government over their own passions and inclinations, they "despised the government" of others. They denied Christ, in respect of his kingly office, and would not obey him as their Lord and Master; (*Note,* 1—3;) and we may suppose, that they contemptuously disregarded the spiritual authority of the apostles, and other pastors and rulers of the church. (*Notes,* 1 *John* iv. 4—6. 3 *John* 9—12.) They seem also to have treated civil government with scorn, as if they were determined, like genuine "sons of Belial," to cast off every yoke, and to be wholly their own masters! For they were "presump-"tuous," self-confident, destitute of any due regard to God, aspiring to pre-eminence, and supposing themselves authorized to do whatever they chose. They were "self-"willed," determined to follow the impulse of their own mind; proudly set against counsel, not to be influenced by argument, disregarding all consequences, and bent upon their own rash and foolish purposes. (*Notes,* 2 *Tim.* iii. 1—5.) They were, therefore, not afraid to "revile dig-"nities," in a slanderous manner; and, instead of honouring the persons and authority of those in exalted stations, according to the word of God, and as his ministers and representatives; they calumniated and railed at them, without fear of consequences: and doing these things under the pretence of religion, they exposed Christianity to scandal, and gave plausibility to the accusations and persecutions of their enemies. (*Notes, Rom.* xiii. 1—7. *Tit.* ii. 1, 2. 1 *Pet.* ii. 13—17.)—But angels, who were far greater and more powerful than men, and perfect in holiness, did not act thus in respect of the governors of the earth: for, though, as ministers of Providence, they reported to the Lord the execution of their commission, with respect even to kings and rulers; they did not bring

12 But these, [t] as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly [u] perish in their own corruption;

13 And shall receive [x] the reward of unrighteousness, *as* they that count it pleasure [y] to riot in the day-time: [z] spots *they are* and blemishes, sporting themselves with their own deceivings [a] while they feast with you;

14 Having [b] eyes full of [*] adultery, and [c] that cannot cease from sin; [d] beguiling unstable souls: [e] an heart they have exercised with covetous practices; [f] cursed children:

15 Which have [g] forsaken the right way, and are gone astray, following the way of [h] Balaam, *the son* of Bosor, [i] who loved the [k] wages of unrighteousness;

16 But was rebuked for his iniquity:

t Ps. xlix. 10. xcii. 6. xciv. 8. Jer. iv. 22. v. 4. x. 8. 21. Ez. xxi. 31. Jude 10.
u 19. i. 4. Prov. xiv. 32. John viii. 21. Gal. vi. 8.
x Is. iii. 11. Rom. ii. 8, 9. Phil. iii. 19. 2 Tim. iv. 14. Heb. ii. 2, 3. Rev. xviii. 6.
y Rom. xiii. 13. 1 Thes. v. 7, 8. 1 Pet. iv. 4.
z Cant. iv. 7. Eph. v. 27. Jude 12.
a 1 Cor. xi. 20—22.
b 2 Sam. xi. 2—4. Job xxxi. 1. 7. 9. Prov. vi. 25 Matt. v. 28. 1 John ii. 16.
* Gr. *an adulteress.*
c Is. i. 16. Jer. xiii. 23. Matt. xii. 34. John v. 44.
d 2. 18. iii. 16. Mark xiii. 22. Rom. xvi. 18. 1 Cor. xi. 19. Eph. iv. 14. Col. ii. 18. Jam. i. 8. Rev. xii. 9.
e *See on* 3.—Jude 11.
f Is. xxxiv. 5. lxv. 20. Matt. xxv. 41. Eph. ii. 3.
g 1 Sam. xii. 23. 1 Kings xviii. 18. xix. 10. Ezra ix. 10. Prov. xxviii. 4. Hos. xiv. 9. Acts xiii. 10.
h Num. xxii. 5—7. *son of Beor.* i Num. xxii. 18—21. xxxi. 16. Deut. xxiii. 4, 5. Mic. vi. 5. Jude 11. Rev. ii. 14.
k Acts i. 18.

any virulent or bitter accusations against them; but stated facts as they were, and respected them as God's vicegerents: though they could not but abhor the crimes which they often witnessed, and sometimes were employed to punish. So that, the professors of Christianity, who slandered and reviled "dignities," did not copy the example of holy angels; but rather that of Satan, the false accuser of men in the presence of God. (*Notes*, *Jude* 5—10.)

In the lust of uncleanness. (10) Εν επιθυμια μιασμου. Μιασμος. Here only. Μιασμα, 20. Μιαινω, *Tit.* i. 15. *Heb.* xii. 15. *Jude* 8. Sensual lusts are meant; perhaps Sodom's sin.—*Government.*] "Dominion." *Marg.* Κυριοτητος. *Eph.* i. 21. *Col.* i. 16. *Jude* 8.—*Presumptuous.*] Τολμηται. Here only.—*Self-willed.*] Αυθαδεις. See on *Tit.* i. 7.—*Are not afraid.*] Ου τρεμουσι. *Mark* v. 33. *Acts* ix. 6.

V. 12—14. The hereticks, here described, were like "natural brute beasts" which, being bent on the gratification of their appetites, rage against all who oppose them, and are ready to devour them. And as savage beasts seem created only "to be taken and destroyed," to prevent the havock which they might otherwise make of the human species; so, these seducers would certainly expose themselves to destruction; nay, they would be proscribed as nuisances, and enemies to the community. Satan had caught them with his baits, and "taken them captive at "his will;" (*Note*, 2 *Tim.* ii. 23—26;) and they were in the way to eternal destruction. For, being impatient of counsel or controul, they uttered vehement revilings against the persons, authority, laws, and measures of their rulers, which they were incompetent to understand, or had never sufficiently examined; and in so doing, they incurred both the displeasure of princes, and the wrath of God also; and thus would utterly perish by their own corrupt practices. For, notwithstanding their vain conceit of imagined privileges, they would certainly "receive the reward "of unrighteousness:" seeing their pleasure was not sought in obeying God, but in riotous feastings and intemperance, in which they indulged, even during the light of the day, without shame or remorse. (*Note*, 1 *Thes.* v. 4—11.) They were, therefore, "spots and blemishes," who deformed and disgraced those Christian societies which did not expel them; whilst they wantonly sported themselves, and indulged a kind of insulting triumph, "in "their own deceivings;" as if they were the chief favourites of heaven, and persons uncommonly illuminated in the grace and liberty of the gospel: when in fact they were not believers at all, and were thus boasting and exulting on the brink of destruction. So that, while they partook with Christians of the Lord's supper, or joined in the religious feasts, in which the rich and poor ate together in a loving manner; their conduct was so shameful, that they reflected scandal on the whole company, with which they associated. For, besides their riot, luxury, and excess, "their eyes were full of adultery," or "*of an* "*adulteress*," as if their infamous paramours had never been out of their sight; so constantly were their imaginations and inclinations engaged about their habitual wicked practices! Nay, they "could not cease from sin;" not from external constraint, or *natural inability;* (which would have been an extenuation of their guilt;) but from the violence of their ungoverned passions, and the strength of their long continued habits of vice; through which they were perfectly enslaved to their lusts, and indeed judicially given up to "a reprobate mind." But, notwithstanding all their wickedness, they pleaded so speciously and confidently for their corrupt principles, and so extenuated or apologized for their crimes; that they beguiled very many professed Christians, who were not established in knowledge, faith, grace, and experience. (*Note*, *Rom.* xvi. 17—20.) Thus they supported the expense of their sensual gratifications, by flattering and quieting men's consciences in the indulgence of their passions. For their hearts were exercised with covetous practices; and they constantly employed themselves in devising artful methods of obtaining money from their deluded followers, till inure to such base pursuits they felt no remorse about them, which shewed them to be "the children of a curse," and exposed to the wrath of God for their multiplied abominations. (*Note*, 1 *Tim.* iv. 1—5.)

Receive, &c. (13) Κομισμενοι. 1 *Pet.* i. 9.—*Unstable.* (14) Αστηρικτους. iii. 16. (*Note*, iii. 16.)—*Covetous practices.*] Πλεονεξιαις. See on *Mark* vii. 22. In the plural, diverse kinds of inordinate desires seem to be meant.

V. 15, 16. The false teachers and their disciples, who were described by the apostle, had evidently "forsaken "the right way" of scriptural truth and holy obedience, and were gone astray; not merely from an erroneous judgment, but from the sensuality, ambition, and avarice of their hearts. Thus they followed the example of "Balaam, "the son of Bosor," (or Beor,) who so "loved the wages "of unrighteousness," that he endeavoured, in disobedience to the injunction of JEHOVAH, to go unto Balak, and curse the people whom God had blessed. But he was

l Num. xxii. 22—33. the dumb ass speaking with man's
m Ex. vii. 25. ix. 3. Hos. ix. 7. Luke vi. 11. Acts xxvi. 11. 24, 25. voice, forbad m the madness of the prophet.

n Job vi. 14—17. Jer. xiv. 3. Hos. vi. 4. Jude 12, 13. 17 These n are wells without water,
o Eph. iv. 14. o clouds that are carried with a tem-
p 4. Matt. viii. 12. xxii. 13. xxv. 30. Jude 6. 13. pest; to whom the mist of p darkness
q Ps. lii. 1—3. lxxiii. 8, 9. Dan. iv. 30. xi. 36. Acts viii. 9. 2 Thes. ii. 4. Jude 13. 15, 16. Rev. xiii. 5, 6. 11. is reserved for ever.

18 For when q they speak great
swelling *words* of vanity, they allure
through the lusts of the flesh, *through*
r Rom. xiii. 13. Jam. v. 5. *much* r wantonness, those s that were
s 20. i. 4. Acts ii. 40. † clean escaped from them who live in
† Or, *for a little*, or, *a while*, as some read. error.

t Gal. v. 1. 13. 1 Pet. ii. 16. 19 While t they promise them li-
u John viii. 34. Rom. vi. 12—14. 16—22. Tit. iii. 3. berty, u they themselves are the ser-
x 20. Is. xxviii. 1. Jer. xxiii. 9. 2 Tim. ii. 26. vants of corruption: for of whom a
man is x overcome, of the same is he
brought in bondage.

20 For if, y after they have z escaped
the pollutions of the world, a through
the knowledge of the Lord and Sa-
viour Jesus Christ, they are again en-
tangled therein, and overcome, b the
latter end is worse with them than the
beginning.

21 For c it had been better for
them not to have known d the way
of righteousness, than, after they
have known *it*, e to turn from the
f holy commandment delivered unto
them.

22 But it is happened unto them ac-
cording to the true proverb, g The dog
is turned to his own vomit again; and
the sow that was washed to her wal-
lowing in the mire.

y Matt. xii. 43—45. Luke xi. 24—26. Heb. vi. 4—8. x. 26, 27.
z 18. i. 4.
a i. 2.
b Num. xxiv. 20. Deut. xxxii. 29. Phil. iii. 19.
c Luke xii. 47, 48. John ix. 41. xv. 22.
d Prov. xii. 28. xvi. 31. Matt. xxi. 32.
e Ps. xxxvi. 3, 4. cxxv. 5. Ez. iii. 20. xviii. 24. xxxiii. 13. Zeph. i. 6.
f Rom. vii. 12. 1 Thes. iv. 2.
g Prov. xxvi. 11.

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rebuked for his iniquity, not by the immediate voice of God, nor by one of his prophets; but by the ass on which he rode, which, though naturally "dumb," was miraculously enabled to speak; that by so despicable a creature God might, in the most mortifying manner, forbid the prophet, who was very proud of his visions and revelations, to proceed in his infatuated course of rebellion. Yet he persevered: and when he could not prevail to curse Israel, he counselled Balak to seduce them into idolatry, that he might earn his unrighteous wages; and at length he perished in battle against Israel. (*Num.* xxxi. 16. *Notes*, *Num.* xxii—xxv. xxxi. 8. *Rev.* ii. 14—16.)

V. 17. These teachers and their disciples were like "wells," from which men expected to draw water, but which could only disappoint their expectations: (*Marg. Ref.*) they were as clouds which gave hopes of fructifying rains; but, instead of yielding any advantage to others, they were themselves "carried about with" tempestuous winds. Thus the persons spoken of were driven about by their own passions and "by every wind of doctrine," from one false opinion to another. (*Note*, *Eph.* iv. 14—16.) Indeed they were given up by God to final obduracy; as "the mist," the dimness, and dismay of darkness, or of wickedness, despair, and misery, was reserved for them as their everlasting portion.

Mist.] Ζοφος. 4. *Jude* 6. 13. *Blackness.* 'It sig-'nifies darkness itself.' *Leigh.*

V. 18, 19. These men were not only very wicked themselves, but the cause of sin and ruin to others.—While they "spake swelling" and pompous words, which had no meaning, except as they shewed the vain-glory and ostentation of their hearts; "they allured," by their confident boasting and specious pretensions, such professed Christians as were glad to suppose, that "the lusts of the "flesh, and much wantonness" or lasciviousness, could consist with the salvation of the gospel: (*Notes*, *Num.* xxiv. 16. *P. O.* 14—25. xxv. 1—3.) Thus they drew off those, who had *actually*, as to their outward conduct, "escaped from those who lived in error," that is ignorant of Christianity, or avowedly rejecting it; but who abstained from their former indulgences only from fear, while their unrenewed hearts still hankered after them, not having been made "partakers of a divine nature." (*Notes*, 20—22. i. 3—5.) But whilst they paid court to the carnal minds of hypocrites, by promising them liberty from every yoke, as if the service of God had not been the most 'perfect freedom;' they themselves were the "*slaves* "of corruption," or of the most corrupt and vile inclinations: as it was a general rule, that a man must become the bond-servant of him, by whom he was vanquished and taken captive. They were evidently vanquished, taken captive, and enslaved by the devil and their own lusts; and it was impossible that they could lead their followers into any better condition. (*Notes*, *John* viii. 30—36. *Rom.* vi. 16—19.)

Great swelling words. (18) Υπερογκα. *Jude* 16. 'Things 'puft up with the wind.' Leigh.—*Clean.*] Οντως. *Truly*, *actually*. *Mark* xi. 32. *John* viii. 36. *Gal.* iii. 21. Some copies read ολιγως. See *margin.*

V. 20—22. If professed Christians, having escaped the outward "pollutions of the world, by the knowledge of "Christ;" (*Notes*, 18, 19. i. 3, 4;) were again, by the artful seduction of false teachers, entangled in those polluting practices, as if consistent with the service of Christ, and so "overcome" as habitually to indulge in their corrupt inclinations; "their latter end," after they had learned thus to pervert the gospel, would be far worse than the beginning when they sinned in ignorance; as they must have done violence to far clearer light and fuller conviction. (*Notes*, *Matt.* xii. 43—45. *Luke* xi. 14—26. *Heb.* x. 26, 27.) It would therefore have "been better," for such wretched hereticks, hypocrites, or apostates, if they had "never known the way of righteousness," and the truths, promises, and precepts of Christianity; than after all their instructions, convictions, and profession, to "turn," in avowed disobedience, "from the holy com-"mandment delivered unto them," to repent of their sins, to believe in Christ, and to love and obey him: as this would leave them more deeply condemned and completely hardened. But it was not to be wondered at, that teachers of this character made many proselytes; for it had "hap-"pened unto them according to the true proverb" of

CHAP. III.

The apostle reminds his brethren, of the promised coming of Christ; and predicts that scoffers will ridicule their expectation of that event, 1—4; being willingly ignorant of the truth in that respect, 5—7. He shews the reason of its being delayed, and the awful manner, circumstances, and consequences of it; with exhortations and encouragements to diligence and holy obedience. The sober teachers of practical and experimental Christianity need not be surprised, to find their hearers drawn from them by plausible and soothing preachers; for even in the primitive times, before miracles ceased, "the merchandise of souls by feigned words" brought in ample gains; whilst love of the truth and of the brethren were the pretence, but covetousness was the concealed principle of their conduct. In vain do men of this character hope to escape with impunity: the judgment so long since foretold, and "the damnation" menaced, will speedily arrive; though unbelief may suppose that the justice of God "lingereth and slumbereth," because he "endures with much long suffering the vessels "of wrath which are fitted for destruction." (*Note, Rom.* x. 22, 23.)

Solomon, (*Note, Prov.* xxvi. 11,) and to another of similar import, the one of which has been explained, and the other is too obvious to need explanation.—They are the two most disgusting and loathsome emblems, which the whole animal race can suggest; and are adduced to illustrate the filthiness of those, who, after convictions, professed repentance, and outward reformation, return back to wickedness, because their carnal hearts loved it. But if the power of God should change the swine into a "sheep," (the emblem of the regenerate,) though it might be thrown into the mire, yet it could no longer "wallow "in it" with delight, but must be most uncomfortable till cleansed from it.—They who "had escaped the pollutions "of the world," had not been "made partakers of a "divine nature;" nor had the nature of the dog, or swine been changed: the swine was washed, but not made "a "new creature."—The true Christian is born again, "new created to good works;" Christ dwells in him by his Spirit, and "makes all things new." (*Notes, Matt.* xii. 29—32. *Heb.* vi. 4—8. x. 26—39. 1 *John* ii. 18, 19. v. 14—18.)—The difference between this chapter, and the other parts of Peter's epistles, in the style and manner, and its coincidence with that of Jude, have made several expositors suppose, that both of them borrowed their language from some ancient book which is now lost: but of this every reader must judge for himself.

Entangled. (20) Εμπλακεντες. 2 *Tim.* ii. 4.—*Prov.* xxviii. 18. *Sept.*

PRACTICAL OBSERVATIONS.

V. 1—3.

The unbelief, selfishness, and impiety of man's carnal heart, always give an opening to "false teachers," who "speak smooth things" "to draw away disciples after "them," for their own credit or lucre's sake; and alas! how many thus "turn away their ears from the truth, and "are turned unto fables," and liberally reward ingenious men for helping them to deceive themselves! Hence it has come to pass, both in Israel and in the Christian church, that men have arisen, who have found their account in corrupting the humbling, holy truth of God, by "privily bringing in damnable heresies;" who have denied and cast off obedience to the authority of the Lord, whilst they professed to glory in his special favour and abundant mercy; who have attempted to separate the redemption and the commandments of the Lord Jesus, and to expect pardon through his blood, whilst they yielded no obedience to his precepts! Thus they deceive themselves and others, and "bring upon themselves swift destruction." These specious refinements, while they seem to some persons the 'gospel of free grace,' in its full purity, are in fact "damnable heresies," which finally ruin all who "follow "such pernicious ways;" and also cause "the way of "truth to be evil spoken of." For many see the bad tendency and effects of these delusions; and charge them on all who preach and profess the doctrines of salvation by grace alone, in the most scriptural manner and in connexion with holy obedience.

V. 4—9.

The manifold "goodness of God," if it do not "lead "men to repentance," and engage them to obedience, will no more secure them from condemnation, than the creating kindness of God to angels induced him to "spare" such of them as sinned in heaven itself: but "as he cast them "down to hell, to be reserved in chains of darkness to the "day of judgment to be punished;" so will he, in due season, execute "the vengeance that is written," on all impenitent sinners. (*Notes, Rom.* ii. 4—11.) The destruction of the antediluvian world, and its millions of inhabitants, and that of Sodom and Gomorrah, stand on record to confute the vain notions of those, who imagine that God is so lenient, that he will not take vengeance on his rebellious creatures. But his mercy shines forth conspicuously, in preserving Noah and his family; and in delivering him from the flood, and from that perverse generation, to which he was so long a most unsuccessful "preacher of righteousness:" but still more in rescuing Lot, and dealing with him as "a righteous man," notwithstanding all the blemishes of his character. Yet his vexation in Sodom, and his escape from the destruction of that abandoned city, with the loss of every thing except his life, loudly warn us to keep separate, as much as possible, from ungodly connexions, if we would avoid the most heart-rending anguish, and the most painful and reiterated corrections. But, if indeed we do fear, trust, love, and obey the Lord; we should recollect in all our conflicts and trials, that "he knoweth how to deliver the "godly out of temptation;" that he has ten thousand ways of rescuing us, of which we never thought; and that his wisdom and power will surely effect the purposes of his love, and the engagements of his truth: whilst wicked men often escape suffering here, because "they "are reserved to the day of judgment to be punished," with "the devil and his angels," in that eternal state of hopeless misery, to which they are doomed.

V. 10—14.

Whilst we take encouragement from the tender mercies of our God, let us also stand in awe of his holiness and justice. None have more cause to tremble, than they

liness, 8—14. He shews that "his beloved brother "Paul" had taught them the same doctrine; commends his epistles; and shews how "ignorant and unstable "men wrested" some parts of them, as they did "the "other scriptures, to their own destruction," 15, 16: and concludes with warning the readers against seducers; and exhorting them to "grow in grace, and "in the knowledge of Christ," 17, 18.

who are emboldened to gratify their sinful passions by *presuming* on his grace and mercy: nor can any thing more fully illustrate the desperate wickedness of the human heart, than the abominations, in which men have wallowed, whilst professing to be religious, and while contending for the holy doctrines of Christianity! Many, both in ancient and modern times, have deemed themselves at liberty to "walk after the flesh in the lust of uncleanness," and have "despised government" of all kinds: as if licentiousness and anarchy were the only desirable freedom; presumption and self-will equivalent to holy confidence and boldness in the Lord; and calumnies, or revilings, against "the powers that be," the proper way of "rendering to Cæsar the things which are Cæsar's, and to God "the things that are God's!" Such liberty of conscience, and licence of speech and conduct, holy "angels, who "are greater in power and might," never thought of. If we were more like them, we should be more cautious in speaking and acting; and more scrupulous not to "bring "a railing accusation" against others, especially our governors; though we could not approve of either their character, or their measures.—But there have been in every age, professors of the gospel, who have acted "like natural "brute beasts, made to be taken and destroyed," and have deemed themselves authorized to "speak evil of those "things, which they did not understand." And if they venture to "speak evil" of the divine law, and deem themselves freed from all obligation to obey it; can we wonder, that they should cast off every yoke, discard all subordination, wish to level all distinctions, and disdain subjection to every *human* authority, which must always be defective, and liable in some things, to censure? (*Notes*, 2 *Sam.* xv. 1—6. *P. O.* 1—12. *Note*, 1 *Kings* xii. 4. *P. O.* 1—20.) But let Christians stand at a distance from such contests: for alas! many running into these excesses, bring their characters into suspicion, and open the mouths of those who speak evil of us, as of evil-doers; nay, many "utterly perish in their own corruption."—Especially let us fear a licentious profession of the gospel: doubtless they "will receive the reward of unrighteousness, who "count it pleasure to riot in the day-time." These are indeed "the spots and blemishes" of the church, who "sport themselves in their own deceivings;" who join with Christians in sacred ordinances, and with the world in their licentious and dissipated revels; and who attempt to reconcile these things, by perverting the doctrines of the gospel, and boasting of their liberty and privileges! But could it have been conceived, if scripture and facts had not evinced it, that teachers and professors of the holy doctrine of Christ, could preserve their confidence, credit, and influence, whilst "their eyes are full of adultery, and while "they cannot cease from sin?" that "unstable "souls" could be beguiled by such men? and that success should attend the "covetous practices" in which their hearts are exercised? or that they should be considered as *blessed*, who are indeed the children of the *curse*, and evidently described as such in the word of God? (*Ps.* x. 3.)

V. 15—22.

Heresies and divisions in every age have grown out of the ambition, avarice, and licentiousness of teachers; and men have "forsaken the right way, and gone astray" after Balaam's example and from his vile principle, because they "loved the wages of unrighteousness:" but they will be "rebuked for their iniquity," and punished for "their madness," with as much contempt and severity as he was. Being "wells without water, and clouds carried "about" as the wind of favour or lucre changes, it is plain, that to them "the mist and blackness of darkness "is reserved for ever." Those who would escape these deceivers should consider, that they abound in "high-"swelling words" of vain boasting and ostentation; and speak of themselves, as if wisdom and knowledge belonged exclusively to them; at the same time that they give great indulgence to the lusts of the flesh. Thus they allure, with the hope of sensual gratification, worldly advantages, and impunity in them, such "stony-ground hearers," as under convictions and transient affections, had "escaped "from those that live in error." Persons of this description, not valuing the liberty of obeying the commandments of God, are disposed to listen to those, who promise them liberty of another sort, and assure them that their *practical* instructors have held them in bondage: and thus antinomian tenets are embraced, as a covert way of returning to the world and sin, and as a more specious and quiet kind of apostasy. For the liberty promised by those, who are overcome by their own lusts and passions, can be no other than licentiousness; and if after men have "escaped "the pollutions of the world, by the knowledge of our "Lord and Saviour Jesus Christ, they are again entan-"gled" in such delusions, and brought back under the dominion of their lusts; "the latter end is worse with "them than the beginning:" nor is such a departure from practical Christianity to antinomian *principles* and *behaviour*, less fatal, than open apostasy; as it serves to keep the conscience entirely asleep, perhaps more effectually than any other opiate yet devised by the grand deceiver of mankind. It is evident, therefore, that "it would have been better" for such men, if they had continued ignorant of the gospel; than thus to pervert it to their own deeper condemnation, and the ruin of others along with them. Yet, alas, how many are there, who thus verify "the true pro-"verb," by "turning as the dog to his own vomit again, "and as a sow that is washed to her wallowing in the "mire!" But this shall never happen to any, who are "in Christ new creatures," and made partakers of a divine nature. Let us then pray continually, "Create in me a "clean heart, O God, and renew a right Spirit within me:" let us remember, that a "holy commandment" is given to us, as well as "exceedingly great and precious pro-"mises;" let us beware of turning from the precepts, as much as of rejecting the truths, of Christianity; and let us equally avoid antinomian corrupters, and pharasaical opposers of the gospel, as alike the enemies of "our Lord "and Saviour Jesus Christ."

a 2 Cor. xiii. 2. 1 Pet. i. 1, 2.
b i. 13—15. 2 Tim. i. 6.
c Ps. xxiv. 4. lxxiii. 1. Matt. v. 8. 1 Tim. v. 22. 1 Pet. i. 22.
d i. 12.
e i. 19—21. Luke i. 70. xxiv. 27. 44. Acts iii. 18. 24—26. x. 43. xxviii. 23. 1 Pet. i. 10—12. Rev. xix. 10.
f 15. ii. 21. Eph. ii. 20. 1 John iv. 6. Jude 17.
g 1 Tim. iv. 1, 2. 2 Tim. iii. 1, &c. 1 John ii. 18. Jude 18.

THIS [a] second epistle, beloved, I now write unto you; in *both* which [b] I stir up your [c] pure minds by [d] way of remembrance:

2 That [e] ye may be mindful of the words which were spoken before by the holy prophets, [f] and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, [g] that there shall come in the last days [h] scoffers, [i] walking after their own lusts,

4 And saying, [k] Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* [l] from the beginning of the creation.

5 For this [m] they willingly are ignorant of, that [n] by the word of God the heavens were of old, and the earth

h Prov. i. 22. iii. 34. xiv. 6. Is. xxviii. 14. xxix. 20. Hos. vii. 5.
i ii. 10. 2 Cor. iv. 2. Jude 16. 18.
k Gen. xix. 14. Ec. i. 9. viii. 11. Is. v. 18, 19 Jer. v. 12, 13. xvii. 15. Ez. xii. 22 27. Mal. ii. 17 Matt. xxiv. 48. Luke xii. 45.
l Mark xiii. 19. Rev. iii. 14.
m Prov. xvii. 16. John iii. 19, 20. Rom. i. 28. 2 Thes. ii. 10—12.
n Gen. i. 6. 9. Ps. xxiv. 2. xxxiii. 6. cxxxvi. 6. Heb. xi. 3.

NOTES

CHAP. III. V. 1—4. "This second epistle" appears, by the opening of this chapter, to have been primarily addressed to the same churches as the former; though this is not mentioned at the beginning of it. (*Preface.—Note*, i. 1, 2.) It was the design of the apostle, in both his epistles, not so much to instruct his brethren in truths, which they had not learned; as to stimulate and animate their "pure," sincere, and upright "minds" to practise their duty, by recalling to their remembrance the truths and precepts, which they had been taught: lest remaining sinfulness, temptation, forgetfulness, and the artifices of false teachers should turn them aside from it. (*Notes*, i. 12—15. 1 *John* ii. 20—25. iv. 1—6.) He therefore wrote to them, in order that they might be mindful "of the words," which "the holy prophets" of old had spoken, concerning the salvation and kingdom of Christ; (*Note*, 1 *Pet.* i. 10—12;) and "of the commandment," which had been given them by him, and the other "apostles of the Lord and Saviour," to prepare for his coming to judgment, with patient expectation and diligence in their several duties. Of this they needed to be admonished; as they ought to know in the first place, and as a matter of chief importance, that, under the Christian dispensation, and after some time had elapsed, (*Note*, 1 *John* ii. 18, 19,) there would certainly come among them a set of scornful men, endeavouring to subvert their faith, by deriding their expectation of "the coming" of Christ to judgment; and treating the great truths of the gospel with infidel contempt and profane ridicule; whilst they indulged, without restraint, the several corrupt inclinations of their own evil hearts. These persons would insolently demand, what was become of "the promise" which the Lord had left them, that he would appear a second time among them, to complete their salvation, and destroy their enemies. Had it not manifestly failed? And would they suffer themselves to be any longer imposed on, or continue to adhere to his self-denying, persecuted religion? For it could not be denied, that "since the "fathers" (the primitive teachers and professors of Christianity, or the ancient patriarchs and prophets, to whom it was first revealed,) "had fallen asleep, all things had "continued," in respect of the returning seasons, and all other outward dispensations, as they had been used to do "from the beginning of the world;" without any material alteration answerable to the extraordinary things, which had been spoken on that subject.

Pure. (1) Ειλικρινη. *Sincere. Phil.* i. 10. Ειλικρινια, 1 *Cor.* v. 8. (*Note, Phil.* i. 9—11.)—*Us the apostles.* (2) The apostles are here classed with the prophets, who "spake as they were moved by the Holy Ghost." (*Marg. Ref.* f.—*Notes*, i. 20, 21. 1 *Pet.* i. 10—12.)—*Scoffers.* (3 Εμπαικται. *Jude* 18. Εμπαιζω, *Luke* xxiii. 11.

V. 5—7. The scoffers, of whom the apostle wrote (some of whom seem to have been even then endeavouring to corrupt the church,) were "willingly ignorant" of the scriptural account of the creation, and of the dealings of God with men in former ages: for they perversely withdrew their attention from such subjects, as tended to confute their self-conceited and profligate infidelity, and to confirm the doctrine of a future judgment. (*Notes, Prov.* xiv. 6. *John* iii. 19—21. *Rom.* i. 28—32.) Otherwise, they would have known, from the books of Moses, that the heavens and the earth were originally created, by the omnipotent word of God; who "spake and it was done, "who commanded and it stood fast:" and that the earth, especially, was formed out of the Chaos, which had been previously brought into existence for that purpose; the dry ground being, at the command of God, separated from the waters, which retired to the channels prepared for them. (*Notes, Gen.* i. 1—9. *Job* xxxviii. 8—11. *Ps.* xxiv. 1, 2. civ. 6—9.) Thus the earth, or dry land, with its productions and inhabitants, as distinguished from the seas, "stood up out of and above the water;" but it was surrounded by the water, which was needful to moisten, and purify it, and to render it fruitful. Yet, when the wickedness of men had provoked the Lord to execute vengeance on them; this very arrangement, in itself so conducive to the welfare of mankind, became the means of their destruction: for all the parts of the globe being deeply covered with waters, by the omnipotence of God, "the world that then was perished;" all the inhabitants of the dry land, and all the works of men were entirely destroyed; nothing remained, "but Noah and "they that were with him in the ark;" the external appearance of the earth was, no doubt, greatly altered; and a new race of inhabitants were raised up to people it. (*Notes, Gen.* vi. 13. 17. vii. 10—24.) At the same time, the Lord promised, and covenanted, never more to destroy the earth, by a universal deluge: (*Notes, Gen.* viii. 20—22. ix. 9—17. *Is.* liv. 6—10:) yet intimations had been given of a total dissolution, which was to terminate the present state of things; (*Notes, Ps.* cii. 25—28. *Is.* li. 4—6;) and under the New Testament dispensation, it was more expressly revealed that this would be effected "by fire." It might therefore be said, that the visible heavens, and the earth with all the lower creation, were condemned to be de

standing out of the water, and in the water;

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will

o Gr. consisting. Col. i. 17.
o ii. 5. Gen. vii. 10—22. ix. 15. Job xii. 15. Matt. xxiv. 38, 39. Luke xvii. 27.
p 10. 12. Ps. cii. 26. Is. li. 6. Matt. xxiv. 35. xxv. 41. 2 Thes. i. 8. Rev. xx. 11. xxi. 1.
q ii. 9. Matt. x. 15. xi. 22. 24. xii. 36. Mark vi. 11. 1 John iv. 17.
r Rom. ii. 5. Phil. i. 28. 2 Thes. ii. 3. 1 Tim. vi. 9. Rev. xvii. 8. 11.
s Rom. xi. 25. 1 Cor. x. 1. xii. 1.
t Ps. xc. 4.
u Is. xlvi. 13. Hab. ii. 3. Luke xviii. 7, 8.
x 15. Ex. xxxiv. 6. Ps. lxxxvi. 15. Is. xxx. 18. Rom. ix. 22. 1 Tim. i. 16. 1 Pet. iii. 20.
y Ez. xviii. 23. 32. xxxiii. 11.
z Rom. ii. 4. 1 Tim. ii. 4. Rev. ii. 21.
a Is. ii. 12. Joel i. 15. ii. 1. 31. iii. 14. Mal. iv. 5. 1 Cor. v. 5. 2 Cor. i. 14. Jude 6.

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stroyed by fire; and, by the word of God, which could not be broken, were treasured up as fuel for the general conflagration. This would certainly take place about the same time, with the great "day of judgment," which would prove "the day of perdition to ungodly men," who would then be "punished with everlasting destruction." (*Notes*, 10—13. *2 Thes.* i. 5—10. *Rev.* xx. 11—15.) The event was therefore certain; and the same power was engaged to effect it, which had created the world, destroyed it by the deluge, restored it to its present form, and still continued to uphold it in that state.

Standing out of the water, and in the water. (5) Εξ ὑδατος και δι ὑδατος συνεστωσα. *Subsisting from the water, and by the water. Col.* i. 17.—*Reserved.* (7) Τεθησαυρισμενοι. (*Note, Deut.* xxxii. 34, 35.)

V. 8. Whatever scoffers were "willingly ignorant of," or perversely cavilled at, as if delays were failures, or respites impunity; Christians must "not be ignorant of "that one thing," which tended to clear up all the rest; namely, that the divisions of time among men bear no proportion to eternity, with which all the counsels and purposes of God are immediately connected. "Let then, "this one thing not be concealed from you;" that one day, and a thousand years, are with God the same thing: for as every event comes to pass, exactly at the time which he has appointed for it; the intervention of a thousand years is no more than one day, in respect of those things, which he will most assuredly accomplish in their season. —This maxim, well considered, is the key for reconciling what is continually said, concerning the speedy approach of judgment, with the prophecies, extending through many ages, which must previously be accomplished. (*Notes*, *Ps.* xc. 3—6. *2 Thes.* ii. 1—12. *Rev.* xi. 1, 2. xx. 4—6.)

V. 9. It must by no means be supposed, that the Lord "is slack," or dilatory, concerning the performance of his promise; as some men (both profane unbelievers, and impatient believers,) might understand the word: (*Notes*, *Matt.* xxiv. 45—51. *Luke* xviii. 1—8:) but, in fact, the delay of judgment was the effect of his long-suffering towards the church, and the human race. He patiently, and with much "long-suffering," endured the provocations of the wicked, and even the scornful defiance of infidels; because he would not be influenced by their crimes, to terminate the present state of things, till all who shall eventually be saved, were brought to repentance and prepared for the kingdom; as he was not willing that any of them should perish. He "delighted not in the death of a sin-"ner, but rather that he should repent and live;" and his long-suffering gave sinners space for repentance: and as all things were ready, and all were invited, yea, commanded to repent; in this sense, God had shewn himself "unwilling that any should perish," and "willing that "all should come to repentance;" though many would pervert his long-suffering to their deeper condemnation. Men's impenitence arises from their unwillingness to return to God, not from his unwillingness to receive them: and therefore he is doubtless "willing that all should "come to repentance" and be saved: but no one can conceive, that he absolutely *willeth* the salvation of the wicked, in the same sense as he *willeth* that of the righteous, ("I *will*, be thou clean,") and yet is unable to effect it! Many, who were Christians at the time when the apostle wrote, owed their salvation to "the long-"suffering of God," who thus gave them time and grace for repentance: and even some of those, who were then objecting to the delay of Christ's coming, as if it invalidated the truth of the gospel, might at length be converted, and know that "God was not willing that they "should perish, but that they should come to repentance." —These are two distinct, but consistent views, which may be taken of the subject: the one accords to the condition of sinners, when first taught to attend to the word of salvation; to them, "the long-suffering" of God, the provisions of the gospel, the general invitations, the "com-"mand to all men to repent," and the promises that Christ will cast out none who come to him, are so many assurances, that "the Lord is not willing that any," who seek salvation, "should perish:" but that sinners of all descriptions should come to repentance; and that they who repent, do that which pleases him, and shall be accepted. (*Notes*, *Ez.* xviii. 23. xxxiii. 11. *John* vi. 36—40. *1 Tim.* ii. 3, 4. *Rev.* ii. 20—23.) But the other refers to God: "known unto whom are all his works, from the beginning "of the world:" and according to it, the established believer ascribes his willingness to repent, to special grace; and acknowledges that if he had been left to himself, he should have perished in obstinate love of sin, and enmity to God, as numbers of his fellow-sinners do.—Let it be particularly noticed, that God "willeth all men to *repent*," exactly in the same manner, as he "willeth all men to "be *saved*," so that none who do not *repent* can have any benefit from his willingness that all should be saved.

V. 10—13. Though delays seemed to be made, whilst the Lord waited to complete the counsels of his wisdom and mercy, and to render the implacable enmity of impenitent sinners manifest to the whole creation; yet his great and terrible day would certainly come, suddenly,

come [b] as a thief in the night; [c] in the which the heavens shall pass away with a great noise, and [d] the elements shall [e] melt with fervent heat; [f] the earth also, and the works that are therein shall be burned up.

11 *Seeing* then *that* [g] all these things shall be dissolved, [h] what manner *of persons* ought ye to be [i] in *all* holy conversation and [k] godliness,

12 [l] Looking for and [*] hasting unto [m] the coming of the day of God, wherein [n] the heavens being on fire shall be dissolved, and the elements shall [o] melt with fervent heat.

13 Nevertheless we, [p] according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, [q] seeing that ye look for such things, [r] be diligent that ye may be found of him [s] in peace, without spot, and blameless:

15 And [t] account *that* the long suffering of our Lord *is* salvation; even as [u] our beloved brother Paul also, [x] according to the wisdom given unto him, hath written unto you:

16 As also [y] in all *his* epistles, [z] speaking in them of these things; in which are some things [a] hard to be understood, which they that are unlearned and [b] unstable [c] wrest, as *they do* also

b Matt. xxiv. 43. Luke xii. 39. 1 Thes. v. 2. Rev. iii. 3. xvi. 15.
c Ps. cii. 26. Is. li. 6. Matt. xxiv. 35. Mark xiii. 31. Heb. i. 11, 12. Rev. xx. 11. xxi. 1.
d 12.
e Ps. xlvi. 6. xcvii. 5. Am. ix. 5. 13. Nah. i. 5.
f *See on* 7.
g 12. Ps. lxxv. 3. Is. xiv. 31. xxiv. 19. xxxiv. 4.
h Matt. viii. 27. 1 Thes. i. 5. Jam. i. 24.
i Ps. xxxvii. 14. l. 23. 2 Cor. i. 12. Phil. i. 27. iii. 20. 1 Tim. iv. 12. Heb. xiii. 5. Jam. iii. 13. 1 Pet. i. 15. ii. 12.
k i. 3. 6. 1 Tim. iii. 16. vi. 3. 6. 11.
l 1 Cor. i. 7. Tit. ii. 13. Jude 21.
* Or, *hasting the coming.*
m *See on* 10.—1 Cor. i. 8. Phil. i. 6.
n *See on* 10.—Ps. l. 3. Is. xxxiv. 4. Rev. vi. 13, 14.
o *See on* 10.—Mic. i. 4.
p Is. lxv. 17. lxvi. 22. Rev. xxi. 1. 27.
q Phil. iii. 20. Heb. ix. 28.
r i. 5—10. 1 John iii. 3.
s Matt. xxiv. 46. Luke ii. 29. xii. 43. 1 Cor. xv. 58. Phil. i. 10. 1 Thes. iii. 13. v. 23.
t *See on* 9.—Rom. ii. 4. 1 Tim. i. 16. 1 Pet. iii. 20.
u Acts xv. 25.
x Ex. xxxi. 3. 6. xxxv. 31. 35. 1 Kings iii. 12. 28. iv. 29. Ezra vii. 25. Prov. ii. 6, 7. Ec. ii. 26. Dan. ii. 20, 21. Luke xxi. 15. Acts vii. 10. 1 Cor. ii. 13. xii. 8. Jam. i. 5. iii. 17.
y *See on* 1 Pet. i. 1.
z Rom. viii. 19. 1 Cor. xv. 21. 1 Thes. iv. 15.
a 1 Kings x. 1. Heb. v. 11.
b ii. 14. Gen. xlix. 4. 2 Tim. iii. 5—7. Jam. i. 8.
c Ex. xxiii. 2. 6. Deut. xvi. 19. Ps. lvi. 5. Hab. i. 4. *marg.*

when not expected, and with most surprising consternation, and inevitable destruction, to all who were found unprepared. (*Marg. Ref.* b.—*Notes*, *Matt.* xxiv. 42—44. 1 *Thes.* v. 1—3.) At that important catastrophe, "the "heavens" and all the host of them, (as far, at least, as connected with this earth and its inhabitants,) "will pass "away," and rush into confusion and destruction; with a tremendous "noise," of which thunders, earthquakes, and all other convulsions of nature, are wholly inadequate to give the least conception. Then all "the elements," of which the earth and its atmosphere, and all the luminaries connected with it, are composed, shall melt "with intense "heat:" and not only one vast city, or one whole nation, but the earth, with all its cities, forests, mountains, yea, the contents of its bowels to the very centre, as well as all the works of men, however admired or magnificent, which cover the surface of it, shall constitute one vast conflagration, and be reduced to as confused a Chaos, as that from which it was first created; and indeed shall "wholly "pass away." (*Notes*, *Ps.* cii. 23—28. *Matt.* xxiv. 32—35. *Heb.* i. 10—12. *Rev.* xx. 11—15.) "Seeing, therefore, "all those things," which are the objects of the senses, and the coveted, admired, or envied possessions of men, must certainly be dissolved and perish, as to their present mode of existence; "what manner of persons ought we "to be, in all holy conversation and godliness," who believe and expect these things? For it must be evident, that at the period referred to, they who had no treasure secured in heaven, nor any interest in *him* as a Saviour, who would then come as the Judge of the world, would be most miserable. Ought not Christians therefore to be continually "looking for," and preparing to welcome that solemn season, called emphatically "the day of God;" "hastening" to have all ready to meet him with comfort, and even longing for the solemn catastrophe which would perfect their felicity? (*Note*, *Luke* xxi. 25—28.) Though it was in itself so terrible to think of, "the heavens being "on fire and dissolved, and the elements melting with "heat;" (*Marg. Ref.* c—p;) yet the gospel suggested such consolation, and inspired such hopes, that believers had no reason for terror or uneasiness: for, though all other inheritances and distinctions must then be terminated; yet they, according to the sure promise of God, "looked for" and expected "new heavens and a new "earth," another and far more glorious and blessed state of things, and an abiding habitation, into which righteous persons alone could find admission; and in which all the inhabitants would be perfected in purity, obedience, and love of each other; so that no sin could enter, to defile or disquiet them to all eternity.—In some scriptures, "new "heavens and a new earth," seem figuratively to describe the most prosperous and peaceful days of the church on earth; (*Notes*, *Is.* lxv. 17—19. lxvi. 19—23. *Heb.* xii. 26—29:) yet here the state of the righteous, after the day of judgment, and the dissolution of this present world, are evidently intended: but what is meant, in various particulars, the fulfilment alone can fully explain. (*Note*, *Rev.* xxi. 1—4. 22—27. xxii. 1—5.)

V. 14—16. From the preceding considerations, the apostle took occasion to exhort his beloved brethren, who professed to believe and "look for such things," to prove that they really did so, by diligence in every duty and 'means of grace;' that they might be "found of Christ "at his coming, in peace" with God, with their own consciences, with each other, and with all men; being "without "spot, and blameless." (*Notes*, *Phil.* ii. 14—18. iii. 8—11. 1 *John* ii. 26—29. *Jude* 20, 21.) For if they thus evinced themselves "partakers of Christ," by the diligent obedience of faith and love; they would certainly be then "presented faultless before" God, and as perfect in regard to sanctification, as justification.—They ought also "to "account the long-suffering of the Lord to be salvation." Every day, that their lives were spared, gave them the opportunity of diligently seeking "to make their calling and "election sure." (*Notes*, i. 5—11.) Professed Christians had space afforded them, to seek a real and more influential experience of the work of divine grace; and "the good-"ness of God" was suited and intended to "lead sinners "to repentance." All, therefore, who read the epistle ought to "account the long-suffering of the Lord to be "salvation;" as they owed it to that alone, that they were not then in the place of despair and final misery, instead of

d Jer. xxiii. 36. e Matt. xv. 3. 6. xxii. 29. e ii. 1. Phil. iii. 19. 1 Pet. ii. 8. Jude 4.

the other scriptures, e unto their own destruction.

17 Ye therefore, beloved, f seeing ye know *these things* before, g beware lest

f i. 12. Prov. i. 17. Matt. xxiv. 24, 25. Mark xiii. 23. John xvi. 4. g Matt. vii. 15. xvi. 6. 11. Phil. iii. 2. Col. ii. 8. 2 Tim. iv. 15.

the land of hope, of prayer, and forgiveness, or in the way of peace and salvation.—The apostle likewise observed, that his "beloved brother Paul" also had written to them, to the same effect, "according to the wisdom, "which" God had bestowed on him. The affectionate and highly respectful language, here used by St. Peter, concerning "the apostle of the Gentiles," who was *supposed* to differ from him in some points of doctrine, and who had openly rebuked his dissimulation at Antioch, is peculiarly worthy of observation. (*Note*, *Gal.* ii. 11—16.) The fourth and fifth verses, of the second chapter of the Epistle to the Romans, are generally supposed to be intended; (*Note*, *Rom.* ii. 4—6;) but it is not obvious, in what sense these could be said to be written to those, whom St. Peter addressed. They therefore, who maintain that he wrote to the Jewish converts exclusively, point out some passages in the Epistle to the Hebrews, to which they think he alluded. (*Heb.* ix. 27, 28. x. 36, 37.) Yet that epistle was directly addressed to the churches in Judea, and not to the Jewish converts in Asia: so that this does not much aid their supposition. But, indeed, the apostolical epistles, though written to some particular churches, or description of Christians, were evidently intended for general instruction: and as Peter had read the epistles of Paul when he wrote this; so they, to whom he wrote, had probably done the same, even in respect of those which were addressed to other churches.—The false teachers, whom Peter opposed, seem to have grounded their "damn-"able heresies," (*Note*, ii. 1—3,) on a *misinterpretation* of some passages in St. Paul's epistles, which might appear to some persons contrary to Peter's exhortations: so that the general tenour of the epistles to some of the Asiatick churches, or of that to the Hebrews, rather than detached expressions, seems to have been meant; for certainly, when properly understood, they are as exhortatory and practical as St. Peter's. Indeed, the apostle next observed, that this was the case in all the epistles of his beloved brother Paul; (as those to the Romans, the Corinthians, the churches of Macedonia, and to Timothy and Titus; as well as those to Ephesus, and Colossé, and the Hebrews;) for in them all, he spoke of the coming of Christ, and the preparation to be made for it, with warnings and admonitions to different descriptions of persons. Yet in these epistles, connected with plainer subjects, were some things "hard to be understood;" namely, such as related to the decrees of God, and the deep dispensations of his government: and the sovereignty of his grace in saving some, and leaving others to be hardened; (*Notes*, *Rom.* viii. 28—31. ix. xi:) for of these things doubtless Peter principally spoke. Such subjects would not be properly understood, except by those, who had come to some maturity in knowledge, grace, and experience, and who received them in humble and simple faith and love. "The unlearned "and unstable," therefore, even such as were *untaught* in the school of Christ, or *unteachable* through pride, prejudice, and carnal passions, and unestablished in faith and by sanctifying grace, "wrested," or *perverted* them, by a forced and unnatural interpretation, inconsistent with the context and the apostle's general doctrine; and adduced them in support of their arrogant, corrupt, and licentious principles and conduct: and thus they compassed their own destruction. But this perversion of St. Paul's writings (which Peter evidently here speaks of as a part of the sacred scriptures,) must not be charged on the epistles themselves; but on those who thus perverted them, contrary to their real meaning and tendency: for they thus "wrested the other scriptures also," both the books of the Old Testament, and as many of the New Testament as were then extant, and allowed to be of Divine authority. Proud, carnal, ambitious, covetous, or licentious men could wrest some things, in any of them, to a *seeming* agreement with their pernicious doctrines, and so pervert them to their own destruction; in the same manner, as they made a fatal use of the mysterious subjects on which St. Paul discoursed. It was therefore proper to warn and instruct men to read them with humility and a teachable spirit; and not to perplex themselves with "hard things," till they were established in such as were more plain. (*Notes*, 1 *Cor.* iii. 1—3. *Heb.* v. 11—14.)—This, however, is no reason why either St. Paul's epistles, or any part of the other scriptures, should be laid aside, or put out of sight: for men, left to themselves, pervert every good gift of God, and the corruption of the best things becomes the worst. —'The persons, to whom Peter's epistles were written, 'were for the most part Paul's converts.'—'Of this vice' (wresting the scriptures,) 'they are most commonly 'guilty, who, from the pride of understanding, will receive 'nothing but what they can explain. Whereas the hum-'ble and teachable receive the declarations of revelation, 'according to their plain, grammatical, unconstrained 'meaning; which it is their only care to attain, by reading 'the scriptures frequently, and with attention.' *Macknight.* He should have added, 'and with constant, fervent prayer, for the promised teaching and guidance of the Holy Spirit.'

Unlearned. (16) Αμαθεις. *Untaught*, or *unteachable*; (*Notes*, *Matt.* xi. 27. xiii. 10, 11.)—*Unstable.*] Αστηρικτοι. ii. 14. Στηριγμος, 17. Στηριζω, *Luke* xvi. 26. 1 *Pet.* v. 10.—*Wrest.*] Στρεβλωσιν. Here only. *To torture, put on the rack.* From στρεβλη, *an instrument of torture.* 'Στρεβλωσαντες αυτον απεκτειναν.' *Demosthenes.*—Men, when put to torture, speak things contrary to their real meaning.

V. 17, 18. As those whom Peter addressed, had been previously instructed and frequently warned concerning these things: they ought to be upon their guard against the insinuations of deceivers, and to "beware" of the rock, on which so many had split; lest, being drawn from the simplicity of believing obedience to the Lord Jesus, through the errors and delusions of wicked men, especially of those licentious teachers whom he had before described; they should "fall from that stedfast" adherence to the truths of the gospel, that constant profession of faith, and that uniform course of consistent behaviour, which they had hitherto maintained; and which constituted a "stedfastness" peculiar to mature believers, and distinguishing them from numbers of "unstable" professors of Christianity. In order to be assured, that this

h ii. 18—20. Matt. xxiv. 24. Mark xiii. 22. Rom. xvi. 18. 2 Cor. xi. 3. 13—15. i i. 10, 11. ii. 18—22. Acts ii. 42. 1 Cor. xv. 58. Col. ii. 5. Heb. iii. 14. 1 Pet. v. 9. Eph. iv. 15. 2 Thes. i. 3. 1 Pet. ii. 2.

ye also, h being led away with the error of the wicked, fall i from your own stedfastness.

18 But k grow in grace, and *in*

k Ps. xcii. 12. Hos. xiv. 5. Mal. iv. 2.

l the knowledge of our Lord and Saviour Jesus Christ. m To him *be* glory both now and for ever. n Amen.

l i. 3. 8. ii. 20. John xvii. 3. 2 Cor. iv. 6. Eph. i. 17. Phil. iii. 8. Col. i. 10. iii, 10. m John v. 23. 2 Tim. iv. 18. 1 Pet. vi 10, 11. Jude 25. Rev. i. 6. v. 9—14. n *See on* Matt. vi. 13. xxviii. 20.

would never be their case, they ought to use every appointed means, with the greatest earnestness, that all holy affections might be invigorated in their hearts, that their grace might grow to more confirmed habits, and be productive of good works in greater abundance: and that they might also increase continually in a believing, spiritual, experimental, and transforming knowledge of Jesus Christ, as their Lord and Saviour. (*Notes*, i. 5—11.) After this important exhortation, the apostle concluded with ascribing glory to Christ, as God, without mentioning the Father: (*John* v. 23:) and with desiring that it might, or rejoicing that it would, be given to him, both at that time and for ever. Amen. (*Notes*, *John* v. 20—23. *Phil.* ii. 9—11. 1 *John* v. 20, 21.)—'This word,...at the beginning of a sentence, is an earnest asseveration.—In the conclusion of a sentence, it imports an earnest wish that it may be so.' *Benson.*

Led away. (17) Συναπαχθεντες. *Rom.* xii. 16. *Gal.* ii. 13.—*The wicked.*] Αθεσμων. ii. 7.—'One who can be restrained by no law, but determines that all things are lawful to him.' *Leigh.*—*For ever.* (18) Εις ἡμεραν αιωνος. *To the day of eternity;* one endless day, without night.—'The difficulty' (16) 'is said to affect chiefly, unteachable and unsteady men, whose prejudices indispose them for admitting the truth, or whose levity prevents their due solicitude to retain it: but not persons of humble and teachable minds, resolute in pursuing and maintaining the truth. And the remedy prescribed, is not to lay aside the scriptures' (or the parts specially meant,) 'on account of their obscurity, as some would persuade us to do, but a concern to "grow in grace."' *Doddridge.* (*Note*, 14—16.)

PRACTICAL OBSERVATIONS.

V. 1—8.

The "purest minds" of men on earth want "stirring "up by way of remembrance;" that, by habitual attention to the doctrine and precepts delivered by "the holy "prophets and apostles," they may be kept stedfast in faith, fervent in love, and diligent in obedience.—The only wise God our Saviour, by predicting the scoffs and contemptuous objections of infidels and profane men, in ancient and modern times, has taken care, that even their perverse opposition to the scripture should furnish an additional proof of its divine inspiration!—No wonder, that they, who "walk after their own lusts," endeavour to deride our expectation of a future judgment, and of the eternal destruction of all those, who "will not have Christ "to reign over them;" or that they catch at every thing, which can help to buoy up their chief hope of "escaping "the damnation of hell." Most of their cavils and sneers expose their ignorance of "the scriptures and of the power "of God;" yet their very ignorance is the consequence of their ungodliness, and wilful opposition to those parts of divine truth, which condemn their darling iniquities. But none, who read and believe the sacred oracles, can be ignorant, that the omnipotent Creator of the heavens and the earth, who upholds, preserves, changes, or destroys his own work, as he sees good, has his whole plan before him; that "the heavens and earth, which are now, "are reserved unto fire, against the day of judgment," which will also be "the day of perdition," to all "ungodly men;" that God alone is competent to determine about times and seasons; and that "with him one day is "as a thousand years, and a thousand years as one day."

V. 9—13.

The Lord, in reality, makes no delays: however his dispensations may appear to our unbelief and scanty knowledge, he "is not slack concerning his promises," according to men's notions of "slackness;" but he is "slow to anger," "he waiteth to be gracious," he "delighteth not in the death of a sinner," and he is "willing" that any perishing rebel "should come to repentance," and seek his salvation.—Yet "his counsel shall "stand, and he will do all his pleasure:" that "great day "of the Lord shall come as a thief in the night;" even as surely as the deluge came, and equally unexpected by unbelievers. (*Note*, *Matt.* xxiv. 36—41.)—What will then be the surprise, the terror, and anguish of proud scoffers, infidels, and all ungodly and worldly men, "when the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and "all the works that are therein shall be burnt up!" Here imagination itself is baffled; description would be vain; and we can only apply the inconceivable subject to practical purposes. (*Notes*, *Rev.* vi. 15—17. xx. 11—15.) "Seeing all these things shall be dissolved, what manner "of persons ought we to be, in all holy conversation and "godliness?" Surely Christians should not "lay up "their treasures on earth," or "set their affections on "things below!" It is our chief business to prepare for this great catastrophe, by daily expecting and "hastening "to" the coming of the day of God; that we may possess a triumphant hope of lifting up our heads with joy, when the heavens and the earth shall form one immense conflagration, and when no refuge will remain to the wicked from the intolerable wrath of their offended Judge, and that everlasting fire to which he will doom them: and to "look for the new heavens and the new "earth," which God has promised; and to prepare for this blessed habitation, remembering that righteousness dwells there, without alloy or interruption; and no unclean person can find admission.

V. 14—18.

In the firm belief of the great and eternal realities, set before us in this chapter, let us "give diligence to be "found of Christ at his coming, in peace, without spot "and blameless." Let sinners "account the long-suffering of our Lord to be salvation;" "seeking him while

" he may be found, and calling on him while he is near;" that they may have the privilege of blessing him to eternity, for sparing them when others were cut off in their sins.—We should also avail ourselves of the apostle's caution, whilst we read the epistles of St. Paul, and other difficult parts of the holy scriptures. Most evident it is, that untaught, unteachable, self-sufficient, " unstable," and unconverted men, " wrest many things " of this kind " to " their own destruction." Yet these parts of the sacred word have a most important use, in the system of divine truth; and if men will pervert them, they do it at their peril. But let us seek to have our minds prepared for the reception of such things as are " hard to be understood," by properly digesting and reducing to practice those parts, which are most simple and intelligible: and let us take care not to give strong meat to babes who cannot digest it; as it only " belongs to those that are of full age, and " who, by reason of use, have their senses exercised to " discern good and evil." (*Notes*, 1 *Cor.* iii. 1—3. *Heb.* v. 11—14. *P. O.*) Thus taking things in their proper order, and proceeding with humility, caution, prayer, and practice, we shall be prepared to derive benefit from the deepest and most mysterious truths, and to perceive their consistency with the rest of divine revelation. Let all then, who know and read these things, " beware, lest, " being led away by the error of the wicked, they fall from " their own stedfastness:" and may we all " grow " continually " in grace, and the knowledge of our Lord and " Saviour Jesus Christ," and ascribe glory to him now, in full assurance of doing the same for ever. Amen.

THE

FIRST EPISTLE GENERAL OF JOHN.

THIS epistle has been received, without hesitation, as written by the apostle John, in the church from the earliest ages; and the similarity of sentiment and expression, between it and his gospel, is a full confirmation that he was the writer, though his name is not prefixed to it. (*Notes, Matt.* iv. 18—22. x. 1—4. xvii. 1, 2. xx. 20—23. xxvi. 30—35. *Mark* v. 35—43, *v.* 37. ix. 38—40. *Luke* ix. 46—56. *John* xiii. 18—30. xix. 25—27. xx. 1—10. xxi. 18—23. *Acts* iii. 1—11. iv. 13—22. *Gal.* ii. 6—10.)—From two expressions in the second chapter; "Because ye have known him that is from the beginning;" and "It is the last time;" several learned moderns have concluded, that it was written just before the destruction of Jerusalem, and to the Jewish converts exclusively: but it has been the more general opinion, that it was written much later than that event, and not long before the book of Revelation. (*Note, Rev.* vi. 1, 2.) The texts, on which the former opinion is grounded, do not seem to require, or even admit of that interpretation, which these learned men put upon them; (*Note,* ii. 18, 19;) and there is not the least intimation of any distinction between Jewish and Gentile converts, in the whole epistle. So that the term GENERAL or CATHOLICK strictly and properly belongs to it. For it appears, to me at least, the more probable opinion, that it was written towards the close of the apostle's life, after the death of all the other apostles: and that it was intended as a circular letter, or a general address, to all the Christian churches, which was known to come from the only surviving apostle. The authoritative yet affectionate manner, in which the writer addresses his dear children, favours this conclusion: (*Note,* ii. 1, 2:) and the hereticks, or antichrists, whom he evidently intended to oppose, came forward much more openly, at this time, than at an earlier period. It is generally allowed, that they who denied the real Deity of Christ; they who explained away his proper humanity, and the reality of his sufferings and death, as an atoning sacrifice; and those who taught their followers, that believers, being "saved by grace," were not required to obey the commandments of God, were the principal Antichrists. These were branched out into a variety of sub-divisions called by different names; such as Ebionites, Cerinthians, Docetæ, or Phantasiastæ, Gnosticks, Nicolaitans, &c. on which ecclesiastical writers have enlarged abundantly. The apostle, however, did not name any of them, and his language was suited to refute and expose many other heretical sentiments, both of ancient and modern times; and in that view the epistle is highly interesting to us. He expatiates also on the love of God to us, as shewn in the salvation of his Son; and, again and again, most pathetically enforces on believers love to each other, as shewn in its practical effects, by almost every motive imaginable. This, I suppose, has given occasion to the general opinion of his being himself of a most loving disposition, even more so than the other apostles. Our Lord, however, called him, and James his brother, *Boanerges:* (*Note, Mark* iii 13—19:) and the faithful, plain, and even sharp manner, in which he speaks of hypocrites and false teachers, sufficiently illustrates the reason for which that name was given.—He also lays down various marks and evidences, by which Christians might be distinguished, both by themselves and others, from self-deceivers and hypocrites: and, while this epistle differs exceedingly, in style and manner, from those of the other apostles, it perfectly coincides with them in doctrine and practical instruction.

CHAP. I.

The apostle declares, what he had seen and heard of Christ, the Word of life; that others might have fellowship with him, and with God and Christ, and might share his joy, 1—4. He shews that those who have communion with God, and are cleansed from sin by the blood of Christ, walk in the light of holiness, 5—7; and that the faithfulness and righteousness of God are engaged for the pardon and cleansing of those who "confess their sins;" but that all who "say they have no sin," or "have not sinned," are deceived or deceivers, 8—10.

[a] THAT which was from the beginning, [b] which we have heard, which we have seen with our eyes, which we have looked upon, [c] and our hands have handled, of [d] the Word of life;

2 (For [e] the Life [f] was manifested, and we have seen *it*, [g] and bear witness, and shew unto you [h] that eternal Life, [i] which was with the Father, and was manifested unto us;)

3 That [k] which we have seen and heard, [l] declare we unto you, that [m] ye also may have fellowship with us: and truly [n] our fellowship *is* with the Father, and [o] with his Son Jesus Christ.

a ii. 13. *Prov.* viii. 22—31. Is. xli. 4. Mic. v. 2. John i. 1, 2. viii. 58. Rev. i. 8. 11. 17, 18. ii. 8.
b iv. 14. Luke i. 2. John i. 14. Acts i. 3. iv. 20. 2 Pet. i. 16—18.
c Luke xxiv. 39. John xx. 27.
d v. 7. John i. 14. v. 26. Rev. xix. 13.
e v. 11. 20. John i. 4. xi 25, 26. xiv. 6.
f iii. 5. 8. Rom. xvi. 25, 26. 1 Tim. iii. 16. 2 Tim. i. 10. Tit. i. 3.
g John xv. 27. xxi. 24. Acts i. 22. ii. 32. iii. 15. v. 32. x. 41. 1 Pet. v. 1.
h *See on* c.—John xvii. 3.
i Prov. viii. 22—30. John i. 1, 2. 18. iii. 13. vii. 29. viii. 38. xvi. 28. xvii. 5. Rom. viii. 3. Gal. iv. 4.
k *See on* b.
l 5. Ps. ii. 7. xxii. 22. Is. lxvi. 19. John xvii. 25. Acts xiii. 32. 41. xx. 27. 1 Cor. xv. 1. Heb. ii. 12.
m Acts ii. 42. Phil. ii. 1.—Rom. xv. 27. Eph. iii. 6. Phil. i. 7. 1 Tim. vi. 2. Heb. iii. 1. 1 Pet. v. 1. *Gr.*
n 7. ii. 23, 24. John xiv. 20—23. xvii. 3. 21. 1 Cor. i. 9. 30. 2 Cor. xiii. 14. Phil. ii. 1. iii. 10. Heb. iii. 14.
o v. 10, 11. Col. i. 13. 1 Thes. i. 10.

NOTES.

CHAP. I. V. 1, 2. (*Note, John* i. 1—3.) The apostle began this epistle, in the same abrupt manner as he did his gospel, and without any particular address or salutation: and he wrote as a witness or a messenger, in a sententious declaratory style, and not in an argumentative manner.—"That which was from the beginning;" that essential Good, that uncreated and self-existent Excellency, which had been from the beginning, as coequal and coeternal with the Father, and had at length appeared in human nature for the salvation of sinners, was the great subject, concerning which the apostle wrote to his brethren. If we then understand him to mean Christ, as the Son of God, (and it does not appear what else could be meant,) "from the beginning" must denote *from eternity:* for if the *creation* and *time* were coeval, "That which was "from the beginning," when "God created the heavens "and the earth," must have been eternal. (*Notes, Gen.* i. 1. *Prov.* viii. 22—30.) Indeed the same expression, in some places may signify the first opening of the dispensation of the gospel: (ii. 7, 8:) yet this sense does not appear at all consistent with the context in this place. (*Note,* 2 *Thes.* ii. 13, 14.) The obvious meaning however is this: that essential Good, which "was from the beginning with "God, and was God," "by whom all things were created," had "become flesh" to dwell on earth among men; and the apostle and his brethren, especially the other apostles, had heard him deliver his doctrine, and publish his salvation: they had seen him with their eyes, while they "be-"held his glory, as of the only begotten of the Father, full "of grace and truth." (*Note, John* i. 14.) They had not only viewed him with a transient glance; but had accompanied him, and contemplated him, both in respect of the wisdom and holiness of his character, the power of his miracles, and his abundant love and mercy, during some years; till they saw him expire on the cross, and afterwards risen from the dead: and "their hands had handled "him," while he condescended to give them this full proof of his resurrection, that they might witness it to others. (*Notes, Luke* xxiv. 36—43. *John* xx. 19—29.) This divine Person, "the Word of life," "the Word of God," became incarnate, that he might be "the Life of men;" and this "great mystery of godliness" the apostle declared to mankind. (*Notes,* v. 11, 12. 20, 21. 1 *Tim.* iii. 16.)—Indeed he wrote to assure his Christian brethren throughout the world, yea, and all future ages, of the reality of Christ's human nature, which some in those days denied, and that of his divine nature, which his resurrection fully demonstrated. (*Note, Rom.* i. 1—4.) For "the Life," the Source and Author of life, natural, spiritual, and eternal, who possessed "life in himself," necessarily and unchangeably, and who might therefore be called "the Life;" life being essential to him, and derived from him to all creatures; even he had been "manifested in the flesh," to be the Life of fallen men. (*Notes, John* i. 4—9. viii. 12. xi. 20—27. xiv. 4—6.) And when "the Son of God," the essential Life of all creatures, was thus manifested, the apostles were peculiarly favoured, in being chosen to be his attendants, and to see him, during his ministry, at his death, after his resurrection, and at his ascension; that they might bear witness to others of these things, and shew unto them "that eternal Life," which had always subsisted with the Father, as "One with him," and yet distinct from him, One in the undivided essence of the Godhead, but possessing distinct personality, as "the only "Begotten of the Father," by an eternal and incomprehensible generation; (*Notes, John* i. 14. 18. iii. 16;) and who "in the fulness of time" was manifested, as the Author and Giver of eternal life to sinners, through the redemption of his blood, and by the communication of his new-creating Spirit. The apostles did not, therefore, proceed on report, or insufficient proof, when they went to the nations; and encountered all hardships, dangers, and persecutions, in preaching the gospel to them. (*Note,* 2 *Pet.* i. 16—18.) But they declared the things, concerning the Person, doctrine, and salvation of Christ, which they had seen and heard, and had the most abundant opportunity of learning from his own lips; and of which they had been assured by his miracles, resurrection, and ascension.

That which. (1) Ὅ.—The second Person in the sacred Trinity is intended. Thus he says, "I and the Father are "one:" Ἕν, not εἷς. (*Note, John* x. 26—31, v. 30.) And thus the Evangelist, "That holy thing which shall be "born of thee." *Luke* i. 35.—*Handled.*] Ἐψηλαφησαν. *Luke* xxiv. 39. *Acts* xvii. 27. *Heb.* xii. 18.

V. 3, 4. The apostle declared these things to his brethren, and to mankind in general, even to all who should ever read his epistle; not from selfish motives, but from the purest benevolence and love; in order that they might

4 And these things write we unto
you, [p] that your joy may be full.
5 This then is [q] the message which
we have heard of him, and declare
unto you, [r] that God is Light, and in
him is no darkness at all.
6 [s] If we say that we have [t] fellow-
ship with him, and [u] walk in darkness,
[x] we lie, and [y] do not the truth:
7 But [z] if we walk in the light, [a] as
he is in the light, [b] we have fellowship
one with another, [c] and the blood of
Jesus Christ his Son cleanseth us from
all sin.

p Is. lxi. 10. Hab. iii. 17, 18. John xv. 11. xvi. 24. 2 Cor. i. 24. Eph. iii. 19. Phil. i. 25, 26. 2 John 12.
q iii. 11. 1 Cor. xi. 23.
r Ps. xxvii. 1. xxxvi. 9. lxxxiv. 11. Is. lx. 19. John i. 4. 9. viii. 12. ix. 5. xii. 35, 36. 1 Tim. vi. 16. Jam. i. 17. Rev. xxi. 23. xxii. 5. vii. 22. Jam. ii. 14. 16. 18. Rev. iii. 17, 18. 2 Cor. vi. 14—16.
s 8. 10. ii. 4. iv. 20. Matt. t *See on* 3.—Ps. v. 4—6. xciv. 20.
u ii. 9—11. Ps. lxxxii. 5. Prov. ii. 13. iv. 18, 19. John iii. 19, 20. xi. 10 xii. 35. 46.
x 10. iv. 20. John viii. 44. 55. 1 Tim. iv. 2.
y John iii. 21.
z ii. 9, 10. Ps. lvi. 13. lxxxix. 15. xcvii. 11. Is. ii. 5. Rom. xiii. 12. Eph. v. 8.
2 John 4. 3 John 4. a *See on* 5.—Ps. civ. 2. 1 Tim. vi. 16. Jam. i. 17. 3.—Am. iii. 3. b ii. 1, 2. v. 6. 8. Zech. xiii. 1. John i. 29. 1 Cor. vi. 11. Heb. ix 14. 1 Pet. i. 19. Rev. i. 5. vii. 14.

"have fellowship with him," and the other apostles, and share their immunities, hopes, comforts, and everlasting advantages: and whatever an ungodly world might imagine, concerning the condition of such poor, despised, and persecuted men, whom they treated as the "offscouring of "all things;" "truly their fellowship was with the Father, "and with his Son Jesus Christ." They shared the special love and favour of God the Father; all his perfections ensured their happiness; they were made "partakers of his "holiness," and even "of a divine nature;" and they had the assured hope and blessed earnests of enjoying him, as their all-sufficient and eternal Portion. Moreover, they had a free access to him, as their Father; and, a sacred union having been formed between him and their souls, through Jesus Christ, and by the power of the Holy Spirit, a most honourable and happy communion and intercourse was continually carried on between the glorious God and them; while they poured out their inmost souls before him, made him their Hope and Confidence, aimed to do his will and manifest his glory, celebrated his praises, were his devoted worshippers, and sought their felicity in his favour and acceptance: while in return, he graciously heard their supplications, accepted their persons and services, communicated to them his holy consolations, shewed them his will, supplied them with wisdom and strength suited to their wants, and took on him the care of all their concerns.—This "fellowship with the Father," arose from their "fellowship with his Son Jesus Christ." By faith, they became partakers of him and his salvation; so that, "of God he was made to them Wisdom, and Righteous-"ness, and Sanctification, and Redemption:" and, by a continued regard to his Person, mediation, and grace, and an habitual reliance on him, as the Life and salvation of their souls, they had access to God as a Father. Thus, through the incarnate Son, and his righteousness, sacrifice, and intercession, and the communion maintained with him by faith; they had "communion with the Father" also, notwithstanding their sinfulness. (*Note*, *John* xvii. 1—3.) This was no enthusiastick imagination, or hypocritical pretence, as many were disposed to represent it; nor was it an unsatisfactory or inefficacious transaction, as others might suppose, who did not deny its reality: but they had the happy experience of it in their souls; manifested the excellency of it in their lives; and shared with their brethren, in this sacred communion, such comforts and substantial satisfaction, as made them ample amends for all their losses, sufferings, and hardships. Being therefore assured, that this alone was sufficient to make men happy; and knowing the inexhaustible "fulness of Christ," and his inestimable salvation: they desired exceedingly, that their fellow-sinners would come and share their felicity; and, leaving the lying vanities of the world, or the empty forms and superstitions of false religion, would seek with them this "fellowship with the Father and with his Son "Jesus Christ." This desire, glowing with intense ardour in the hearts of the apostles, and united with zeal for the honour of their Lord, animated them to all their self-denying labours, and reconciled them to all sufferings, in promoting the gospel. The same principle induced the apostle John, to write this epistle to the churches, that, rejecting the heretical doctrines of false teachers, "having fellowship "with Christ" and with those who adhered to the apostle's doctrine, and avoiding whatever could interrupt their communion with God, their holy joy might be complete, and they might live in actual possession of those invaluable privileges, to which they were called by the gospel.—The "communion of the Holy Spirit" is not particularly mentioned, in this most interesting passage; because the communion of believers with the Father and the Son, and their loving communion with each other, are effected and maintained by the communication, and influences of the Holy Spirit; who is the immediate Author of their spiritual life, hope, love, joy, peace, and holy affections; the bond of union between Christ and his mystical body, and between every member of it and all the others; the great blessing communicated from the Father's love, and through the incarnation and mediation of the Son; and the Seal and pledge of all other blessings, in time and to eternity, and the preparation for them. As the Holy Spirit is, therefore, the great Agent in our "communion with the Father and "the Son;" it was not necessary, that communion with him should be separately mentioned. (*Note*, *2 Cor.* xiii. 11—14.)

Fellowship. (3) Κοινωνια.—*Note*, *Phil.* i. 3—6.—The leading idea is *participation;* and *communication*, and reciprocal *intercourse*, and expressions of *friendship*, as resulting from it. (*Note*, *Gen.* v. 21—24.)—*Full.* (4) Πεπληρωμενη. *Filled*, or *completed*. *John* iii. 29. xv. 11. xvi. 24. xvii. 13. *Phil.* ii. 2. *2 John* 12.

V. 5—7. In order that Christians might obtain that "fulness of joy," of which the apostle spoke; and that they might be upon their guard against all delusive appearances, and all false pretences to communion with God; it was needful for him, to state to them "the message," or *declaration*, which they "had heard from" Christ himself, concerning the nature and perfections of God. (*Note*, *John* xvii. 25, 26.) The substance of this declaration is, "That "God is Light," pure perfect intellect, an all pervading all penetrating Spirit, essential knowledge, wisdom, holiness, love, and felicity: so that "in him is no darkness at "all;" no ignorance, error, moral evil, or defect in felicity; and therefore none of these can be derived from him. (*Notes*, *Jam.* i. 13—18.) As this is the nature of God, the doctrines and precepts, which come from him, must be of

8 If we [d] say that we have no sin, we deceive ourselves, and [f] the truth is not in us.

9 If [g] we confess our sins, [h] he is faithful and [i] just to forgive us *our* sins, [k] and to cleanse us from all unrighteousness.

10 If [l] we say that we have not sinned, [m] we make him a liar, and [n] his word is not in us.

[d] 6. 10. ii. 4, 6. 1 Kings viii. 46. 2 Chr. vi. 36. Job ix. 2. xiv. 4. xv. 14. xxv. 4. Ps. cxliii. 2. Prov. xx. 9. Ec. vii. 20. Is. liii. 6. lxiv. 6. Jer. ii. 22, 23. Rom. iii. 23. Jam. iii. 2. [e] 1 Cor. iii. 18. Gal. vi. 3. 2 Tim. iii. 13. Jam. i. 22. 26. 2 Pet. ii. 13. [f] ii. 4. 1 Tim. vi. 5. 2 John 2. 3 John 3. [g] Lev. xxvi. 40—42. 1 Kings viii. 47. 2 Chr. vi. 37, 38. Neh. i. 6. ix. 2, &c. Job xxxiii. 27, 28. Ps. xxxii. 5. li. 2—5. Prov. xxviii. 13. Dan. ix. 4—20. Matt. iii. 6. Mark i. 5. Acts xix. 18. [h] Deut. vii. 9. Lam. iii. 23. 1 Cor. i. 9. 1 Tim. i. 15. Heb. x. 23. xi. 11. [i] Is. xlv. 21. Zech. ix. 9. Rom. iii. 26. Heb. vi. 10. Rev. xv. 3. [k] 7. Ps. xix. 12. li. 2. Jer. xxxiii. 8. Ez. xxxvi. 25 xxxvii. 23. Eph. v. 26. Tit. ii. 14. [l] *See on* 8.—Ps. cxxx. 3 [m] v. 10. Job xxiv. 25. [n] 8. ii. 4. iv. 4. Col. iii. 16. 2 John 2.

the same kind: true religion may be distinguished from counterfeit by this criterion; and especially his spiritual worshippers, who really have communion with him, may be known by their conformity to him. If then, any persons, professing Christianity, affirm, as a matter of experience, that "they have fellowship with God" according to the gospel, and consequently are partakers of his salvation; while at the same time, "they walk in darkness," or are deluded by Satan, through ignorance and false doctrine, to live in the habitual practice of sin, and so to have "fellowship with the unfruitful works of darkness;" such persons speak falsehood, and are either deceiving or self-deceived hypocrites, whose conduct belies their profession: for they do not practise what is sincere and faithful, and according to the truths of the word of God. But if the professed disciples of Christ "walk in the light, as he was "in the Light," acting habitually as becomes those who know God, and his holy truth and will; and imitating his purity righteousness, goodness, and truth, in their behaviour among men; they may deem this a sufficient evidence, that they are "partakers of Christ," and interested in the love of the Father through him. (*Notes*, ii. 7—11. *Ps.* xcvii. 10—12. *John* xii. 34—36. *Rom.* xiii. 11—14. *Eph.* v. 8—14.) They are warranted to conclude, that "their fellowship with God," and the intercourse maintained between him and their souls, is the very same, in nature and efficacy, with that of which the apostle spake. They are admitted to 'the communion of the saints,' and entitled to all the privileges and blessings belonging to them, and ought to be the objects of their special love and complacency. And they may also be fully assured, that the "blood of Christ," the Son of God, has taken away the guilt of all their former sins, and removes that of all their daily defects, defilements, and transgressions; nay, that the Holy Spirit, as given through the merit of his atonement, is cleansing away, and will at length perfectly destroy, all the sinfulness of their fallen nature. (*Marg. Ref.*)—*Light.* (5) *Notes*, *Ps.* xxxvi. 5—9. lxxxiv. 11, 12. *Is.* lx. 15—22. *Rev.* xxi. 22—27. *Light* is the emblem of knowledge, holiness, and happiness—darkness, of ignorance, error, wickedness, and misery. (*Ps.* xcvii. 12. *Is.* ii. 5. *Notes*, *Mal.* iv. 2, 3. *Acts* xxvi. 16—18. *Col.* i. 9—14. 2 *Pet.* ii. 4—9.)—*Do not the truth.* (6) *Note*, *John* iii. 19—21.

The message. (5) Επαγγελια. *Acts* ii. 39. xxiii. 21. 2 *Cor.* vii. 1. *Heb.* iv. 1. It generally means *promise:* but *message*, or, *declaration*, seems more suited to the context (3). Some copies read αγγελια. (iii. 11.)

V. 8—10. While the apostle strenuously insisted on the necessity of an habitual holy walk, as the effect and evidence of the knowledge of God in Christ Jesus, and of communion with him; he guarded with as much care against self-righteous pride, as against an antinomian perversion of the gospel. If any professed Christians, while they seemed to "walk in the light," should be so elated with a conceit of their own attainments, as to say, "that they had no sin;" but were perfectly pure, and as holy in heart and life as the law of God required; they were certainly deceived in a most awful manner: nay, "the truth was not in them," as a principle of life and illumination; or they could never have fallen into a mistake, which implied gross ignorance of God, of his spiritual law, and of their own hearts. On the other hand, such as confessed their sins, with unreserved, ingenuous, and sincere humiliation before God, (for that alone can be here intended;) owning their guilt and desert of wrath; not attempting to extenuate or deny their offences, but casting themselves wholly on the mercy of God for pardon; would certainly find him "faithful" to his promises, and "just" to his covenant-engagements to Christ their Surety, and to them through him: yea, his very justice, (as satisfied by the atonement of his Son,) would induce him to forgive all their sins, how numerous and aggravated soever they had been; and to cleanse them, not only from the guilt, but gradually, and at length perfectly, from all the pollution of their unrighteousness. (*Notes*, *Ps.* xxxii. 3—5. *Prov.* xxviii. 13. *Ez.* xxxvi. 25—27. 2 *Cor.* vii. 1.)—But if any continued to deny that they had sinned, and so implicitly to maintain, that they needed not to confess guilt, or seek forgiveness and cleansing from sin; they, in fact, "treated the words of God as a lie," and his declaration of man's sinfulness as a libel on human nature; nay, they virtually denied the truth of the whole gospel, which every where speaks of men as sinners; so that the word of God was not in them, by faith, or by the teaching of the Holy Spirit. (*Notes*, v. 9, 10. *Ps.* li. 4. *Rom.* iii. 3, 4.)—In this latter verse the apostle opposed such persons as totally denied their sinfulness, their need of mercy, or their desert of wrath; by whatever method they deceived themselves into a confidence that they had never sinned; or that they had, in some way, made amends for their offences, or could do it, and were not justly deserving of punishment. "Have patience with me and I "will pay thee all." (*Matt.* xviii. 26.) But in the former, he shewed the gross error of those who imagined, that, through the gospel, they were so perfectly sanctified, as to have no spot or blemish of sin in them: the *present* tense, "have no sin," being used in the eighth verse (αμαρτιαν εκ εχομεν), and the *past*, in the tenth, "have not sinned" (εκ ημαρτηκαμεν). (*Notes*, *Lev.* xxvi. 40—42. 1 *Kings* viii. 33, 34. *Neh.* ix. 2, 3. *Job* xxxiii. 27—30. *Ps.* li. 3—6. *P. O. Dan.* ix.)

PRACTICAL OBSERVATIONS.

V. 1—4.

Our most lively gratitude is due to God for that fully authenticated revelation, which he has given us concerning "the Word of life," by those who heard and saw him, and who had the testimony of their senses, to the reality of

CHAP. II.

The apostle warns his "dear children" not to sin: yet points out to them Christ, the Advocate with the Father, and the Propitiation for their sins, and the sins of the world, 1, 2. He shews that the knowledge of Christ, and union with him, must be evidenced by obeying and imitating him, and by love of the brethren; that thus "the love of God is perfected "in us;" and that those are deceived, blind, and hypocritical, who live in hatred and malice, 3—11. He warns believers, of every age and attainment, against "the love of the world;" shewing the vanity of all that is in the world, compared with the eternal happiness of those who do the will of God, 12—17. He cautions them against many antichrists, who fatally seduce some professed Christians, 18, 19; declares that the unction of the Holy Spirit is the effectual preservative against them, 21, 22; points out to them the true doctrine of Christ; and exhorts them to adhere to his truth, and abide in him, in expectation of his coming; and to prove their regeneration by an habitual righteous conduct, 23—29.

his incarnation, and of his resurrection. But what words can express the praises of the love of God, in causing "the "Life to be manifested," even "the eternal Life, which "was with the Father," in order that we, justly condemned rebels, who were dead in sin, might live by him! This appears the more admirable, when we consider the deep abasement, and the agonizing sufferings, to which this manifestation exposed the incarnate Word and "Son of "God;" nay, how his very humiliation has given occasion to the children of men, to rob him of his glory, to deny his Deity, and to speak of him whom "all angels wor-"ship," as if he were altogether such a one as themselves! —Faithful and zealous ministers, though they have not "seen and heard" "the Lord of glory," with their outward senses, may yet declare to men, what they have known and experienced of his mercy, truth, and power: and as he became incarnate, that the chief of sinners, believing in Christ, "might have fellowship with him," and share in the love of the Father through him, for their everlasting felicity; so they are willing to labour and suffer, that their fellow-criminals may be brought to "have fellowship with "them," in their most precious blessings. (*Notes*, 2 *Cor.* v. 18—21. vi. 1, 2.) However men may despise and revile them, and "cast out their names as evil," or deem them madmen, bigots, enthusiasts, or hypocrites, yet verily, they possess the greatest honour, pleasure, privilege, and advantage imaginable, in "communion with the Father and "with his Son Jesus Christ;" and in their liberty of "access with boldness," at all times, into the presence of the eternal God; while all the perfections and Persons in the Godhead are engaged, by covenant, to make them most blessed for evermore. These benefits are not like the scanty possessions of the world, which are congenial to the selfishness of our fallen nature, and excite the jealousy of every competitor; because the more partake of them, the less each person can appropriate. But the joy and felicity of "communion with God" corresponds with the enlarged philanthropy of the regenerate soul, and tends to increase it; because the good enjoyed is infinite and all sufficient; so that any multitude, however immense, may participate the joy, without its being at all diminished; nay, the felicity seems enhanced to each possessor, by its being communicated to increasing numbers. This "fel-"lowship with the Father, and his Son Jesus Christ," is "the secret of the Lord," which is peculiar to those who fear him; and ungodly men *must* therefore treat it, as the delusion of a heated imagination. (*Notes*, v. 9, 10. *Ps.* xxv. 14. *John* xiv. 21—24. 2 *Pet.* i. 19. *Rev.* ii. 17.) No doubt there are both enthusiasts and hypocrites, who are deceived, or mean to deceive others: yet that is not worth counterfeiting, either by Satan or wicked men, which in itself is of no value or reality. There are then those, who are warranted to say, "Truly our fellowship is with the "Father, and with his Son Jesus Christ;" and they all desire to bring others to partake of the same blessedness. Indeed it is the design of all the instructions in the word of God, to lead us to possess these consolations, that so "our joy may be completed," and we filled "with all the "fulness of God." (*Note*, *Eph.* iii. 14—19.)—For all other joy is not only unsatisfactory, but fading, withering, expiring.

V. 5—10.

It is the grand interest, as well as the duty of all men, to regard "the message" sent to us by those, who "de-"clare that God is Light, and that in him is no darkness "at all:" for as his perfect felicity is inseparable from his perfect holiness; so our happiness must be proportioned to our sanctification. By this rule we may also judge, who *truly* have fellowship with God, and who only make false professions of such a holy intercourse: for if any man profess this, and "walk in darkness, he is a liar, and does "not the truth:" but if we habitually "walk in the light" of holy obedience, as it becomes those who have the transforming knowledge of God; "we have fellowship" with prophets and apostles, and with all saints, yea, with the Lord of saints himself; "and the blood of Jesus cleanses "us from all sin." For Christianity is, in every respect, 'the religion of a sinner;' and they, who walk most nearly to God in holy conformity and obedience, are most deeply sensible, that their best days and duties are mixed with sin, and need cleansing by the atoning blood. No encouragement is therefore given in scripture to any of those, "who say they have not sinned," or that they have no longer any sin to repent of, to be pardoned, or to be cleansed away. Such men deceive themselves; yea, they "make God a liar, and his word is not in them:" they arraign the truth of his declarations, and the justice of his government; and cannot possibly offer "the sacri-"fice of a broken and contrite heart" before him, or properly understand the nature and value of his gospel of abounding grace. Let us then learn to plead guilty before God, and be humbly willing to know the worst of our case. Let us ingenuously confess all our sins, and all their aggravations; relying wholly on his mercy and truth through the righteousness of Christ, for a full and free forgiveness; and let us trust in him as "a just God and "a Saviour;" and wait on him, "to cleanse us from all "unrighteousness," till no spot or blemish remain in us, even in the judgment of our holy and merciful Father. (*Notes*, *Eph.* v. 25—27. *Col.* i. 21—23. *Jude* 22—25.)

a 12, 13. iii. 7. 8. iv. 4. v. 21. John xiii. 33. xxi. 5. 1 Cor. iv. 14, 15. Gal. iv. 19.
b i. 3, 4. 1 Tim. iii. 14.
c Ps. iv. 4. Ez. iii. 21. John v. 14. viii. 11. Rom. vi. 1, 2. 15. 1 Cor. xv. 34. Eph. iv. 26. Tit. ii. 11—13. 1 Pet. i. 15—19. iv. 1—3. 8—10. e Rom. viii. 34. 1 Tim. ii. 5. Heb. vii. 24, 25. ix. 24. f Luke x. 22. John v. 19—26. 36. vi. 27. x. 15. xiv. 6. Eph. ii. 18. Jam. i. 27. iii. 9. g 29. iii. 5. Zech. ix. 9. 2 Cor. v. 21. Heb. vii. 26. 1 Pet. ii. 22. iii. 18. Rom. iii. 25, 26. 1 Pet. ii. 24. iii. 18.

MY a little children, b these things write I unto you, c that ye sin not. And if any man sin, d we have an Advocate with f the Father, Jesus Christ g the righteous:

2 And h he is the Propitiation for our sins: and not for our's only, but also i for *the sins of* the whole world.

3 And k hereby we do know that l we know him, m if we keep his commandments.

4 He n that saith, o I know him, and keepeth not his commandments, p is a liar, and the truth is not in him.

d See on i. f Luke x. 22. g 29. h iv. 10.
i iv. 14. v. 19. John i. 29. iv. 42. xi. 51, 52. 2 Cor. v. 18—21. Rev. xii. 9.
k 4—6. iii. 14. 19. iv. 13. v. 19.
l Is. liii. 11. *Heb.* John xvii. 3. 2 Cor. iv. 6.
m iii. 22, 23. v. 5. Ps. cxix. 6. 32. John xiv. 15. 21—24. xv. 10. 14. 1 Thes. iv. 1, 2. Heb. v. 9. Rev. xxii. 14.
n 9. i. 6. 8. 10. iv. 20. Jam. ii. 14—16. o Hos. viii. 2, 3. Tit. i. 16. p See on i. 6. 8.

NOTES.

CHAP. II. V. 1, 2. It is probable, that John was the only surviving apostle, when he wrote this epistle: and his old age, and long-continued usefulness, faithfulness, and love to Christians, must have given him a kind of parental authority, throughout the whole church, as far as it adhered to the pure gospel of Christ. It was therefore peculiarly proper for him, to address them as his spiritual family, whose welfare he had greatly at heart: and as most of them were young in years, compared with this beloved and *truly* venerable disciple, who probably was the oldest Christian on earth at that time; none ever could with such propriety adopt the endearing language of his Lord, and call his fellow-Christians, "My little," or my *dear*, "chil-"dren," as he did. (*John* xiii. 33.) The diminutive is commonly used by way of endearment, and to express peculiar affection.—He was desirous of counselling, warning, and encouraging them, "as a father does his children." (*Note*, 1 *Thes.* ii. 9—12.)—The things, which he had written to them in the former chapter, and what he was about to add, were intended especially to preserve them from committing sin. Every part of the doctrine of salvation by Jesus Christ, was suited to display the malignant nature and effects of sin, and the determination of God not to let it go unpunished; to teach men to hate, dread, and flee from it; and to lead them to the love of God and holiness; as well as to give the most effectual encouragement, motives, and assistance, to "repent, and do works "meet for repentance." Yet, "if any man had sinned," he should remember, that "he and his brethren had an "Advocate with the Father."—Superficial speculators might here have been ready to charge the apostle with inconsistency, as if the latter part of the verse had contradicted the former: but the state of a Christian, in this world, is such, that encouragements "after having sin-"ned," are as necessary as warnings against sin: for, through the remaining power of sin in his heart, the manifold snares of the world, and the power of Satan, 'he cannot always stand upright.' The most valiant soldier will be most furiously attacked by the enemy, and may sometimes be foiled: and *despondency* is as inimical to watchfulness, diligence, and holy obedience, as even *carnal security* itself. No man, on scriptural principles, can conclude himself to be any better than a hypocrite, who *habitually* commits sin, because God is ready to forgive the penitent: but the fallen, who desire to arise and renew the combat, have abundant encouragement so to do. From the sinner's first conviction of guilt, to the end of the Christian's warfare by death, the general rule is applicable, that, "if "any man sin, we have an Advocate with the Father;" one, who has undertaken, and is fully qualified and authorized, to plead in the presence of God the Father, in behalf of every one, who seeks for pardon, salvation, and all things pertaining to them, in his name, and in dependance on his meritorious intercession. This gracious Advocate never refuses his patronage to any one who seeks it, and he never pleads in vain. For he is "Jesus;" the Saviour, Emmanuel, the incarnate Son of God; and "Christ," the Messiah, the anointed One, chosen, appointed, commissioned, and consecrated to his office, as "an High Priest for ever after the order of Melchisedek." He *alone* is "the righteous One," who received his human nature pure from all spot of sin, and, as our Surety, perfectly obeyed the whole law of God, and so fulfilled a righteousness more valuable in itself, and more honourable to the Father, than that of all mere creatures could have been. Moreover, "He is the Propitiation for their sins:" for, through the atonement of his sacrifice on the cross, and his subsequent intercession, he rendered a holy and righteous God *propitious* and favourable to sinners; so that "he waiteth to be gracious" upon the true "mercy-seat," or *propitiatory*, of which that above the ark of the covenant was merely a type and shadow. (*Note*, *Rom.* iii. 21—26.) Nor was the benefit of this propitiation to be confined to the Jewish nation, or to those who had already embraced Christianity; on the contrary, sinners all over the whole earth were admitted to share in it by believing the gospel: so that all men, in every land, and through all successive generations, ought to be invited to come to God, through this all-sufficient Atonement, and by this "new and living Way;" and all who accept this invitation are as much "partakers of Christ," and of all his blessings, as if he had become incarnate, and died upon the cross, for them alone. (*Notes*, i. 3, 4. *John* i. 29. xiv. 4—6.) So that there was most abundant encouragement to every one, in the whole world, who heard the gospel, to repent, and seek salvation by faith in the blood of Christ; but none to any man to continue impenitent and unbelieving.

Little children. (1) Τεκνια. 12. 28. iii. 7. 18. iv. 4. v. 21. *John* xiii. 33. *Gal.* iv. 19.—*Advocate.*] Παρακλητον. *John* xiv. 16. 26. xvi. 7. 'We have one, who, in our absence, 'appears for us, and defends our cause, before our Judge.' *Campbell.* (*Note*, *John* xiv. 15—17.)—*Propitiation.* (2) Ἱλασμος. iv. 10. Ἱλαστηριον, *Rom.* iii. 25. *Heb.* ix. 5.—Ἱλασκομαι, *to appease. Luke* xviii. 13. *Heb.* ii. 17.—See *Ex.* xxv. 20—22. *Lev.* iv. 31. v. 6. 10. 18. *Sept.* The *propitiation*, or *appeasing sacrifice*, being provided by God himself, as the grand display of his love to us, (*Note*, iv. 9—12,) cannot be intended to *dispose him to mercy*, as before *implacable*; but to render his mercy, to which he is infinitely propense, consistent with his justice and holiness, that it may be honourably displayed.

V. 3—6 True Christians might be "overtaken in a

q See on 3, 4.—Ps. cv. 45, cvi. 3. cxix. 2. 4. 146. Prov. viii. 32. xxviii. 7. Ec. viii. 5. Ez. xxxvi. 27. Luke xi. 28. Rev. xii. 17 xiv 12.

5 But q whoso keepeth his word, r in him verily is the love of God perfected: s hereby know we that we are in him.

r iv. 12. 18. Jam. ii. 22.

s 27, 28. iii. 24. iv. 13. 15, 16. v. 20. John vi. 56. xv. 5. Rom. viii. 1. 1 Cor. i. 30. 2 Cor. v. 17. 21. Col. ii. 9, 10.

6 He t that saith u he abideth in him, ought himself also so x to walk, even as he walked.

t See on 4. 1. 6.

7 Brethren, y I write no new commandment unto you, z but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

u 28. iii. 6. John xv. 4—6. x i. 7. Ps. lxxxv. 13. Matt. xi. 29. John xiii. 15. 1 Cor. xi. 1. Eph. v. 2. 1 Pet. ii. 20, 21. y iii. 11. Acts xvii. 19. 2 John 5. z Lev. xix. 18. 34. Deut. vi. 5. Matt. v. 43. xxii. 37—40. Mark xii. 29—34. Rom. xiii. 8—10. Gal. v. 13, 14. Jam. ii. 8—12.

8 Again, a a new commandment I write unto you: b which thing is true in him and in you: because c the darkness is past, d and the true light now shineth.

a iv. 21. John xiii. 34. xv. 12.

b iii. 14—16. iv 11. John xv. 12—15. 2 Cor. viii. 9. Eph. v. 1, 2. 1 Pet. i. 21. iv. 1—3.

c Cant. ii. 11, 12. Is. ix. 2. lx. 1—3. Matt. iv. 16. Luke i. 79. John xii. 46. Acts xvii. 30. xxvi. 18. Rom. xiii. 12. 2 Cor. iv. 4—6. Eph. v. 8. 1 Thes. v. 5—8.

d Ps. xxvii. 1. xxxvi. 9. lxxxiv. 11. Mal. iv. 2.

9 He e that saith f he is in the light,

John i. 4, 5. 9. viii. 12. xii. 35. 2 Tim. i. 10. e See on 4. ix. 41. Rom. ii. 18—21.

f i. 6. John

"fault," or even fall into a grievous sin; and their infirmities and deficiencies in their daily walk would be many: yet an habitual and unreserved obedience to the commandments of God, was to be considered as the only proper evidence of a saving knowledge of Christ, and of God the Father in him. (*Notes*, 26—29. iii. 11, 12. *Is.* liii. 11, 12. *John* xvii. 1—3. 2 *Cor.* iv. 3—6. *Phil.* iii. 8—11. 2 *Pet.* i. 3, 4. 8, 9.) The "knowledge" of God, or of Christ, evidently signifies a believing, spiritual, and experimental acquaintance with him, and a cordial acceptance of his salvation, ensuring their participation of it. Professed Christians would desire to *know*, or be *assured*, that their faith and experience were genuine, and distinguishable from those of all hypocrites: and, as the apostle and his brethren "knew that they thus knew," or had known "Christ," not by exact notions, or transient high affections, or miraculous powers, but by a disposition of heart, habitually, unreservedly, and willingly to keep his commandments; so any other man might know his profession to be sincere, and his knowledge of Christ spiritual and saving, by the same evidence. But he who professed to be acquainted with Christ, and to believe in him, whilst he did not keep his commandments, in his habitual conduct, was a liar and a hypocrite, in whom there was no sincerity, and in whose heart the truth had no place. On the other hand, whoever he was, that remembered and observed the counsels, and obeyed the precepts of Christ, in him *verily*, or *really*, "the love of God was perfected;" the love of God to him as a chosen and redeemed sinner, had attained its end in his sanctification; and his love of God had produced its fruit, and was in a mature state, as the grafted tree is, when loaded with its intended and valued increase. (*Note*, *Jam.* ii. 21—26.) By this, apostles and primitive Christians *knew* that they were in Christ through faith, and the communion of his Spirit, and thus alive to God through him. (*Note*, *John* xv. 1—8.) Indeed if any man professed to "abide in Christ," "he ought so to walk "as Christ had walked," in an habitual course of righteousness, holiness, truth, and love; or else he could not expect to be believed by those, who knew the transforming efficacy of the saving knowledge of Christ. (*Note*, 2 *Cor.* iii. 17, 18.)—It is evident, that the obedience here spoken of, is the humble, sincere, unreserved, and loving obedience of a believer in Christ; which is not perfect, but attended with continual repentance, and application to his atoning blood for pardon and acceptance; as well as with a constant dependence on the Holy Spirit for grace, to enable him in any measure to perform it. (*Notes*, *John* xiv. 15—24. xv. 9. 11.) Yet, even this observance of the holy commandments of Christ, in imitation of his example; though far from real perfection, constitute a degree of holiness and excellency, of which none but true Christians have any adequate conception; and which, if universal, would render the earth in no small degree like heaven itself. (*Note*, *Rev.* xx. 4—6.)—*We do know*, &c. (3) How astonishing is it, that when apostles so clearly speak of our *knowing*, that we know Christ, and are in him and in a state of acceptance and peace with God; and when they so carefully shew, in what way this may be *known;* Christian divines should, without discrimination or hesitation, speak of *assurance* in terms of deep and bitter abhorrence. 'The demon of assurance.' Dr. Whitaker.—As if the *word* and the *thing* were both unscriptural and antiscriptural. (*Notes*, 20—25. *Heb.* vi. 11, 12.)—In fact no man, who duly considers the difference, between eternal happiness and eternal misery; who is aware of his danger of eternal damnation, and who recollects that he may be in heaven or hell, in a day or an hour, can be quiet, without some degree of assurance, that he shall go to everlasting happiness, not to everlasting misery.

Is ... perfected. (5) Τετελειωται. iv. 17. *Luke* xiii. 32. *Heb.* ii. 10. v. 9. *Jam.* ii. 22.—*Abideth.* (6) Μενειν. 10. 28. iii. 15. iv. 12. 15. *John* vi. 56. xiv. 16. xv. 4—7. 2 *John* 2.

V. 7—11. In exhorting Christians to obey and imitate their Lord, as the proper evidence of their love to him, and to the Father who sent him, the apostle "wrote no "new command" to them; but that which they had received from the beginning, and which, from the first, had been repeatedly enforced by Christ himself. Nay, in fact, it had been virtually in force from the beginning of the world; as it could not comprise more than was contained in the law, which required Israel "to love the LORD with "all their hearts," and "their neighbour as themselves," and to "be holy as God was holy." (*Notes*, iii. 11—24. *Ex.* xx. 1—17. *Lev.* xix. 18. *Deut.* vi. 5. 2 *John* 5, 6.) Yet this old commandment, especially that precept which inculcated "the love of their brethren," might be called "a new commandment," as given to Christians. (*Notes*, *John* xiii. 31—35. xv. 12—16.) This was true, in respect of him, their Lord and Saviour, in that he had *newly* shewn them the immensity of his condescension, compassion, and self-denying love to sinners; and had laid them under *new* obligations to obey and imitate him, especially in "loving one another, as he had loved them." The command likewise was now enforced by his mediatorial authority, to the full exercise of which he had been lately exalted. It was also "true in them;" as their situation

g iii. 13—17. ii. Ps. lxxxii. 5. 1 Cor. xiii. 1—3. 2 Pet. i. 9.

[f] and hateth his brother, [h] is in darkness even until now.

h iii. 14. Hos. vi. 3. John viii. 31. Rom. xiv. 13. 2 Pet. i. 10.

10 He [i] that loveth his brother abideth in the light, and there is none [k] occasion of stumbling in him.

k Gr. *scandal.* Matt. xiii. 21. xviii. 7. Luke xvii. 1, 2. Rom. ix. 32, 33. Phil. i. 10. *All* in *Gr.*

11 But [l] he that hateth his brother is in darkness, [l] and walketh in darkness, and knoweth not whither he goeth, [m] because that darkness hath blinded his eyes.

l *See on* 9.—John xii. 35. Tit. iii. 3. m Prov. iv. 19. John xii. 35. m John xii. 40. 2 Cor. iii. 14. iv. 4. Rev. iii. 17.

12 I [n] write unto you, [o] little children, because [p] your sins are forgiven you [q] for his name's sake.

n 7, 13, 14. 21. i. 4. o *See on* a. 1. p i. 9. Ps. xxxii. 1. Luke v. 20. vii. 47—50. xxiv. 47. Acts iv. 12. x. 43. xiii. 38. Rom. iv. 6, 7. Eph. i. 7. Col. i. 14. q Ps. cvi. 8. Jer. xiv. 7. Eph. iv. 32.

13 I write unto you, [r] fathers, [s] because ye have known [t] him *that is* from the beginning. I write unto you, [q] [u] young men, [x] because ye have overcome [y] the wicked one. I write unto you, [z] little children, because [a] ye have known the Father.

r 14. 1 Tim. v. 1. s 3, 4. v. 20. Ps. xci. 14. Luke x. 22. John viii. 19. xiv. 7. xvii. 3. t *See on* i. 1.—Ps. xc. 2. u 14. Ps. cxlviii. 12. Prov. xx. 29.

14 I have written unto you, [b] fathers,

Joel ii. 28. Zech. ix. 17. Tit. ii. 6. x iv. 4. v. 4, 5. Eph. vi. 10—12. 1 Pet. v. 6, 9. y iii. 12. v. 18. Matt. xiii. 19. 38. z *See on* i. 12. a Matt. xi. 27. Luke x. 22 John viii. 54, 55. xvi. 3. xvii. 21. 2 Cor. iv 6. b *See on* 13.

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was *new*, and differed widely from that of the Gentiles around them, and even from that of the people of God under the Mosaick dispensation: and as they were now united by a new bond of union, as fellow-soldiers, fellow-travellers, brethren, and co-heirs of heavenly felicity. (*Notes*, 1 *Cor.* xii. 12—26. *Eph.* iv. 1—6.) So that the love of Christians to each other, *as such*, though virtually comprised in the love of their neighbours as themselves, and in some things like that of the Israelites to each other, was *new* in respect of its exercise, motives, rules, and obligations. This arose from the change which had taken place; as the comparative "darkness" of the preparatory dispensation was past, and the "true light" shone in full splendour: (*Note*, 2 *Tim.* i. 10:) so that Christians might be expected to be more exact in their obedience, and more full of love to one another, and to all men, than even believers had been, under the darker dispensation of the law. He, therefore, who professed to walk in "the mar-"vellous light" of the gospel, as partaking of the special grace and mercy of God; (*Notes*, i. 5—7. 1 *Pet.* ii. 9, 10;) and who yet hated his brother, (either any of his fellow Christians, or his neighbours,) was evidently "in "darkness even to that time:" for, though the true light shone around him, he was *blinded* by his pride and selfishness. Thus he continued a subject of "the prince of "darkness," the author of all malice, envy, murder, and malignity: for the illumination of the true knowledge of Christ always transformed the heart in proportion to its degree, and produced a loving disposition in all those who really partook of it. But he who "loved his brother," and habitually shewed himself disposed to goodness, mercy, and forgiveness, to active, liberal, self-denying love, evidently lived and "walked in the light" of the gospel, and was influenced by the inward efficacy of the truths which he professed: and there was nothing in the general prevailing disposition of his heart, by means of which Satan could succeed, in tempting him to scandalous sins; or which was likely to prove an occasion of his throwing stumbling blocks in the way of others, to their destruction. Whereas, he who hated, or bare habitual malice, against his brother, or any man, was "still in darkness:" and as men walking in the dark know not whither they are going, nor at what they stumble; so such a person would proceed in an ignorant, uncertain, and unholy manner, not aware of the danger which beset his path, nor sensible that it led to destruction: "because the darkness" of error and sin "had "blinded his eyes:" till at length he would fall into some destructive heresy, or scandalous crime, and not only ruin himself, but cause others to fall likewise. (*Notes*, *Prov.* iv. 18, 19. *Jer.* xiii. 15—17. *John* xii. 34—36.)—*Walketh in darkness.* (11) *Note*, i. 5—7.

Occasion of stumbling. (10) Σκανδαλον. See on *Matt.* xvi. 23. 'None of the profane writers have used either 'σκανδαλον, or σκανδαλιζειν: so that both seem peculiar to 'the scriptures.' *Hen. Stephanus.*

V. 12—14. The apostle had before addressed Christians in general, as "his little children," or, his *dear children*; but here he spoke of such as were young in years, or newly converted; and distinguished them from those, who were further advanced in the life of faith and grace. He particularly addressed his exhortations to those "new-born "babes, who had tasted that the Lord is gracious:" (*Note*, 1 *Pet.* ii. 1—3:) because their sins were as certainly forgiven them, for the sake of Christ, and through faith in his name, as those of their more established and experienced brethren were; though their weakness of faith, and want of distinct and exact knowledge, might prevent them from possessing the abiding comfort of it: (*Notes*, *Ps.* xxxii. 1, 2. *Luke* vii. 44—50. xxiv. 44—49. *Rom.* iv. 6—8:) and the counsel, which he was about to give them, would preserve them from many snares and sorrows, enable them to obtain the assurance of acceptance, and direct them in making a suitable return for so invaluable a benefit. He wrote also to "the fathers;" as about to give the same counsel and admonitions to those Christians, who were "old disciples," matured in knowledge and experience, and who ought to be the guides and examples to their juniors, as well as to "shine as lights in the "world." (*Note*, *Acts* xxi. 15, 16.) These had "known "him, who was from the beginning:" (*Note*, i. 1, 2:) and their long acquaintance with Christ, and with the eternal Father in him; with all their discoveries of his glory, and experience of his love, truth, and power, should engage them to simple dependence, lively gratitude, fervent love, devoted obedience, steady confidence in God, and zeal for his honour and that of the gospel.—Moreover, he wrote to the same effect to "the young men," who had for some time professed the gospel, and had passed through the state of childhood, but were not arrived at that maturity in grace, to which "the fathers" had attained. These he addressed and exhorted, from the consideration that "they had overcome the wicked one:" they had successfully encountered the first trials and temptations, which attended their separation from sin, and renunciation of the world; and had overcome the assaults of Satan, by giving up their secular interests, breaking off their bad habits

because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away,

e Eph. vi. 10. Phil. iv. 13. Col. i. 11. 2 Tim. ii. 1.
d Ps. cxix. 11. John v. 38. viii. 31. xv. 7. Col. iii. 16. Heb. viii. 10. 2 John 2. 3 John 3.
e iv. 5. v. 4, 5. 10. John xv. 19. Rom. xii. 2. Gal. i. 10. Eph. ii. 2. Col. iii. 1, 2. 1 Tim. vi. 10.
f Matt. vi. 24. Luke xvi. 13. Jam. iv. 4.
g iii. 17.
h Num. xi. 4. 34. Ps. lxxviii. 18. 30. Prov. vi. 25. Matt. v. 28. Rom. xiii. 14. 1 Cor. x. 6. Gal. v. 17. 24. Eph. ii. 3. Tit. ii. 12. iii. 3. 1 Pet. i. 14. ii. 11. iv. 2, 3. 2 Pet. ii. 18. Jude 16—18.
i Gen. iii. 6. vi. 2. Josh. vii. 21. Job xxxi. 1. Ps. cxix. 36, 37. Ec. v. 10, 11. Matt. iv. 8. Luke iv. 5. k Esth. i. 3—7. Dan. iv. 30. Rev. xviii. 11—17. l Jam. iii. 15. m Ps. lxxiii. 18—20. xc. 9. cii. 26. Is. xl. 6—8. Matt. xxiv. 35. 1 Cor. vii. 31. Jam. i. 10, 11. iv. 14. 1 Pet. i. 24.

and connexions, and "entering in at the strait gate" of true conversion. (*Notes, Matt.* vii. 13, 14. *Luke* xiii. 22—30.) As they had, therefore, thus far "conquered the "wicked one;" who had tried all methods in vain, to keep them from embracing the gospel, and giving themselves up to the service of Christ: they ought to go forth in his strength, aspiring after further victories; and endeavouring to spend the vigour of their spirits, or the prime of their years, in the services to which they were called, for the honour of Christ and the benefit of the church; and not in seeking worldly advantages. But, in order to give his exhortation the greater emphasis, the apostle again addressed the different descriptions of Christians; and admonished "the little children," as those "who had known the Father," and had already experienced his parental compassion and love for them; for which they were called to make the due returns of filial confidence, submission, gratitude, and obedience. (*Note, John* xiv. 7—14.) The address to "the fathers" exactly coincides with that which went before. To the young men he added, that they "were strong" in faith, hope, love, and all holy affections; they were in the prime of their fitness for active service, to which the mature experience of old age might be less adapted: and as "the word of "God," which they had received when they were converted, abode in them, which appeared by their victory over the temptations of Satan; so it ought to be manifested in its effects, by their increasing fruitfulness in all good works. (*Note, John* xv. 6—8.)—It does not appear that the clause, "have known him that is from the begin-"ning," has any reference to the personal knowledge of Christ as Man; but is used as the other clause, "have "known the Father," of knowing him by faith and experience. For on the earliest date assigned to the epistle, only a few aged Christians, and those principally the inhabitants of Galilee and Judea, could have personally known Jesus Christ; yet the apostle speaks of all the aged Christians whom he addressed, without any limitation.

Little children. (13) Παιδια. 18. *Matt.* xviii. 2. *John* xxi. 5. The word is changed, but the meaning seems the same.—*The wicked one.* (14) Τον πονηρον. iii. 12. v. 19. *Matt.* vi. 13.

V. 15—17. The general counsel and exhortation, which the apostle meant to enforce on all the persons above described, was this, "Love not the world, neither the things "that are in the world."—The world, as God created it, is very good, and a proper object of a measure of love, as his work and for his sake: but as sin has marred it, our affections ought to be wholly alienated from it. The *men* of the world, as distinguished from believers, are enemies of God and subjects of Satan: we are therefore required to renounce their friendship, to avoid intimate society with them, and to abhor their ungodly principles and practices; while we pity their miseries, love their persons, and try to do them good. (*Note, Jam.* iv. 4—6.) The *things* of the world may be desired, possessed, and valued, for those uses and purposes, which were intended by God when he created them, and in subordination to his favour, authority, and glory; but for those purposes to which sin has perverted them, and sinners idolize them, we must not desire, seek, or value them, in any measure or manner: and if any man thus "love the world, the love of the "Father is not in him;" his idol has never been dethroned, his heart remains unchanged, he is not reconciled to God through Jesus Christ, and has no true filial love of him in his heart. (*Notes, Matt.* vi. 24. *Luke* xiv. 25—33, *Gal.* i. 3—5. vi. 11—14.) For "all that is in the world," as thus idolized, and abused by men, who seek their happiness from it and not from God, may be summed up under three heads: First, Such things, as are suited to excite and gratify "the lust of the flesh," or the irregular, inordinate, and polluting hankerings and cravings of the carnal heart and the animal appetites after gross sensual gratifications, as if man's happiness consisted in them. Secondly, Those things, which are suited to excite and gratify "the lust of the eyes;" or the desires of the carnal heart after the possessions, embellishments, decorations, and enjoyments, which the eye is apt to look at with coveting, and inordinate desire of obtaining: such as treasures of gold and silver, or precious stones, jewels, houses, lands, gardens, stately mansions, elegant furniture and equipages, pictures, statues, curiosities, costly garments; and in short all that wealth can purchase, which gratifies the beholder's eye, or his other senses, (as musick, or perfumes,) but is not directly to be considered as gross animal indulgence. Thirdly, "The pride of life," or those titles and dignities, that authority and honour, celebrity, renown, that reputation and splendour, which form the summit of earthly exaltation, and the highest prize in the poor lottery of this present life, to which the pride and ambition of man's apostate nature can aspire; and the greatest gratification of that mental concupiscence, which is congenial to the old temptation, "Ye shall be as gods." (*Note, Gen.* iii. 4, 5.) For a poor vain-glorious worm to be advanced to such dominion over his fellows, or to possess such honour among them; as to be tempted to forget his own mortality, as well as his Creator and Judge; and to be so surrounded with vassals, attendants, and flatterers, or so emblazoned with high-sounding titles, and encumbered with magnificence, as to have nothing on earth which he can behold above him, or equal to him, and thus to disregard him that is "higher than the highest:" this is the perfection of "the pride of life." And all pre-eminence and distinction above others partakes of the same

and the lust thereof: [a] but he that doeth the will of God [o] abideth for ever

18 [p] Little children, [q] it is the last time: and as [r] ye have heard that [s] antichrist shall come, even now are there many antichrists; [t] whereby we know that it is the last time.

19 They [u] went out from us, but they were not of us: [x] for if they had been of us, they would *no doubt* have continued with us; but *they went out,*

[a] Ps. cxliii. 10. Matt. vii. 21. xxi 31. Mark iii. 35. John vii. 17. Rom. xii. 2 Col. i. 9. iv. 12. 1 Thes. iv. 3. v. 18. Heb. x. 36. 1 Pet. iv. 2. [o] Ps. cxxv. 1, 2. Prov. x. 25. John iv. 14. vi. 58. x. 28—30. 1 Pet. i. 5. 25. [p] *See on* 1. [q] 2 Tim. iii. 1. Heb. i. 2. 1 Pet. i. 5. 20. 2 Pet. iii. 3. Jude 18. [r] Matt. xxiv. 5. 11. 24. Mark xiii. 6. 21, 22. Acts xx. 29, 30. 2 Thes. ii. 3—12. 1 Tim. iv. 1—3. 2 Tim. iii. 1—6. iv. 3, 4. [s] 22. iv. 3. 2 John 7. [t] *See on* q. [u] Deut. xiii. 13. Ps. xli. 9. Matt. xiii. 20, 21. Mark iv. 5, 6. 16, 17. Luke vi 13. John xv. 2. Acts xv. 24. xx. 30. 2 Pet. ii. 20, 21. Jude 19. [x] Job xvii. 9. Ps. xxxvii. 28. cxxv. 1, 2. Jer. xxxii. 38—40. Matt. xxiv. 24. Mark xiii. 22. John iv. 14. vi. 37—39. x. 28—30. 2 Tim. ii. 10. 1 Pet. i. 2—5. Jude 1.

nature, whether power, splendour, or renown, on any account, be the immediate source of it. All these things, (to which every earthly object, which any man is tempted to put in competition with the will, favour, and glory of God, must be referred,) are "not of the Father:" this idolatrous desire of created things, did not attach to them, or to man, as God made them and him; they do not consist with his prescribed use of them; they are not bestowed for these purposes; nor do the men, who are his children and influenced by his grace, desire, seek, or use them in this manner. But "they are of the world," as "lying under the wicked one:" these desires after created things, and this use of them, are the effects of man's apostasy and subjection to Satan; they are thus made the baits, by which men are seduced into sin, and kept in rebellion against God, and the incentives to all their vile passions. (*Note* and *P. O. Matt.* iv. 8—11.) They suit the taste, and form the supreme good, of worldly men, and are their only portion; and for the sake of them the whole earth is filled with violence, fraud, crimes, and misery. (*Notes, Ex.* xx. 3. *Rom.* viii. 5—9.) But "the "world passeth away, and the lust of it:" all its pleasures, treasures, honours, and splendour will soon vanish for ever; (*Note*, 1 *Pet.* i. 23—25;) one generation after another of those who have coveted, possessed, and gloried in them, vanishes, and passes away into an eternal world: (*Notes, Luke* xvi. 19—26:) those who lust for them, and idolize them, will be eternally disappointed and miserable. But the man, "who doeth the will of God," as revealed to sinners by the gospel, will abide for ever in the possession and enjoyment of that substantial good, which he has been enabled to make choice of. (*Notes, Matt.* vii. 21—23. *Luke* x. 38—42. xi. 27, 28.)—It is evident, that the apostle did not speak of the lawful, moderate, subordinate, and holy use, possession, or desire of God's good creatures, for the ends to which he has appointed them; but of the unlawful, inordinate, unholy, and idolatrous hankering after them, and valuation of them, to which in one form or other all men are totally addicted, so long as they remain in an unregenerate state.—Many vain efforts have been made, by limitations, distinctions, and exceptions, to evade the force of this passage; and some have written on it, as if they meant to shew, how far we might safely be carnally minded, "and lovers of the world:" but, in the apostle's evident meaning, we are no more allowed to love the world at all, than we are to worship Dagon; for we cannot "serve God and Mammon;" or love the Lord, and "the lust of the flesh, the lust of the "eye, and the pride of life." A man may carry on any business, fill any station, or possess any wealth, as the servant and steward of God, according to his commandments, for his glory, and for the good of mankind; and he may desire food and raiment, and things suitable to his rank in life, and use them with thankfulness, temperance, and humility: but he cannot love or desire them, to gratify his sensuality, pride, avarice, or ambition, or seek his happiness in them, without being an idolater. Every regenerate man is delivered from the dominion and allowed indulgence of "the love of the world;" and strives and prays against the remains of it, as it rises in his heart, or breaks forth into his life: he desires to love God perfectly, and seek all his happiness from him alone: and to love all other things in him, for his sake, and as his bounty; and to use them in submission to his precepts and providence. In proportion as men get this victory over the world, the reality of their grace is evidenced, and they are prepared for labouring and suffering in the cause of Christ: but unless it is begun in the heart, a man "has "no root in himself," and he will either fall away in time of temptation, or remain a mere unfruitful professor of Christianity. (*Notes*, v. 4, 5. *Matt.* xiii. 18—23. *Rom* xii. 2.)

Pride. (16) Αλαζονεια. *Jam.* iv. 16.—Αλαζων, *Rom.* i. 30. 2 *Tim.* iii. 2. *Arrogance, ostentation, vain-glory.—Of life.*] Τ῾ ϐ῾ιυ. iii. 17. *Mark* xii. 44. *Luke* viii. 14. xv. 12. 30. xxi. 4. 1 *Tim.* ii. 2. 2 *Tim.* ii. 4. 1 *Pet.* iv. 3. The means or style of living, rather than life itself, is signified. (*Notes, Luke* xvi. 19—23.)—*Passeth away.* (17) Παραγεται. 8. 1 *Cor.* vii. 31.—It appears, passes by, is gone, and done with for ever, except the account which must be given of our conduct, during the transient scene.—(*Notes*, 1 *Cor.* vii. 29—31. *Jam.* iv. 13—17. 1 *Pet.* i. 23—25.)

V. 18, 19. The love of the world, as unsubdued in professed Christians, gave Satan his greatest advantage, not only in tempting them to open apostasy, but also in seducing them by destructive heresies; through which they were enabled to reconcile a *quiet* conscience with a *carnal* mind, and the indulgence of their favourite passion, under the mask of a religious profession. (*Notes, Matt.* vii. 15—20. *Acts* v. 1—11. viii. 18—24. 2 *Pet.* ii. 1—3.) So that the transition was natural, from warning Christians against the love of the "world," to putting them upon their guard against false teachers. The apostle, therefore, shewed his beloved children, especially such of them as were young and inexperienced; that it was "the last "time," or the last dispensation which God intended to introduce on earth, under which he would establish the kingdom of his Son, on the ruins of the usurped dominion of Satan; and this kingdom of Christ should continue, "till all enemies were put under his feet." But they had all heard, both from the predictions of ancient prophets, and from those of Christ and his apostles, that under this dispensation Antichrist should arise. For Satan would not only oppose the gospel by exciting persecutions, but also by corruptions of the faith; and, especially by one great enemy to the Person, truth, authority, and glory of

y Rom. ix. 6. xi. 5, 6. 1 Cor. xi. 19. 2 Tim. iii. 9. Heb. x. 39.
z 27. iv. 13. Ps. xxii. 5. xlv. 7. xcii. 10. Is. lxi. 1. Luke iv. 18. Acts x. 38. 2 Cor. i. 21, 22. Heb. i. 9.
a Ps. xvi. 10. lxxi. 22. Is. xliii. 3. Mark i. 24. Luke iv. 34. Acts iii. 14. Rev. iii. 7. iv. 8.
b Prov. xxviii. 5. John xiv. 26. 1 Cor. ii. 15. Heb. viii. 11.

that [y] they might be made manifest that they were not all of us.

20 But [z] ye have an unction from [a] the Holy One, [b] and ye know all things.

21 I have not written unto you, [c] because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 [d] Who is a liar but [e] he that denieth that Jesus is the Christ? [f] He is

c Prov. i. 5. ix. 8, 9. Rom. xv. 14. 1 Pet. i. 12.
d 4. i. 6. iv. 20. John viii. 44. Rev. iii. 9.
e 23. iv. 3. 1 Cor. xii. 2, 3. 2 John 7. Jude 4.
f *See on* 18.

Christ, he would obtain immense power and influence in the visible church. (*Notes, 2 Thes.* ii. 3—12.) As St. Paul had declared that this "mystery of iniquity did "already work;" so John observed that "there were "many antichrists," or opposers of the pure gospel of the Lord Jesus; whose character, principles, intentions, and machinations were of the same stamp, as those of the great antichrist would be, and who were evidently his forerunners. By this they might "know that it was the last "time;" and that while God was specially exerting his power, by means of faithful ministers, to honour his Son; the devil and his servants were peculiarly active in endeavouring to defeat the beneficent design. (*Notes*, 1 *Tim.* iv. 1—5. 2 *Tim.* iii. 1—9. iv. 1—5.) These antichrists did not arise from among such, as had before been avowed unbelievers; but they were professed Christians, who separated from the church, and became leaders of heretical sects, contrary to the doctrine of the apostles, and derogatory to the honour of Christ. "They went out "from" the disciples, having been admitted to outward fellowship with them; but they had not "been of them," as regenerated persons, and living members of the body of Christ: for if this had been the case, they "would "have continued with them;" as the Lord would not have "sent them a strong delusion," but would "have put "his fear into their hearts, that they should not depart "from him," according to the engagement of his everlasting covenant to all true believers. (*Notes*, v. 16—18. *Jer.* xxxii. 39—41. *John* x. 26—31. *Rom.* viii. 28—39. 2 *Thes.* ii. 8—14. 1 *Pet.* i. 3—5.) As, however, they had not "received the love of the truth," along "with the "knowledge of it;" (*Note, Heb.* x. 26, 27:) they had been left to the pride and lusts of their hearts, and to the artifices of Satan, to be deceived into fatal heresies, and to separate from the churches of Christ; that it might evidently appear, that those who professed the gospel were not all true disciples. Thus the church was purified; and true Christians were approved, and rendered more watchful and humble; whilst the distinction between them and hypocrites was more strongly marked. (*Notes, Matt.* iii. 11, 12. *John* xv. 2—8. 1 *Cor.* xi. 17—22.)—Some explain "the last time," to mean the last age of the Jewish church: but, probably, that had been subverted some years, when St. John wrote this epistle. The deceivers, predicted by our Lord, (*Note, Matt.* xxiv. 23—25,) were men who falsely professed to be the promised Messiah, or to point him out to others: they had never constituted a part of the Christian church, and had not therefore apostatized; they were "false Christs" and "false apostles," not *Antichrists.*—Indeed it is very unreasonable to interpret Antichrist, in the singular, to mean the same as the "many antichrists" afterwards mentioned; and then to confine the whole, either to the Jewish opposers or Judaizing corrupters of Christianity, as some do; or to the Gnosticks, as divided into different sects, as others do. "Antichrist" signifies, one that opposes Christ, whether he oppose the doctrine of his deity, or his humanity; or whether he set himself against him, in respect of his *priestly* office, by substituting other methods of atoning for sin, and finding acceptance with God; his *kingly* office, by claiming authority to enact laws, in his church, contrary to his laws, or to dispense with his commandments; or his *prophetical* office, by claiming authority to add to, alter, or take away from the revelation which he has given in his holy word.—'They oppose the person of Christ, or 'his doctrine, or both together.' *Beza.* In this view, there were at an early period of the church, "many antichrists:" and the heads of any sect of hereticks might be, in a subordinate sense, so called, but the direct and avowed opposers of Christianity could not be meant in this place. "They went not out from them."—The term is used in this epistle, and in St. John's second epistle, and in no other part of scripture, not even in the Revelation: so that, all the controversies concerning "ANTICHRIST," as predicted by Daniel, and by St. John in the Revelation, are merely disputes about a word and do not at all pertain to the main subject. (*Notes, Dan.* vii. viii. xi. *Rev.* xiii. xiv.) The "antichrists," mentioned in these verses, evidently were persons, who had already appeared; but one distinguished Antichrist was yet to be expected.—"They "went out from us," that is, 'they went out from the 'apostles in Judea.' *Whitby.* "But they were not of us:" this must mean, that they were not of us, the apostles. It does not, however, appear that they even professed to be apostles; nor does it appear, that they had previously been teachers in the church. And can it possibly be imagined, that all either the "false Christs," or "the Antichrists," spoken of by our Lord, and by John, had been personally joined in communion with the apostles, while they continued in Judea?

Antichrist. (18) Αντιχριστος. 22. iv. 3. 2 *John* 7. (*Notes*, 20—25. iv. 1—3.)—*From us.* (19) Εξ ἡμων. The same preposition is afterwards rendered "of us." They belonged to us, in one sense, as the unfruitful branches to the Vine; but not in another: "they were not all "clean." (*Notes, Matt.* xxii. 11—14. xxv. 1—13. *John* xiii. 6—11. xv. 3—5.) But they professed Christianity, and had been admitted to communion with true Christians; yet their subsequent apostasy proved that, like Judas, they had from the first been hypocrites. (*Notes, Matt.* vii. 21—23. *John* vi. 66—71.)—*They would* no doubt *have continued.*] Μεμενηκεισαν αν. *They had indeed continued.* The words do not readily admit of a strictly literal translation. *No doubt*, added by the translators, shews how they understood them.

V. 20—25. The apostle wrote to his fellow Christians, to caution, comfort, and establish them; though his observations were also calculated to put all, who professed the gospel, on self-examination, and to preserve new converts from self-deception. They, however, whom he pe-

antichrist, that denieth the Father and
g 22. iv. 15. Matt. xi. 27. Luke x. 22 John v. 23. viii. 19. x. 30. xiv. 9, 10. xv. 23, 24. 2 John 9—11.
the Son.

23 Whosoever [g] denieth the Son, the same hath not the Father: [*but*] *he*
h Ps. cxix. 11. Prov. xxiii. 23. Luke ix. 44. John xv. 7. Col. iii. 16. Heb. ii. 1. iii. 14. 2 John 2. 3 John 3. Rev. iii. 3. 11
that acknowledgeth the Son, hath the Father also.

24 Let that therefore [h] abide in you,
i 7. Luke i. 2. John viii. 25. Phil. iv. 15. 2 John 5.
[i] which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you,
k i. 3. 7. iv. 15. 16. John xiv. 23. xv. 9, 10. xvii. 21—24.
[k] ye also shall continue in the Son, and in the Father.

25 And [l] this is the promise that he hath promised us, *even* eternal life.
l i. 2. v. 11—13 20. Dan. xii. 2. Luke xviii. 30 John v. 39. vi. 27. 47. 54. 68. x. 28. xii. 50. xvii. 2, 3. Rom. ii. 7. v. 21. vi. 23. Gal. vi. 8. 1 Tim. i. 16. vi. 12. 19. Tit. i. 2. iii. 7. Jude 21.

26 These *things* have I written unto you [m] concerning them that seduce you.
m iii. 7. Prov. xii. 26. Ez. xiii. 10 Mark xiii. 22.

27 But [n] the anointing which ye have received of him abideth in you,
Acts xx. 29, 30. 2 Cor. xi. 13—15. Col. ii. 8. 18. 1 Tim. iv. 1. 2 Tim. iii. 13. 2 Pet. ii. 1—3 2 John 7.
n See on 20.—iii. 24. John iv. 14. 1 Pet. i. 23. 2 John 2.

culiarly addressed, had "an unction from the Holy One;" they were anointed by the Spirit, as sent forth, through Christ "the Holy One of God," to illuminate, sanctify, and consecrate them, to be a spiritual priesthood unto the Father: (*Notes, Ps.* xlv. 6—8. *Is.* lix. 20, 21. lxi. 1—3. 2 *Cor.* i. 21, 22. *Heb.* i. 8, 9.) By his teaching and influences they "knew all things," relating to the grand doctrines of Christianity, in a spiritual and experimental manner; so that no "antichrist" could fatally delude them. (*Note*, v. 16—18.) He had not therefore written to them, "because they "did not know the truth;" for if he had addressed persons of that description, it would have been requisite for him to discuss his subject more copiously: but he had written to them, because they "did know the truth," and that no lie belonged to it, or could consist with it. This *general* self-evident proposition was not more certain, than the *particular* application of it to the delusions of the seducers; whose false doctrines could not proceed from the same source with the truth of God. For "who was a "liar," but the man, who denied that Jesus "was the "Christ?" Some of these heresiarchs denied the Deity of Christ; others explained away his incarnation, and so denied his humanity, and the reality of his sufferings; and some opposed his kingly authority. Thus, whilst they retained the name of Christians, they virtually denied his Person, as "the Christ, the Son of God," and "the Son "of man; Emmanuel, God with us;" (*Notes, Is.* vii. 14. *Matt.* i. 22, 23;) or his offices, as the anointed Prophet, Priest, and King of his church: they denied that "God "was manifested in the flesh," to "ransom the church "with his own blood;" (*Notes, Acts* xx. 28. 1 *Tim.* iii. 16;) that in virtue of his one oblation, he might appear in the presence of God, as our great High Priest, and reign over his redeemed people, as his willing subjects, to the end of the world, and for ever. Now, whether they denied his divine or his human nature, his atonement or his authority; they virtually denied him to be the Christ; as they who had "the unction of the Holy Spirit" would readily perceive. Such a teacher was, therefore, in fact "an antichrist," who "denied both the Father and the Son;" seeing the Father can only be known, approached, worshipped. and glorified by sinners, in and through his incarnate Son; and they who "honour not the Son, honour not the "Father that sent him." (*Notes, Matt.* xi. 25—27. *John* v. 20—23.) The denial of the Son is, therefore, a denial of the Father: and the Supreme Being, the supposed Deity, which ancient or modern deniers of the personal or mediatorial honour of the Son, have professed to worship, is in fact the creature of their own imagination, and not the wise, just, holy, merciful, and faithful "God and "Father of our Lord Jesus Christ." He, therefore, who "denies the Son, has not the Father," as his God, his Friend, and his Portion; but he, who, in true faith, "ac-"knowledges the Son, hath the Father, also."—This last clause is printed in Italicks, because it is wanting in most copies of the Greek Testament: yet it is found in several manuscripts; so that Beza and many other able criticks look on it as genuine.—As these things were so, the apostle exhorted his beloved children, to let "that abide "in them," and sink deep into their hearts, which they had heard from the beginning of their profession of the gospel, concerning the Person and salvation of Christ; for if the doctrine, which they had at first heard from the apostles and evangelists, remained in them, practically and efficaciously; they also would continue in union and fellowship with the Son, and with the Father through him. (*Notes*, 3—6. i. 3, 4. *John* xv. 1—8. xvii. 22, 23.) They ought also to remember, for their encouragement, and confirmation against the artifices of false teachers, that the promise, which God had irreversibly given to all true believers, engaged to them eternal life and felicity, and all things pertaining to it. (*Notes*, v. 11—13. *John* v. 24—27. xi. 20—27. *Rom.* v. 20, 21. vi. 21—23. *Tit.* i. 1—4.)

An unction. (20) Χρισμα. 27. Χριω, *to anoint*, whence Χριστος. All true Christians partake of the Spirit of sanctification, not all of the miraculous powers of the Holy Spirit.—*From the Holy One.*] Απο τε Αγιε. *Mark* i. 24. *Acts* iii. 14. *Rev.* iii. 7.—The Lord Jesus seems especially intended; for through and by him the Holy Spirit is given to us. (*Note, Rev.* xxii. 1.)—*No lie is*, &c. (21) Παν ψευδος εκ εστι. 'Lie, here means a doctrine contrary to that 'taught by the apostles; which being the *true* doctrine, 'its contrary must be *false*, or a lie.' *Macknight.*—*Antichrist.* (22) Ὁ αντιχριστος. The article being used, "*the* "antichrist" is doubtless a more exact translation: but the apostle was speaking, not so much prophetically, as of the time in which he wrote.—The character described was "the antichrist" of his own age.—*Abide.* (24) Μενετω. The same verb is rendered also *remain* and *continue.*

V. 26—29. These admonitions the apostle wrote to his beloved children concerning those false teachers, who attempted to seduce them; and who had prevailed with many, that had once appeared as belonging to their company. He meant to caution and fortify them against the specious insinuations of deceivers: but in respect of real believers, "the anointing," which they had received of Christ, abode in them, as an incorruptible principle of life, and light, and spiritual discernment: so that they needed not that any man should teach them, except "as that "same anointing taught them," and by "stirring up their

o 20, 21. Jer. xxxi. 33, 34. John xiv. 26. xvi. 13. Heb. viii. 10, 11.
p 1 Cor. ii. 13. Eph. iv. 21. 1 Thes. ii. 13. 1 Tim. ii. 7. 2 Pet. i. 16, 17.
q 28. John viii. 31, 32. xv. 4—7. Col. ii. 6.
* Or, *it.*
r *See on* 1.
s iii. 2. Mark viii. 38. Col. iii. 4. 1 Tim. vi. 14. 2 Tim. iv. 8. Tit. ii. 13. Heb. ix. 28. 1 Pet. i. 7. v. 4. Rev. i. 7.

o and ye need not that any man teach you: p but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, q ye shall abide in *him.

28 And now, r little children, abide in him; that, s when he shall appear, we may t have confidence, and not be ashamed before him u at his coming.

29 If ye know that x he is righteous, † ye know y that every one that doeth righteousness z is born of him.

t iii. 21. iv. 17. Is. xxv. 9. xlv. 17. Rom. ix. 33.
u Mal. iii. 2. iv. 5. 1 Cor. i. 7. xv. 23. 1 Thes. iii. 13. v. 23. 2 Pet. iii. 4. 12.
x 1. iii. 5. Zech. ix. 9. Acts iii. 14. xxii. 14.
y iii. 7. 10.
2 Cor. v. 21. Heb. i. 8, 9. vii. 2. 26. 1 Pet. iii. 18.
† Or, *know ye.*
Acts x. 35. Tit. ii. 12—14.
z iii. 9. iv. 7. v. 1. John i. 13. iii. 3—5. Jam. i. 18. 1 Pet. i. 3. 23. 2 Pet. i. 4.

"pure minds in the way of remembrance;" or by confirming them in it, or enabling them to distinguish it, from all counterfeits: for by this teaching of God himself they were instructed in all things essential to salvation, and could not be fatally deluded. (*Notes, Is.* liv. 11—14. *Jer.* xxxi. 31—34. *John* vi. 41—46. 1 *Thes.* iv. 9—12. *Rev.* iii. 18, 19.) Now this teaching was altogether "truth, "and no lie;" they could not, therefore, change the doctrine, which they had thus received from apostles and evangelists, under the teaching of the holy Spirit, for any new doctrine, without deviating from the truth into falsehood. This the deceivers aimed at: whereas, the apostle only sought to establish them in the truth, which had been "preached to them, with the Holy Ghost sent down from "heaven;" and, indeed, those who had thus been taught, would "abide in *him*," or in *it;* in Christ or in the truth of his gospel. He therefore needed only to exhort them, with all parental affection, "to abide in *him*," or in Christ: for the apostle's mind, being full of warm affections towards his beloved Lord, spoke frequently of *him*, by a pronoun without an antecedent, and so without naming him. (*Note, John* xx. 11—17.)—Let them then adhere stedfastly to the truth of the gospel; live in a constant dependence on Christ by faith for every thing; attend diligently on his ordinances, and yield a loving simple obedience to his commandments. Thus, they might be assured, that when he should "appear to judge the world;" they would not be ashamed, as all hypocrites and apostates would be; but would "have confidence before him," as his approved servants, at this his second coming, and midst all the solemn and important events of that decisive season. (*Notes, Is.* xxviii. 16. xlv. 15—17. 23—25. *Dan.* xii. 2, 3. *Rom.* v. 3—5.) In this, the apostle joined himself; intimating, that he took the same method of preparing for the coming of his Lord and Judge, which he recommended to them; and that their "abiding in Christ" would then increase *his* confidence and joy. (*Note, Phil.* ii. 14—18.) —As Christians could not but know, that Jesus, their Lord and Saviour, was righteous; (*Note,* 1, 2;) so they might be assured, that all, who habitually practised righteousness, as what they loved and delighted in, "were "born of him," by the regeneration of his Spirit, and were the children of God and the heirs of heaven. So that, "abiding in Christ, and bringing forth much fruit" by working righteousness, was the proper method of preparing to meet him in judgment with confidence and joy. (*Note,* iii. 18—24.)—The expression, "born of him," which is here most obviously interpreted of Christ, concerning whom the apostle was speaking, and thus becoming "the sons of God," (iii. 1,) clearly shews what John believed concerning his Lord: and also, that the same individual act is ascribed to God, (v. 1,) to Christ (29), and to the Holy Spirit. (*John* iii. 5. *Notes, Ps.* xxii. 30, 31. *Is.* viii. 18. ix. 6, 7. liii. 9, 10. *Heb.* ii. 10—13.)—The quakers, and some others, have inferred, from the language of the twenty-seventh verse, that a stated ministry is not necessary in the church; as true believers, being "anointed by the Spirit," need not such teaching: 'but 'it may be of moment to observe, that the Christian 'ministry was in the highest repute in the church, when 'the gifts of the Spirit were poured down upon it in the 'greatest abundance.' *Doddridge.*—The papists, on the other hand, adhering to the outward form, and the *opus operatum,* (in which they have too many followers, among nominal protestants,) ground their *chrism* or *anointing with oil,* upon it, which is applied in several ways: but is only an *appointed* shadow of the true "unction from the holy "One;" yet alas, it is too plain, that numbers seizing on this shadow, come short of the substance.

Born. (29) Γεγεννηται. iii. 9. iv. 7. v. 1. 4. 18. *John* i. 13. iii. 3—8. In all the passages in this epistle, and in several of the others, the passive perfect is used, which is properly, "has been born," or *begotten.*—And no allusion is at all made to *baptism,* in the whole epistle.—*Anointing.* (26) Χρισμα. *Unction.* 20.

PRACTICAL OBSERVATIONS.

V. 1—6.

The gospel, when well understood and duly received, sets the heart against all sin, and effectually prevents the allowed practice of it; at the same time, that it gives the most blessed relief to the wounded consciences of those who have sinned, by the hope of pardon, through our "Advocate with the Father, Jesus Christ the righteous," and his all-sufficient propitiation. Thus the divine original of the scriptures is evinced, by the complete suitableness of the remedy, proposed in them, to the actual state of men in this evil world: while all other schemes are founded on false principles; and therefore are totally inapplicable to the case, and cannot effectually bring peace to the conscience, and lead the heart to abhor all iniquity. —While we seek for grace, to make a holy use of the intercession and atonement of our heavenly Advocate, and encourage our fellow Christians to do the same; we should remember, that "He is the propitiation, not for our sins "only, but for those of the whole world;" and therefore, if any sinner, in any part of the earth, be willing to accept of this salvation, he will surely be made partaker of it: and we should desire and endeavour, by all the scriptural means in our power, to be the instruments of bringing others to share with us in so precious a benefit: and of sending the gospel to all nations.—But we should carefully guard against every sentiment, which tends to pervert the abundant provision of the gospel for the forgiveness of our

CHAP. III.

The apostle breaks out in admiration of the love of God, in making us his children, and giving us present privileges with the hope of an inconceivable felicity; and shews that all who have this hope "purify themselves as he is pure," 1—3. He shews how the children of God, and the children of the devil may be distinguished, 4—10. He exhorts his readers to "love one another," contrasting this love with the example of Cain, and warning them to expect the hatred of the world, 11—13. He points out "the love of the brethren," as the distinguishing evidence of conversion; explains the nature and effects of it, contrasting it with enmity and selfishness; and enforces the practice of it, by the example of Christ, 14—17. He exhorts his readers to love "in deed and in truth;" and shews that confidence in God is connected with the consciousness of upright obedience, 18—24.

sins, into an encouragement to disobedience: "Hereby "we know that we know Christ, if we keep his commandments:" and "he is a liar, and the truth is not in him," who professes to know him, and does not habitually obey him. What then shall we say to the unguarded language of some persons, who have argued, or asserted, that sanctification is not the proper ground of assurance, and the evidence of our justification; and that it is *legal* or *self-righteous*, for men to look to their works, as the proof of their being true believers? We can only say, that they directly contradict the apostle, and that therefore they are most certainly mistaken. "Whoso, then, keepeth the "word of Christ, in him verily is the love of God perfected." By this apostles *knew* that they were in Christ, and by the same means we must *know* it of ourselves also, if we would not deceive ourselves. He, therefore, "that "saith he abideth in Christ, ought himself so to walk, even "as he walked;" and no competent judge will believe his assertion, if his spirit and conduct habitually be contrary to those of his Lord; for at last he, who has most closely copied Christ's example, will be found to be the best Christian, and to have best demonstrated his faith to be living, and his love sincere.

V. 7—11.

The things above spoken are "no new commandments" or declarations, but the same which all the disciples of Christ have heard from the beginning; though some affect to treat them as novelties, even as others do the peculiar doctrines of a gratuitous salvation. But Christianity, instead of rendering "the love of God" and men, and good works, superfluous and unnecessary, furnishes us with new motives, and lays us under further obligations to abound in them; and it gives us new directions concerning the love of our neighbours, by requiring love to our brethren for Christ's sake, and to our enemies after the example of his love to us. These things are true and important, according to his conduct towards his redeemed people, and their peculiar privileges and obligations, "because the darkness is past, and the true light now "shineth;" and we must remember, that hatred of the brethren or of neighbours, and the prevalence of any malignant passion, is proportionably a proof that a man is still in darkness. The degree of our holy love is the proper criterion and standard of our illumination; as well as the best preservative from sin, and the most active principle of obedience. He who "loveth his brother" most fervently, with a pure heart, abides in the clearest light, and will be best kept from stumbling, or from occasioning the falls of others; but he, who is of a violent, selfish, and malicious temper, however he may boast of his knowledge, walks in darkness, and is in the road to destruction; though he be not at all aware whither he is going, because "the darkness" and the prince of darkness, "have blinded "his eyes." (*Note, Matt.* vi. 22, 23.) These things demand our closest attention, and most serious self-examination; and should lead us earnestly to pray, that God would shew us what we are, and whither we are going.

V. 12—17.

When there is real "faith that worketh by love," even "little children" and weak believers may be assured, that "their sins are forgiven them" for the sake of Christ: and though there are different degrees of growth, strength, knowledge, and grace, among "the sons and daughters of "the Lord almighty" and some of them have obtained more victories over the wicked one, or are more fit for active service, or to give wise counsel, than others are: yet they are all alike dear to their heavenly Father. They al have some "knowledge of him," and love to him; and, through "his word abiding in them," he will lead forth the young ones of his family to the same victories, and train them up to a measure of the same vigour, and maturity, to which others have already attained. But all, who would share these blessings, must be careful "not to love "the world," or any of its polluting vanities. This idolatry, remaining unsubdued in the hearts of many professors of the gospel, occasions their apostasy or total unfruitfuiness: and, through some remains of it, numbers are kept from comfort and assurance; their spiritual life continues low and feeble; they are mere babes, or dwarfs, to the end of their days, and enter eternity before they obtain any comfortable satisfaction, what their eternal state will be! (*Note, Heb.* iv. 1, 2.) Indeed, "all that is in the world," as apostate, and so the kingdom of the devil, is diametrically opposite to the holiness, spirituality, temperance, humility, and lowliness of Christianity: its pleasures, interests, pomps, and honours, can only excite and strengthen the propensities of our fallen nature; which it is our great business and interest to subdue and crucify. The pursuit, acquisition, or enjoyment of them, tends only to pollution and condemnation; they are soon "passing away," to be possessed no more, and he who has nothing more enduring will ere long want a drop of water to cool his tongue, and be unable to procure it; whilst the portion of him "who doeth the will of God shall be for ever." (*P. O. Luke* xvi. 19—26.) Yet are these vanities so alluring to the remains of corruption in our hearts, that without constant watching and prayer, we cannot escape or obtain victory over the world, and him who is "the god" and prince of it.

V. 18—25.

Those who have been delivered from that original and universal idolatry, "the love of the world, and the things

a iv. 9, 10. 2 Sam. vii. 19. Ps. xxxi. 19. xxxvi. 7—9. lxxxix. 1, 2. John iii. 16. Rom. v. 8. viii. 32. Eph. iii. 18, 19.
b Jer. iii. 19. Hos. i. 10. John i. 12. Rom. viii. 14—17. 21. ix. 25, 26. 2 Cor. vi. 18. Gal. iii. 26. 29. iv. 5, 6. c John xv. 18, 19. xvi. 3. xvii. 25. Col. iii. 3.

BEHOLD, [a] what manner of love the Father hath bestowed upon us, [b] that we should be called the sons of God! therefore [c] the world knoweth us not, because it knew him not.

2 Beloved, [d] now are we the sons of God, and [e] it doth not yet appear what we shall be: but we know that, [f] when he shall appear, [g] we shall be like him; [h] for we shall see him as he is.

d See on b. 1.—v. 1. Is. lvi. 5.
e Ps. xxxi. 19. Rom. viii. 18. 1 Cor. ii. 9. xiii. 12. 2 Cor. iv. 17.
f ii. 28. Mal. iii. 2. Col. iii. 4. Heb. ix. 28.
g Ps. xvii. 15. Rom. viii. 29. 1 Cor. xv. 49. Phil. iii. 21. 2 Pet. i. 4.
h Job xix. 26. Ps. xvi. 11. Matt. v. 8. John xvii. 24. 1 Cor. xiii. 12. 2 Cor. iii. 18. v. 6—8.

"in the world," will be less liable to be deceived by the seductions of those "many antichrists," who, in every age and place, endeavour to corrupt the gospel, and to oppose the honour and cause of Christ. Many thus go out from the society of Christians, but they never were true believers; for if they had belonged to that blessed company, "they would no doubt have continued with them:" nay, in fact, "damnable heresies" as much try the faith of nominal Christians, as furious persecutions do. "The "unction from the Holy One" alone can teach that knowledge, which will surely preserve a man from all delusions: and when we are *thus* established in the great truths of the gospel; we shall know "that no lie is of the truth;" and shall therefore disregard the eloquence, learning, ingenuity, and confidence, of those who contradict the Bible; and be satisfied with opposing the express testimony of the truth itself, to their well varnished and ably defended falsehoods. We shall in this manner most clearly perceive, that every man is an antichrist, who denies the Person, or any of the offices of Christ; and that in denying the Son, he denies the Father also, and has no part in his favour, while he rejects his great salvation. Candour and liberality of sentiment are good words; bigotry, fanaticism, and a contracted mind, sound very harsh: but let us not aspire to the reputation of liberality, or desire to escape reproach, more than the apostles did. While we judge favourably of all, who trust in Christ as a divine Saviour, and obey his word; let us pity and pray for those deluded men, who deny the Deity and atonement of Christ, and the work of his new-creating Spirit; protest against their antichristian doctrine, and refuse all needless intercourse with them. (*Note*, 2 *John* 7—11.) Let *that* abide in all, who have professed the gospel, or would be deemed Christians, which was taught to the primitive disciples; that they may "continue in the Son and in the "Father," and that the blessed promise of eternal life may belong to them also.

V. 26—29.

The subjects above treated on, are peculiarly needful at this day, concerning "those who seduce" the professed disciples of the Saviour, and would persuade them, that it is of no consequence what they believe, concerning his Person or doctrine. This fashionable species of infidelity directly contradicts the whole word of God, and in fact does its utmost to antiquate the Bible, as an useless book, in this age of wisdom and illumination.—We should desire to teach no man any thing, except what the Holy Spirit has taught us in his word, to which our appeal must be made: and "the same Spirit teaches all those," who partake of his sacred anointing, the grand truths of the sacred word, though they be left to differ in less essential matters. May we then ask and receive from Christ more and more of "his anointing," to "abide in us," and to illuminate our minds in the truth, unmixed with error; that we may abide in it, even as they did, who of old adhered to the doctrine of the holy apostles: and let all, who profess the truth, and appear to have come to Christ, abide in him; without listening to the suggestions of any modern *illuminators* of mankind: that when our Judge "shall appear," we may all, with prophets and apostles, "have confidence, and not "be ashamed before him at his coming." Yet let us be equally careful not to "hold the truth in unrighteousness;" but remember that they only "are born of God," who bear his holy image, and walk before him in his most righteous ways. But what numbers have been baptized, who do not thus practise righteousness, nay, who are grossly workers of iniquity!

NOTES.

CHAP. III. V. 1—3. (*Note*, *John* i. 10—13.) The apostle, having declared, that "they who do righteousness "are born of God," (ii. 29,) here breaks out into a joyful and admiring view of the love of the eternal Father, in having bestowed on them the unspeakable honour and felicity of being "called his sons," or *children*. What manner of love was this! By what words could it be described? Whether *his* majesty, purity, and justice, or *their* guilt, meanness, pollution, and misery, were considered; whether the blessing conferred on them, or the method in which it was bestowed, were contemplated; the "love of the "Father" in it must be adored, as passing knowledge and comprehension. (*Notes*, iv. 9—12. *John* iii. 16. *Rom.* v. 6—10.) Indeed "the world" of ungodly men, among whom "the children of God" lived, commonly in poverty, affliction, and contempt, would not acknowledge their claim, approve their character, or desire their privileges: but this was the effect of their ignorance of God, and contemptuous alienation from his holy excellence; so that when "the only begotten Son of the Father full of grace "and truth," appeared on earth, "they knew him not," but rejected, despised, and crucified him. (*Notes*, *John* xvi. 1—3. xvii. 25, 26.) But, whatever the world thought of true believers; even in their afflicted condition on earth, they were the children of God, regenerate, adopted into his family, the special objects of his love, and the heirs of his kingdom: and, how many or heavy soever their trials were, their almighty Father would surely protect, provide for, comfort, and bless them. (*Note*, *Rom.* viii. 14—17.) It did not indeed "*then* appear," what, or how glorious, they would at length be: nor could even the beloved apostle frame an adequate conception of heaven, and its ineffable felicities; for this would be ennobling and rapturous beyond all his thoughts. (*Note*, 1 *Cor.* xiii. 8—12.)—Yet, believers knew in general, that "when He," even Christ, or God in human nature, should be manifested, his believing people would be made completely like him, both in the incorruptibility of their bodies, and the perfect holi-

3 And [l] every man that hath this hope in him, [k] purifieth himself, [l] even as he is pure.

4 Whosoever [m] committeth sin, [n] transgresseth also the law; [o] for sin is the transgression of the law.

5 And ye know that [p] he was manifested [q] to take away our sins; and in him is no sin.

6 Whosoever [r] abideth in him, sinneth not: [s] whosoever sinneth hath not seen him, neither known him.

7 Little children, [t] let no man deceive you: [u] he that doeth righteous-

l Rom. v. 4, 5. Col. i. 5. 2 Thes. ii. 16. Tit. iii. 7. Heb. vi. 18, 19.
k Acts xv. 9. 2 Cor. vii. 1. Heb. xii. 14. 2 Pet. i. 4. iii. 14.
l ii. 6. iv. 17. Matt. v. 48. Luke vi. 36. Heb. vii. 26.
m 8, 9. 1 Kings viii. 47. 1 Chr. x. 13. 2 Cor. xii. 21. Jam. v. 15. n Num. xv. 31. 1 Sam. xv. 24. 2 Chr. xxiv. 20. Is. liii. 8. Dan. ix. 11. Rom. i. 20. iv. 15. Jam. ii. 9—11. o v. 17. Rom. vii. 7—13. p 8. i. 2. iv. 9—14. John i. 31. 1 Tim. iii. 16. 1 Pet. i. 20.
q i. 7. Is. liii. 4—12. Hos. xiv. 2. Matt. i. 21. John i. 29. Rom. iii. 24—26. Eph. v. 25—27. 1 Tim. i. 15. Tit. ii. 14. Heb. i. 3. ix. 26. 1 Pet. ii. 24. Rev. i. 5.
r ii. 1. Luke xxiii. 41. 47. John viii. 46. xiv. 30. 2 Cor. v. 21. Heb. vii. 26. ix. 28. 1 Pet. ii. 22. iii. 18.
s ii. 28. John xv. 4—7. 8. v. 18. 2 Cor. iii. 18. iv. 6. 3 John 11.
t ii. 28. John xv. 4—7. i. 22. xii. 29. v. 1—3. Ps. cvi. 3. Ez. xviii. 5—9. Matt. v. 20. Luke i. 75. Acts x. 35. Rom. ii. 6—8. vi. 16—18. Eph. v. 2. Phil. i. 11. 1 Pet. ii. 24.
u 2. 9. ii. 4. iv.

ness of their souls. (*Note, Phil.* iii. 20, 21.) For in the beatifick vision, the eyes of the children of God shall "behold his glory in the Person of Christ," and their souls shall know his fulness and excellency, by immediate perception. This full view of "him, as he is," will complete the renewal of the divine image upon them, and for ever exclude all unholy affections; and thus they will be prepared for the consummate, unalloyed, and most felicitating enjoyment of God, in and through Jesus Christ, of which we can gain the most remote idea. (*Note, 2 Cor.* iii. 17, 18. iv. 5, 6.) But, wherever the regenerating Spirit of God had produced this genuine hope in a man's heart, it would certainly induce him to desire and follow after holiness, as the preparation for this final happiness, and the anticipation of it: (*Notes, 1 Pet.* i. 3—9:) for he, who "hoped," or trusted, "in God," that he would render him perfectly happy, by fully renewing him to the holy image of the divine Saviour, would also be fully convinced that his present comfort must bear proportion to his sanctification: the assurance, that his labour in following after holiness would not be in vain, would also give energy to his endeavours. Nor would he ever rest satisfied with his attainments, so long as any sin remained in him: but he would use all means, and wait on God for the performance of his promises; till all his affections and powers were fully sanctified, all sinful passions destroyed, all holy dispositions perfected, and all his words and actions made conformable to those of his beloved Lord. As this can never be fully attained in the present life; the true Christian's diligence, in "purifying himself as Christ is pure," must be continued till death. (*Notes, 2 Cor.* vi. 14—18. vii. 1.) Then the soul will be admitted into his presence, and perfected in his likeness: but the complete conformity of the Christian to his Lord, in body and soul, will not be possessed till the general resurrection.—'He does not say '"has purified," but "purifieth," that we may under-'stand him to signify, following after holiness, not the 'perfect attainment of it.' *Beza.* (*Note, 2 Cor.* vii. 1.)

What manner. (1) Ποταπην. *Matt.* viii. 27. *Mark* xiii. 1. *Luke* i. 29. vii. 39. *2 Pet.* iii. 11.—*Sons.*] Τεκνα. *John* i. 12. *Rom.* viii. 16, 17. *Eph.* v. 1. *Children:* "Sons and "daughters of the Lord Almighty." *2 Cor.* vi. 18.—*Appear.* (2) Εφανερωθη. *2 Cor.* v. 10. *Notes, 2 Cor.* v. 9—12. *Col.* iii. 1—4. "It is not *manifested*, what we shall be;" some thing is revealed, but not all fully and clearly: "but "when He shall be *manifested*, we shall see him as he is." —*In him.* (3) Επ' αυτω. That is, *in Christ* who shall appear. (*Note, Tit.* ii. 13.) He who thus hopeth in Christ, &c. (*Notes, Eph.* i. 9—12. *1 Pet.* i. 17—21.)

V. 4—6. According to what had before been observed, they, who did not "follow after holiness," could not possess genuine hope in Christ, and in God through him, according to the gospel: but the apostle further remarked, that he who "committed," or *practised*, "sin, transgressed "also the law," or violated and directly opposed the authority and requirements of the *moral* law; for the ceremonial law cannot here be intended. Thus it was taken for granted, that the holy law of God was the rule of conduct to all his true servants; and that none of them, wilfully and habitually, did any thing contrary to it. For sin is "the trans-"gression of the law," or *a lawless conduct.* Whatever in any degree exceeds, comes short of, or deviates from the law, and in thought, word, or deed, is not perfectly coincident with it, is *sin*, a violation of the law, and deserves death according to the covenant of works: but an habitual commission of sin tends to the destruction of the law and its authority, and can never be allowed of by any disciple of Christ. (*Note, Jam.* ii. 8—13.) For they know, that "he was manifested" in human nature, to take away the sins of his people, by atoning for their guilt, and by renewing them to his own holy image. (*Notes,* 7—10 *John* i. 29.) Moreover, "in him was no sin;" and the perfection of his holiness, and active obedience, both magnified the precept of the law, constituted him a proper Person to be a Sacrifice for sin, and was intended as an example to his people. Whoever, therefore, "abides in "Christ," as one with him, and as maintaining communion with him, does not thus sin: and "whosoever sin-"neth," wilfully and habitually, has never seen the glory of Christ by faith, or had any experimental saving knowledge of him; for if he had, he would be transformed, in a measure, into the holy image of him, in whom "there "was no sin."

Committeth sin. (4) Ποιων την αμαρτιαν. 7—9. i. 6. ii. 29. *John* iii. 21. viii. 34. No single righteous act constitutes "a doer of righteousness;" but the *habitual practice* of it: thus a *doer of sin*, is one who *practises it habitually.* —*Transgresseth the law.*] Την ανομιαν ποιει. *Doeth lawlessness.*—*Transgression of the law.*] Ανομια. 'Quasi dicas, 'illegalitas.' Leigh. *Matt.* vii. 23. xiii. 41. xxiii. 28. xxiv. 12. *Rom.* iv. 7. vi. 19. *2 Cor.* vi. 14. *2 Thes.* ii. 7. *Tit.* ii. 14. *Heb.* i. 9. viii. 12. x. 17.—*Take away.* (5) Αρη. *John* i. 29.

V. 7—10. St. John here warned his beloved children, as the other apostles had before done; (*Notes, 1 Cor.* vi. 9—11. *Gal.* vi. 6—10. *Eph.* v. 5—7. *Jam.* i. 22—25. *2 Pet.* i. 8, 9;) not to let any man deceive them by plausible pretences, into an opinion that they might live in habitual sin and yet be true Christians. For he, who "practised righteousness," as his business and delight, was a righteous man; and his conformity to Christ, (being "righteous as he was righteous,") was the proper evidence

ness is righteous, [y] even as he is righteous.

8 He [z] that committeth sin is of the devil; for [a] the devil sinneth from the beginning. For [b] this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is [c] born of God, doth not commit sin: [d] for his seed remaineth in him; [e] and he cannot sin, because he is born of God.

10 In this [f] the children of God are manifest, [g] and the children of the devil: [h] whosoever doeth not righteousness, [i] is not of God, [k] neither he that loveth not his brother.

y 3. ii. 1. Ps. xlv. 7. lxxii. 1—7. Heb. i. 8. vii. 2. 1 Pet. i. 15, 16.
z 10. v. 19. Gr. Matt. xiii. 38. John viii. 44. Eph. ii. 2.
a 2 Pet. ii. 4. Jude 6.
b 5. Gen. iii. 15. Is. xxvii. 1. Mark i. 24. Luke x. 18. John xii. 31. xvi. 11. Rom. xvi. 20. Col. ii. 15. Heb. ii. 14. Rev. xx. 2, 3. 10. 15.
c ii. 29. iv. 7. v. i. 4. 18. John i. 13.
d Job xix. 28. 1 Pet. i. 23.
e Matt. vii. 18. Acts iv. 20. Rom. vi. 2. Gal. v. 17. Tit. i. 2.
f v. 2. Luke vi. 35. Rom. viii. 16, 17. Eph. v. 1.
g Matt. xiii. 38. John viii. 44. Acts xiii. 10.
h *See on* 7, 8.
i iv. 3, 4. 6. v. 19. John viii. 47. 3 John 11.
k 14, 15. ii. 9, 10. iv. 8. 21.

of his interest, by faith, in the obedience and propitiation of the divine Saviour. On the other hand, he who "com- "mitted sin," in his habitual conduct, was evidently of the devil's party, family, and disposition; as Satan was the first sinner, and had practised rebellion and iniquity "from the beginning," and had no pleasure in any thing else. But it must be impossible to imitate and adhere to the devil, and at the same time to be a disciple of Christ; seeing "the Son of God was manifested," for the single and express purpose of "destroying," abolishing, or undoing "the works of the devil," in behalf of all his people. (*Notes*, *Gen.* iii. 14, 15. *Matt.* xii. 27—30. *Mark* i. 23—28. *Heb.* ii. 14, 15.)—He came to deliver them from that condemnation and slavery, into which the influence and temptation of Satan had reduced them and all mankind; and to restore them to the favour, image, and service of God. This was done, by atoning for their sins and pardoning them, and by "a new creation" of their souls to holiness: but while men lived habitually in pride, impiety, injustice, fraud, cruelty, malice, intemperance, or licentiousness, or in the neglect of a sober, righteous, and godly life; it could not be supposed, that "the works of the "devil" had been destroyed, or his fortifications in their hearts cast down, by the power of Christ. Consequently the end of his incarnation and humiliation had not been in any degree answered *in respect of them;* and therefore they could not be warranted to account themselves his disciples. For all, who belonged to Christ, had been "born "of God;" (*Notes*, ii. 26—29. *John* i. 10—13. iii. 1—8;) and no one who was regenerate, lived in the commission of any allowed sin: because "the incorruptible seed" of the word of God, being made to grow and live in his heart by the Holy Spirit, (*Note*, 1 *Pet.* i. 23—25,) remained in him, and rendered it impossible that he could sin with allowance, continuance, and satisfaction; even as a fish cannot live out of water, because it is out of its element, and can only languish and die unless it be again put into it.—This must be all that the apostle's general words can mean: because, if strictly taken, so as to mean, that the regenerate could not sin in any instance, (*Notes*, 4—6. v. 16—18. *Rom.* vi. 1, 2. *Gal.* v. 16—18,) they would not only prove, that some men are perfect, but that all regenerate persons are incapable of sinning any more for ever; an inference, which no man, who either reads the Bible, or the history of mankind, will ever admit. (*Note*, i. 8—10.) General declarations of this kind, must always be explained, according to the argument of the sacred writer: otherwise, an antinomian may prove, that "God "justifies" those who are in every sense "ungodly," and who never do good works of any kind, or for any purpose, as long as they live: (*Rom.* iv. 4, 5:) and a man who runs into the other extreme may prove, that all the children of God are perfectly sinless, and that no regenerate person can possibly fall into any sin. But scripture must be explained by itself, and soberly; and the context evidently shews, that the apostle spoke of an allowed practice of some habitual sin: this he declared to be impossible to the regenerate, and a full proof of a man's being "the child "of the devil." For in this especially "the children of "God, and the children of the devil," were manifestly distinguished from one another: and he who did not "practise righteousness was not of God;" whatever his creed, profession, gifts, or experience might be: nay, this was to be carried to so great a strictness; that he who did not "love his brother," but shewed a selfish, envious, and malignant spirit in his general conduct, was not to be accounted a child of God, but of the devil.—*He that committeth sin is of the devil.* (8) *Note*, *John* viii. 41—47. 'It is not he, who committeth one or more sins of infirmity; 'for so did Christ's disciples while they were with him; nor 'he who committeth one great sin, through the power of 'a strong temptation, of which he bitterly repents, and 'from which he returns to his obedience; for thus did 'David and St. Peter, who yet were not then the children 'of the devil: but they who comply with the lusts of 'Satan, and will do them. The other interpretations of 'these words, including the preceding verses, seem either 'vain and impertinent, or false and dangerous.' *Whitby.* —Discordant ways of obviating the difficulty arising from attempting to establish the strictest literal meaning of the apostle's words, all being evidently unscriptural, serve to shew, that this was not intended.—1. The regenerate *ought not to sin.* Ought then others to sin? 2. When the regenerate sin, they cease to be "children of God." Yet apostles say, "In many things we offend all." (*Note*, i. 8—10.) 3. They cannot sin, as their 'sins are not im- 'puted to them.' This deserves no answer.—'He that is 'born of God proposeth to himself a life as free from sin 'as possible, nor does he ever of his own accord employ 'himself in sin: if at any time, contrary to the purpose of 'his mind, he has offended, he does not persist in the 'same; but, acknowledging his fault, he speedily returns 'to his former plan of life, as soon and as much as he 'can.' *Gataker.*—As "doing righteousness" means, not a single action, but habitual obedience to God; "com- "mitting sin," cannot properly signify merely a single act of sin, but habitual disobedience, in some particular at least.—The word rendered "sinneth not," in this connexion, must signify the same, as those translated "com- "mitteth not sin," and be explained by them.—"Doing "righteousness," *evidences* that a man is righteous; that is, a justified believer: but the apostle does not say, that it *constitutes* his righteousness; nor could he say this consistently with the tenour of the sacred scriptures. "He

l i. 5. ii. 7, 8.
• Or, commandment. 1 Tim. i. 5. Gr.
m 2 Jn. iv. 1. 21. John xiii. 34, 35. Gal. vi. 2. Eph. v. 2. 1 Thes. iv. 9. 1 Pet. i. 22. iii. 8. iv. 8.
n Gen. iv. 4—15. 25. Heb. xi. 4. Jude 11.
o See on ii. 13, 14. Matt. xiii. 19. 38.
p 1 Sam. xviii. 14. 15. xix. 4, 5. xxii. 14—16. Ps. xxxvii. 12. Prov. xxix. 27. Matt. xxvii. 23. John x. 32. xv. 19—25. xviii. 38—40. Acts vii. 52. 1 Thes. ii. 14, 15. 1 Pet. iv. 4. Rev. xvii. 6.
q Matt. xxiii. 35. Luke xi. 51 Heb. xi. 4. xii. 24.

11 For l this is the • message that ye heard from the beginning, m that we should love one another.

12 Not n as Cain *who* was o of that wicked one, and slew his brother. p And wherefore slew he him? Because his own works were evil, q and his brother's righteous.

13 r Marvel not, my brethren, s if the world hate you.

14 t We know that u we have passed from death unto life, x because we love the brethren. He y that loveth not *his* brother, abideth in death.

15 Whosoever z hateth his brother

r Ec. v. 8. John iii. 7. Acts iii. 12. Rev. xvii. 7.
s Matt. x. 22. xxiv. 9. Mark xiii. 13. Luke vi. 22. xxi. 17. John vii. 7. xv. 18, 19. xvi. 2. 33. xvii. 14. Rom. viii. 7. 2 Tim. iii. 12. Jam. iv. 4.
t ii. 3. v. 2. 13. 19, 20. 2 Cor. v. 1.
u Luke xv. 24. 32. John v. 24. Eph. ii. 1, 5.
x ii. 10. iii. 23. iv. 7, 8. 12. 21. v. 2. Ps. xvi. 3. Matt. xxv. 40. John xiii. 35. xv. 12. 17. Gal. v. 22. Eph. i. 15. Col. i. 4. 1 Thes. iv. 9. Heb. vi. 10, 11. xiii. 1. 1 Pet. i. 22. iii. 8. 2 Pet. i. 7.
y iv. 20. Prov. xxi. 16.
z Gen. xxvii. 41. Lev. xix. 16—18. 2 Sam. xiii. 22—28. Prov. xxvi. 24—26. Matt. v. 21, 22. 28. Mark vi. 19. Acts xxiii. 12—14. Jam. i. 15. iv. 1, 2.

" that doeth righteousness is born of God;" it is the evidence and effect, and not the cause of his regeneration. (*Notes*, ii. 26—29. v. 1—3.)

He that doeth righteousness. (7) Ὁ ποιων την δικαιοσυνην. 10. ii. 29.—*He that committeth.* (8) Ὁ ποιων. *Note*, 4—6.—*Sinneth.*] Ἁμαρτανει. Is not the devil's sinning habitual? He that sins, after his example, is one of his children; and he who does righteousness habitually after Christ's example, is one of the children of God.—*Destroy.*] Λυση. *Luke* xiii. 16. *Acts* ii. 24.—*Seed.* (9) Σπερμα. See 1 *Pet.* i. 22. The apostle could not mean, that this seed, which remained in the regenerate, perished.—*Cannot.*] Ου δυναται. *Mark* vi. 5. *Acts* iv. 20. 2 *Tim.* ii. 13. If *baptism* be *regeneration* or always attended by it; then it may be rendered " he can-" not sin, because he hath been *baptized.*"

V. 11, 12. (*Note*, i. 5—7.) " The message," which had been delivered " from the beginning" to Christians, in the name of their Lord, had especially required them to " love one another," as the distinguishing evidence of being his disciples. (*Notes*, ii. 7—11. *John* xiii. 31—35. xv. 12—16.) They, therefore, who were manifestly destitute of this grace, ought not to be considered as true Christians; but should be ranked with Cain, who, being a professed worshipper of God, shewed himself to belong to the family of " that wicked one," the devil, by envying, hating, and murdering his brother Abel. (*Notes*, *Gen.* iv. 1—15. *P. O. Notes*, *Matt.* xxiii. 34—36. *Heb.* xi. 4. *Jude* 11—13.) But for what cause did he commit this atrocious murder? What provocation had he received? What injury had been done him? None at all: but he hated the holy image of God in Abel, and the example of his humility, faith, and piety: he envied him, and was angry even with God, for accepting his brother's oblation in preference to his; and so he was enraged to that degree, that he slew him, " because his own works were evil, and his " brother's righteous."

V. 13—15. The disposition of Cain naturally belonged to " the children of the devil;" some of whom had despised, hated, and crucified Christ for the same reason. Christians therefore ought not to wonder, " if the world " hated them;" seeing the men of the world were in subjection to " the wicked one," and under his influence, as the children of his family. (*Notes*, *John* vii. 3—10. viii. 41—47. xv. 17—21.) Indeed no Christian, who was well acquainted with the heart of man, could wonder at any effects of the contempt and enmity of ungodly people against " the children of God:" for it was the most unequivocal proof, that they themselves had passed " from " death unto life," from that state of condemnation and spiritual death, in which they all once lay, into a state of life, and acceptance with God; when they were conscious that they " loved the brethren." (*Note*, *John* v. 24—27.) Humble, disinterested, active, liberal, and forgiving love of men in general, for the Lord's sake, is indeed a good evidence of regeneration: but it is manifest that the apostle spoke here especially of the love of believers towards their brethren in Christ, as such. " By nature the children of " wrath even as others," they were disposed to hate, deride, revile, and injure those, who professed the truths of the gospel, bore the image of Christ, and were spiritual worshippers and servants of God through him: they had once perhaps been ready to deem them unsociable, precise, and troublesome enthusiasts or hypocrites, and to shun and dislike them as such. But, being " born of " God," and having thus " passed from death unto life," they were made congenial with them in judgment and disposition; and thus they were brought to love, esteem, and honour them; to sympathize with them, and shew them kindness; and to take pleasure in them, as the excellent of the earth. (*Notes*, *Ps.* xvi. 2, 3. cxix. 57—63.) This affection for them was not entertained, on account of their belonging to the same party, or holding the same notions: but because it appeared to them, that they loved Christ, bore his image, and were devoted to his service. Thus " they had purified their souls, in obeying the truth, " through the Spirit, unto unfeigned love of the bre-" thren." (*Note*, 1 *Pet.* i. 22.) But, on the other hand, every one even of those who appeared to be Christians, who did not " love his brother" with cordial affection, and indeed every one of his neighbours with goodwill, " abode still in death," condemned, and unregenerate. " For whosoever hateth his brother is a murderer;" that is, he has the heart of a murderer: and the pride, selfishness, envy, and malice, which habitually rule in it, constitute " the root of bitterness," from which murder naturally springs; so that, if all restraints were removed, and suitable temptations interposed, the act of murder would infallibly be the consequence. And they " knew, that no " murderer had eternal life abiding in him;" that is, no one, who had habitually the heart of a murderer, and a disposition to perpetrate that crime, could be a regenerate person, or a " partaker of the Spirit of Christ." No doubt David, when in one dreadful instance he was guilty of complicated murder, had " eternal life abiding in him;" (*Note*, 2 *Sam.* xi. 14—17;) nor is there any single sin, into which it is *impossible* for a regenerate man to fall. But the apostle was shewing, that no true believer could live in *habitual* sin: and he stated, that he who loved not his brother did in effect hate him; and he, who habitually hated his brother, was constantly of the temper of a murderer; that is, he bare the image, and was of the disposition, of the devil, and therefore was one of his children,

is a murderer: and ye know that no murderer [a] hath eternal life abiding in him.

16 Hereby [b] perceive we the love *of God*, because he laid down his life for us: [c] and we ought to lay down *our* lives for the brethren.

17 But [d] whoso hath this world's good, and seeth his brother have need, [e] and shutteth up his bowels *of compassion* from him, [f] how dwelleth the love of God in him?

18 [g] My little children, [h] let us not love in word, neither in tongue; but in deed and in truth.

19 And [i] hereby we know that we are of the truth, [k] and shall [*] assure our hearts before him.

20 For [l] if our heart condemn us, [m] God is greater than our heart, [n] and knoweth all things.

21 Beloved, [o] if our heart condemn us not, *then* have we confidence toward God.

22 And [p] whatsoever we ask, we

a 9. John iv. 14. 1 Pet. i. 23. Rev. xxi. 8.
b iv. 9, 10. Matt. xx. 28. John iii. 16. x. 15. xv. 13. Acts xx. 28. Rom. v. 8. Eph. v. 2, 25. Tit. ii. 13, 14. 1 Pet. i. 18, 19. ii. 24. iii. 18. Rev. i. 5. v. 9.
c ii. 6. iv. 11. John xiii. 34. xv. 12, 13. Rom. xvi. 4. Phil. ii. 17, 30.
d Deut. xv. 7—11. Prov. xix. 17. Is. lviii. 7—10. Luke iii. 11. 2 Cor. viii. 9, 14, 15. ix. 5—9. 1 Tim. vi. 17, 18. Heb. xiii. 16.
e Prov. xii. 10. *marg.* xxviii. 9.
f iv. 20. v. 1.
g *See on* ii. 1.
h Ez. xxxiii. 31. Matt. xxv. 41—45. Rom. xii. 9. 1 Cor. xiii. 4—7. Gal. v. 13. vi. 1, 2. Eph. iv. 1—3. 1 Thes. i. 3. Jam. ii. 15, 16. 1 Pet. i. 22.
i *See on* 14.—i. 8. John xviii. 37.
k 21. Is. xxxii. 17. Heb. vi. 10, 11. x. 22.
* Gr. *persuade.* Rom. iv. 21. viii. 38. 2 Tim. i. 12. Heb. xi. 13.
l Job xxvii. 6. John viii. 9. Acts v. 33. Rom. ii. 14, 15. 1 Cor. xiv. 24, 25. Tit. iii. 11.
m iv. 4. Job xxxiii. 12. John x. 29, 30. Heb. vi. 18.
n Ps. xliv. 20, 21. xc. 8. cxxxix. 1—4. Jer. xvii. 10. xxiii. 24. John ii. 24, 25. xxi. 17. Heb. iv. 13. Rev. ii. 23.
o ii. 28. iv. 17. Ps. vii. 3—5. 1 Cor. iv. 4. 2 Cor. i. 12. 1 Tim. ii. 8. Heb. iv. 16. x. 22.
p v. 14. Ps. x. 17. xxxiv. 4, 15—17. l. 15. lxvi. 18, 19. cxlv. 18, 19. Prov. xv. 29. xxviii. 9. Is. i. 15. lv. 6, 7. Jer. xxix. 12, 13. xxxiii. 3. Matt. vii. 7, 8. xxi. 22. Mark xi. 24. Luke xi. 9—13. John ix. 31. xiv. 13. xv. 7. xvi. 23. Jam. i. 5. v. 16.

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and not one of the children of a God of love.—What an awful view do the concluding words give of the state of those numbers, who habitually determine, by duelling, to attempt the commission of murder, whenever an occasion seems to call for it!—'The apostle does not say, that by 'loving our brethren, we are *translated* from death to life; ...but that we may "know that we have passed."' *Beza.* It is the evidence and effect, and not the cause. The state of death in sin and condemnation, in which all men are by nature, is here taken for granted, as an undeniable fact: (*Notes, 2 Cor.* v. 13—15. *Eph.* ii. 1—3:) and also, that those who are "born of God" have "eternal life abiding "in them," and may "*know* that they are passed from "death unto life." (*Note*, ii. 3—6.)—The true Christian, as such, is the brother, and the object of special affection to all believers: but men in general are our brethren, in Adam. So that hatred of any man, a brother by nature, proves the professed Christian unregenerate; but love of Christians especially, is, in this respect, the most indisputable proof of regeneration. (*Notes, Matt.* xxv. 34—46. *P. O.* 31—46.)

Passed, &c. (14) Μεταβεβηκαμεν. *John* v. 24. The words are the same: "from the death to the life."—'This is 'said even of the best of men....They are, as it were, born 'in the land ...of death: ...the gospel finds them in such 'a condition, as to be liable to condemnation and destruc-'tion, to the execution of a capital sentence. ...Such ob-'lique expressions speak such truths as these, in a manner 'peculiarly convincing and affecting.' *Doddridge.* (*Notes, Matt.* iv. 12—17. *Col.* i. 9—14.)—*Abideth*, &c.] Μενει. Not is *brought into* that state; but *continues* in his original ruined condition, as unregenerate.—*A murderer.* (15) Ανθρωποκτονος. *John* viii. 44. *A killer of man. Note, Ex.* xx. 13.

V. 16, 17. The effects of genuine love toward the brethren required to be ascertained; and this might be understood, by considering "the love of God" to sinners. The reality and immensity of his love was perceived, especially, in that he, Christ, as Emmanuel, "laid down his "life" for his people, to atone for their sins and ransom their souls. (*Note*, iv 9—12.) Many copies read "love," and not "the love of God;" so that the same weight cannot be laid upon this passage, as on a similar one. (*Note, Acts* xx. 28.)—If however, this love of Emmanuel to lost sinners was duly considered, it must appear, that Christians were required, according to the perfection of their rule and example, to "lay down their lives for the "brethren," when the case was urgent, and a proportionable good might be done by it; and therefore all inferior things ought surely to be given up for their benefit, whenever circumstances called for it. If then, a man "hath "this world's good;" and possesses what is sufficient for his own necessary expenses, and has any thing to spare for indulgence, or to hoard; and "seeth his brother have "need," through sickness, calamity, or distress; yet, instead of cheerfully supplying his wants from his own plenty, "shuts up his bowels" from him, and stifles his compassionate feelings, through reluctance to be at the expense or self-denial of adequately relieving him, and so leaves him in want and misery; how can it be thought that "the love of God abides in that man's heart? By what can it be known, that he has a true sense of the love of Christ for perishing sinners, when "he laid down "his life for them?" or that the love of God has ever been planted in his heart by the Holy Spirit? seeing that the love of the world and of its goods, overcomes and chokes the risings of compassion to his suffering brother. (*Note*, ii. 15—17.)—Every instance and degree of this selfishness must weaken the evidence of a man's conversion: and when it is habitual and allowed, it must decide that he does not belong to God, but resembles Cain far more than Jesus Christ; seeing he would rather leave the children of God to suffer or die, than part with his money, or abridge his own indulgences, to alleviate their sorrows, or save their lives. This might also be deemed *constructive murder;* as such a man refused to preserve life, when it was in his power, and when it was his bounden duty to do it: and if the Lord had acted thus towards sinners and enemies, we must all have perished. (*Notes, Prov.* xxiv. 11, 12. *Rom.* xiv. 13—18. 1 *Cor.* viii. 7—13.)—As no higher expression of love is mentioned, than a willingness to "lay down our lives for our brethren;" it is manifest that the apostle did not maintain the extravagant notion, that true grace will make us willing to be eternally miserable, for the glory of God and the good of the universe!

This world's good. (17) Τον βιον τυ κοσμυ. ii. 16. *Luke* xxi. 4.—Not riches, but things needful, with a little to spare, are meant. (*Note, Luke* iii. 10—14.)—*Shutteth up.*] Κλειση. *Note, Ps.* lxxvii. 5—12.

V. 18—24. From the preceding considerations, the

receive of him, [q] because we keep his commandments, and [r] do those things that are pleasing in his sight:

23 And this is [s] his commandment, That we should believe on the name of his Son Jesus Christ, [t] and love one another, as he gave us commandment.

24 And [u] he that keepeth his commandments, [x] dwelleth in him, and he in him. And hereby [y] we know that he abideth in us, by the Spirit which he hath given us.

q 28, 24. Matt. vii. 24, 25. xvii. 5. John xv. 10. Acts xvii. 30. xx. 21.
r John vi. 29. Phil. iv. 18. Col. i. 10. Heb. xiii. 21.
s Ps. ii. 12. Mark ix. 7. John vi. 29. xvii. 3. Acts xvi. 31. 1 Tim. i. 15.
t See on ii. 8—10. 1 Pet. i. 22.
u 22. John xiv. 21—23. xv. 7—10.
x iv. 7. 12. 15, 16. John vi. 54—56. xvii. 21. 1 Cor. iii. 16. vi. 19. 2 Cor. vi. 16. 2 Tim. i. 14.
y iv. 13. Rom. viii. 9—17. Gal. iv. 5, 6.

apostle earnestly admonished his "dear children," to love one another, and their poor brethren and neighbours, "not in word, neither in tongue," or merely in profession, and with kind and obliging language; "but in deed and "in truth," shewing the sincerity and strength of their affection for them, by their actions, and in self-denying liberal communication to the supply of their wants. If they did this from faith in Christ, and love to him, they would "thereby know, that they were of the truth." (*Note, Jam.* ii. 14—18.) These "fruits of the Spirit" would shew that they held the truth in love, and experienced the power of it in their hearts: and so they would be able "to assure their hearts before God," in humble confidence of his acceptance; and enlarged expectations of having all their wants supplied, from the riches of his liberality. (*Notes, 2 Cor.* ix. 8—11. *Phil.* iv. 14—20.) But they could not have this warranted assurance of his love, if they allowed themselves in known sin, or in the neglect of known duty: for if their own hearts and consciences should condemn them of secret wickedness, or of selfish disregard to the distresses of their brethren; they could not but know, "that God was greater than their "hearts, and knew all things;" and the consideration of his perfect knowledge of all their sins, his holy hatred of them, his impartial justice and almighty power, must fill them with fears of his vengeance, and prevent their confidence in him. For if they could not but decide against themselves, when made judges in their own cause, notwithstanding their partial self-love, defective views of the odiousness of their sins, and their proneness to forget them and their aggravations; how could they hope to stand in judgment before the infinite God? (*Note, Rom.* ii. 12—16.)—According to the law, and the covenant of works, every man's heart must "condemn him," in proportion as he knows the rule of duty, and examines himself by it. Even according to the gospel, his own heart must condemn of hypocrisy every man, who lives in allowed, habitual sin: unless his conscience be seared, and God have given him up to be judicially blinded and hardened. Nay, when true believers are betrayed into any known sin, of omission or commission, they are arraigned at the tribunal of their own hearts, and condemned for it: and their confidence in God is weakened; till deep humiliation, and faith in the atoning blood for pardon, make way for the renewal of their peace, and the revival of their confidence: and if, through more grievous declensions, their consciences lose this salutary, though painful sensibility; severe corrections will surely be employed, as the merciful means of preventing their total ruin. (*Notes, 2 Sam.* xi. 27. *Ps.* xxxii. 3—5.)—But, if the hearts of Christians do not condemn them of any allowed or unrepented sin, or neglect of duty; then have they confidence towards God, through "the Spirit of adoption," and by faith in their great High Priest: and thus coming to "the throne of grace," they may ask what they will of their reconciled Father, and shall certainly receive it, if good for them. (*Notes*, v. 14, 15. *Ps.* xxxvii. 4.) For their conduct evidences the reality of their repentance and faith; as they uprightly keep his commandments, and habitually "do those things that are pleasing in his sight." He has especially, in the gospel, commanded sinners to believe in his Son Jesus Christ, and to come to him, pleading his name and merits; that they may thus receive forgiveness of sins, and all the blessings of salvation; and that, for Christ's sake and after his example, they should love one another, in a forgiving, compassionate, liberal, and self-denying manner, even as Christ had given them commandment. He, therefore, who uprightly obeys these commandments, and others connected with them, is thus proved to "dwell in Christ," his Ark, Refuge, and Rest, and in the Father through him. (*Notes*, iv. 13—17. v. 20, 21. *Ps.* xc. 1, 2. xci. 1, 2. *John* vi. 52—58. xv. 3—5. xvii. 20, 21. *Rom.* viii. 1, 2.) It is also manifest, that Christ dwells in him, as the Lord of his affections, and as exercising his power, and displaying his glory, in and by him: and it is known, that this mystical union subsists between Christ and their souls, "by the Spirit which he "hath given them." (*Notes, John* xiv. 15—24. *Gal.* ii. 17—21. *Eph.* iii. 14—19.)—This could not relate exclusively to the miraculous operations of the Holy Spirit, which were no full proof of this gracious in-dwelling; (*Notes, Matt.* vii. 21—23. 1 *Cor.* xiii. 1—3;) but to his new-creating energy, producing holy love, and renewing the image of Christ on the soul, and "witnessing with our "spirits that we are the children of God." (*Notes, Rom.* viii. 5—17.)

Assure. (19) Πεισομεν. *Persuade. Rom.* viii. 38. xv. 14. 2 *Tim.* i. 5. 12. *Heb.* xi. 13.—*Condemn.* (20) Καταγινωσκῃ. *Gal.* ii. 11. (*Note, John* viii. 3—11.)—"If our "heart (καταγινωσκῃ) knoweth against us; God (γινωσκει) "*knoweth* all things."

PRACTICAL OBSERVATIONS.

V. 1—6.

We can never sufficiently admire the love, which "the "Father hath bestowed upon us," or rejoice enough in our own felicity, if indeed we are numbered among "the "children of God." Who and what were we, or what had we done, that the infinite Lord should condescend thus to notice and distinguish us! "What manner of love "is this," that he should so redeem, regenerate, adopt, and bless such worthless worms, such guilty polluted rebels! Doubtless it is vast beyond conception, and incapable of being illustrated by any comparison. May we then be "followers of him as his dear children;" and thus shew our sense of his unspeakable mercy, and express that obedient, grateful, and humble mind, which becomes those, who are so highly favoured and distinguished. Should

CHAP. IV.

The apostle warns Christians against those who falsely professed to be inspired; and gives directions for distinguishing the Spirit of truth from that of error, 1—6. He exhorts them to "love one another," from the example of God in giving his Son for sinners; and from various considerations, tending to shew the necessity, benefit, and efficacy of this sacred affection, 7—21.

the world disown us, and deride our pretensions of being "the sons and daughters of the Lord Almighty," or even treat us with the utmost contempt, enmity, and cruelty: we may recollect "that the world by wisdom knew not "God:" and that even his professed worshippers knew not "the Brightness of his glory, the express Image of "his Person;" nay they crucified him "whom all angels "worship!" But as they could not exclude "the First-"born" from his inheritance; so neither will they be able to prevent the eternal felicity of those, whom he graciously owns as his brethren. (*Notes, Matt.* xii. 46—50. xxv. 34—40. *John* xx. 11—17. *Heb.* ii. 10—13.) Even in our lowest estate, and under our heaviest trials, "we "are the children of God," if we indeed believe in Jesus Christ; and we shall experience such consolations, and possess such hopes, as will support us under our transient sorrows: but none on earth can conceive, in an adequate manner, the nature of "that exceeding and eternal weight "of glory," into which we shall speedily enter. (*Note, 2 Cor.* iv. 13—18.) It "doth not indeed yet appear what "we shall be;" but enough is known to animate us to the conflict: for what more can the believer desire, than to behold his beloved Saviour "as he is," in all his inexpressible glory; to be perfected in his image, filled with his love, and enabled to praise and serve him, in a manner worthy of his infinite excellency, and his own immense obligations? But let none suppose that they possess "this "hope in him," if they do not now desire, pursue, and practise holiness: for *every man*, without exception, in whose heart this hope is planted by the Holy Spirit, "pu-"rifieth himself," in dependence on the grace, and in contemplation of the glory, of Christ, unto increasing conformity to his perfect purity. This distinguishes the living hope of God's children, from the presumption of all kinds of hypocrites. The Redeemer did not "magnify "the law and make it honourable," that his disciples might violate and despise it; but that they might be delivered from its righteous condemnation, and taught to obey and delight in its most holy and reasonable precepts. As "in him is no sin," so none who abide in him allow themselves in any transgression of the divine law: for "he, who committeth sin," has not seen or known Christ, and is miserably deluded if he thinks he has.

V. 7—10.

In the vast concern of eternal happiness or misery, how careful should we be not to deceive ourselves! and the argument of the apostle in these verses, points out a way, in which many, it is to be feared, are self-deceived: for, however we interpret some expressions, they must prove, beyond all reasonable doubt, that they only are "righteous "before God," as justified believers, who are taught and inclined and enabled, by "the renewal of the Holy Spirit," to practise universal righteousness, in the general tenour of their conduct; and, that a man's conformity to the example of Christ, is the only adequate evidence of his being interested in his redemption. It should also be observed, that all who are not, as "regenerate," "the children of "God," are "the children of the devil:" they copy the example "of him who sinneth from the beginning," and no doubt they will be heirs of his inheritance, if they die unchanged. (*Note, Matt.* xxv. 41—46.) For "the Son of God "was manifested to destroy the works of the devil;" so that they, in whose hearts the works of the devil are not destroyed, in any evident degree; but who still continue proud, selfish, sensual, malicious, envious, and alienated from the life of piety, purity, and righteousness, cannot have received the special benefit of his incarnation. "Whosoever is born of God doth not *commit* sin:" nay, he cannot do it; for his new nature, the divine "seed, re-"maineth in him," and effectually hinders him: even unallowed deficiencies, or such transgressions as he may be sometimes betrayed into, give him the most poignant distress. It is indeed impossible, that he can live in known sin, or take any pleasure in such a course; because it is impossible to destroy the principle of divine life, and sensibility of conscience, which has been communicated by the regenerating Spirit; or to turn "the heart of flesh" again into an unfeeling "stone." (*Notes, Ez.* xi. 17—20. xxxvi. 25—27.) "In this the children of God are "manifested, and the children of the devil:" and "who "soever doeth not righteousness is not of God." May all professors of the gospel lay these truths to heart, and examine themselves by them: and let all ministers be sure, as they will answer it before the Lord Jesus, at the day of judgment, to insist fully on these topicks, and make them plain to their hearers. For numbers are most certainly "deceived by vain words;" "sin on, that grace "may abound;" make the lamented fact, of a believer's liableness to be overcome by temptation, a palliation of their habitual wickedness; and hope for heaven, whilst living in the secret, nay, perhaps the open commission of those things, "for which the wrath of God cometh "upon the children of disobedience." (*Note, Eph.* v. 5—7.)

V. 11—17.

In ascertaining our state and character, as well as in enquiring after our duty, it behoves us to advert especially to "the message," delivered to Christians "from the "beginning, to love one another." For the children of God, are distinguished by humble, harmless, and self-denying love; as those of the devil are, by proud, selfish, and mischievous hatred: or disregard to the welfare of others, except as connected with their own comfort or enjoyment. The former love all men, and desire the happiness of the very persons, whose crimes they detest, and whose society they shun; though "the household of faith" attracts their special affection, and are the objects of their cordial estimation and complacency. But "the children of "the wicked one," while "they live in malice and envy, "hateful and hating one another," (*Note, Tit.* iii. 3,) above all, despise, revile, envy, detest, and persecute

[a] Deut. xiii. 1—5. Prov. xiv. 15. Jer. v. 31. xxix. 8, 9. Matt. vii. 15, 16. xxiv. 4, 5. Rom. xvi. 18. 2 Pet. ii. 1.
[b] Luke xii. 57. Acts xvii. 11. Rom. xvi. 19. 1 Cor. xiv. 29. 1 Thes. v. 21.

BELOVED, [a] believe not every spirit, but [b] try the spirits whether they are of God; because [c] many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God:

[c] ii. 18. Matt. xxiv. 23—26. Mark xiii. 21, 22. Luke xxi. 8. Acts xx. 29, 30. 1 Tim. iv. 1. 2 Tim. iii. 13. 2 John 7.

[d] Every spirit that confesseth that Jesus Christ is [e] come in the flesh, is of God.

[d] v. 1. John xvi. 13—15. 1 Cor. xii. 3
[e] 3. John i. 14 1 Tim. iii. 16.

3 And [f] every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: [g] and this is that

[f] ii. 23.
[g] *See on* ii. 18. 22. —2 Thes. ii. 7, 8. 2 John 7.

those, who bear the image, profess the truth, worship the name, love the cause, and seek the glory of Christ. For they are "like Cain, who was of that wicked one, and "slew his brother; because his own works were evil, and "his brother's righteous." Whilst we remember, that the same nature belongs to "all the children of disobe-"dience," and the same spirit works within them, (*Note, Eph.* ii. 1, 2,) which prompted Cain to murder Abel, and the Jews to crucify the holy Jesus; we cannot "marvel if the "world hate us;" nor ought we to be disconcerted by any insults or injuries with which we meet. If indeed we "love the brethren;" we may know, that we have passed from our natural state of enmity and spiritual death and condemnation; and are brought into the company of those, who are "alive to God through Jesus Christ our Lord." But if this radical grace be wholly wanting, the most plausible professor of the gospel "abideth in death:" yea, he is a murderer in his heart, he bears the image of Satan, and "hath not eternal life abiding in him." Nor is it enough for us to avoid direct malice and revenge: our love of the brethren, of our neighbours, and even of our enemies, must be positive and active, like that of our God and Saviour, who laid down his life for those, whom he loved when enemies, in order that he might make them his friends and brethren. (*Note, John* xv. 12—16.) If then, it may, in some cases, be our duty to lay down our lives for our brethren; surely we are bound continually to labour, expend, and deny ourselves, in various ways, to alleviate their sorrows, and promote their good; as circumstances may require, and opportunities are given us, even though our temporal provision be slender. What then shall we say to those persons, professing the gospel of Christ, who are rich in this world; and either hoard the greatest part of their wealth, or spend it in gratifying "the lust of the flesh, the lust of the eye, or the pride of "life," (*Note*, ii. 15—17,) whilst they behold their poor brethren in distress, and refuse to pity them, or to part with any due proportion of their abundance, for their relief? How can it be thought that "the love of God "dwelleth in them?" How can they help dreading "judgment without mercy, who have shewn no mercy?" (*Notes, Luke* vi. 37, 38. *Jam.* ii. 8—18.) Or how can "they suppose themselves followers of Christ," when "this world's good" is more valued by them, than his example, commandment, glory, and favour, or the comfort and even lives of their brethren? (*Notes, Luke* xvi. 19—31. 2 *Cor.* viii. 6—9.)

V. 18—24.

All Christians, whether rich or poor, should be careful to love one another, "not in word and in tongue, but in "deed and in truth; leaving cheap and hollow compli-"ments to the children of the wicked one," as the necessary varnish and *polishing* of selfishness. Thus, in proportion as grace expands our hearts in love, and the fruits of it abound in our conduct, "we shall know that we "are of the truth, and shall assure our hearts before "God:" and there can be no reasonable doubt, that Christians would in general be far more satisfied of their acceptance, and enjoy more abundant consolation, if they were more diligent, self-denying, and liberal, in administering to the relief and comfort of their brethren. But when "our hearts condemn us," of acting contrary to our duty, and inconsistently with our profession; the consideration of the greatness, holiness, and omniscience of God must weaken our confidence, and give us apprehensions of being dealt with after our own measure of penuriousness and severity: while the Spirit of God, being grieved by our selfishness, will leave us disconsolate and full of darkness and terror. Thus we feel, when called by the hour or season to approach the throne of grace, as children, who being conscious of having acted contrary to the will of their parents, are ashamed and afraid to meet them; seek excuses for shunning them; or appear dejected in their presence, as afraid of rebukes, frowns, and corrections, and not expecting endearments and caresses. Hence much interruption and neglect of prayer; to our unspeakable detriment! But when our hearts do not condemn us, of allowed deviations from our duty; then, like children who are conscious of having done aright, and, being assured of their loving parents' approbation, rejoice in their approach, we have confidence with God; and "whatsoever we ask we receive of him," because we shew that we repent and believe, by "keeping his command-"ments, and doing those things, which are well-pleasing "in his sight." Thus a gratuitous salvation, and the holy obedience of love, are inseparably connected; as the substance of the command of God to sinners "is faith in his "Son Jesus Christ, and love to one another" for his sake. This obedience, though utterly insufficient for our justification, (for "we are made the righteousness of God in "Christ,") proves that "we dwell in him and he in us;" the sanctifying Spirit, which he has given us, forms and maintains the sacred union, and "seals us the children of "God;" and his consolations are the foretastes of our eternal felicity.

NOTES.

CHAP. IV. V. 1—3. Even while the extraordinary gifts of the Holy Spirit were vouchsafed to the church, as well as his sanctifying and comforting influences; it was peculiarly incumbent on Christians to be upon their guard against "false prophets;" and important for them to be able accurately to distinguish between deceivers, and those who "spake as they were moved by the Holy Ghost." The apostle, therefore, exhorted his brethren, "not to "believe every spirit," or every man who professed to speak by a supernatural impulse, and to be under the

spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye [h] are of God, little children, and [i] have overcome them: because [k] greater is he that is in you, than [l] he that is in the world.

5 They [m] are of the world: there-

h 6. 16. iii. 9, 10. v. 19, 20.
i ii. 13. v. 4, 5. Eph. vi. 10—13. Rev. xii. 11.
k 13. 16. iii. 24 John x. 28—30. xiv. 17—23 xvii. 23. Rom. viii. 10, 11. 1 Cor. vi. 19.
2 Cor. vi. 16. Eph. iii. 17. 1 v. 19. Gr. John xii. 31. xiv. 30. xvi. 11. 1 Cor. ii. 12. 2 Cor. iv. 4. Eph. ii. 2. vi. 12. m Ps. xvii. 14. Luke xvi. 8. John iii. 31. vii. 6, 7. viii. 23. xv. 19, 20. xvii. 14. 16. Rev. xii. 9.

guidance of the Spirit of God; but to make trial of all such pretensions, whether they who made them were of God, or not. (*Note*, 1 *Thes.* v. 16—22.) This was absolutely necessary; because "many false prophets were "gone forth into the world," who were instigated and prompted by Satan, to propagate destructive heresies, in opposition to the doctrine and glory of Christ. (*Notes*, *Matt.* xxiv. 23—25. 2 *Pet.* ii. 1—3.) In giving this direction, the apostle did not make his appeal to the miracles wrought by the true prophets. (*Note*, *Deut.* xiii. 1—5. 2 *Thes.* ii. 8—12.) But he deemed it more decisive, to determine the matter by the agreement or disagreement of their doctrine with that which the apostles had from the first "preached with the Holy Ghost sent down from "heaven." (*Note*, 1 *Pet.* i. 10—12.) For this was confirmed by the scriptures of the Old Testament; by all the miracles of Christ, and all the prophecies fulfilled in him; by his resurrection, and the accomplishment of his engagements and predictions; and by all the miracles performed by the first preachers and professors of Christianity, during a number of years: and nothing done by those false prophets, who opposed their doctrine, could pretend to equal this multiplied demonstration.—This shews, that Christians who are well acquainted with the scriptures, may, in humble dependence on divine teaching, know *for themselves*, who it is that preaches according to the doctrine of the apostles, and who contradicts it; and that they are bound to make this trial of men and their tenets: and so it establishes the right of private judgment. It shews also, that no pretences to the Spirit, to inspiration, or new revelations, are to be regarded as any thing better than Satanical delusions, when they are brought to disprove or oppose the fundamental doctrines delivered by the apostles; that even apparent miracles would be totally insufficient to authenticate an antiscriptural doctrine; and consequently that philosophical reasonings and human authority must be entirely disregarded. These premises conclude equally against Mysticks, Enthusiasts, Papists, Socinians, and Deists; who may mutually despise and oppose each other, but all agree in setting up *new lights*, against the *authenticated* and complete light of divine revelation.—The apostle, therefore, exhorted his brethren, in examining and deciding, who spake by the Spirit of God, and who did not, to observe, that "every spirit "which confessed Jesus Christ, as having come in the "flesh, was of God." (*Notes*, ii. 18—25. *Matt.* x. 32, 33. xi. 25—27. *John* xvi. 14, 15. 1 *Cor.* xii. 1—3.) This must be understood of an intelligent confession of the doctrine, delivered by the apostles, concerning the Lord Jesus, his Person, and his offices. The reality of his human nature was, no doubt, peculiarly adverted to by the expression, "come in the flesh:" but, who could have doubted of his having been *really* a Man, if it had been generally understood and believed, that he was *merely* a Man? And if the apostle had not known, that, as "the Son of "God," he could have come otherwise than "in the flesh;" he would scarcely have noticed his "coming in the flesh," as an essential part of this confession. For who would have said that John the Baptist, or John the apostle, came "in the flesh," when they were employed in preaching the gospel? for they must have come in human nature, seeing they had no other nature. (*Notes*, 1 *Tim.* iii. 16 *Heb.* ii. 14, 15.) But the coming of Christ in human nature, when God "the Word became flesh, and tabernacled "among men," was indeed essential to the apostle's doctrine concerning his redemption. (*Note*, *John* i. 14.) So that they, who did not confess him as "come in the flesh;" or who advanced any tenets contrary to his being "the "Christ, the Son of the living God;" or to any of those offices, which as God manifested in the flesh he was anointed to perform; were not of God, whatever pretences they advanced to inspiration, or whatever appearances they exhibited of miraculous powers. For the spirit, which suggested such heresies, was that "of antichrist;" and they who spake by it, were men of the same infidel, ambitious, and impious disposition, as the principal antichrist would be, of whose coming they had heard; and who in fact was already in the world, in the various "false "prophets," who in different ways, opposed the true doctrine of Christ; and of whom the grand antichrist would prove the genuine successor.—These hereticks, whom the apostle here shewed to be the forerunners of the principal antichrist, have been proved by learned men to be the very same persons, whose sentiments the Socinians, and some others, now adopt and patronize as primitive Christianity: and it is not very improbable that the most fatal prevalence of antichrist, which is yet supposed to be future, will be in the garb of infidelity, or open opposition to the Deity and atonement of Christ; that is, "denying "that Jesus Christ, the Son of God, is come in the flesh," to be "the propitiation for the sins of the world;" and not in that of gross popery. (*Notes*, *Rev.* xi. 7—12.)

Every spirit. (1) Παντι πνευματι. 3. 6. 1 *Cor.* xiv. 32. —*Try.*] Δοκιμαζετε. 2 *Cor.* xiii. 5. *Gal.* vi. 4. 1 *Thes.* v. 21. (*Note*, *Rev.* ii. 2—5.)—*False prophets.*] Ψευδοπροφηται. *Matt.* vii. 15. xxiv. 11. 24. *Mark* xiii. 22. *Luke* vi. 26. *Acts* xiii. 6. *Rev.* xvi. 13. xix. 20. xx. 10.—*Of Antichrist.* (3) Το τε αντιχριςε. *The* spirit *of the Antichrist.* See on *John* xix. 12.

V. 4—6. (*Note*, ii. 20—25.) The Christians, whom John so affectionately addressed, "were of God," "born "of God," his children, bearing his image, and adhering to his truth and will; and they had overcome the temptations of the false prophets and Antichrists, who were "of "the wicked one:" they had been enabled to withstand their assaults, and to reject with decision their pernicious doctrines. (*Note*, ii. 12—14.) This had been done, through the teaching and assistance of "the Spirit of "Christ," who dwelt in them; and who was more powerful to uphold and preserve them, than the evil spirit, who dwelt and wrought in the deceivers, and in the whole world of unbelievers, was to assault or injure them. The un-

fore speak they of the world, [a] and the world heareth them.

6 [o] We are of God: [p] he that knoweth God heareth us; he that is not of God heareth not us. [q] Hereby know we [r] the Spirit of truth, [s] and the spirit of error.

7 Beloved, [t] let us love one another:

[a] Is. xxx. 10, 11. Jer. v. 31. xxix. 9. Mic. ii. 11. 2 Tim. iv. 3. 2 Pet. ii. 2, 3.
[o] See on h. 4.—Mic. iii. 8. Rom. i. 1. 1 Cor. ii. 12—14. 2 Pet. iii. 2. Jude 17.
[p] 8. Luke x. 22. John viii. 19. 45—55. x. 27. xiii. 20. xviii. 37. xx. 21. 1 Cor. xiv. 37. 2 Cor. x. 7. 2 Thes. i. 8.
[q] See on 1. Is. viii. 20.
[r] John xiv. 17. xv. 26.
[s] Is. xxix. 10. Hos. iv. 12. Mic. ii. 11. Rom. xi. 8. 2 Thes. ii. 9—11.
[t] 20. 21.—See on ii. 10. iii. 10—23.—v. 1.

deniable and stupendous miracles also, as well as the holy lives, of true Christians and faithful ministers, had in many places given them decided advantages over the false teachers, and driven them away with disgrace. These indeed were "of the world," though they professed to be Christians: they belonged to Satan's kingdom; they were of a worldly disposition; and aspired at secular distinctions and advantages. They therefore, "spake of the "world," agreeably to its wisdom, maxims, and taste; so as not to offend, but to gratify, carnal men who loved the world; and to ensure their friendship, by flattering them, and giving them encouragement, while indulging their worldly lusts. (*Notes*, *John* vii. 3—10. xiv. 15—17. xv. 17—21.) On this account, "the world heard them" with approbation; they made rapid progress, had numerous followers, and drew off many unestablished professors of Christianity, from their faithful teachers. But the apostle might say with confidence, of himself and of his brethren the other apostles, "We are of God:" and those who knew the holy and glorious character of God, and had an experimental acquaintance with him, through regeneration and by faith, adhered to their doctrine and instructions: whereas, those who were not "born of God," and did not truly belong to him, would not hear them, but attended to the more amusing or flattering or indulgent speculations of other teachers. But by this token, all impartial enquirers might know "the Spirit of truth, and that of error:" for they, who were influenced by "the Spirit of truth," adhered to the doctrine of the apostles, whilst their genuine piety and holiness shewed that they belonged to God; but those who were guided by the spirit of error, opposed the doctrine of the apostles: and the worldly disposition and conduct of those who propagated and embraced their delusions, as well as the tendency and effects of them, shewed evidently that neither they nor their religion were of God.—The same is the test and standard of truth to this day; nor can we, by any other rule "try the "spirits, whether they be of God, or not." (*Notes*, 1—3. *Matt.* xvi. 18, 19.)—'Though the apostles be all dead; 'yet, as they speak in their divinely inspired writings, 'John in this passage declares, that their writings are the 'test, by which the disciples of Christ, since the decease 'of the apostles, are to judge both of teachers and of 'their doctrine.' *Macknight*. (*Notes*, 2 *Pet.* iii. 1—4.) —*Is in the world.* (4) *Notes*, v. 19. *John* xii. 27—33. 1 *Cor.* ii. 10—13. 2 *Cor.* iv. 3, 4. *Eph.* ii. 1, 2. *Rev.* xii. 7—12.

V. 7, 8. The apostle here resumed his exhortation to those, who adhered to the true doctrine of Christ, that they would cultivate the most endeared affection towards one another: for this holy, spiritual, and self-denying "love "is of God;" the effect and evidence of regeneration: insomuch, that every one, who thus loves Christians with special affection, and takes pleasure in doing them good, because of their likeness and relation to Christ, is certainly "born of God," and has a saving knowledge of him; (iii. 14;) whereas he, who does not thus love the image of God in his people, and, in general, is not of a loving and benevolent disposition, is not "born of God," and is destitute of any transforming knowledge of him. (*Notes*, ii. 7—11 iii. 13—15. v. 1—3. *Gal.* v. 22—26. 1 *Pet.* i. 22—25. 3 *John* 9—12.) For "GOD is LOVE," or essential goodness and benevolence. It is, as it were, his very nature to be kind, to communicate life, and impart felicity; and to provide for the happiness of his creatures, in all cases and methods, which consist with his infinite wisdom, justice, truth, and holiness; for love must always be exercised, in entire consistency with these attributes, by the perfect Source of all excellence. "The earth is filled with "the goodness of the LORD," and doubtless the immensity of the creation is the same: holy angels derive from God complete and endless felicity, and rebellion alone has made any rational creatures suffer pain and misery. Being and happiness could not have been communicated, in that vast extent and degree, which they are and will be, without the creation of intelligent agents. These form a kingdom to be governed by a perfect law, and a righteous Sovereign. The very law of God is "love," as well as his nature: love of him and of each other constitutes the sum of its holy, just, and kind requirements; and all would have been perfectly happy had all perfectly obeyed it. (*Notes*, *Ex.* xx. 3. *Lev.* xix. 18. *Deut.* vi. 5. *Rom.* vii. 9—12.) Unless infinite wisdom had seen it proper, that omnipotence should be unremittingly exerted, to prevent free agents from transgression, (which undeniable facts demonstrate that it did not;) this law must be guarded by sanctions: and those who break it must be exposed to a punishment proportioned to the offence. Thus love to creatures, at large, dictated both the law and its sanctions. When angels sinned, a God of love, in kindness to his obedient creatures, turned those from heaven to hell, who would have converted heaven into hell if they had continued there; except some other act of omnipotence had prevented it. When man's apostasy took place, the love of God was shewn, not only in sparing sinners, and giving them a rich profusion of temporal benefits, while the sentence denounced against them was in part respited; but in so ordering it, that even their pains, sorrows, and temporal death were expressive of his wise compassion, and tended greatly to prevent the multiplication of crimes, and the increase of condemnation. Especially, the provision of the gospel, for the forgiveness of sin and the salvation of sinners, in consistency with the glory of the law and justice of God, whilst present sufferings are made subservient to the final and eternal felicity of believers, undeniably manifests that "God is Love." So immense were the obstacles to be surmounted, and so astonishing the method, by which mercy is honourably exercised to rebels, deserving of eternal misery; that, even if the entrance of sin had been prevented, or impunity and recovery to holiness could have been ensured to all transgressors without any such expedient, the love of God would not so clearly

for [a] love is of God; and [x] every one that loveth is born of God, [y] and knoweth God.

8 He that loveth not, [z] knoweth not God; for [a] God is Love.

9 In this [b] was manifested the love of God toward us, because that [c] God sent his [d] only begotten Son into the world, [e] that we might live through him.

10 [f] Herein is love, [g] not that we loved God, but that he loved us, [h] and sent his Son *to be* the Propitiation for our sins.

11 Beloved, [i] if God so loved us, we ought also to love one another.

12 No man hath [k] seen God at any time. If we [l] love one another, God dwelleth in us, [m] and his love is perfected in us.

a 8. Deut. xxx. 6. Gal. v. 22. 1 Thes. iv. 9. 1 Tim. i. 7. 1 Pet. i. 22.
x 12.—*See on* ii. 29. iii. 14.—v. 1.
y John xvii. 3. 2 Cor. iv. 6. Gal. iv. 9.
z 20. ii. 4. 9. John viii. 54, 55.
a 16. i. 5. Ex. xxxiv. 6, 7. Ps. lxxxvi. 5. 15. Eph. ii. 4. Heb. xii. 29.
b iii. 16. John iii. 16. Rom. v. 8—10. viii. 32.
c 10. Luke iv. 18. John v. 23. vi. 29. viii. 29. 42. Heb. i. 5, 6.
d Ps. ii. 7. Mark xii. 6. John i. 14—18 iii. 18.
e v. 11. John vi. 57. x. 10. 28—30. xi. 25, 26. xiv. 6. Col. iii. 3, 4.
f *See on* 8, 9. iii. 1.
g 19. Deut. vii. 7 8. John xv. 16. Rom. v. 8—. viii. 29, 30. 2 Cor. v. 19—21. Eph. ii. 4, 5. Tit. iii. 3—5.
h ii. 2. Dan. ix. 24. Rom. iii. 25, 26. 1 Pet. ii. 24. iii. 18.
i iii. 16, 17. 23. Matt. xviii. 32, 33. Luke x. 37. John xiii. 34. xv. 12, 13. 2 Cor. viii. 8, 9. Eph. iv. 31, 32. v. 1, 2. Col. iii. 13.
k 20. Gen. xxxii. 30. Ex. xxxiii. 20. Num. xii. 8. John i. 18. 1 Tim. i. 17. vi. 16. Heb. xi. 27.
l 16.—*See on* iii. 24.
m 17, 18.—*See on* ii. 5.

have appeared to be infinite and incomprehensible. Something we can now see of its immensity: and though impenetrable and incomprehensible mystery rest on many particulars respecting it; yet it will surely at length be seen, resplendent as the noon-day sun, that the most perfect love presided, when, in the infinite wisdom of God, the entrance of sin was permitted; and when infinite justice, holiness, and truth determined to leave many rebels in their impenitency, to be "vessels of wrath fitted for "destruction;" as connected with the election, redemption, and sanctification of the "vessels of mercy, who are "thus prepared before unto glory." So that, if *wise* and *holy* love, in its most perfect exercise towards universal being, through eternity, had required or even admitted of it; no pain would have been suffered by any creature, much less would any have been left to be finally miserable. —But to argue from hence, that none will be finally miserable, in direct opposition to his testimony, who is TRUTH, and a CONSUMING FIRE, as well as LOVE, is the height of impiety and presumption. What do we know, concerning the purposes of love, to unnumbered millions, through eternal ages, which may be answered, in the infinitely wise counsels of God, by leaving *comparatively* a small number of rebels, to the *merited* punishment of their crimes? Men might on the same principles argue, that prisons and executions could not have any place, in the dominions of an eminently benevolent prince: when, in reality, wise and equitable benevolence to numbers, would dictate severity to a few atrocious criminals, who would otherwise make multitudes wretched. (*Notes, Prov.* xx. 8. 26. xxiv. 24, 25.) Indeed we might as reasonably argue, that since "God is Love," there can be no such thing as misery in the creation; for omnipotence could certainly have excluded it: but if infinite wisdom, justice, holiness, and truth require, that Love himself should cause his creatures to endure anguish; (and here facts preclude the vain hypothesis, which speculation might otherwise have adopted;) no created understanding can determine, in what degree, to what duration, or in how many instances, the wise, righteous, and holy purposes of LOVE, may require the suffering of his rebellious subjects. So that, all arguments and calculations of this kind prove nothing, but the vain self-wisdom of foolish man, who deems nimself competent to determine, what God ought to do, and what he will do; and, in this presumption, opposes his arguments to the explicit *testimony of God himself:* and professes to honour his love, while he treats his truth as a lie, and supposes his awful threatenings to be terrifying delusions, to frighten the ignorant part of mankind into good behaviour, and to be despised by the more discerning! But it is enough for our purpose; that God has so shewn himself to be LOVE in his dealings with us, that, after all our crimes, we cannot come short of eternal happiness, except through our unbelief and impenitent rebellion; while strict justice would have consigned us to hopeless and final misery as soon as ever we transgressed our Creator's law.

V. 9—12. In this, "the love of God towards us," the apostate, rebellious, and depraved offspring of fallen Adam, has been especially "manifested; because he sent his "only begotten into the world, that we might live through "him." Hence it appears, that Christ is called "the only "begotten Son of God," previous to his incarnation, or coming into the world: and that the love of God, in giving his *own* Son to assume our nature, in order to his expiatory sufferings, was more stupendous, than even in giving him, as *incarnate*, to the death upon the cross for us (*Notes, John* i. 18. iii. 16—21.)—When God in his infinite compassion and mercy designed so vast a blessing as "life eternal" for fallen men; his most perfect justice and holiness rendered it impossible for him to confer it, (for "he cannot deny himself,") except an all-sufficient atonement could be made for their sins: and when no other method, or none so proper for this end, was perceived by his infinite wisdom, as the sending of his own Son to be our Surety, and the atoning Sacrifice for our sins; "he spared "him not;" but sent him "into the world, that we might "live through him." (*Notes, Rom.* iii. 21—26. viii. 32—34. *Heb.* vii. 26—28. x. 3, 4.) None of our words or thoughts can do justice to such gratuitous, abundant, astonishing love, of a holy God towards sinners; to whom he owed nothing; who could not profit, or harm him; whom he might justly have crushed in a moment; who were most decisively shewn to be deserving of his tremendous vengeance, in the very method by which they were saved: and when he could, by his omnipotent word, have created countless worlds, replenished with far more exalted beings, if he had seen good. (*Notes, Rom.* v. 6—10. 15—21.) Search we then the whole universe for LOVE, in its most enlarged and glorious displays? We must at length be constrained to own, that it is to be found in the Person and the cross of Christ. "Herein is love," the splendour of which eclipses all, which has been seen elsewhere, from the beginning of the world; and which will be the special subject of admiring and adoring praise to all eternity.—Does love subsist between God and sinners? Here was the origin of it: "not that we loved God;" for we were enemies to his holy character, law, sovereignty,

13 Hereby [n] know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And [o] we have seen and do testify, that [p] the Father sent the Son *to be* [q] the Saviour of the world.

15 Whosoever shall [r] confess that Jesus is the Son of God, [s] God dwelleth in him, and he in God.

16 And [t] we have known and believed the love that God hath to us. [u] God is love; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is [v] our love [x] made perfect, that [y] we may have boldness in [z] the day of judgment: because [a] as he is, so are we in this world.

18 There [b] is no fear in love: but perfect love casteth out fear; because [c] fear hath torment. [d] He that feareth is not made perfect in love.

15, 16.—*See on* iii. 24.—John xiv. 20—26. Rom. viii. 9—17. 1 Cor. ii. 12. iii. 16, 17. vi. 19. Gal. v. 22—25. Eph. ii. 20—22. i. 1—3. v. 9. John iii. 11. 32. v. 30. xv. 26, 27. Acts xviii. 5. 1 Pet. v. 12.

[r] *See on* 10.—John iii. 34. v. 36, 37. x. 36. ii. 1, 2. John i. 29. iii. 16, 17. iv. 42. xii. 47.

2. v. 1. 5. Matt. x. 32. Luke xii. 8. Rom. x. 9. Phil. ii. 11. 2 John 7.

[s] *See on* 12.—iii. 24.

16.—Ps. xviii. 1—3. xxxi. 19. xxxvi. 7—9. Is. lxiv. 4. 1 Cor. ii. 9.

[t] *See on* 9, 10. iii.

[u] *See on* 8. 12, 13.

[v] Gr. *love with us.*

[x] *See on* 12. ii. 5. Jam. ii. 22.

[y] ii. 28. iii. 19—21. Jam. ii. 13.

[z] Matt. x. 15. xi. 22. 24. xii. 36. 2 Pet. ii. 9. iii. 7.

[a] iii. 3. Matt. x. 25. John xv. 20. Rom. viii. 29. Heb. xii. 2, 3. 1 Pet. iii. 16—18. iv. 1—3. 13, 14.

[b] Luke i. 74, 75. Rom. viii. 15. 2 Tim. i. 7. Heb. xii. 28.

[c] Job xv. 21.

Ps. lxxiii. 19. lxxxviii. 15, 16. cxix. 120. Jam. ii. 19.

[d] *See on* 12.

worship, and providence; but that "he," most freely, and with most condescending compassion, forgiveness, and liberality, "loved us, and sent his Son to be the propitiation for our sins." (*Notes*, ii. 1, 2. *John* xv. 12—16.) In this great event, all holy beings will for ever see, that "GOD is LOVE:" and the more fully redeemed sinners understand this subject, the clearer views will they have of that love, which can never be perfectly comprehended: whereas, those who exclude this view of the divine benignity, may speculate about the subject, but can scarcely know any thing concerning its real nature and glory.—If then "God hath so loved us," in providing salvation, and bringing us to partake of it; most certainly "we ought also to love one another," in imitation of his example, and in grateful obedience to his command; and to express this love, by a reciprocally forgiving, peaceable, kind, liberal, and compassionate conduct. For "no man "hath seen God," in respect of his divine essence, at any time; save, that "he who hath seen Christ, hath seen the "Father" also: we therefore best prove, that we love him, by loving his image in his people, and by doing good to them for his sake. (*Notes*, *Job* xxii. 1—4. *Ps.* xvi. 2, 3.) Thus it will appear, that "God dwells in us," by his new-creating Spirit; and that his love has accomplished its object by producing its genuine effects upon our hearts, and in our renewal to his holy image.

Only begotten. (9) Τον μονογεν. *John* i. 14. 18. iii. 16. 18.—*Propitiation.* (10) Ἱλασμον. *Note*, ii. 1, 2.—*Perfected.* (12) Τετελειωμενη. 17, 18. ii. 5. *Heb.* vii. 28. *Jam.* ii. 22. (*Note*, ii. 3—6.)

V. 13—17. The apostles knew, and true Christians might *know*, that they "dwelt in God" by faith, and he in them as in his consecrated temple, "because he had "given them of his Spirit." (*Notes*, iii. 18—24. *Rom.* viii. 5—17.) For, besides the miraculous powers conferred on some, the Holy Spirit had so changed the hearts of all true believers, and so made them "partakers of a "divine nature," that they loved the children of God with a holy love, and copied his example in their conduct to each other. Under this influence and energy, the apostles and others, who had seen Christ, and had long known and experienced his love, in all its inestimable fruits and consolations, did testify to their fellow-sinners every where, that "the Father had sent his Son to be the Saviour of "the world," and to confer pardon, grace, and eternal life, on all men, in every place, who sought them from the Father, through the propitiation of the Son, by living faith in his name. Whoever, therefore, should hear and receive this testimony, and "confess Jesus to be the Son "of God," acknowledging the love of the Father in this gracious dispensation, cordially falling in with the design of it, and venturing the enmity of ungodly men, in professing the faith of the gospel, and obeying the divine Saviour, might be assured, that "he dwelt in God," as his Refuge and Rest, and that God dwelt in him, as his beloved temple. (*Notes*, iii. 18—24. *Is.* lvii. 15, 16. 2 *Cor.* vi. 14—18. *Eph.* ii. 19—22.)—All such general expressions must be interpreted according to the context: for unless the confession of Christ were sincere, intelligent, and influential, the man could not be a partaker of holy love; and therefore the apostle would have contradicted what he before asserted, if he had meant a mere confession with the lips, without faith and grace in the heart (8). But true Christians had known, understood, and experienced, as well as believed, the love, which God had shewn towards them, in the redemption of his Son; and it had had a transforming effect upon them, by bringing them to resemble God, in the nature and fruits of their love; and, by an habitual exercise of this holy affection towards God, each other, and all men; and to live in the most endeared and intimate union with him. Thus their love to the Lord was "made perfect," or produced its genuine and valuable effects, in their love to one another: and they cultivated this holy disposition, and acted from it, in order that they might have boldness in the day of judgment. (*Notes*, ii. 26—29. *Matt.* xxv. 31—46.) Because as Christ was, so were they in this world: like him, they were influenced by holy love to do good to others in a self-denying manner; and, being treated with contempt, reproach, and enmity, they meekly and patiently endured it, and persevered in "doing good against evil" as he had done. Or, "as God is, so are they;" they bear his image, which the world hates: for this may be the meaning, and it is coincident with the preceding interpretation.

Saviour of the world. (14) Σωτηρα του κοσμ. *John* iv. 42.

V. 18. In loving God, through Jesus Christ, as this love is made perfect in loving Christians and all men for the Lord's sake, there is no *terror*: the obedience and good works performed from this principle, are not like the servile diligence of one, who reluctantly labours from dread of a hated master's indignation; but like that of a dutiful child, who performs services to a beloved father, which conduce to the benefit of his brethren and family; and are, on every account, pleasing, and voluntarily performed. (*Notes*, *Ex.* xx. 18—25. 1 *Sam.* xii. 20. *Rom.*

19 We [e] love him, because he first loved us.

20 If [f] a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God [g] whom he hath not seen?

21 And [h] this commandment have we from him, That he who loveth God love his brother also.

e See on 10. Luke vii. 47. John iii. 16. 2 Cor. v. 14, 15. Gal. v. 22. Eph. ii. 3—5. Tit. iii. 3—5.
f See on ii. 4. 18. 17.
g See on 12.
h 11. iii. 11. 14. 18. 23. Lev. xix. 18. Matt. xxii. 37—39. Mark xii. 29—33. Luke x. 27. John xiii. 34, 35. xv. 12. Rom. xii. 9. 10. xiii. 9, 10. Gal. v. 6. 14. 1 Thes. iv. 9. 1 Pet. iii. 8. iv. 8.

viii. 14—17. 2 *Tim.* i. 6—8.)—Reverence of the majesty of God, and fear of dishonouring him, are intimately connected with the most perfect exercises of holy love: but terrifying apprehensions of vengeance have no place in it; and cease, in proportion as love prevails, and inspires confidence and gratitude. So that "perfected love" of God (and of man for his sake,) must produce such full satisfaction of acceptance, such delight in his service, and such experience of his consolations, as to cast out all terror. This gives torment, or *punishment*, to the mind, from which "the Spirit of adoption" proportionably delivers the believer. The remains and returns of these terrors, therefore, in the experience of established believers, shew, that they are not "perfected in love;" yet they have great use, in this state of conflict and imperfections, in all respects. The habitual prevalence of them however implies, that the persons concerned are not duly brought under the influence of "the Spirit of adoption," but serve God more from slavish fear, than from filial love. In heaven love will be perfect, and fear will be for ever completely excluded; and in this world the more we obey God from love, and the less we need and experience that "fear, which hath *punishment*," at least *castigation*, the more of heaven we enjoy. Yet this does not imply, that any Christians are made absolutely perfect in love on earth, to the full demand of the divine law; or that slavish fears prove a man to have *no love*, or grace; or that exemption from fear *of every kind*, is the privilege of believers. It is equally true, "that blessed is he that feareth alway," as that "perfect love casteth out fear:" for different kinds of fear are meant. (*Notes*, *Prov.* xxviii. 14. *Rom.* xi. 16—21. *Heb.* iv. 1, 2. 1 *Pet.* i. 17—21.)

Fear.] Φοβος. *Rom.* xiii. 5. 2 *Cor.* v. 11. 1 *Pet.* iii. 14. —'The terror of the wicked, dreading God as a Judge, and 'fearing to offend only in regard of punishment.' *Leigh.* It is, however, very often used in a good sense, for reverential fear.—*Torment.*] Κολασιν. *Matt.* xxv. 46. Κολαζομαι, *Acts* iv. 21. 2 *Pet.* ii. 9. 'It is taken for the terrors of 'conscience arising from servile fear, which are...foretastes 'of eternal punishment.' *Leigh.*

V. 19. They who serve God from filial affection, not from slavish fear, "love him, because he first loved "them." Not that their love is *merely* gratitude for previous benefits, which, abstracted from other exercises of love, would be only a selfish affection; and not at all that holy love, which the law as written in the hearts of all true Christians requires: for that love is commanded previous to the consideration of redemption, and our failure in it causes us to need that love of God towards us, of which the apostle was speaking. If mere gratitude for mercy and personal forgiveness were exclusively intended; no man could love God at all, on good grounds, without some immediate revelation, to assure him that he was the object of his special love, even while he continued altogether impenitent and sinful. (*Note*, *Luke* vii. 44—50.) *P. O.* 36—50.) But the evident meaning is, that if the Lord had not "loved them," before they loved him, "even when "they were dead in sin," they must for ever have continued enemies to him. (*Note*, 9—12.) His love suggested the plan, and provided the means, of redemption; he revealed to sinners his glorious perfections and abundant mercy, in the Person and work of his Son; he sent his word, to declare to sinners this great salvation, and to invite them to partake of it; he regenerated them by his Spirit, and so brought them, by repentance, and faith in Christ, into a state of acceptance and reconciliation; and thus he taught and enabled them to love his excellency, to value his favour, to be thankful for his inestimable benefits, and zealous for his glory. (*Notes*, *Rom.* v. 6—10. 2 *Cor.* v. 18—21. *Eph.* ii. 4—10. *Tit.* iii. 4—7.) As, therefore, his love to them was the original source of their love to him; so, from the latter they might infer the former: if they were sure that they loved God, they might be sure that "he had first loved them," and they ought to take the comfort of the happy change, which had been wrought in them, whilst they gave him the whole glory of it.

V. 20, 21. The love of God in Christ, produced in the heart of Christians, by "the Spirit of adoption," should be considered as the grand proof of their conversion: (*Notes*, *Rom.* v. 3—5. viii. 28—31:) yet that love also must be tried by its effects, in their temper and conduct towards their brethren. (*Note*, v. 1—3.) For if a man profess to "love God, and yet hate his brother," and either indulge habitual resentment against any one, or shew a spiteful or selfish disposition, or contempt and enmity of the image of God in his children; he is no doubt "a liar," a false professor. (*Notes*, ii. 7—11. iii. 11—17.) For if a man do not love the holy image of God in his brother, "whom "he hath seen," and whose good behaviour is sensibly endearing and advantageous to him; or refuses to shew kindness to his brother in distress, when he knows this to be the commanded expression of love to God; how can he be supposed to love God, "whom he hath not seen," whose perfection he can only contemplate at a distance, who is not visibly present to excite him to suitable returns of affection, and who cannot want, or be profited by any of his services? So that the pretence of loving God, when the love of the brethren is neglected, is no more than a cloke of selfishness, or an excuse for malignant passions. And indeed this is the express command of God, that our love to him should be shewn by the love of our brethren: but how can he be supposed to love God, who habitually violates his command, and acts contrary to his most endearing example? (*Note*, v. 1—3.—*Marg. Ref.* h.)

PRACTICAL OBSERVATIONS.

V. 1—6.

We live in an age, in which but *few* advance claims to immediate revelations: yet we have at least as much cause to try men's doctrines and religion by the word of God,

CHAP. V.

The apostle shews the connexion between faith in Christ, regeneration, love to God and his children, obedience to his commandments, and victory over the world, 1—5. He states the manifold testimonies, by which the doctrine of Christ is proved; and declares the inseparable union between faith and eternal life; 6—13. He reminds Christians of the Lord's readiness to hear their prayers, for themselves and each other, 14, 15; gives an intimation of "a sin "unto death," and the regenerate man's security against committing it, 16—18; he strongly marks the difference between the "world that lieth in "wickedness," and true believers, 19, 20; and cautions Christians against idolatry, 21.

as they had in the primitive times. For "many false "teachers are gone forth into the world;" who agree in scarcely any thing, but in denying "that the Son of God, "is come in the flesh," to be "the Propitiation for our "sins," and the anointed High Priest, Prophet, and King of his church; and the Saviour of a ruined world. If indeed no teachers, who do not confess the doctrine of the apostles, concerning the Person and salvation of Christ, "God manifested in the flesh," "are of God," which the apostle expressly asserts; and if all others are actuated by the lying spirit of antichrist; we may truly say, that antichrist did not much more prevail, in the darkest days of popery, than in these times of infidelity, scepticism, socinianism, arianism, mysticism, and antinomianism; whilst the scriptural doctrine concerning the Person, or some of the offices of Christ, seems to be wholly excluded from the religion of a large proportion among his professed disciples! nay, from that of some, who possess high authority and much influence in the church. But there is a remnant, "who are of God," and who have overcome the assaults of all these deceivers, and will be finally victorious over them; because they are taught and kept by "the "Spirit of Christ, who is greater" than the evil spirit, which still "worketh in the children of disobedience." Indeed, they whose wisdom, principles, spirit, and conduct accord to the judgment and disposition of the world, will be heard, applauded, and followed by worldly men, as far as their consciences find it convenient to have some kind of religion, by way of an *opiate:* and as the way to destruction is broad and frequented, no wonder that they have the majority on their side; for in all ages and places hitherto, the friends of God have been comparatively few. (*Notes, Matt.* vii. 13—20.) *We* must not indeed take it for granted, as the apostle did, that "we are of God:" or that "he who knoweth God heareth us:" but, as far as we can prove, that our doctrine, temper, and conduct, "accord to the oracles of God," we may be confident, that he will maintain our cause, and that his friends and children will favour us: and the characters of the persons who adhere to the testimony of preachers, and that of those who reject it, may often go far in deciding, who they are that declare the humbling, holy truths of God, and who speak the dictates of "the spirit of error." For numbers are incapable of doing so much honour to the ministry of the true servants of God in any other way, as they do by forsaking, deriding, and reviling it; whilst their actions shew to all, who understand that most emphatical language, the strong reasons of their dislike. (*Note, John* iii. 19—21. vii. 3—10.)

V. 7—17.

Again and again, we are exhorted to "love one another, "because love is of God:" in proportion as this love abounds in our heart, and regulates our behaviour, we bear the image of God and shew that we are "born of him, "and know him." Thus we anticipate the temper and happiness, and, as it were, breathe the air of heaven: whilst enmity, selfishness, malice, and revenge, are from hell, and the beginning of the misery "prepared for the "devil and his angels" and children. But our "GOD is "LOVE:" and with such displays of this endearing attribute before us, and such obligations as we are brought under to it; how large, liberal, and fervent ought our love of each other to be, and even that of our very enemies! Seeing that "God hath manifested his love towards us, in send-"ing his own Son, to be the propitiation for the sins" of us rebels and enemies, "that we might live through him:" how earnest ought we to be, in using all means, with persevering self-denial, to promote the welfare, and save the souls, of those who are most injurious to us! And how should we lay ourselves out, to do good to our fellow Christians for the Lord's sake! Let us not then think it enough to *admire* the love of God in Christ Jesus: but, since we cannot profit him, "whom no man hath seen or "can see;" let us shew our love and gratitude to him, by imitating his kind and merciful conduct, in our dealings with our brethren and neighbours. Thus it will appear that he dwells and rules in our hearts; and "his "love will be perfected in us."—Whilst we profess to believe the doctrine which the apostles testified to mankind, and confess "that the Father sent the Son to be the "Saviour of the world;" may our holy loving tempers shew, that "he hath given us of his Spirit!" Then it will appear that we have understood the nature and glory, as well as believed the revelation, of "the love which God "hath to us:" and that, as "God is love," so "we dwell "in love," and "in God, and he in us." In this way our love will grow unto perfection; and our confidence, before the mercy-seat, will be an anticipation of our "bold-"ness in the day of judgment;" while we are conscious, that as he, our Lord and Saviour was, "so are we in this "evil world."

V. 18—21.

By "the work of faith, and labour of love, and patience "of hope," we shall, the most effectually, be relieved from slavish and tormenting fears: for the more we feel of the loving temper of children towards our Father, and of affection to our brethren for his sake; the less we shall fear being treated as enemies, and the fuller will be our assurance of the special love of God to us. Nor would there be occasion for our being left, to the painful restraint and impulse of terror, if we were more entirely "constrained "by love," in every part of our duty: so that all our disquieting doubts, and apprehensions, arise from our not being made perfect in love. (*Note, Jer.* xxxii. 39—41.) Let us then pray without ceasing, that we may more entirely "love him, who hath first loved us:" and if it be evident, that our natural enmity is changed into filial affection and gratitude; let us bless the name of our God for

WHOSOEVER [a] believeth that Jesus is the Christ, [b] is born of God: [c] and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this [d] we know that we love the children of God, when we love God, and keep his commandments.

3 For [e] this is the love of God, that we keep his commandments: [f] and his commandments are not grievous.

4 For [g] whatsoever is born of God [h] overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, [i] but he that believeth that Jesus is the Son of God?

a ii. 22, 23. iv. 14, 15. Matt. xvi. 16. John i. 12, 13. vi. 69. Acts viii. 37. Rom. x. 9, 10.
b 4. ii. 29. iii. 9. iv. 7.
c ii. 10. iii. 14. 17. iv. 20. Jam. i. 18. 1 Pet. i. 3. 22, 23.
d iii. 22—24. iv. 21. John xiii. 34, 35. xv. 17.
e Ex. xx. 6. Deut. v. 10. vii. 9. x. 12, 13. Dan. ix. 4. Matt. xii. 47—50. John xiv. 15. 21—24. xv. 10. 14. 2 John 6.
f Ps. xix. 7—11. cxix. 47, 48. 103, 104. 127, 128. 140. 143. 174. Prov. iii. 17. Mic. vi. 8. Matt. xi. 28—30. Rom. vii. 12. 22. Heb. viii. 10.
g *See on* 1. iii 9.
h 5. ii. 13—17. iv. 4. John xvi. 33. Rom. viii. 35—37. 1 Cor. xv 57. Rev. ii. 7. 11. 17. 26. iii. 5. 12. 21. xii. 11. xv. 2.
i *See on* a. 1. iv. 15.

this seal and earnest of eternal felicity; and, in return for his mercy, and in obedience to his commandment, let us do good to our brethren also, and to all men, for his sake, and after his example; and thus shew, that though our love is imperfect, yet that we essentially differ from all those, who profess "to love God whom they have not "seen," and yet "hate their brethren whom they have "seen."

NOTES.

CHAP. V. V. 1—3. Every man, who truly believes Jesus to be the promised Messiah, and receives, honours, and obeys him in that character, according to the predictions of the Old Testament, and the testimony of the apostles concerning him, is doubtless "born of God:" (*Notes, John* i. 10—13:) as this faith must be the effect of divine life, and cannot be separated from repentance, love, and other graces, or those good fruits which spring from them: and all, who credibly profess this faith, are entitled to that love which Christians owe to their brethren; whatever differences there might be in their previous character, abilities, rank, or situation. For every one who loves God, the Father of all the regenerate, must also love every one of his children: (*Notes*, iv. 7, 8. 19—21:) even as men commonly love and shew kindness to the offspring of their dear friends, and liberal benefactors. (2 *Sam.* ix. xix. 31—40. *Notes, John* viii. 41—47. *Philem.* 8—11.) But, as every gracious affection might be counterfeited, it was necessary to observe, that this genuine "love of the chil-"dren of God" might be distinguished from all natural benevolence, or party-attachments, by its inseparable connexion with the love of God, and a cheerful upright obedience to all his commandments: for the same Spirit, who had brought the sinner's heart to love the image of God in his children, must also have taught them to love his holy character, precepts, and service. (*Note, Jam.* ii. 8—13.) Christians might therefore know their love of the brethren to be spiritual, and evidential of their having "passed "from death unto life;" by a disposition to love and obey God in all other respects: whereas that man could not truly love the children of God, who habitually committed known sin, or neglected known duty. (*Notes, John* xiv. 15—17. 21—24. xv. 9—11.) So that these distinct parts of the Christian's character must reciprocally prove each other to be genuine. In fact, the nature, tendency, effect, and, as it were, the essence of love to God, consists in its disposing the heart to unreserved and cheerful obedience: and, as his commandments are "holy, just, and good," the rule of liberty and felicity; so they, who are "born "of God" and love him, do not count or find them "grievous," but delight in obedience; and only groan and lament that they cannot serve him more perfectly. (*Notes, Ps.* cxix. 4, 5. *Matt.* xi. 28—30. *Rom.* vii. 22—25.) Indeed, the natural love of worldly objects, which is found in every human heart; and the fear of those inconveniences and sufferings, which the displeasure of ungodly men threatens and occasions (in some measure at all times,) to the faithful servants of God, render obedience, in the present state of things, arduous, and connected with self-denial, and various losses, perils, hardships, and distresses; from which, in other circumstances, it would be wholly exempted. But true Christians are possessed of a principle of divine life, which carries them above all these obstacles and impediments. (*Note*, 4, 5.)

Born of God. (1) *Note*, v. 16—18. Comp. ii. 29. iii. 9. iv. 7.—*Grievous.* (3) Βαρειαι. *Matt.* xxiii. 4. 23. *Acts* xx. 29. 2 *Cor.* x. 10. (*Notes, Prov.* iii. 16, 17. *Rom.* xiv. 13—18. 2 *Cor.* xii. 7—10. *Phil.* iv. 10—13.)

V. 4, 5. "That which is born of God," that new and heavenly nature which is communicated in regeneration, tends so powerfully to God and holiness, and includes in its essence such a spiritual judgment, and such heavenly affections; that all, in whom it is found, are by it made victorious over the world; and overcome both their natural love for its honours, riches, pleasures, decorations, and friendship; and their natural fear of the frown, rage, and contempt of worldly men. (*Notes*, ii. 15—17. iv. 4—6. *John* xvi. 31—33. *Rom.* xii. 2.) Thus they are prepared for submitting to losses, exercising self-denial, and enduring affliction in the cause of God; and are taught to disregard the maxims, fashions, customs, and opinions of ungodly men, however eminent, numerous, or powerful. This "new creature," as "born of God," has the ascendancy in the heart of the youngest and feeblest true Christian; and therefore they all aspire after and attain unto this victory. For, though the conflict of grace with corrupt nature, and the allurements and terrors of the world, is often very sharp; and the regenerate man may be baffled, cast down, nay apparently slain in the battle: yet "his seed remaineth in him," and the divine life, being again invigorated by the Holy Spirit, will excite him to arise and renew the combat, with redoubled fortitude and resolution. So that at length the victory will be his decidedly; and he will *habitually* profess the truth, and do the will of God, as far as he knows them, whatever loss, suffering, disgrace, or hardship may ensue; even if he should be exposed to death, in its most terrifying form, by his adherence to his duty. In acquiring this honourable "victory," *faith* is principally concerned: a realizing belief of the testimony of God, concerning invisible and eternal things, operating

k John xix. 34. 35.
l Is. xlv. 8. 4 Ez. xxxvi. 25. John i. 31—33 iii. 5. iv. 10. 14. vii. 38, 39. Acts viii. 36. Eph. v. 25—27. Tit iii. 5. 1 Pet. iii. 21.
m 1. 7. iv. 10. Lev. xvii. 11. Zech. ix. 11. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. John vi. 55. Rom. iii. 25. Eph. i. 7. Col. i. 14. Heb. ix. 7. 14. x. 29. xii. 24. xiii. 20. 1 Pet. i. 2. Rev. i. 5. v. 9. vii. 14.

6 This k is he that came l by water and m blood, *even* Jesus Christ; not by water only, but by water and blood. And it is n the Spirit that beareth witness, because the Spirit o is Truth.

n 7, 8. John xiv. 17. xv. 26 1 Tim. iii. 16.
o John xiv. 6. xvi. 3.

by fear of his wrath, and hope of holy felicity in his favour; a believing reliance on Christ for redemption, and all the blessings that flow from it, working by love and gratitude; with an abiding sense of God's presence at all times, to witness every action, and to support, help, and comfort those who trust in him. These exercises of faith give such a determination to the true Christian's conduct, that he cannot habitually do what he knows to be contrary to the will of God, whatever emolument, credit, or favour he may acquire by so doing: nor can he habitually neglect what God commands, to whatever loss, reproach, or suffering it may expose him. (*Notes*, *Rom.* vi. 1, 2. *2 Cor.* iv. 13—18. *Gal.* ii. 17—21. *Heb.* xi. 27. xii. 2, 3. *Rev.* xii. 7—12.) Through temporary weakness of faith, he may be drawn into sins and negligences: but he will soon find such fear, shame, sorrow, remorse, and self-abhorrence, in his heart and conscience; that he cannot but return into the way of obedience, and reject the wages of transgression, whatever may be the consequence. Nor can this ever be altered; unless it be possible, that "the shield of faith" should be finally torn from him. (*Note*, *Luke* xxii. 31—34.) This is universally the case with true believers; though the temporary suspension of faith, and a consequent prevalence of worldly affections, may be longer in some cases than in others; during which lamentable seasons, their evidence of sincerity must be equally weakened. And this is *peculiar* to believers; so that we may challenge the whole earth, to produce one instance of a man, who "did not believe "in the Son of God," that had, in every respect, so "overcome" the love and fear of all persons and things in the world, as not *habitually*, in one way or other, to act contrary to his own judgment and conscience, from a regard to interest, reputation, ease, liberty, indulgence, friendship, or social and relative comfort and affection; or in order to avoid derision, reproach, the censure of singularity, or more material losses and sufferings. All men, except believers in Christ, are *habitually* enslaved, in some respect or other, to the customs, opinions, or interests of the world: and who is there, that dares, in all things, to act according to the conviction of his own mind, without being warped by the general influence of society, or that of his own particular circle, or sometimes even of his own domesticks? He, and he only, can do this, who "believes that Jesus is the Son of God," and trusts in him for salvation, according to the scriptures: his faith, united with humble love, spirituality, fear of coming short of salvation, hatred of sin, a constant respect to his Lord's example, an indifference for worldly objects, and a deep persuasion of the miserable condition of all worldly men, gives him this victory. (*Note*, *Gal.* vi. 11—14.) He habitually in all things follows the dictates of his own conscience, and the commandments of his Lord, whatever consequences may follow; and when he is betrayed into an incidental deviation from this rule, he deeply repents of it, and attempts renewed obedience.—Hence it is, that the world will tolerate all other persons, except true believers, whatever their forms or notions be: because all others will, in some respects, comply with the humours and court the friendship of worldly men. But Christians are so unpliant, and so determined to follow their Lord, according to their own judgment of truth and duty, without regarding the opinions, counsels, attentions, derision, revilings, or enmity of the many, the wise, the great, the learned, or the virtuous; nay, without being turned aside by persuasion, or the dictates of affection and gratitude, from the line of duty; they cleave to their religious singularities, (as they are deemed,) at so great an expense, and often amidst so many sufferings; and in so many ways, they "testify of "the world, that its works are evil," and its wisdom folly; that they can hope for no quarter from worldly men, but must expect to be hated, or despised by all for Christ's sake: even as he was, who perfectly "overcame the "world," as their Surety and example.—It may be proper here to observe, that the Christian, in proportion to his knowledge and grace, will be singular, only where truth and duty require him; and stedfast, according to the certainty or importance of the truth and duty: but in all things which he deems indifferent, and where his own will or interest alone are concerned, he will endeavour to be pliant; in order to shew, that his pertinacious adherence to his rule of duty, is the effect of conscientiousness, and not of obstinacy and affectation.

Whatsoever is born. (4) Παν το γεγεννημενον. Some read πας ὁ γεγεννημενος, *every one who is born.* The meaning is nearly the same; but it is not expressed so exactly and clearly, as in our reading, which is of far superior authority.—How can all these propositions concerning "him "who is born of God;" and "all that which is born of "God," be explained by those, who suppose that baptism, or something inseparably connected with it, when rightly administered, is exclusively meant?

V. 6. Having mentioned Jesus "the Son of God," the apostle observed, that this was the anointed Saviour "who "came by water and blood." As he entered on his ministry on earth, when he was baptized with water by John, and closed it by shedding his blood on the cross; so, after his death, "water and blood" flowed from his pierced side, as emblematical of the removal of our guilt by his atoning sacrifice; and the purifying of our souls by his grace, after his example, and according to his commandments. (*Notes*, *John* xix. 31—37. 1 *Cor.* vi. 9—11.) For "he came" to save sinners, "not by the water only"—not *merely* by teaching them the way of holiness, and enabling them to walk in it; "but by the water and the "blood;" by atoning for their guilt, and thus making way for their sanctification, and the acceptance of their persons, and works of faith and love. To this the Holy Spirit bore witness, both in the miracles wrought by those who taught this doctrine, and the holy lives, the patient sufferings, and the abundant consolations of such as embraced it. (*Notes*, 7, 8. *John* xv. 26, 27. *Acts* v. 32. *Heb.* ii. 1—4.) This testimony of the Spirit to the doctrine 'of his atone-'ment, as the Son of God, come in the flesh, to save sin-'ners by his blood-shedding, could not be objected to, or

p 10, 11. John viii. 13, 14.
q Ps. xxxiii. 6. *Heb.* Is. xlviii. 16, 17. lxi. 1. Matt. iii. 16, 17. xxviii. 19. 1 Cor. xii. 4—6. 2 Cor. xiii. 14. Rev. i. 4, 5.
r Matt. iii. 17. xvii. 5. John v. 26. viii. 18. 54. x. 37, 38. xii. 28.
s *See on* i. 1. John i. 1. 32—34.

7 For there are three that [p] bear record [in heaven, [q] the [r] Father, [s] the Word, and [t] the Holy Ghost: [u] and these three are one.

t *See on* 6.—Matt. iii. 16. John i. 32, 33. Acts ii. 33. v. 32. Heb. ii. 3, 4.
u Deut. vi. 4. Matt. xxviii. 19. John x. 30.

8 And [x] there are three that bear

x *See on* 7.

[t] rejected; "because the Spirit is the Truth," even essen-
[t] tial Truth itself, which cannot possibly deceive or be de-
[t] ceived.' The two sacraments, of baptism with water, the outward sign of regeneration, and purifying from the pollution of sin, by the holy Spirit; and that of the Lord's supper, as the outward sign of the creatures of his body and the shedding of his blood, and the receiving him by faith, for pardon and justification, seem also intended. (*Notes*, 6, 7. 20, 21. iv. 1—8. *John* xiv. 4—6. 15—17. xvi. 12, 13.)

Truth.] Ἡ Ἀλήθεια. *John* xiv. 6. xviii. 37, 38.

V. 7, 8. These doctrines, concerning the Person and salvation of Christ, had been and were attested, in the most unexceptionable manner. For there were "Three," who from heaven, the holy habitation, in which the divine presence and glory is peculiarly displayed, had borne witness to it: "The Father," who repeatedly, in an audible voice from heaven, had declared Jesus to be his "beloved Son, "in whom he was well-pleased;" (*Notes*, *Matt*, iii. 16, 17. xvii. 5—8. *John* xii. 27—33;) and had borne witness to the same truth, as well as to the acceptance of his sacrifice, by raising him from the dead: "the Word" who was himself God, as well as "from the beginning with God;" who had testified, that "He and the Father were One;" that "he who had seen him, had seen the Father," and that "he would shed his blood a ransom for many;" while his miracles, and the fulfilment of ancient prophecies in him, the accomplishment of his own predictions in his resurrection, and various other events, shewed his testimony to be divine, and that he came from heaven in human nature, to attest these truths to man: "and the "Holy Ghost;" who descended from heaven, as a dove, and rested on Christ at his baptism; (*Notes*, *Luke* iii. 21, 22. *John* i. 30—34;) who had "borne witness to him," by the mouth of all his prophets from the beginning of the world; and who came forth from the Father and the Son, to attest his resurrection and exaltation to the mediatorial throne, by the gift of tongues, and other miraculous powers, communicated to the apostles on the day of Pentecost. These three divine witnesses, though personally distinct, were yet "One," in the Unity of the Godhead, in a most mysterious and incomprehensible manner.—There were also "three that bear witness on earth," perpetuating, as it were, the testimony of "the Father, the Word, and "the Holy Spirit," whose special abode is in heaven, and whose testimony was immediately from thence: even "the Spirit," in the miraculous powers communicated to the disciples, by the laying on of the apostles' hands; the sanctifying efficacy of their doctrine; the holy conduct and consolations of Christians; and the prophecies delivered to the new testament church, which would be fulfilled from age to age: "the water," or the initiatory ordinance of baptism, by water, "into the name of "the Father, of the Son, and of the Holy Spirit:" (*Notes*, *Matt.* iii. 5, 6. xxviii. 19, 20:) "and the blood," or the Lord's supper, which was appointed as a memorial and attestation of the sacrifice of the death of Christ, till his second coming; and which permanently testifies, that pardon and salvation may be obtained, by faith in the atoning blood of him, whose name is Emmanuel, who is "God manifest in the flesh," and who will surely come to be our Judge; but in no other way. (*Notes*, 6. *Matt.* xxvi. 26—28. 1 *Cor.* x. 14—17. xi. 23—28.) As the accomplishment of the prophecies contained in the New Testament fully counterbalances the ceasing of miraculous gifts; so these divine attestations to the scriptural doctrine concerning the Person of Christ, and the two grand constituent parts of his salvation, continue to this present day, and shall to the end of the world: and we at present have abundant testimony to those truths, which our Father in heaven, the incarnate Word, and the Holy Spirit, immediately testified to the primitive Christians.—It is well known, that volumes have been written, concerning part of the seventh verse and the beginning of the eighth; in order to prove, or to disprove, the authenticity of the passage inclosed within crotchets. It is certainly wanting in many of the ancient manuscripts and versions; and is not authenticated by many of the Fathers: but whether the Trinitarians interpolated it, or the Arians and Unitarians omitted it, is to this day a matter of controversy, and not likely to be fully determined. Upon such questions men will in general decide, according to their preconceived opinions: yet it is very wrong to deviate from truth in support of system. It is, however, perhaps somewhat more likely that the Arians or Anti-Trinitarians should silently omit in their copies a testimony which was so decisive against them, or that it should be left out by the mistake of some ancient transcriber than that the Trinitarians should directly forge and insert it. The Trinitarian, in fact, would be deprived only of one argument out of very many, with which he might attempt the conviction of his opponent, if this text were wholly rejected as spurious; for his doctrine is abundantly supported by other scriptures: but if this testimony were admitted as the *unerring word of* GOD; all the ingenuity and diligence of opponents, would scarcely suffice to explain it away, or to avoid the inference, which must naturally be drawn from it. It has indeed by some, even Trinitarians, been maintained, that the words rendered, "these three are "One," only mean, that their testimony is one: but the writer of the passage, whoever he was, did not speak of *testimony*, but of *persons*: else, why is the word translated *three*, of the masculine gender? Or why is the expression so remarkably varied in the next verse? "These "three," the Father, the Son, and the Holy Spirit, "are "One." It may also be doubtful, whether the passage connects with so much propriety, if the contested words be omitted, as it otherwise does: for it we read, with the copies in which they are wanting, "The Spirit beareth "witness, because the Spirit is truth: for there are three "that bear record, ... the Spirit, and the water, and the "blood, &c." there seems to be a remarkable repetition, and a want of the apostle's usual energy in the passage: and it does not appear evident for what reason "the water

witness in earth,] [y] the Spirit, and the water, and the blood: [z] and these three agree in one.

9 If [a] we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

10 He [b] that believeth on the Son of God [c] hath the witness in himself: he that believeth not God, [d] hath made

y See on 6.—Matt. xxvi. 26—28. xxviii. 19. Rom. viii. 16. Heb. vi. 4.
z Mark xiv. 56. Acts xv. 15.
a 10. John iii. 32, 33. v. 31—36. 39. viii. 17—19. x. 38. Acts v. 32. xvii. 31. Heb. ii. 4. vi. 18.
b See on 1. John iii. 16.
c Ps. xxv. 14. Prov. iii. 32. Rom. viii. 16. Gal. iv. 6. Col. iii. 3. 2 Pet. i. 19. Rev. ii. 17 28.
d i. 10. Num. xxiii. 19. Job xxiv. 25. Is. liii. 1. Jer. xv. 18. John iii. 33. v. 38. Heb. iii. 12

"and the blood," or the two great ordinances of the New Testament, as outward signs of sanctification and justification, by the grace and atoning blood of the Son of God, and as agreeing in One with the testimony of the Spirit, should be mentioned; and yet nothing should be hinted, concerning the testimony of the Father from heaven to Christ, as his beloved Son; or that of Christ himself, as confirmed by his miracles and resurrection, and the fulfilment of his promise in pouring the Holy Spirit on his assembled disciples. As the words stand in our copies, there is indeed a most abundant concurrence of divine testimonies to the Person and doctrine of Christ, pointed out in a most compendious and energetick manner.—It cannot, however, be expected, that in such a publication as this, a question, which has long employed the attention of the most learned men in Christendom, should be settled: and after assigning the above reasons in favour of the authenticity of the passage; I confess that I myself am very doubtful, whether they be sufficient to counterbalance the arguments of those who think otherwise. We need not, however, be anxious on the subject, as we have scriptural evidence in abundance, without this text, to confirm our faith in one God, subsisting in three co-equal Persons, "the Father, the Son, and the Holy Ghost," into whose One name we have been baptized.

V. 9, 10. The testimony of two or three credible men, was, by the law, deemed sufficient to prove any matter of fact; and almost all human affairs, even when the lives of men, or the interests of whole nations, lie at stake, are conducted and determined by "receiving the testimony of "men." And though it is known, that all men are liable to be deceived or mistaken, and prone to deceive; yet he that should refuse to act upon human testimony, and should require another kind of demonstration, in all the various concerns of life, must soon, not only give over all business, but refuse his most needful sustenance. If then, "the testimony of man" must be received, how absurd is it to reject that of God! This must be "greater," or more indisputably certain; (iii. 20;) as "he knoweth all "things," cannot mistake or be imposed on, can have no possible inducement to deceive his creatures, is essential Truth, and "cannot lie." (*Notes*, 6. *Ps.* xix. 7—11. *Is.* viii. 20.) "The testimony of God" is therefore the highest kind of demonstration: and we only need enquire into the evidence, or proof, that he has spoken; and into the meaning of his words, in which the honest, humble, and diligent enquirer will not be left greatly to mistake; and then we obtain the utmost certainty which can be conceived, in things of the highest possible importance. (*Notes*, *Heb.* xi. 1, 2. 1 *Pet.* iii. 13—16.) Thus faith appropriates the information, contained in "the testimony "of God," and in a most compendious manner renders a man "wise unto salvation."—For the principal truth, which "God hath testified" in his holy word, is that which relates to his Son, and to the way of salvation through him. (*Notes*, 11, 12. *John* v. 31—47. xx. 24—31.) He, therefore, who credits "the witness" or *testimony* "of God," will "believe on the Son of God," and rely on him for the blessings, which he came into the world to procure for sinners by his righteousness and redemption, and to bestow on them. In consequence of this faith, the Christian receives another, and still more satisfactory testimony to the truth of the gospel, which also seals to him his interest in Christ and his salvation. For "he that believeth on the Son of God, hath the wit-"ness" or *testimony* "in himself." The discoveries made to him of the glory of God in the Person of Christ, and the change thus produced in his judgment, dispositions, and affections; (*Notes*, 20, 21. 2 *Cor.* iii. 17, 18. iv. 5, 6;) the views which he has received of the evil of sin, of his own character and condition, of the deceitfulness and wickedness of his heart, and of the wretched state of the world around him, all of which he now perceives to accord exactly with the declarations of scripture, though once he saw nothing of it; the victory which he is enabled by faith to obtain over the world, his own evil habits and propensities, and the temptations of Satan; the evident answers which many of his prayers receive, and his experience of the faithfulness of God to his promises, and of his providential regard to him; and, above all, "the love "of God shed abroad in his heart by the Spirit of adop-"tion;" the peace, hope, and consolation connected with it; the pleasure he finds in communion with God, and obedience to his will; his delight in the society of spiritual persons, and the support which he receives when afflicted: these, and similar experiences, form a "testimony in him-"self," to which all other men must be strangers. For thus "the Spirit of God witnesses with his spirit, that he "is the child of God," and gives him sweet earnests and foretastes of his eternal inheritance. (*Notes*, *Rom.* v. 3—5. viii. 14—17.) This puts the matter out of all doubt with him; (except in hours of peculiar darkness, conflict, temptation, or humiliating correction;) and he can no more be argued out of his belief of the leading truths of the gospel, respecting the Person and salvation of Christ, by any ingenuity or sophistry of infidels or hereticks, than he could be convinced by logick, that the sun is a dark, cold body, when he sees its light, and feels its genial warmth. This testimony proves that the scripture is the word of God, that he rightly understands the most essential parts of it, and that he is a partaker of the blessing thus announced to him. (*Notes*, *John* xiv. 15—24. 2 *Cor.* i. 21, 22. 2 *Pet.* i. 19—21. *Rev.* ii. 17.) On the other hand, he who believeth not God, in respect of his testimony to his Son, can never receive "the witness in "himself;" but must expect his heavy displeasure; see ing "he maketh God a liar," or treats his word as a lie, as utterly unworthy of credit or confidence. This is the case of every one, "who believes not the testimony which "God hath given of his Son," and confirmed in all the

him a liar; because he believeth not the record that God gave of his Son.

11 And [e] this is the record, that [f] God hath given to us eternal life; and [g] this life is in his Son.

12 He [h] that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things [k] have I written unto you that [l] believe on the name of the Son of God; that [m] ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

e 7. 10. John i. 19. 32—34. viii. 13, 14. xix. 35. 3 John 12. Rev. i. 2.
f 13. ii. 25. Matt. xxv. 46. John iii. 15, 16. 36. iv. 4. 36. vi. 40. 47. 68. x. 28. xii. 50. xvii. 2, 3. Rom. v. 21. vi. 23. 1 Tim. i. 16. Tit. i. 2. Jude 21. xiv. 6. Col. iii. 3, 4. Rev. xxii. 1. Gal. ii. 20. Heb. iii. 14. 2 John 9.
g 12. 20. i. 1—3. John i. 4. v. 21. 26. xi. 25, 26.
h ii. 23, 24. John i. 12. v. 24. 1 Cor. i. 30.
i Mark xvi. 16. John iii. 36.
k i. 4. ii. 1. 13, 14. 21. 26. John xx. 31. xxi. 24. 1 Pet. v. 12.
l iii. 23. John i. 12. ii. 23. iii. 18. Acts iii. 16. iv. 12. 1 Tim. i. 15, 16.
m 10. i. 1, 2. Rom. viii. 15—17. 2 Cor. v. 1. Gal. iv. 6. 2 Pet. i. 10, 11.

ways above enumerated. As all revelation centres in this fundamental doctrine; it is in vain for a man to plead, that he believes "the testimony of God" in other things, while he rejects it in this. His *opinion* may indeed accord with the doctrine of scripture, in matters less affronting to human pride, more level with the human understanding, or more reconcileable to the love, friendship, and pursuits of the world. Thus a man assents to scriptural truths, because he thinks they may be *otherwise* proved; at least there is no other evidence to be opposed to "the testimony "of God," and nothing to be lost by assenting to it. But if his own reasonings, or those of some philosophy, lead to a conclusion contrary to the word of God; he will "lean to his own understanding," or believe in a philosopher, and treat "the testimony of God as a lie." Nay, men professing to believe the scriptures will reject doctrines expressly revealed there, or employ a perverse diligence and ingenuity to explain them away, merely because they can find no philosophical arguments, with which to confirm the testimony of God! The light of the sun is not sufficient for them, nor will they be satisfied with it, unless they can see the same objects by their own dim candle! On the other hand, they will profess to believe the word of God, when it accords with their own reasonings, or the opinion of some philosopher; who perhaps borrowed that glimmering from scripture, which preserves his scheme from total darkness: and they sometimes suppose themselves doing good service, when they call such witnesses to support "the testimony of God!" So that, in fact, they do not believe God, but other witnesses, when they assent to scriptural truth: for they directly treat him as a false Witness, when he contradicts their preconceived opinions. It is therefore evident, that no belief of the Bible, or of any thing revealed in it, is of any avail to salvation, except a man believe "the testimony, which "God hath given of his Son." (*Notes*, 11, 12. *John* iii. 12—21. 27—36.)

Made him a liar. (10) Ψευστην πεποιηκεν αυτον. i. 10. ii. 4. *Rom.* iii. 4. *Tit.* i. 12. (*Notes*, *Num.* xxiii. 19, 20. *Jam.* i. 13—15.)

V. 11, 12. "The record," or *testimony*, "of God," concerning which the apostle had repeatedly spoken, might be summed up in few words, as to its grand outline: "God "hath given," of his free mercy and bounty, "to us," men, sinners, rebels and enemies, even to all of our fallen race, who are willing to accept of the inestimable gift in his appointed way, "eternal life," everlasting felicity, with every thing pertaining to it: "and this life is in his "Son;" in his Person, as "God manifested in the flesh;" (*Note*, 1 *Tim.* iii. 16;) and in his mediatory offices, as having all *fulness* in him, in consequence of his atoning sacrifice, for the pardon, sanctification, and salvation of every believer. (*Notes*, *John* i. 16. *Col.* ii. 1—10.) So that this eternal life must be obtained and enjoyed, by union and communion with Christ, both in respect of the title to it, the meetness for it, and the earnests and the full and final possession of it. (*Notes*, 1 *Cor.* i. 26—31. *Col.* iii 1—4.) He, therefore, "that hath the Son, nath life;" he that by true faith receives Christ, as the Son of God; and as his Prophet, High Priest, and King; his "Wis-"dom, Righteousness, Sanctification, and Redemption;" who humbly depends on him for all these purposes, and is thus interested in him, and vitally united to him, and continually seeks and derives the blessings of salvation from him, through the influences of the Holy Spirit; "hath "life," is spiritually alive, has the promise of eternal life ratified to him, and the sure earnests of it in his soul, which shall certainly be completed in his everlasting felicity. (*Notes*, *John* i. 10—13. v. 24—27. xi. 20—27. xiv. 4—6.) "And he, that hath not the Son of God, hath "not life:" he, who denies him to be truly and properly "the Son of God," and refuses to trust and honour him as such, or who disdains to submit to his teaching as his Prophet, to rely on his atonement and intercession as his High Priest, or to obey him as his King, "hath not life;" he is "dead in sin," under condemnation, and "the wrath "of God abideth on him:" nor will any morality, learning, philosophy, forms of religion, doctrinal notions, or enthusiastical confidences, at all avail him. (*Note*, *Gal.* v. 1—6.) For Christ is the believer's "Life;" and if a man do not live in Christ, by "faith working by love" and by the supply of his Spirit, he has no life; whether he be an Infidel, a Socinian, or an Arian, a Pharisee, a Mystick, an Enthusiast, or an Antinomian. (*Notes*, ii. 20—25. *Matt.* xi. 25, 26. *John* v. 20—23.) To have Christ, we must "receive him" and abide in him, for all the purposes for which he came into the world: we cannot truly receive him in one character, whilst we reject him in another. He will not protect, deliver, or accept services, as a King, from those who will not be taught by him, or who despise or neglect his precious redemption and all-prevailing intercession; and he will not save, as a High Priest, those "who will not have him to rule over them."

Record. (11) Μαρτυρια. 9, 10. *John* i. 7. 19. iii. 11. v. 32. 34. 36. *Tit.* iii. 13. *Rev.* xii. 11. xix. 10.

V. 13. (*Marg. Ref.*) The apostle wrote the things above stated, unto those, who believed on the name of the Son of God, to confirm their faith, and to put them upon their guard against the seductions of false prophets; to assure them that their's was the true religion of Christ, and that "in him they had eternal life:" (*Note*, 1 *Pet.* v. 12:) and to encourage their hope, that they might, more constantly and vigorously, exercise and profess this "faith "in the Son of God," amidst all the delusions, persecutions, and tribulations with which they met.—The epistle might be, as indeed it has been, very useful to other

14 And [a] this is the confidence that we have [*] in him, that, [c] if we ask any thing according to his will, [p] he heareth us:

15 And if we know that he hear us, whatsoever we ask, [q] we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin, *which is* not unto death, [r] he shall ask, and he shall give him life for them that sin not unto death. [s] There is a sin unto death: [t] I do not say that he shall pray for it.

17 [u] All unrighteousness is sin: [x] and there is a sin not unto death.

18 We know that [y] whosoever is born of God sinneth not; but he that is begotten of God, [z] keepeth himself, and that [a] wicked one toucheth him not.

a iii. 21. Eph. iii. 12. Heb. iii. 6. 14. x. 35.
* Or, *concerning him.*
c *See on* iii. 22.—Jer. xxix. 12, 13. xxxiii. 3. Matt. vii. 7—11. xxi. 22. John xiv. 13. xv. 7. xvi. 24. Jam. i. 5, 6. iv. 3. v. 16.
p Job xxxiv. 28. Ps. xxxi. 22. xxxiv. 17. lxix. 33. Prov. xv. 29. John ix. 31. xi. 42.
q Mark xi. 24. Luke xi. 9, 10.
r Gen. xx. 7. 17. Ex. xxxii. 10—14. 31, 32. xxxiv. 9. Num. xii. 13. xiv. 11—21. Deut. ix. 18—20. 2 Chr. xxx. 18—20. Job xlii. 7—9. Ps. cvi. 23. Ez. xxii. 30. Am. vii. 1—3. Jam. v. 14, 15.
s Num. xv. 30. xvi. 26—32. 1 Sam. ii. 25. Jer. xv. 1, 2. Matt. xii 31, 32. Mark iii. 28—30. Luke xii. 10. 2 Tim. iv. 14. Heb. vi. 4—6. x. 26—31. 2 Pet. ii. 20—22.
t Jer. vii. 16. xi. 14. xiv. 11. xviii. 18—21. John xvii. 9.
u *See on* iii. 4.—Deut. v. 32. xii. 32.
x *See on* 16.—Is. i. 18. Ez. xviii. 26—32. Rom. v. 20, 21. Jam. i. 15. iv. 7—10.
y 1. 4. ii. 29. iii. 9. iv. 6. John i. 13. iii. 2—5. Jam. i. 18. 1 Pet. i. 23.
z 21. iii. 3. Ps. xvii. 4. xviii. 23. xxxix. 1. cxix. 101. Prov. iv. 23. John xv. 4. 7, 9, 10. Acts xi. 23. Jam. i. 27. Jude 21. 24. Rev. ii. 13. iii. 8—10.
a *See on* ii. 13, 14. iii. 12.

descriptions of men; but this was the primary intent of it.

V. 14, 15. The confidence, which established Christians had in God, respecting the promise of "eternal life "in his Son," had an especial reference to his readiness to answer their prayers, through the heavenly Advocate, notwithstanding their sinfulness. They were assured, "that "if they asked any thing," however great or difficult, "according to his will," after the prescribed manner, in humble faith, hope, and uprightness; grounding their requests upon his promises, and submitting themselves to his wise and righteous providence; "he certainly heard "them" and accepted of their worship. (*Notes, Jam.* iv. 1—3. v. 16—18.) And, knowing this, they were thence assured, that they had the "petitions which they desired "of him:" being confident that his omnipotence would certainly effect the purpose of his love, and fulfil his faithful promises. In some things their prayers were evidently and speedily answered; in others, they might be satisfied that they were granted in the best manner, though not exactly as they expected. (*Note, 2 Cor.* xii. 7—10.) Even when their requests were for the present denied, they might make themselves sure, that in the best time and way they would at length be answered, in case this was for the glory of God, and their own real and abiding advantage; which would compose their minds, even as if they had already obtained their petitions. (*Notes,* iii. 18—24. *Matt.* xxi. 21, 22. *Mark* xi. 22—26. *Luke* xi. 5—13. xviii. 1—8. *John* xiv. 7—14. xvi. 23, 24. *Rom.* viii. 24—27.)

Confidence. (14) Παρρησια. See on *John* vii. 4.—*In him.*] Προς αυτον. "Concerning him." *Marg.* "The "Son of God" (13) is the immediate antecedent, and seems especially intended. (*Notes,* iii. 1—3. 1 *Pet.* i. 17—21.)—*He heareth.*] Ακουει. *Matt.* xvii. 5. *John* ix. 31. xi. 41, 42. (*Notes, Ps.* x. 17, 18. xxxiv. 15—17.)

V. 16—18. While believers thus asked and received, in their own behalf, that "their joy might be full;" that love, which had been so largely insisted on, would dictate many prayers for their brethren; especially such as had been overcome by temptation, or who were under any sharp chastisement. In general they might be assured, that the Lord would graciously accept and answer these prayers; and in answer to them, "grant repentance unto "life" to such as "had sinned, but not unto death," and that he would remove the corrections, with which they had been visited. (*Note, Jam.* v. 16—18.) Yet they must observe, that "there is a sin unto death," which would be an exception to this rule; nor were they required or encouraged, to pray for those who had committed it.—It had been shewn, that apostasy, after an intelligent and credible profession of the gospel, when connected with strong expressions of enmity, could seldom be separated from "the sin against the Holy Spirit." (*Notes, Matt.* xii. 31, 32. 2 *Tim.* iv. 14, 15. *Heb.* vi. 4—8. x. 26—31. This, no doubt, was "the sin unto death," which the apostle intended: and, when it appeared evident, that any person had committed it, Christians were directed to leave him to the righteous judgment of God, without expecting to see him "renewed to repentance," or even praying for him. (*Notes, Jer.* vii. 16. xiv. 10—12. xv. 1.)—Indeed "all unrighteousness," or every deviation from the perfect rule of righteousness, "is sin," and so deserves death, or final condemnation, according to the law; (*Note,* iii. 4—6;) and all who turn aside from the gospel, or act contrary to it, merit this punishment. Yet "there is a sin," even of this kind, "which is not unto death;" for, being the effect of surprise rather than of deliberate enmity, many, who have been thus overcome in the moment of temptation, have been recovered: so that Christians were admonished to pray for their brethren when grievously fallen, if they did not see in them the marks of determined obstinacy and enmity.—The apostle had before observed that none, "who had been born of God," could "*work* or "*practise* sin;" (*Note,* iii. 7—10;) and he here added, that none of them were left to commit the unpardonable sin: for though such apostates "had gone out from them, "they had not been of them." (ii. 19.) The man, who, as "born of God," does not allow himself in any sin, but watches and prays, in faith, fear, and love, to be preserved from temptation, or supported under it, "keeps "himself," by the Holy Spirit, out of the way of this fatal transgression: so that "the wicked one," by whom hypocrites and formalists are overcome and induced to apostatize, is not allowed access to him, or can make no impression on him.—Satan obtained leave to "sift" all the apostles, and he grievously baffled and wounded Peter; but he could touch none of them, except hypocritical Judas, so as to prevail with them deliberately to renounce and betray their Lord: (*Notes, Luke* xxii. 31—34. *Rom.* vii. 15—17:) for "the incorruptible seed abode in them," in the genuine faith, love, and integrity produced by it; and therefore they "could not" thus "sin, because they "were born of God." (*Notes,* 1 *Pet.* i. 3—5. 22, 23.)—*Born of God.* (18) Γεγεννημενος εκ τυ Θευ. "Whosoever "believeth that Jesus is the Christ is born of God" (1).

19 *And* [b] we know that we are of God, [c] and the whole world lieth in wickedness. [*]

20 And [d] we know that the Son of God is come, [e] and hath given us an understanding, that we may know [f] him that is true; [g] and we are in him that is true, *even* in his Son Jesus Christ. [h] This is the true God, and eternal life.

21 [i] Little children, [k] keep yourselves from idols. [l] Amen.

[b] *See on* 10. 13. 20.—iii. 14. 24. iv. 4—6. Rom. viii. 16. 2 Cor. i. 12. v. 1. 2 Tim. i. 12.

[c] *See on* iv. 4, 5. John xv. 18, 19. Rom. i. 28—32. iii. 9—18. Gal. i. 4. Tit. iii. 3. Jam. iv. 4.

[*] Or, *the wicked one.* 18, 19. John xii. 31. xiv. 30. xvi. 11. 2 Cor. iv. 4. Eph. ii. 2. Rev. xii. 9. xiii 7. 8. xx. 3. 7, 8.

[d] 1. iv. 2. 14.

[e] Matt. xiii. 11. Luke xxi. 15. xxiv. 45. John xvii. 3. 14. 25, 26. 1 Cor. i. 30. 2 Cor. iv. 6. Eph. i. 17, 18. iii. 18, 19. Col. ii. 2, 3.

[f] John xiv. 6. Rev. iii. 7. 14. vi. 10. xv. 3. xix. 11.

[g] *See on* ii. 6. 24. iv. 16.—John x. 30. xiv. 20. 23. xv. 4. xvii. 21—23. 2 Cor. v. 17. Phil. iii. 9.

[h] 11, 12. i. 1—3. Is. ix. 6. xliv. 6. xlv. 14, 15. 21—25. liv. 5. Jer. x. 10. xxiii. 6. John i. 1—3. xiv. 9. xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. Heb. i. 8.

[i] *See on* ii. 1.

[k] Ex. xx. 3, 4. 1 Cor. x. 7. 14. 2 Cor. vi. 16, 17. Rev. ix. 20. xiii. 14, 15. xiv. 11.

[l] *See on* Matt. vi. 13.

"Whatsoever is born of God overcometh the world." "Whosoever is born of God sinneth not, but he that is "begotten of God (ὁ γεννηθεις) keepeth himself, &c." "Every one that doeth righteousness is born of him." (ii. 29.) "Whosoever is born of God doth not commit "sin: for his seed remaineth in him, and he cannot sin, "because he is born of God." (iii. 9.) "Every one that "loveth is born of God." (iv. 7.) Every thing forming an essential part of Christianity is inseparably connected with being "begotten" or "born of God:" and it is evidently intended, that they all co-exist in the regenerate.—But would the apostle have reversed these propositions? Would he have said, "He that believeth not that Jesus "is the Son of God, is not born of God?" "That which "does not overcome the world is not born of God." "He "who doeth not righteousness is not born of God." "He "that committeth sin is not born of God." "He who "loveth not is not born of God." Doubtless he would. But would he have said, 'He has not been baptized?' This is sufficient to expose the absurdity of *baptism* and *regeneration*, being considered as the same thing, or inseparably connected.

That wicked one. (18) Ὁ πονηρος. 19. iii. 12. *Matt.* vi. 13.

V. 19. The apostle, and such established Christians as had "the witness in themselves," in their conscious love to God and each other, hatred of sin, and victory over the world, knew assuredly that they "were of God," born of God, his servants and worshippers, his children and heirs. (*Note*, 9, 10.) And they also clearly perceived, that "the "whole world lay in wickedness," or "under the wicked "one." All the human race, unless "born of God," and become a part of Christ's kingdom, abide in subjection to the devil, (who is "the god" and "prince of this world,") and are his vassals and slaves: they willingly do what he requires of his slaves, though perhaps not aware that they are serving him. They are "overcome by him, and "brought into bondage" to him: they bear his image; and copy his example of pride, envy, malice, deceit, murder, mischief, slander, apostasy, rebellion, ingratitude, and enmity against God. They do "the works of the "devil," and concur in supporting his cause: they have neither wisdom, power, nor will to deliver themselves; and they all must for ever have continued in this dreadful state, if Christ had not "come to destroy the works of the "devil." (*Notes*, iii. 7—10. iv. 4—6. *John* viii. 37—47. xii. 27—33. 2 *Cor.* iv. 3, 4. *Eph.* ii. 1, 2.) This general declaration includes all unbelievers, whether Jews or Gentiles; idolaters, or hypocritical worshippers of the true God; atheists, infidels, profligates, profane persons, and formalists; the wise and the foolish; the learned and the unlearned; the rich and the poor; the royal and noble, as well as the base and vile; yea, the moral and virtuous, as well as the vicious. All "lie in wickedness," under the power of unrepented and unmortified sin; or "under the "wicked one," as in some way or other doing him service; those only excepted, who "are delivered from the power "of darkness, and translated into the kingdom of the Son "of God." (*Notes*, *Acts* xxvi. 16—18. *Col.* i. 9—14. *Rev.* xii. 7—12.) This, the well instructed and established Christian knows assuredly: and the criminality, slavery, and misery of the human race excite his lamentations, prayers, and endeavours to spread the gospel; as the only method, by which they can be delivered from their abject condition. (*Notes*, *Rom.* x. 12—17. *Eph.* ii. 11—13.) Yet other men perceive nothing of it; but are exceedingly offended at the declaration, and at the endeavours used, "to turn them "from darkness to light, and from the power of Satan "unto God."—As the apostle made no exception, in favour of unbelieving Jews in his day; so we can allow of none, in favour of unbelieving, heretical, and worldly and unregenerate men, *called Christians*, in this present time.

Lieth.] Κειται. *Matt.* v. 14. *Luke* ii. 12. 34. *Phil.* i. 17. 1 *Tim.* i. 9.

V. 20, 21. The apostle, and his brethren also, "knew, "that the Son of God was come; and that he had given "them an understanding, to know him that was true:" (*Notes*, *Luke* xxi. 12—19. xxiv. 44—49. 2 *Cor.* iv. 5, 6:) so that their believing, experimental, and sanctifying knowledge of the Son of God, as "the true and faithful Wit-"ness," the "Truth and the Life;" and of "the only "true God in him," (*Note*, *John* xvii. 1—3,) was the effect of divine grace, through "the Spirit, who is Truth" (6). Thus, having the "witness in themselves," they knew that they "were in him that is true," coming to the true and eternal God by faith, cleaving to him, abiding in him as their Rest and Refuge, and living in him by his indwelling Spirit. "*Even* in his Son Jesus Christ:" by union with Christ they were thus spiritually united unto God; because "He and the Father are One." (*Notes*, *John* x. 26—31. xvii. 20—23.) "*This person* is the true "God, and eternal life." (*Note*, i. 1, 2.) The language here used is peculiarly to be noted: it is not obvious to determine, in some of the clauses, whether the Father or the Son was intended: but when "the Son of God, even "Jesus Christ" had been mentioned; the apostle made use of a personal pronoun, often *improperly* rendered "this "man," when applied to Christ, but commonly signifying *this Person*. This demonstrative pronoun has Jesus Christ for its immediate and evident antecedent: and, having said "*this Person* is the true God, and eternal Life," the apostle concluded, by solemnly cautioning his beloved "chil-"dren" to "keep themselves from idols;" which must imply, that they would do this, by adhering to the worship of the Son, as "the true God and eternal Life," and as One with the Father who sent him. The scripture, and

the New Testament especially, was expressly intended, to draw men off from the worship of idols of every kind, to "serve the One, living, and true God:" and can it possibly be imagined, for a moment, that an *inspired* writer should speak in this manner of Jesus Christ; if he had not been, equally with the Father, the proper object of all adoration? If the worship of the Son of God be idolatry, (as it must be, if he be no more than a creature,) surely the apostle introduced his caution against idols in a very unaccountable manner! But if the triune JEHOVAH, "the Father, the Son, and the Holy Spirit," three Persons in One undivided Godhead, be the Object, and the only Object, of divine adoration: nothing could be more proper and emphatical: for the Jews, rejecting the Son, and professing to worship God in One Person, (as the Mohammedans, Deists, Socinians, and others in after ages, have done,) had really changed the true Object of worship, the God of the Bible, for an imaginary Being; and could not be exculpated from the charge of idolatry: for they could not be discriminated from those, who worshipped the Supreme Being, under the name of Jupiter, or Baal. (*Notes*, 1 *Kings* xviii. 17—21.) So that nominal Christians, in these days, (and not only in the church of Rome,) have more need to be warned to "keep themselves "from idols," than it is generally supposed; and to be careful, that they adore the triune God, in whose name Christ commanded, that his disciples should be baptized: and that, whilst they "bow their knees to the God and "Father of our Lord Jesus," they forget not to "honour "the Son even as they honour the Father who sent him," (*Notes*, ii. 20—25. *John* v. 20—23. 2 *John* 7—11,) in dependance on the omnipresent and divine Spirit, and under his guidance; that "the grace of the Lord "Jesus, and the love of God the Father, and the fellow-"ship of the Holy Ghost," "may be with them at all "times." (*Notes*, *Matt.* xxviii. 19, 20. 2 *Cor.* xiii. 11—14, *v.* 14.)—*We know.* (20) Is there in these clauses nothing like personal assurance of acceptance and salvation, arising from inward consciousness of having been enlightened in that knowledge of God and of Jesus Christ, which is eternal life?—*Him that is true.* (20) Τῷ αληθινῷ. *Rev.* iii. 7. 14.

PRACTICAL OBSERVATIONS.

V. 1—8.

True faith in Christ always springs from regeneration; and all, who are not "born of God," are either infidels and avowed unbelievers, or have only a dead and unprofitable faith.—Real Christians "shew their faith by their "works:" they "love God;" and all whom they judge to be his children; and this is proved to be genuine, by the pleasure which they take, in keeping their Father's commandments. For, instead of deeming them "grievous," they seek liberty and happiness in obeying them. By a new and divine nature, and the grace of the Holy Spirit, and by the exercise of faith in the testimony, the promise, the power, and the love of God, they gradually acquire "a victory over the world;" and learn habitually to do the will of God, without being seduced, persuaded, or affrighted from it, by any persons or objects in the world around them. Indeed this victory cannot be acquired without conflict; and it is never *absolutely* perfect in this life: yet our faith prevails so far above what any other principle can do, that we may boldly say, "Who is "he, that overcometh the world, but he that believeth "that Jesus is the Son of God?" Let then all who profess to believe the gospel, enquire, whether they have attained, or are contending for, this victory. For we must all, after Christ's example, "overcome the world," or it will overcome us to our final ruin." (*John* xvi. 33.)—Indeed a worldly religion, exhibiting the appearance of evangelical doctrine, is the peculiar danger of the present day, and gives infidels and hereticks of every name their chief advantage, against the great and glorious truths of the sacred scriptures. The gospel, which is so abundantly attested, by all the Persons in the Godhead, by miracles and prophecies, by the peculiar ordinances of the new dispensation, by the holy lives, patient sufferings, and joyful deaths of apostles, evangelists, and martyrs, relates especially to Emmanuel, to the efficacy of his atoning blood, and "the sanctification of the Spirit unto obedience:" and as the miraculous powers communicated by the Holy Spirit bore witness to the apostle's doctrine; so his new-creating work in our hearts, manifested in our holy lives, attests our interest in the great redemption of the Son of God: nor can this deceive us, "because the Spirit is "Truth." As Jesus, therefore, "came not by water only," or by blood only, "but by water and blood;" let us never attempt to separate what God has thus joined together: for the holy lives of all, who profess the doctrine of grace, is that testimony to the truth, which is at present principally wanting, in order to "stop the mouths," and silence the objections, of all who oppose them.

V. 9—13.

Nothing can be more absurd, than the claim of those men, who will be satisfied with nothing but strictly logical demonstration in matters of religion: whilst, in the ordinary affairs of life, they do not hesitate to proceed on credible *human testimony*, and would deem him out of his senses who refused to do so: whereas, if "we receive the "witness of men," surely "the witness of God is greater!" Indeed, it is impossible, that the invisible things of God and the eternal world should be known, except by faith receiving the information of divine revelation: for in what other conceivable way can we know the incomprehensible perfections of God, his inscrutable counsels, or the manner in which he will shew mercy to his rebellious creatures? These are not subjects for man to discover, to know, or demonstrate, by speculation or abstract reasonings: but will always be best understood by those, who most simply believe the "sure testimony of God" respecting them. And indeed "they, who believe in the "Son of God," have an inward testimony to the truth, through the illumination, renewal, and consolations of the Holy Spirit, and in their own happy experience; which, when possessed in a large degree, is a rational foundation of the most entire confidence, that can possibly be had by those who have not come to the immediate vision and enjoyment of God. But can it be expected, that this "secret of the LORD should be with those," who do not believe his word, and who treat Him, who is the Truth itself, as a liar and deceiver? This is the case of all, "who believe not the record which God hath given of his "Son:" and it does not become them to censure the stedfastness of experienced Christians as obstinacy, or their consolations as enthusiasm, when these are so fully war

ranted by the word of God. Disregarding then the self-wise reasonings of such incompetent judges, let us thankfully receive the record of Scripture, that "God hath given "us eternal life, and that this life is in his Son; he who hath "the Son hath life, and he who hath not the Son of God "hath not life." Thus we "may give diligence" to obtain an assurance of our interest in Christ, and know that we have eternal life; and daily grow stronger in faith, more stedfast and rejoicing in hope, "and always abounding in "the work of the Lord; knowing that our labour is not in "vain in the Lord."

V. 14—21.

Confiding in the love of our heavenly Father, and coming to him through our great Advocate; we may be assured that he always hears, accepts, and answers all those prayers, which accord with his will, and tend to our real benefit. We should therefore abound in supplication for our brethren, as well as for ourselves; especially seeking to the Lord to pardon and recover the fallen, as well as to relieve the tempted and afflicted: and, as we cannot know, who has "sinned unto death;" we should not readily yield to discouragement, respecting those whom we once considered as brethren. We ought to be very thankful, that no "sin is unto death," according to the gospel, of which a man truly repents: and that God will enable all those who are born of him to keep themselves, that "the wicked one" may never prevail on them to sin, in the manner they do who are "given up to a reprobate "mind."—If we have so grown in faith and grace, as to "know that we are of God;" we shall readily perceive that "the whole world lieth in wickedness," and under the power of Satan: this will shew us how vast our obligations are to redeeming love, and special grace; and it ought to excite our constant prayers and unremitting endeavours, to promote the preaching of the gospel, and the conversion of sinners, at home and abroad, even to the ends of the earth, by every means in our power. Happy are they, who "know that the Son of God is come," and to whom God "hath given an understanding to know," and a heart to rely on, "him that is true!" May this be our privilege; may we "dwell in Christ, and Christ in "us;" may we be "one with him, and he with us;" for "*This* is the true God and eternal life:" thus our fellowship will be with the Father and the Son, through the Spirit: and we shall be preserved from all idols and destructive heresies, and from the idolatrous love of worldly objects; and be "kept by the power of God through faith "unto eternal salvation." (*Note*, 1 *Pet.* i. 3—5.)

THE

SECOND EPISTLE OF JOHN.

THIS short epistle, and that which follows, being written, as it is probable, not long before the apostle's death, and neither to any church by name, nor to the churches at large, but to individuals; were not generally and unanimously known and acknowledged to be written by him, in the earliest ages, in the decided manner, that the preceding epistle was: but their coincidence with it, in sentiment, manner, and language, satisfied all concerned at an early period, that they were written by the same person. Mill observes, that of the thirteen verses in this epistle, eight may be found in the first, either in sense or in expression.—The word rendered, "The elder," might probably be applied to St. John, when all the other apostles were dead, as a title of honourable distinction; for he was the Senior of the whole church: or he might modestly, yet as claiming authority, assume it on this occasion. Some have conjectured, that the church of Jerusalem was figuratively meant by "The elect lady;" and that of Ephesus, where John is supposed to have at this time resided, by "her elect sister:" but it has more generally been thought, that an eminent and honourable Christian matron, well known in the church, was addressed by the title of "the elect lady," and that some other honourable Christian woman, nearly related to her, was intended by "her elect sister" (13). On any supposition, however, the title of *catholick*, cannot properly belong to it; (*Preface to the first of Peter;*) as the writer's purpose of visiting, in a short time, those whom he addressed, is alone a sufficient proof.—It is supposed, that the apostle especially intended, in this epistle, to put those to whom he wrote on their guard against such hereticks, as affirmed that Jesus was not really a Man, but only *appeared* to be one; and *appeared* to do and suffer those things, which the apostles and evangelists recorded of him. This heresy was, in its consequences, subversive of Christianity; which accounts for the decided language of the writer against those teachers who held it. (*Note*, 7—11.) The same decided conduct is, however, equally needful, reasonable, pious, nay charitable, in the true sense of the word, in respect of those who propagate many other opinions, subversive of the gospel; who yet exclaim against the bigotry of those, however benevolent and beneficent in all other things, who determine not to be "partakers of their evil deeds."

A. D. 90.

The apostle addresses, with expressions of affectionate regard, and with salutations, "the elect lady "and her children," declaring his joy in their good behaviour, 1—4. He exhorts them to brotherly love and obedience, 5, 6. He warns them against deceivers, that neither they, nor he, may lose their full reward, 7, 8; and against giving the least countenance to those, who did not bring the true doctrine of Christ, 9—11. He hopes to see them shortly, and concludes with salutations, 12, 13.

A. D. 90.

THE [a] Elder unto [b] the elect lady and her children, [c] whom I love in the truth; and not I only, but also all they that have [d] known the truth;

2 For [e] the truth's sake, [f] which dwelleth in us, and shall be with us for ever.

a 1 Pet. v. 1. 3 John 1.
b 2. 13. Luke i. 3. Eph. i. 4, 5. 1 Thes. i. 3, 4. 2 Thes. ii. 13, 14. 1 Pet. i. 2.
c 2, 3. 1 Pet. i. 22, 23. 1 John iii. 18. 3 John 1.
d John viii. 32. Gal. iii. 1. v. 7. Col. i. 5. 2 Thes. ii. 13.
1 Tim. ii. 4. Heb. x. 26. 1 John ii. 21.
e 1 Cor. ix. 23. 2 Cor. iv. 5. xv. 7. Col. iii. 16. 2 Tim. i. 5. 1 Pet. i. 23—25. 1 John ii. 14. 17.
f John

NOTES.

V. 1—3. The aged apostle seems to have written this short letter, about the time when he wrote his general epistle, or something later; and he only styled himself "the Elder," (1 *Pet.* v. 1,) knowing that the honourable matron, whom he addressed, would be satisfied from whom she received it; and properly regard it, without a more explicit declaration of his authority. She seems to have been a person of superior rank; he did not scruple to give her the title of honour, which custom had allotted to her; and his acquaintance with her "work of faith, her "labour of love, and her patience of hope," satisfied him concerning her "election of God." (*Note*, 1 *Thes.* i. 1—4.) He also addressed her children, who were trained up in religion, and some of them at least were partakers of her grace. (*Note*, 2 *Tim.* i. 3—5.) He assured them, that "he loved them in the truth;" in sincerity, and as united by the bond of "the truth of the gospel," which they all believed. Nor was this peculiar to the aged apostle: for all those loved them, who had understood and "known the truth;" that is, all such as were acquainted with this matron and her family. This affection was borne to them, "for the truth's sake, which dwelt" both in his, and her children, and in those who loved them; and

3 [g] Grace [*] be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, [h] the Son of the Father, [i] in truth and love.

4 I [k] rejoiced greatly that I found of thy children [l] walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, [m] not as though I wrote a new commandment unto thee, but that which we had from the beginning, [n] that we love one another.

6 And [o] this is love, that we walk after his commandments. [p] This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For [q] many deceivers are entered into the world, [r] who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 [s] Look to yourselves, [t] that we lose not those things which we have [†] wrought, but [u] that we receive a full reward.

9 Whosoever transgresseth, [x] and abideth not in [y] the doctrine of Christ, [z] hath not God. [a] He that abideth in the doctrine of Christ, [b] he hath both the Father and the Son.

10 If there [c] come any unto you,

g *See on* Rom. i. 7. 1 Tim. i. 2.
* Gr. *shall be.*
h 1 John ii. 23, 24. iv. 10.
i 1 Zech. viii. 19. Gal. v. 6. 1 Tim. i. 14. 2 Tim. i. 13.
k Phil. iv. 10. 1 Thes. ii. 19, 20. iii. 6—10. 3 John 3, 4.
l Hos. xiv. 9. Mal. ii. 6. Gal. ii. 14. Eph. v. 2. 8. 1 John i. 6, 7. ii. 6.
m 1 John ii. 7, 8. iii. 11.
n John xiii. 34, 35. xv. 12. Gal. v. 22. Eph. v. 2. 1 Thes. iv. 9. Heb. xiii. 1. 1 Pet. i. 22, 23. iv. 8. 2 Pet. i. 7. 1 John iii. 14—18. 23. iv. 7—12. 20, 21.
o John xiv. 15. 21. xv. 10. 14. Rom. xiii. 8, 9. Gal. v. 13, 14. 1 John v. 3.
p *See on* 5.
q *See on* 2 Pet. ii. 1—3. 1 John ii. 18—22. iv. 1.
r John i. 14. 1 Tim. iii. 16.—*See on* 1 John iv. 2, 3.—Rev. xii. 9. xiii. 14.
s Matt. xxiv. 4. 24, 25. Mark xiii. 5. 6. 9. 23. Luke xxi. 8. Heb. xii. 15. Rev. iii. 11.
t Gal. iv. 11. Phil. ii. 15, 16.
† Or, *gained.* Some copies read, *which ye have gained, but that ye receive,* &c.
u Dan. xii. 3. John iv. 36. 1 Cor. iii. 8. 14. xv. 58.
x *See on* 1 John ii. 22—24.
y John vii. 16, 17. Acts ii. 42. Col. iii. 16. Tit. ii. a Heb. 10. Heb. vi. 1. z Matt. xi. 27. Luke x. 22. John v. 23. xiv. 6. iii. 14. b 1 John i. 3. c 11. Rom. xvi. 17, 18. 1 Cor. v. 11. xvi. 22. Gal. i. 8, 9. 2 Tim. iii. 5, 6. Tit. iii. 10.

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which would be "with them for ever," as the incorruptible seed of eternal life. (*Notes*, *John* xv. 6—8. *Col.* iii. 16, 17. 1 *Pet.* i. 22—25. 1 *John* iii. 7—10.)—The same, or a similar benediction, has repeatedly been considered; (*Notes*, *Rom.* i. 5—7. 1 *Cor.* i. 3;) except as the apostle added, "in truth and love;" which seems to refer to the cordiality and fervency, with which he sought those spiritual blessings, in behalf of the persons to whom he wrote.

Lady. (1) Κυρια. From κυριος, which is used in various ways, but always as addressing or speaking of one, who is in some respect an acknowledged superior.

V. 4. The apostle had either met with the children of this honourable matron, in some place whither he had journeyed, and found that they "walked in truth;" and evinced their sincerity in professing the gospel, by an habitual conduct consistent with it: or he had witnessed this when he was with them. It however gave great joy to his benevolent and pious mind, to see them tread in their honoured parent's steps, and likely to be instrumental in their future lives to the support of the gospel.

V. 5, 6. *I beseech*, &c. (5) Ερωτω. *Matt.* xv. 23. *Luke* v. 3. *John* xiv. 16. *Acts* xxiii. 20. *Phil.* iv. 3. 1 *Thes.* iv. 1. 2 *Thes.* ii. 1.—'This sort of address suits a particular 'person, better than a whole church, consisting of many 'individuals.' *Macknight.* What follows entirely accords to that which has already been considered. (*Notes*, 1 *John* ii. 7—11. v. 1—5.)

V. 7—11. The influence of the false teachers tended to produce disunion among Christians, as well as to pervert and mislead the unstable. (*Notes*, 1 *John* ii. 18, 19. iv. 1—6.) It therefore behoved those, to whom this epistle was addressed, and all into whose hands it might come, to be upon their guard, and "to take heed to themselves," to their principles, spirit, and conduct: (*Notes*, *Matt.* xxiv. 4, 5. 23—25. *Heb.* xii. 15—17:) lest the labour of their ministers should prove fruitless, and their expectations be disappointed; and lest even their own losses, self-denial, and diligence in the cause of the gospel, should prove of no use to them. This would be wholly the case of apostates; and in some degree of those, who were seduced into heretical opinions and an inconsistent conduct. (*Notes*, 1 *Cor.* iii. 10—15. *Gal.* iv. 8—11. *Phil.* ii. 14—18. *Rev.* iii. 10, 11.) Whereas the apostle's desire was, that he and they together might receive a full reward; which would be the case, if they were stedfast in the faith and obedience of the gospel: as this would at present recompense him, by his joy in them, for all his labours on their account; and they would at last be "his crown of rejoic-"ing in the day of Christ."—But, whosoever transgressed, habitually and with allowance, the commandments before spoken of; or "abode not in the doctrine of Christ, had "not God" for his Father and Portion; as he only, who "abode in that doctrine," was partaker of the special love of the Father, and the redemption of the Son. (*Notes*, 1 *John* ii. 20—29.) If therefore any persons came to the place, where this elect lady and her family resided, to propagate their tenets, who brought not with them, in their profession and preaching, "the doctrine of Christ," respecting his Person, as the incarnate Son of God, and his salvation of his people from guilt and sin; they were warned not to entertain the deceivers in their houses, nor to "wish them good success in the name of the Lord:" for by thus countenancing their ministry, they would partake in the guilt of their evil deeds, and be abetting the destruction of men's souls and the dishonour of God.—(*Note*, 1 *Tim.* v. 21, 22.)—They might indeed relieve them, or persons of any character or principles, in sickness or distress; or shew good-will to them in any way, which neither gave, nor appeared to give, any sanction to their pernicious doctrines: but they must stand aloof from them, and protest openly against them, in this respect; that they might prevent their mischievous success as much as possible.—The hereticks especially intended, are supposed to be those who denied the real humanity of the divine Word; and explained all that was recorded of his actions and sufferings, as mere delusive appearances. (*Note*, 1 *John* iv. 1—3.)—*Hath not God*, &c. (9) 1 *John* ii. 23. v. 12. The latter part of the verse, 1 *John* ii. 23, which is printed in Italicks, as of doubtful authority, is here fully confirmed.—'To receive a seducing teacher into their houses, 'and to have given him suitable accommodations, ... would 'have made them answerable for all the mischief he might 'do in the church; such favours being not merely offices 'of common humanity, ... but at least a testimony of ap-

and bring not this doctrine, receive
d Gen. xxiv. 12. Ps. cxxix. 8. him not into *your* house, [d] neither bid
him God speed:
11 For he that biddeth him God
e Ps. l. 18. Eph. v. 11. 1 Tim. v. 22. Rev. xviii. 4. speed is [e] partaker of his evil deeds.
f John xvi. 12. 12 Having [f] many things to write unto you, [g] I would not *write* with paper and ink: but [h] I trust to come unto you, and speak [*] face to face, [i] that [†] our joy may be full.
13 The [k] children of thy elect sister greet thee. Amen.

g 3 John 13.
h Rom. xv. 24. 1 Cor. xvi. 5—7. Philem. 22. Heb. xiii. 19. 23.
* Gr. *mouth to mouth.* Num. xii. 8.
i John xv. 11. xvi. 24. xvii. 13. 2 Tim. i. 4. 1 John i. 4.
† Or, *your.*
k *See on* 1. 1 Pet. v. 13.

'probation.' *Doddridge.*—In a commercial phrase, it would have been, 'indorsing their *notes*;' as wishing them success also would have been.—It would not be reckoned *uncharitable*, to decline all intercourse with those, who are plotting to cheat men out of their money, to ruin their temporal circumstances, or to destroy their lives: why then should it be bigotry and want of charity, to refuse to give any countenance to those, the tendency of whose doctrine is to destroy men's souls? Unless this be considered as a matter of far inferior consequence!

A deceiver. (7) Ὁ πλανος. *Matt.* xxvii. 63. 2 *Cor.* vi. 8. 1 *Tim.* iv. 1.—*That biddeth him God speed.* (11) Ὁ λεγων αυτω χαιρειν.

V. 12, 13. The apostle expected much joy and comfort in visiting and conversing with this pious matron and her family, and to be a helper of their joy also; that so their consolation in Christ might be complete. (*Marg. Ref.* i.)—We know nothing concerning "her elect sister," who sent salutations to them, to which the apostle joined his hearty Amen. But, it is probable, that some well known and eminent family of believers, residing near to the place where the apostle was at this time, is meant.

PRACTICAL OBSERVATIONS.

A consistent and fruitful profession of the gospel is the principal honour, even of those few of the noble and exalted of the earth, who are thus distinguished: and that love is most cordial and permanent, which Christians bear to one another "in the truth, and for the sake" of it; for this will dwell in their souls to eternity, and be with them as the source of most perfect felicity.—All, who know and love the gospel, will love such as profess and adorn it; and will pray, that "grace may be with them, even mercy "and peace, from God the Father, and the Lord Jesus "Christ, the Son of the Father, in truth and love:" and it greatly rejoices faithful and zealous ministers, to see the honourable of the earth employ their influence, and improve their talents, to promote true religion; to observe them educating their "children in the nurture and admo-"nition of the Lord;" and to witness their descendants walking in the truth and obedience of the gospel, as ready to support that good cause while they live, and to bequeath a regard towards it to the succeeding generation.—Some few families of this kind are found among us: may "the "Lord bless them more and more, and their children after "them;" and raise up many others to copy their example! For, alas, most of the superior orders in the community are rapidly diffusing irreligion, infidelity, and vice, in their extensive circles; and preparing to leave them as a fatal legacy to their posterity!—We should employ every argument and persuasion, to induce Christians to abound in love of their brethren, and to render obedience to all the Lord's commandments: for those "many deceivers, who "confess not, that Jesus Christ," the Son of God, "is "come in the flesh," "to redeem us to God with his "blood," will have great success among such professed Christians, as are not "rooted and grounded in love," and taught to delight in God's commandments. As such deceivers and antichrists multiply on every side, it behoves us "to look to ourselves" and to each other; especially ministers to their people, and parents to their children; "that we may not lose the things which we have wrought, "but receive a full reward." Let us then equally disregard those, who "transgress the commandments," and those, who "abide not in the doctrine of Christ;" that, by maintaining and obeying the truth, we may "have "both the Father and the Son," for our "Shield and ex-"ceeding great Reward." Let us protest against such teachers, as do not bring with them "the doctrine of "Christ;" not giving them any entertainment, and not seeming to "wish them God speed;" lest any should by our means be induced to hearken to their "damnable "heresies," and so we should be found "partakers of "their evil deeds;" which, though little suspected, are often a thousand times more mischievous to mankind, than those of profligates, or even assassins; as they murder far more souls of men, than the others can do bodies.—In obeying this commandment of God, amidst the clamours which will be raised against our bigotry and uncharitableness, we should be careful to shew great candour to those, who differ from us in matters less essential, who hold the doctrine of Christ's Person, atonement, and holy salvation: and we ought to pray for those deluded men, who deny the fundamentals of Christianity; and shew them kindness, in every way, and by every method, which implies no degree or kind of countenance to their heresies, and which consists with an open and decided protest against them. Thus we shall stand at a distance from all appearance of persecution and intolerance, while we strenuously assert the difference between the gospel of Christ, and the doctrine of every antichrist; and between the love due to enemies, and that which belongs to the saints, in communion with whom we find much of our present joy, as an anticipation of our eternal felicity.

THE

THIRD EPISTLE OF JOHN.

'THE writer of this epistle speaks with an authority, which the bishop of a particular church could not pretend to.—'For if Diotrephes was bishop of one of the churches of Asia; the bishop of Ephesus' (that is, if not an apostle also,) 'had no right to say to him, "If I come, I will remember his deeds which he does." (*Note*, 9, 10.) That language, 'and the visit made to the churches, denote a man who had a more general jurisdiction, than that of a bishop, and 'can only suit St. John the apostle.' *Beausobre, and L'Enfant*, in *Macknight*.—All enquiries, whether Gaius, to whom the epistle is addressed, was, or was not, the same person mentioned in the Acts of the Apostles, and in the epistles of St. Paul, have hitherto terminated in uncertainty. (*Note*, 1—4.) There can be no reasonable doubt, that "the strangers," and those "who for his name's sake went forth, taking nothing of the gentiles," were evangelists, or missionaries. (*Note*, 5—8.)

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The apostle addresses Gaius, with good wishes, commendations, and exhortations to persevere, in his liberal and zealous support of those who went forth to preach the gospel, 1—8. He cautions him against the presumptuous and malicious designs of Diotrephes; and highly commends Demetrius, 9—12. Giving intimations of an intended visit, he concludes with salutations, 13, 14.

THE [a] elder unto [b] the well beloved Gaius, [c] whom I love [*] in the truth.

2 Beloved, I [†] wish [d] above all things [e] that thou mayest prosper and be in health, [f] even as thy soul prospereth.

3 For [g] I rejoiced greatly [h] when the brethren came and testified of [i] the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that [k] my children [l] walk in truth.

5 Beloved, [m] thou doest faithfully

a *See on* 2 John 1.
b Acts xix. 29. xx. 4. Rom. xvi. 23. 1 Cor. i. 14.
c *See on* 2 John 1. —1 John iii. 18.
* Or, *truly*.
† Or, *pray*.
d Jam. v. 12. 1 Pet. iv. 8.
e Ps. xx. 1—5. Phil. ii. 4. 27.
f 3—6. Col. i. 4—6. 1 Thes. i. 3—10. ii. 13, 14. 19, 20 iii. 6—9. 2 Thes. i. 3. ii. 13, 14. Philem. 5—7. 2 Pet. i. 3—9. iii. 18. Rev. ii. 9.
g 4. *See on* 2 John 4.—Phil. i. 4. 1 Thes. ii. 19, 20.
h Rom. i. 8, 9. 2 Cor. vii. 6, 7. Eph. i. 15, 16. Col. i. 7, 8. 1 Thes. iii. 6—9.
i *See on* 2 John 2. 4.—Ps. cxix. 11. 1 Cor. iv. 15. Gal. iv. 19. Philem. 10.
k Is. viii. 18. 1 1 Kings ii. 4. iii. 6. 2 Kings xx. 3. Ps. xxvi. 1—3. Is. xxxviii. 3. John xii. 35, 36. Gal. ii. 14. xvi. 10—12. 2 Cor. iv. 1—3. Col. iii. 17. 1 Pet. iv. 10, 11.
m Matt. xxiv. 45. Luke xii. 42.

NOTES.

V. 1—4. It has been generally supposed, that the Gaius, to whom St. John wrote, was the same person, of whom frequent mention is made in the writings and history of Paul; (*Marg. Ref.* b.—*Note*, *Rom.* xvi. 21—23;) and his character may seem to favour the opinion: but it is probable that John wrote his epistle many years after St. Paul's death. Gaius was a very common name; and the person here addressed appears to have been converted by John's ministry: so that no certainty can be attached to the opinion; nor is it of any consequence.—After an address, couched in that affectionate and fervent language for which the apostle was remarkable, he added his earnest wish "that concerning all things" (for that seems to be the proper rendering,) "Gaius might prosper; and that "he might be in health, even as his soul prospered." Gaius was probably of a weak constitution, and had perhaps sustained heavy losses from the cruel rapacity of persecutors; while at the same time "his soul prospered" exceedingly, as the apostle well knew. He therefore earnestly desired the confirmation of his health, that his valuable life might be prolonged; and that all his well-formed designs for usefulness might be prospered, and his ability for conducting them continued and increased. For the apostle had been greatly rejoiced, when certain brethren, (who seem to have been preachers of the gospel,) had come from the residence of Gaius, "and had testified of "the truth that was in him;" and of the consistency of his character and conduct, with the truths which he had received and professed. The apostle indeed had no greater joy on earth, amidst all his labours, infirmities, and sufferings, "than to hear that his children," (either Christians in general, or such as had been converted by his ministry,) "walked in truth;" or, when adhering stedfastly to the truths of the gospel, they shewed the sincerity of their profession, by the effect of the truth on their temper and conduct: for this would doubtless encourage his prayers, and hope in God, and animate him to more fervent thanksgivings. Indeed it must have highly gratified the zeal and benevolence of his pious heart. (*Notes, Philem.* 4—7 *2 John* 1—4.)

Wish above all things. (2) Περι παντων ευχομαι.—Ευχομαι, *Acts* xxvi. 29. xxvii. 29. *Rom.* ix. 3. *2 Cor.* xiii. 7. 9. *Jam.* v. 16.—Περι, *John* vi. 41. xiii. 18. xvi. 8—11. *Rom.* viii. 3. —*Prosper.*] Ευοδωσθαι. *Rom.* i. 10. *1 Cor.* xvi. 2.—*Ps.* i. 3. *Sept.*—*To hear.* (4) Ἱνα ακουω, *that I may hear.*—Ἱνα seems used instead of ὁτε, or ὁταν.

V. 5—8. The apostle thought it proper to commend his beloved Gaius, as one who in all things acted in that manner which became a believer, and was faithful in the

whatsoever thou doest to the brethren, and to strangers;

6 Which [n] have borne witness of thy charity before the church: [o] whom if thou bring forward on their journey [*] after a godly sort, thou shalt [p] do well:

7 Because [q] that for his name's sake they went forth, [r] taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be [s] fellow-helpers to the truth.

9 I wrote unto the church; but Diotrephes, [t] who loveth to have the pre-eminence among them, [x] receiveth us not.

10 Wherefore, if I come, [y] I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, [z] and casteth *them* out of the church.

11 Beloved, [a] follow not that which is evil, but that which is good. [b] He that doeth good is of God; but [c] he that doeth evil hath not seen God.

12 Demetrius hath [d] good report of all *men*, and of the truth itself: yea,

n 12. Philem. 5—7.
o Acts xv. 3. xxi. 5. Rom. xv. 24. 2 Cor. i. 16. Tit. iii. 13.
* Or, *worthy of God.* 1 Thes. ii. 12.
p Gen. iv. 7. Jos. iv. 4. Matt. xxv. 21—23. Acts xv. 29. Phil. iv. 14. 1 Pet. ii. 20.
q Acts viii. 4. ix. 16. 2 Cor. iv. 5. Col. i. 24. Rev. ii. 3.
r 2 Kings v. 15, 16. 20—27. 1 Cor. ix. 12—15. 2 Cor. xi. 7—9. xii. 13.
s 10. Matt. x. 14. Luke x. 7. 2 Cor. vii. 2, 3.
t 1 Cor. iii. 5—9. xvi. 10, 11. 2 Cor. vi. 1. viii. 23. Phil. iv. 3. Col. iv. 11. 1 Thes. iii. 2. Philem. 2. 24. u Matt. xx. 20—23. xxiii. 6. Mark ix. 34. x. 35—45. Luke xxii. 24—27. Rom. xii. 10. Phil. ii. 3—5.
x See on 8. Matt. x. 40—42. Mark ix. 37. Luke ix. 48.
y 1 Cor. v. 1—5. 2 Cor. x. 1—11. xiii. 2.
z Luke vi. 22. John ix. 22. 34, 35.
a Ex. xxiii. 2. Ps. xxxvii. 27. Prov. xxi. 11. Is. i. 16, 17. John x. 27. xii. 26. 1 Cor. iv. 16. xi. 1. Eph. v. 1. Phil. iii. 17. 1 Thes. i. 6. ii. 14. 2 Tim. iii. 10. marg. Heb. vi. 12. 1 Pet. iii. 13.
b 1 Pet. iii. 11.—See on 1 John ii. 29. iii. 6—9.
c John iii. 20.
d Acts x. 22. xxii. 12. 1 Thes. iv. 12. 1 Tim. iii. 7.

use of what had been committed to his stewardship. (*Notes*, *Luke* xvi. 1—8. 1 *Pet.* iv. 9—11.) This appeared in whatever he did towards his fellow Christians, and the ministers of the gospel: and to the strangers, who were driven from home by persecution, or who travelled abroad to preach the word of God. For these had "borne testimony" to his liberal and hospitable love, before the churches of Christ, in different places, especially where St. John then resided: and in continuing to entertain such persons, and in aiding to defray their expenses, from a regard to the will and glory of God, he would act in a manner becoming his character, and honourable to the gospel. Because, from love to Christ, and for the honour of his name, they had gone forth, as evangelists, leaving their native country, friends, connexions, occupations, and temporal prospects, to preach among the Gentiles: determining to take nothing of them for their subsistence, to whatever straits they might be reduced; lest they should appear mercenary, and so prejudice the minds of men against their doctrine. (*Notes*, 2 *Kings* v. 15, 16. 20—27. *Acts* xx. 32—35. 1 *Cor.* ix. 7—23. 2 *Cor.* xi. 7—12. 1 *Thes.* ii. 9—12. 2 *Thes.* iii. 6—9.) It therefore became the duty of established Christians, to entertain such zealous and disinterested ministers and missionaries, and to contribute to their support: that they might be "helpers together with them," in propagating the truth of the gospel, by enabling them to proceed in their work and labour of love.—'The apostle's sentiment in this precept is, that such of the brethren as had not devoted themselves to the preaching of the gospel, but followed their ordinary occupations at home, were bound to contribute, according to their ability, towards the maintenance of those who went about preaching the gospel.' *Macknight.* It is manifest, at the first glance, how exactly this accords to the case of those, in this commercial country, who cannot, or do not, become missionaries; and to their conduct respecting those who do.

After a godly sort. (6) Ἀξίως τοῦ Θεοῦ. "Worthy of God." *Marg. Rom.* xvi. 2. *Eph.* iv. 1. *Phil.* i. 27. *Col.* i. 10. 1 *Thes.* ii. 12.—*In a manner worthy of God, and your relations and obligations to him.*—*Fellow-helpers.* (8) Συνεργοι. *Rom.* xvi. 3. 9. 21. 1 *Cor.* iii. 9. 2 *Cor.* i. 24. viii. 23. *Phil.* ii. 25. iv. 3. *Col.* iv. 11. 1 *Thes.* iii. 2. *Philem.* 1. 24.

v. 9—12. Some expositors think, that the apostle here only meant, that he "*should have written* to the church," had not the report which he had heard concerning Diotrephes, determined him rather to address his letter to Gaius: but it does not appear how the words can admit of that construction. It seems that he had written to the church, to induce them to help on their journey and assist in a manner becoming their profession the persons before mentioned: (*Note*, 5—8:) but Diotrephes (probably a pastor of the church, whose circumstances, or abilities, or eloquence, concurring with his ambition of pre-eminence, had acquired for him an undue influence over his brethren,) would not own his authority, or pay any regard to his counsel. Wherefore the apostle observed, that "if "he came" thither, as he intended to do shortly, he would publickly censure his conduct, or even enforce his decision by inflicting some miraculous punishment; (*Notes*, 2 *Cor.* x. 1—6. xiii. 1—10;) as Diotrephes was not afraid or ashamed to vent malicious or wicked invectives and slanders against him, in the most indecent manner. Nay, he did not think this a sufficient expression of his contempt and enmity; but he refused to entertain or countenance those evangelists or missionaries, whom the apostle had recommended; and even forbad others to do it; and when they regarded the apostle's authority more than his prohibition, he proceeded to excommunicate them for so doing! —It is indeed most wonderful, that a professed minister of Christ should thus pertinaciously oppose the aged apostle; and should acquire such authority over the affairs of any church, as to be supported in the disgraceful contest: yet this was most evidently the case. The apostle, therefore, warned his beloved Gaius, neither to be influenced by this ambitious man, nor to imitate his conduct: let him not "follow the evil, but the good;" which was to be seen in the behaviour of professing Christians; for "the man, who did good," and was kind, loving, and beneficent from evangelical principles, was "born of God," and belonged to him: whereas he who practised evil, had no saving knowledge of him. (*Notes*, 1 *John* iii. 4—10.)—But while the apostle cautioned Gaius against Diotrephes, he pointed out to him another person of his acquaintance, who was well worthy of his imitation; as he had a good report of all Christians, and of men in general; yea, the very truth itself, as it were, bore testimony to his humble diligence, zeal, and honourable conduct: to which the apostle also added his testimony. And Gaius knew this to be true and faithful: he would, therefore, be sure to honour

e John xix. 35. xxi. 24. [e] and we *also* bear record; and ye know that our record is true.

f See on 2 John 12. 13 I had [f] many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak [*] face to face. [g] Peace *be* to thee. [h] *Our* friends salute thee. [i] Greet the friends by name.

[*] Gr. mouth to mouth.
g Gen. xliii. 23. Dan. iv. 1. Gal. vi. 16. Eph. vi. 23. 1 Pet. v. 14
h Rom. xvi. 10, 11. *marg.*
i See on Rom. xvi. 1—16.

and imitate so excellent a man.—'Private offences against 'ourselves must be forgiven, and forgotten; but when the 'offence...is an impediment to the faith, and very prejudi-'cial to the church, it is to be opposed and openly re-'proved.' *Whitby.*

Who loveth to have the pre-eminence. (9) Φιλοπρωτευων. Πρωτευω, *to hold the first place. Col.* i. 18. (*Notes, Num.* xvi. 1—11. *Matt.* xviii. 1—4. xx. 20—28. xxiii. 5—10. *Luke* xx. 45—47. xxii. 24—27. *Acts* viii. 18—24.)—*Prating.* (10) Φλυαρων. 1 *Tim.* v. 13.—*Follow.* (11) Μιμου, *imitate.—He that doeth good.*] Ὁ αγαθοποιων. *Mark* iii. 4. *Luke* vi. 9. 33. 35. *Acts* xiv. 17. 1 *Pet.* ii. 15. 20. iii. 17.—*Hath good report.* (12) Μεμαρτυρηται. *Heb.* xi. 2. 4, 5. 39.

V. 13, 14. "The friends," as a term of mutual address among Christians, adopted especially by the body called Quakers, is found only in this place. (*Marg. Ref.*)—Some copies read, *brethren.*

PRACTICAL OBSERVATIONS.

V. 1—8.

How many professors of the gospel are there, concerning whom the apostle's words may be reversed; so that we must earnestly wish and pray, that "their souls may "prosper," as their health and outward circumstances do! For spiritual languor, and want of appetite for the spiritual provisions of the gospel, with every other symptom of disease; attended by want of success and vigour, in every thing conducive to the glory of God, may be observed in numbers to bear proportion to their external prosperity. But there are even in these days a few, who are so eminent in grace, and zealous of good works, that the precarious state of their health gives concern to all who love the gospel: and they earnestly desire the continuance of their lives, and the increase of their ability to do good, and that they may "prosper in all things, "even as their souls prosper." The conduct of such Christians gives a joy to faithful ministers, which counterbalances their grief on account of those who disgrace their profession: and every renewed testimony, which is borne to their "walking in the truth," renews that inward satisfaction; for the rejoicing of such pastors over their children, and in their fruitfulness and consolation, differs widely from the selfish joy of prosperous hirelings, or that of such as "love to have the pre-eminence."—Parents and ministers should be as ready to commend what is well done, as to point out what is wrong, in the conduct of those, whom they superintend; and indeed this is far more pleasing to a benevolent mind.—The faithful stewards of Christ, whether they have been entrusted with "the mysteries of God," or with talents of another sort, will at length "obtain a good report:" nor can multiplied charities, or "hospitality without grudging" be so concealed, as to remain unknown to the church. (*Notes, Matt.* v. 13—16. vi. 1—4. 1 *Tim.* v. 24, 25.) Applause properly introduces exhortations and even needful reproofs; (*Notes,* 1 *Cor.* xi. 2—22;) and indeed it should be considered as an admonition, to proceed in the same commendable behaviour.—Ministers and missionaries, who are "constrained by the love of Christ" and of the souls of men, to leave comfortable stations, to rend themselves from beloved relatives, submit to many and great privations, and even that of sweet communion with Christian friends, and abundant "means of grace," to go forth and encounter perils and hardships in spreading the gospel; and who are content to struggle with poverty in "their labour of love," rather than quit their stations, or do any thing to prevent their own success; are peculiarly entitled to the countenance and assistance of their fellow Christians. Every one, according to his ability, ought to assist such persons, as circumstances require; that "they may be fellow-helpers "to the truth;" not as a matter of choice, or as if *giving an alms;* but as the performance of an incumbent *duty,* the payment of a debt, the return of gratitude due, not only to God, but to those missionaries, who first, by such exertions and privations, brought the gospel into our land; and "who being dead yet speak," and say, "Go and do "likewise." Indeed that money must be well expended, which promotes the *faithful* preaching of the gospel, in any part of the world: and it is greatly to be wished, that all Christians would try to save, not only a *little,* but, it practicable, *very much,* from their expenses, in order to create a fund for conducting such important designs.

V. 9—14.

Alas! we live too much to ourselves, in these lukewarm days: and we need not wonder, if covetous and ambitious men, who "love to have the pre-eminence" in the church, disdain admonitions from inferior ministers; when even the apostles were not secured from the presumptuous, insolent, and malicious opposition of persons of this description: but their deeds will one day be remembered against them; when "every one that exalteth himself shall be "abased, and he who humbleth himself shall be exalted." Let us then not follow that which is proud, selfish, malicious, slanderous, and wicked; though the example be given by eminent, and distinguished, or accomplished persons; but let us be "followers of God, as dear children. "and walk in love," after the example of our Lord, and such as have most closely imitated him: for he, who thus habitually "doeth good, is of God;" and he "that doeth "evil hath not seen or known God," whatever his notions or gifts may be. We should therefore notice those, "who "by well-doing have put to silence the ignorance of foolish "men," and who have good "report of the truth itself," and of its most faithful and zealous friends: for by associating with such Christians, and copying their example, we shall have peace within, and live at peace with the brethren. Thus our communications with the Lord's people on earth will be very pleasant, and we shall at length be 'numbered with them in glory everlasting.'

THE

EPISTLE GENERAL OF JUDE.

THE writer of this epistle so expressly describes himself, as Jude, the brother of James, (*Marg. Ref.* a. 1;) that we must either allow him to have been Jude the apostle, called also Lebbeus, whose surname was Thaddeus, who was brother, or near relation, to our Lord; (*Note, Matt.* x. 1—4;) or we must suppose the writer guilty of a direct forgery. Some hesitation, however, as to the authenticity of the epistle, seems for a time to have prevailed in the church, which was at length fully removed; though some learned moderns have, on frivolous pretences, as they appear to me, endeavoured to revive it.—He calls himself, not an apostle, "but a servant of Jesus Christ;" and so does St. Paul. (*Phil.* i. 1.) He is also supposed to quote apocryphal books: but did not St. Paul quote heathen poets, and Jewish traditions, when what was *true* in them might be adduced to good purpose without at all sanctioning the fables which they contained? (*Notes, Acts* xvii. 26—29. 2 *Tim.* iii. 6—9. *Tit.* i. 10—13.) These are the chief objections; and they amount to nothing against the internal evidence, and the general current of antiquity. It is probable that Jude wrote to caution his brethren against the same deceivers, whom Peter, in his second epistle, had opposed; and nearly at the same time.—Many think, that they both had access to some ancient book, which is now lost, and that they quoted from it; and likewise, that Jude had seen St. Peter's epistle; and, in order to add his testimony to the same effect, adopted several of his thoughts, and even expressions. This, however, is uncertain: for the same "Spirit "of prophecy" might lead these two witnesses to oppose the corrupters of Christianity, by similar examples, arguments, and illustrations; without either of them knowing what the other wrote.—There is no ground for the opinion, that it was exclusively addressed to the Jewish converts: on the contrary, it seems to have been properly a *catholick* epistle, intended for all Christian churches throughout the world. The exact time when, and the place from which, it was written, are wholly uncertain.

A. D. 70.

The address and salutation; and the writer's purpose in the epistle, namely, to establish Christians against certain false teachers, who were men of a very bad character, and to excite them to "contend ear-"nestly for the faith once delivered to the saints," 1—4. The example of the Israelites who perished in the wilderness, that of fallen angels, and that of Sodom, are adduced, as shewing the danger to which those who apostatized, or perverted the gospel, were exposed, 5—7. The vile character of these seducers further shewn, and their doom denounced; with reference to some traditions, concerning Michael contending with the devil about the body of Moses; and an ancient prediction delivered by Enoch, concerning the "day of judgment and perdition of ungodly men," 8—16. Warnings, counsels, and exhortations suited to the occasion; and a concluding ascription of glory to "the only wise God our Saviour," 17—25.

A. D. 70.

[a] JUDE, [b] the servant of Jesus Christ, and brother of James, to [c] them that are sanctified by God the Father, and [d] preserved in Jesus Christ, [e] *and* called:

2 [f] Mercy unto you, and peace, and love be multiplied.

a Matt. x. 3. *Lebbeus, Thaddeus.* Mark iii. 18. *Thaddeus.* Luke vi. 16. John xiv. 22. Acts i. 13.

b John xii. 26. Acts xxvii. 23. Rom. i. 1. vi. 22. xv. 18. Jam. i. 1. 2 Pet. i. 1.

c John xv. 16. xvii. 17. 19. 1 Cor. i. 2. vi. 11. Eph. v. 26. 1 Thes. v. 23. 1 Pet. i. 2.

d John vi. 39. v. 28—30. xvii. 11, 12. 2 Tim. iv. 18. 1 Pet. i. 5.

e Rom. viii. 30. ix. 24. 1 Thes. ii. 12. 2 Thes. ii. 13, 14. 2 Tim. i. 9. Heb. iii. 1. 1 Pet. ii. 9. v. 10. Rom. i. 7. 1 Pet. i. 2. 2 Pet. i. 2. Rev. i. 4—6.

f *See on*

NOTES.

V. 1, 2. The apostle Jude, or Judas, (*John* xiv. 22) seems to have written this short circular letter, soon after Peter wrote his second epistle; with an intention of adding his protest also against the seducers whom Peter opposed. He styled himself "the servant of Jesus Christ, and the "brother of James," namely of James the Less, the son of Alpheus, who was the author of the epistle bearing that name. (*Preface to James.*)—The unusual ascription of "sanctification to God the Father," and the arrangement of the sentence, have induced many expositors to explain "sanctified," of Christians having been "set apart," or separated "in the election of grace," by "God the "Father;" in consequence of which they were "given "to Jesus Christ," and preserved in and by him, from dying in their sins, or falling into fatal delusions, till called, by the word and Spirit of God, into a state of actual fellowship in the gospel of Christ. Others suppose the order of the words to have been disregarded: and then the apostle's meaning is, that the persons addressed were regenerated and sanctified, by the grace communicated from God the Father; that they were thus brought home

Rom. xv. 15, 16. Gal. vi. 11. Heb. xiii. 22. 1 Pet. v. 12. 2 Pet. i. 12—15. iii. 1.

3 Beloved, [e] when I gave all diligence to write unto you of the [h] common salvation, it was needful for me to write unto you, and exhort *you*, [i] that ye should earnestly contend for the faith [k] which was once delivered unto [l] the saints.

h Is. xlv. 17. 22. Acts iv. 12. xiii. 46, 47. xxviii. 28. Gal. iii. 28. Tit. i. 4. 2 Pet. i. 1.

i Neh. xiii. 25. Jer. ix. 3. Acts vi. 8—10. ix. 22. xvii. 3. xviii. 4—6. 28. Phil. i. 27. 1 Thes. ii. 2. 1 Tim. i. 18. vi. 12. 2 Tim. i. 13. iv. 7, 8. Rev. ii. 10. xii. 11.

k Deut. ix. 10. xxxi. 9. Acts xx. 27. 1 Cor. xv. 3. 2 Pet. iii. 2.

l *See* on Eph. i. 1. Phil. i. 1. Col. i. 2.

4 For there are certain men [m] crept in unawares, [n] who were before of old ordained to this condemnation; [o] ungodly men, [p] turning the grace of our God into lasciviousness, and [q] denying the [r] only Lord God, and our Lord Jesus Christ.

m Matt. xiii. 25. Acts xv. 24. Gal. ii. 4. Eph. iv. 14. 2 Tim. iii. 6. 2 Pet. ii. 1, 2.

n Rom. ix. 21, 22. 1 Pet. ii. 8. 2 Pet. ii. 3.

o 15. 2 Sam. xxii. 5. Ps. i. 1. 1 Pet iv. 18. 2 Pet. ii. 5, 6. iii. 7.

p Rom. vi. 1, 2.

q Tit. i. 16

Gal. v. 13. Tit. ii. 11, 12. Heb. xii. 15, 16. 1 Pet. ii. 16. 2 Pet. ii. 18—22. 2 Pet. ii. 1. 1 John ii. 22.

r Ps. lxii. 2. John xvii. 3. 1 Tim. vi. 15, 16. Rev. xv. 4.

to the "good Shepherd, who bought them with his blood," and were preserved by his watchful care; and, being "called according to his purpose," they would be "kept "by the power of God through faith unto salvation." (*Note*, 1 *Pet.* i. 3—5.)—In behalf of all these the apostle desired, that "mercy" to pardon their sins, to compassionate and relieve their miseries, and to supply their wants; "and peace," inward and outward; "and love, "might be multiplied unto them:" even the special love of God to them with all its precious fruits, and their love to him, to one another, and to all men for his sake. (*Notes*, *Rom.* i. 5—7. 1 *Pet.* i. 1, 2. 2 *Pet.* i. 1, 2.)

Sanctified. (1) Ἡγιασμενοις. *John* x. 36. xvii. 17. 19. 1 *Cor.* i. 2. vi. 11. *Heb.* ii. 11. x. 29.—*Called.*] Κλητοις. *Rom.* i. 7. viii. 28. 1 *Cor.* i. 1, 2.—*Preserved.*] Τετηρημενοις. 6. 21. *John* xvii. 11. 15. 1 *Thes.* v. 23. 2 *Pet.* ii. 4. iii. 7. 1 *John* v. 18. *Rev.* iii. 10.

V. 3, 4. When the apostle applied himself, with all assiduity and care, to write to his fellow Christians, concerning that salvation, which was *common* to him and them, and to every man who would accept of it; it appeared to him, on mature consideration, most needful to address them upon the duty of "contending earnestly for the "faith," or doctrine, "once delivered to the saints," by the apostles and evangelists, who first preached the gospel after the day of Pentecost. They could not but know the great fundamentals of that doctrine, respecting the Person and salvation of the Lord Jesus, and his mediatorial authority over his redeemed subjects, and "as head over all," for their benefit. And, as these were violently assaulted, they ought to "contend earnestly" for them; patiently and constantly professing the faith, and adhering to the commands of Christ, in the midst of hardships and persecution. They should diligently endeavour, notwithstanding all kinds of opposition, to disseminate the knowledge of uncorrupted Christianity in the world; refusing all countenance to those who opposed it: decidedly using all their influence to put others upon their guard, and to confirm them in the faith and practice of the gospel; and to shew them the falsehood and pernicious tendency of the heresies, which were propagated instead of them. Thus their example, profession, conversation, prayers, and improvement of talents, might be instrumental to stop the progress of fatal delusions; to establish the faith of the weak and wavering; and even to recover some of the fallen. And an earnest "contending for the faith," with such weapons as these, would consist with meekness and benevolence; differing widely from that controversy, which has too often been conducted with acrimony, slander, invective, and reciprocal contempt. (*Note*, 2 *Cor.* x. 1—6.) These vigorous measures were peculiarly proper at that time, as certain men had *glided* in like serpents, with subtlety and plausible pretences, "unawares" to the people and their pastors: (for the enemy sows these tares, while men sleep:) but the Lord had foreseen them; for they "were of old ordained," or registered, "to this "condemnation. Many predictions had from the beginning been delivered to this effect; (*Note*, 14—16;) and it had been declared, that persons of this character should arise, to invent and propagate pernicious errors; deceiving men, and exposing themselves to the righteous condemnation denounced against lying prophets. Nay, these predictions had been extracts, as it were, from the registers in heaven; even the secret and eternal decrees of God, "known unto whom are his works from the beginning of "the world." Such were "ungodly men," who, professing Christianity, took encouragement from the abundant mercy of God, and the way of gratuitous salvation there revealed, to indulge without fear or shame in the grossest "lasciviousness;" thus perverting the most holy truths into an occasion to the vilest unholiness! (*Notes*, *Rom.* vi. 1, 2. *Gal.* v. 13—15.) In doing this they "de-"nied the only Lord God," cast off the yoke of his authority, as their Creator, and that of "our Lord Jesus "Christ;" by refusing to have him to rule over them, or to be the subjects of his mediatorial kingdom. (*Note*, 2 *Pet.* ii. 1—3.)—Some have supposed, that these ungodly men denied the doctrine of the apostles, concerning the Person and atonement of Christ; (*Notes*, 1 *John* ii. 18—25;) and they therefore explain "turning the grace of our "God into lasciviousness," of some attempts made by them to traduce the doctrines of grace, as tending to licentiousness. But this construction is very unnatural: and the whole epistle shews that they were abominable antinomians, who "wrought all uncleanness with greediness," under pretence of exalting free grace. It is, however, very probable, that they also held some wild notions concerning the Person of Christ; for this was generally the case, with the various descriptions of these primitive hereticks; whose absurd and presumptuous speculations, concerning these mysterious subjects, would be wholly unworthy our notice, did they not illustrate the folly of man's wisdom, in matters of religion; the perverse disposition of the human heart to prefer any senseless falsehood to the truths of revelation; and the artifice of Satan in suiting the delusions, which he propagates by his ministers, to the taste and capacities of those whom he means to ruin by them. The intellectual *poison*, which he administers, in this age of proud reasoning and scepticism, is of a more specious kind, and can be supported with more plausible shew of argument; or else it would not be so generally received.—*Gave all*, &c. (3) 'I was sedulously devising to write to you concerning the common faith;

5 I will therefore [s] put you in remembrance, though ye once knew this, how that the Lord, [t] having saved the people out of the land of Egypt, [u] afterward destroyed them that believed not.

6 And the [x] angels which kept not their [*] first estate, but left their own habitation, [y] he hath reserved in everlasting chains under darkness, [z] unto the judgment of the great day.

7 Even [a] as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after [†] strange flesh, [b] are set forth for an example, suffering the vengeance of [c] eternal fire.

8 Likewise also, [d] these *filthy* dreamers [e] defile the flesh, [f] despise dominion, [g] and speak evil of dignities.

[s] Rom. xv. 15. 2 Pet. i. 12, 13. iii. 1.
[t] See on 1 Cor. x. 1—12.
[u] Num. xiv. 22—37. xxvi. 64, 65. Deut. ii. 15, 16. Ps. cvi. 26. Heb. iii. 17—19. iv. 1, 2.
[x] John viii. 44.
[*] Or, *principality*. Eph. vi. 12.
[y] Matt. xxv. 41. —See on 2 Pet. ii. 4.
[z] Matt. viii. 29. Heb. x. 27. Rev. xx. 10.
[a] Gen. xiii. 13. xviii. 20. xix. 24—28. Deut. xxix. 23. Is. i. 9. xiii. 19. Jer. xx. 16. l. 40. Lam. iv. 6. Ez. xvi. 49, 50. Hos. xi. 8. Am. iv. 11. Luke xvii. 29.
[†] Gr. *other*. Gen. xix. 5. Rom. i. 26, 27. 1 Cor. vi. 9.
[b] Matt. xi. 24. —See on 2 Pet. ii. 6.
[c] Deut. xxix. 23. Is. xxxiii. 14.
Matt. xxv. 41. Mark ix. 43—49. 10.—See on 2 Pet. ii. 10—12.
[d] Jer. xxiii. 25—28.
[e] 1 Cor. iii. 17. 1 Tim. i. ii. 1—6. xii. 3, 4. Luke xix. 14. Acts vii. 27. 39. 1 Thes. iv. 8. Heb. xiii. 17. Ex. xxii. 28. Prov. xxx. 11, 17. Ec. x. 20. Acts xxiii. 5. 1 Pet. ii. 17.
[f] Gen. iii. 5. Num. xvi. 3, 12, 13. 1 Sam. x. 27. Ps. [g] 9, 10.

when the circumstances of the times rendered it *necessary*, and determined me to this subject.'

Earnestly contend. (3) Επαγωνιζεσθαι. *To contend with the utmost earnestness and zeal.—Faith.*] Τη πιστει. *Acts* vi. 7. *Gal.* i. 23. 1 *Tim.* iii. 9. *Tit.* i. 13. *Heb.* xii. 2. *Rev.* ii. 13.—*Once.*] Απαξ. *Heb.* ix. 26—28. "Once "for all;" so that no addition is to be made to the doctrine thus delivered, or alteration in it; and all that either human learning and wisdom, or human folly and ignorance, can do in this way, only tends to corrupt it. (*Notes*, *Rom.* vi. 16—19. 2 *Thes.* ii. 15.)—*Crept in unawares.* (4) Παρεισεδυσαν. Here only.—*Ordained.*] Προγεγραμμενοι. *Rom.* xv. 4. *Gal.* iii. 1. *Eph.* iii. 3. *Written*, or *described*, *beforehand.* The character of these deceivers had been drawn, and their doom denounced, by the ancient prophets from the beginning.—(*Note*, 5—8.) Γραφω, without a preposition, is used of those, "whose names are "written in the book of life:" (*Note*, *Rev.* xiii. 8—10:) and this being generally understood of election, the venerable translators of the Bible rendered προγεγραμμενοι *ordained.* This shews what their sentiments were on this subject: but it is not clear, that the *decree* was here meant, except as connected with the prophetical description. At least, it is not meant, that they were "ordained" to commit these crimes, by any constraint: but merely that their wilful sin and impenitence being foreseen, and God for wise reasons determining to leave them to themselves, he "ordained them to this condemnation;" as he had done Judas, and those who crucified Christ. (*Notes*, *Matt.* xxvi. 21—24. *Acts* ii. 22—24. iv. 23—28.) Whatever objection lies against this view of the subject, lies at least equally against the whole system of prophecy, as far as the crimes and condemnation of men are expressly foretold—*Condemnation.*] Κριμα. *Matt.* xxiii. 14. 1 *Cor.* xi. 29. *Jam.* iii. 1.—*The only*, &c.] Τον μονον, κ. τ. λ. These words may be differently rendered: but our translation seems to give the true meaning; preserving the scriptural distinction between the Father and the Son.—*Lord.*] Δεσποτην. *Luke* ii. 29. *Acts* iv. 24. 2 *Tim.* ii. 21. 2 *Pet.* ii. 1. *Rev.* vi. 10.

V. 5—8. (*Notes*, 1 *Cor.* x. 1—12. 2 *Pet.* ii. 4—9. 20—22.) External privileges, profession, and *apparent* conversion, could not secure from the severest vengeance of God, those who turned aside from him in unbelief and disobedience. To evince this, the apostle deemed it proper to remind his readers, though they had been taught, and had once understood it; (*Note*, 2 *Pet.* i. 12—15;) that the Lord, having delivered the whole nation of Israel from Egyptian bondage, and having made a covenant with them as his people; yet afterwards destroyed, with terrible judgments, such of them "as believed not," and so would not obey him; though this judgment involved a vast majority of the nation. (*Notes*, *Ex.* xix. 5. xxiv. 1—11. *Heb.* iii. 7—19. iv. 1, 2.) In like manner, those who apostatized from Christianity, or manifested their unbelief by determined and habitual disobedience; instead of being secured by external privileges, would be more deeply condemned on account of them. Even the angels, originally created holy, endued with noble powers, and exalted to great eminence in heaven itself; when, dissatisfied with "their first estate," they, ambitiously and rebelliously, left the station assigned them by the Creator, had been "cast down" from their holy habitation, and were "re-"served," as "in everlasting chains of darkness," wickedness, misery, and despair, "unto the judgment of the "great day;" when their condemnation will be as distinguished, as the rank was from which they fell. In like manner, the inhabitants of Sodom and the adjacent cities, who were favoured with a most pleasant and fruitful country, and with great prosperity; when, after the manner of apostate angels, they daringly rebelled against God, (which appeared especially in their giving up themselves to abandoned lewdness, and the shameless indulgence of their unnatural lusts,) had been exhibited as "an exam-"ple" of divine vengeance to the whole earth, in the destruction of their cities, and all that was in them, by fire from heaven, and by the perpetual desolations of their fertile country: so that it became a visible emblem of the eternal fire of hell, into which that judgment swept the souls of such as died in their sins; and all the adults seem thus to have perished. (*Notes*, *Gen.* xix. 24—29. *Deut.* xxix. 19—25. *Ez.* xvi. 48—51.) In like manner "the dreamers," of whom the apostle spake, vainly expecting liberty and impunity in sin, followed the example, and would share the doom, of abominable Sodom: whilst they defiled their bodies, which ought to have been consecrated to God; despised all authority, divine and human; and reviled those who were placed in dignity, or invested with power, in so insolent a manner, as would tend to exasperate them against Christians in general. (*Notes*, 9, 10. 2 *Pet.* ii. 10, 11.) In short, they would not endure either authority or reproof; but disdained them, as the inhabitants of Sodom did the far too gentle expostulation of Lot. (*Note*, *Gen.* xix. 6—9.)

First estate. (6) Αρχην. Either *beginning*, *John* viii. 44. 1 *John* iii. 8; *or dignity*, *Eph.* vi. 12. *Rev.* iii. 14.—*In like manner.* (7) They were *rebellious*, as the fallen angels had been *rebellious;* and *condemned* as they were: but

9 Yet [h] Michael the [i] archangel, when contending with the devil, he disputed about [k] the body of Moses, [l] durst not bring against him a railing accusation, but said, [m] The Lord rebuke thee.

10 But these [n] speak evil of those things which they know not: but what they know naturally, as brute beasts, [o] in those things they corrupt themselves.

11 [p] Woe unto them! [q] for they have gone in the way of Cain, [r] and ran greedily after the error of Balaam for reward, and [s] perished in the gainsaying of Core.

12 These [t] are spots in your [u] feasts of charity, when they feast with you, [x] feeding themselves without fear: [y] clouds *they are* without water, [z] carried about of winds; [a] trees whose fruit withereth, without fruit, [b] twice dead, [c] plucked up by the roots;

13 [d] Raging waves of the sea, [e] foaming out their own shame; wandering stars, [f] to whom is reserved the blackness of darkness for ever.

h Dan. x. 13. 21. xii. 1. Rev. xii. 7.
i 1 Thes. iv. 16.
k Deut. xxxiv. 6.
l Is. xxxvi. 13—21. Mark xv. 29. Luke xxiii. 39, 40. 1 Pet. iii. 9. 2 Pet. ii. 1
m 1 Chr. xii. 17. Is. xxxvii. 3, 4. 10—20. Zech. iii. 2.
n *See on* 2 Pet. ii. 12.
o *See on* Rom. i. 21, 22
p Is. iii. 9. 11. Jer. xiii. 27. Ez. xiii. 3. Zech. xi. 17. Matt. xi. 21. xxiii. 13—16. Luke xi. 42—47.
q Gen. iv. 8—14. 1 John iii. 12.
r Num. xxii—xxiv. xxxi. 16. Deut. xxiii. 4. Josh. xxiv. 9—11. Mic. vi. 5. 2 Pet. ii. 15. Rev. ii. 14.
s Num. xvi. 1. &c. xxvi. 9, 10. *Korah.*
t *See on* 2 Pet. ii. 13, 14.
u 1 Cor. xi. 21, 22.
x Ps. lxxviii. 29—31. Is. lvi. 10—12. Ez. xxxiv. 8. 18. Luke xii. 19, 20. 45. xvi. 19. xxi. 34. Phil. iii. 19. 1 Thes. v. 6, 7. Jam. v. 5.
y Prov. xxv. 14. Hos. vi. 4. 2 Pet. ii. 17.
z Eph. iv. 14.
a Ps. i. 3. xxxvii. 2. Matt. xiii. 6. xxi. 19, 20. Mark iv. 6. xi. 21. Luke viii. 6. John xv. 6.
b 1 Tim. v. 6. Heb. vi. 7, 8.—
See on 2 Pet. ii. 18—20. c 2 Chr. vii. 20. Ez. xvii. 9. Matt. xv. 13. Mark xi. 20.
d Ps. lxv. 7. xciii. 3, 4. Is. lvii. 20. Jer. v. 22, 23. e Phil. iii. 19. 2 Tim. iii. 13.
f *See on* 2 Pet. ii. 17.—Rev. xiv. 10, 11. xx. 10. xxi. 8.

the main instance of this rebellion in the inhabitants of Sodom, and in the hereticks whom Jude opposed, was such as evil spirits could not commit.—*Eternal fire.*] Πυρος αιωνιου. *Matt.* xxv. 46. (*Notes, Is.* xxxiii. 14. *Matt.* xxv. 41—46. *Mark* ix. 43—50.) It does not appear in what sense the fire which destroyed Sodom, and then was wholly extinguished, and succeeded by a lake, could be thus called, apart from its effects on the inhabitants. (*Rev.* xix. 3.)—*Dreamers.* (8) Ενυπνιαζομενοι. 'Perfectly 'stupified, and destitute of reason, as if their senses had 'been locked up by a deep sleep, or an inveterate lethargy, 'from which no terrible example could awake them.' *Beza.*—The epithet *filthy*, added in our translation, implies that their very dreams were defiled, through the filthiness of their waking thoughts.

V. 9, 10. (*Notes, 2 Pet.* ii. 10—17.) It is most probable, that the apostle took this account concerning Michael, from an ancient tradition which was well known among the Jews; and by thus adducing it, he has given an attestation to its truth. (*Notes, Deut.* xxxiv. 6. *Dan.* x. 10—14. 20, 21. xii. 1.) In Daniel, Michael has been supposed to be the Son of God himself, as the great Ruler over all angels, and worshipped by them all. Yet we do not seem authorized to interpret this text of the Son of God, as spoken of in the tradition by the name of Michael; but rather of some created angel, invested with great authority over his fellows, perhaps as Messiah's peculiar vicegerent. (*Note,* 1 *Thes.* iv. 13—18.)—This exalted archangel, however, had a contest with the devil about the body of Moses. It may be supposed that Satan aimed to make the place of his burial known to the Israelites, in order to tempt them to worship him; as the papists do the bodies of martyrs, real or supposed: but Michael would not suffer him to do it; and probably the devil expressed his rage in desperate blasphemy. Yet Michael "durst not bring against him a railing accusation;" he did not presume to denounce on him the judgment of blasphemy, or to retort his revilings; but merely said to him, "The Lord rebuke thee." (*Zech.* iii. 2.) Though the hateful character and atrocious conduct of the devil must have excited the holy abhorrence and indignation of the arch-angel; he yet *dared* not to utter any reviling expression: not from fear of the devil; but because, even in those circumstances, it would not have been consistent with the perfection of his character. Yet the hereticks, of whom Jude was speaking, claimed superior eminence, as the favourites of heaven, and *dared* to "speak evil of dig-"nities," whom God had commanded them to honour and obey. Thus they spoke language concerning princes and rulers, which Michael scrupled to use concerning the devil himself: and surely they would not maintain, that they were more privileged than the arch-angel! or that their rulers were more execrable than that great enemy of God and man! But indeed they "spake evil of such "things as they understood not:" for they were men of a base grovelling mind; whose chief attention was paid to the indulgence of their appetites, in such things as "they "knew naturally," even like the brutes; and by their excessive and lawless gratification they wholly polluted themselves.—To suppose, as some learned men have done, that "the body of Moses," means the Jewish church after the captivity: because the true church is called "the body of "Christ," and to refer the whole to the transaction recorded in the third of Zechariah, merely because "the "Lord rebuke thee, Satan," occurs there, may be *ingenious;* but it is ingenious trifling, which brings no instruction nor satisfaction to the mind. (*Note, Zech.* iii. 1—4.)—'Michael, one of the principal angels, was contented to 'deliver up the devil, however execrable, to be coerced by 'the judgment of God: yet these perverse and insignifi-'cant men, were not ashamed to reproach "the powers, '"ordained by God" himself!' *Beza.*—'The angels 'have no disposition, and I believe, they have no talent, or 'faculty, for railing: the cool consideration whereof 'should make all men, especially those who call them-'selves *divines*, and especially in controversies about reli-'gion, ashamed and afraid of this manner of disputing.' *Arbp. Tillotson.*

Disputed. (9) Διελεγετο, *reasoned*, or *argued. Acts* xvii. 17. xix. 9. xx. 7. xxiv. 25.—*Durst.*] Ετολμησε. *2 Cor.* x. 2. 12.—*Bring a railing accusation.*] Κρισιν επενεγκειν βλασφημιας, *to bring a judgment of blasphemy.*—*Naturally.* (10) Φυσικως. Φυσικος, *Rom.* i. 26, 27. *2 Pet.* ii. 12. Φυσις, *Gal.* iv. 8. *Eph.* ii. 3. *2 Pet.* i. 4.

V. 11—13. The apostle denounced a dreadful woe upon these deceivers: for they had "gone in the way of Cain;" who, proudly disliking the humble obedience of faith, and the spiritual worship which God had appointed, failed of finding acceptance with him: and, being enraged by this, he murdered his righteous brother, and apostatized from

g Gen. v. 18—24. 1 Chr. i. 1—3. Heb. xi. 5, 6.
h Deut. xxxiii. 2. Job xix. 25—27. Ps. l. 3—5. Dan. vii. 9, 10. Zech. xiv. 5. Matt. xvi. 27. xxiv. 30, 31. xxv. 31. 1 Thes. iii. 13. 2 Thes. i. 7, 8.
i Ps. ix. 7, 8. xxxvii. 6. l. 1—6. xcviii. 9. cxlix. 9. Ec. xi. 9. xii. 14. John v. 22, 23. 27. Acts xvii. 31. Rom. ii. 16. xiv. 10. 1 Cor. iv. 5. v. 13. Rev. xx. 12—15. xxii. 12.
k Rom. ii. 5. iii. 19, 20.

14 And g Enoch also, the seventh from Adam, prophesied of these, saying, h Behold, the Lord cometh with ten thousand of his saints,

15 To i execute judgment upon all, and k to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed,

l and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are m murmurers, complainers, n walking after their own lusts; o and their mouth speaketh great swelling *words*, p having men's persons in admiration, because of advantage.

l Gen. vi. 5. Ex. xvi. 8. 1 Sam. ii. 3. Ps. xxxi. 18. xciv. 4. Is. xxxvii. 22—36. Dan. vii. 20. xi. 36. Mal. iii. 13—15. Matt. xii. 31—37. Rev. xiii. 5, 6. 11.
m Num. xiv. 36. xvi. 11. Deut. i. 27. Ps. cvi. 25. Is. xxix. 24. Luke v. 30. xv. 2. xix. 7. John vi. 41. 61. 1 Cor. x. 10. Phil. ii. 14.
n 18. Gal. v. 16. 24. 1 Thes. iv. 5. 2 Tim. iv. 3. Jam. i. 14, 15. 1 Pet. i. 14. ii. 11. iv. 2. 2 Pet. ii. 10. iii. 3.
o *See on* 15. Job xvii. 4, 5. Ps. xvii. 10. lxxiii. 9—11.—2 Pet. ii. 18.
p Lev. xix. 15. Job xxxii. 21. xxxiv. 19. Ps. xv. 4. Prov. xxviii. 21. 1 Tim. vi. 5. Jam. ii. 1—9. 2 Pet. ii. 1—3.

the religion which he had professed. (*Notes, Gen.* iv. 1—17. 1 *John* iii. 13—15.) In like manner, these wicked men had turned aside from the pure doctrine of Christ, become haters of those who adhered to it, and were about to cast off all profession of Christianity.—They had also run with eagerness and greediness in the same way, which Balaam had taken, in order to obtain "the reward of un-"righteousness:" like him they had gone contrary to the commandment of the Lord, from "love to filthy lucre;" they had sought the ruin of JEHOVAH's worshippers, and they had seduced many of them into licentiousness, and thus exposed them to divine vengeance. (*Notes, 2 Pet.* ii. 15, 16. *Rev.* ii. 14—16.)—Moreover, as "Korah and his "company" had contradicted and opposed the authority of Moses and Aaron, and excited the people to rebel against them; so those wicked men had rejected the authority of Christ's apostles, and contradicted their doctrine: yea, they had induced many others to oppose them; and they were about to perish in their gainsaying, or rebellion, as Korah and his associates did. (*Notes, Num.* xvi.) These were "spots in their religious feasts," in which they met together as Christian brethren; for, feasting with Christians, and indulging their appetites without fear, they would, by that and other scandalous practices, become a disgrace to the whole company. They were indeed "clouds without water," from whom no good could be expected; whilst their own lusts, and Satan's temptation, drove them from one folly and wickedness to another, as the clouds are driven about by the wind. (*Note, Eph.* iv. 14—16.) They might also be compared to trees, which seemed to take root and to give hopes of fruit; but their *buddings* were withered, and they remained wholly unfruitful: so that they were "twice dead;" as the transient hope which had been given, of receiving life and taking root, only made way for their being reduced to a more desperate state, from which they could not be expected to recover: for they were as barren trees torn up by the roots, that they might be cast into the fire. (*Notes, Matt.* iii. 7—10. 2 *Pet.* ii. 18—22.) They might also be compared to "raging waves of the sea," in the turbulency, clamour, and violence of their conduct; whilst, by boasting, reviling, and filthy language, they "foamed out their "own shame;" and proved to all, who judged by the word of God, what scandalous and abominable characters they were. They were like "wandering stars," whose irregular courses could not easily be described or understood; whilst their appearance, though luminous, foredoded mischief to mankind: and "the blackness of dark-"ness," despair, and misery, were reserved for their eternal portion; along "with the devil and his angels," with whom they had united in opposing the authority and honour of Christ.—The word, rendered *spots*, primarily means the tops of the rocks, appearing above the water, which give the sea the appearance of being *spotted*, and on which ships are wrecked. Thus the disgraceful appearance of these hereticks, and the danger arising from them, may be at once exhibited.—The word, rendered "wandering "stars," signifies *planets:* but it may be questioned, whether the apostle used it in the strict astronomical sense; or not rather, according to the popular meaning of it, which best suited his purpose.—The horrible enormities, ascribed to the hereticks who are supposed to be here intended, are almost incredible; but, if true, it is by no means proper to speak of them in the detail.

Feasts of charity. (12) Αγαπαις. *Notes,* 1 *Cor.* xi. 23—28. 2 *Pet.* ii. 12—14.—*When they feast with you.*] Συνευωχουμενοι. 2 *Pet.* ii. 13.—*Whose fruit withereth.*] Φθινοπωρινα. Comp. of φθινω, *to corrupt,* and οπωρα, *autumn.*

V. 14—16. In a prophecy, delivered by Enoch to the Antediluvians, concerning the coming of the Lord to judgment, men of this character had been predicted and condemned. This ancient prophecy, however, had not been committed to writing, either by Moses, or by any other inspired person; but it had been preserved by tradition, and accorded to the general doctrine of revelation: and it was authenticated, as a part of it, when thus quoted by the apostle of Christ. Enoch, though he lived so soon after the creation, as to be the seventh in descent from Adam; (*Notes, Gen.* v. 21—24. *Heb.* xi. 5, 6;) yet foresaw and predicted the second coming of the Lord, even of the promised Messiah, to judge the world; of which the approaching deluge was an emblem. (*Note, Job* xix. 23—27.) He, therefore, called on the men of that abandoned generation, to "behold" and take notice, that the Lord would come, and was even then coming, with "ten "thousands of his holy ones," his holy angels, in the most conspicuous manner. (*Notes, Matt.* xxv. 31—33. 2 *Thes.* i. 5—10.)—Then he would "execute judgment upon all" men: and arraign, convict, and condemn all that were ungodly among them, both in respect of their profane, rebellious, and wicked works, which they had most impiously perpetrated, in contempt and defiance of him; and of all the hard speeches, the virulent, presumptuous, scornful, blasphemous, and malicious words, which they had dared to utter, from the proud and carnal enmity of their hearts against him. (*Note, Jam.* iii. 3—6.) This conviction and condemnation the false teachers, of whom Jude wrote, could not escape; seeing their works and words were exactly of the same kind. For they were "murmurers;" (after the example of the Israelites, who murmured against Moses and Aaron, and thus shewed their enmity to JEHOVAH;) they quarrelled with the truth, precepts, and ministers of Christ; (*Note, Rom.* ii. 7—11;) and "com-"plainers" who were dissatisfied with every restraint laid

17 But, beloved, [q] remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 *How* that they told you [r] there should be mockers in the last time, [s] who should walk after their own ungodly lusts.

19 These be they [t] who separate themselves, [u] sensual, [x] having not the Spirit.

20 But ye, beloved, [y] building up yourselves on your [z] most holy faith, [a] praying in the Holy Ghost,

21 [b] Keep yourselves [c] in the love of

q Mal. iv. 4. Acts xx. 35. Eph. ii. 20. iv. 11. 2 Pet. iii. 2. 1 John iv. 6.
r Acts xx. 29. 1 Tim. iv. 1, 2. 2 Tim. iii. 1—5. 1 Pet. iv. 3. 2 Pet. ii. 1. iii. 3.
s See on v. 16.—Ps. xiv. 1, 2.
t Is. lxv. 5. Ez. xiv. 7. Hos. iv. 14. ix. 10. Heb. x. 25.
u 1 Cor. ii. 14. Jam. iii. 15. Gr.
x John iii. 5, 6. Rom. viii. 9. 1 Cor. vi. 19.
y Acts ix. 31. Rom. xv. 2. 1 Cor. i. 8. x. 23. xiv. 4, 5, 26. Eph. iv. 12, 16. 29. 1 Thes. v. 11. 1 Tim. i. 4.
Gr. z Acts xv. 9. xxvi. 18. 2 Tim. i. 5. Tit. i. 1. Jam. ii. 22. 2 Pet. i. 1. 1 John v. 4. Rev. xiii. 10. a Zech. xii. 10. Rom. viii. 15. 26, 27. 1 Cor. xiv. 15. Gal. iv. 6. Eph. vi. 18. b 24. John xiv. 21. xv. 9, 10. Acts xi. 23. 1 John iv. 16. v. 18. 21. Rev. xii. 11.
c Rom. v. 5. viii. 39. 2 Thes. iii. 5. 1 John iii. 16, 17.

on them, or authority exercised over them; and also expressed continual discontent with the Lord's providential dispensations respecting them. At the same time, they "walked after their own lusts," habitually making their ungovernable carnal inclinations the rule of their conduct, and disdaining all controul. Yet "their mouths spake "great swelling words;" boasting extravagantly of their knowledge, liberty, and gifts, as if they were the only favourites of heaven: and they paid court, with abundant flatteries and professed admiration, to such persons, as were able and willing to promote their secular advantages, without any regard to their characters; by which partiality, and mercenary servility, they attached proud and worldly men to their party. (*Note*, *2 Pet.* ii. 18, 19.)

Hard speeches. (15) Σκληρων. *Matt.* xxv. 24. *John* vi. 60. *Acts* ix. 5. *Jam.* iii. 4.—*Murmurers.* (16) Γογγυσαι. Γογγυζω, *Matt.* xx. 11. *Luke* v. 30. *John* vi. 41. 43. 61. vii. 32. 1 *Cor.* x. 10.—*Complainers.*] Μεμψιμοιροι. Comp. of μεμφομαι, *to find fault*, and μοιρα, *fate*, or *the appointment of God.*—*Having men's persons in admiration.*] Θαυμαζοντες προσωπα. *Deut.* x. 17. *2 Kings* v. 1. *2 Chr.* xix. 7. *Sept.* —It is the general term in the Septuagint for "respecting the persons of men."—The frequent repetition of the word *ungodly* is remarkable: ασεβεις ασεβειας ησεβησαν.

V. 17—19. (*Note*, *2 Pet.* iii. 1—4.) As the deceivers, of whom the sacred writer spoke, were making destructive progress in the church; he deemed it requisite to exhort his beloved brethren, to recollect the words which the other apostles of Christ had spoken, when they first preached the gospel to them; (*Notes*, 1, 2. *2 Pet.* iii. 1—4. 1 *John* iv. 4—6;) as well as what some of them had written to this effect, especially Paul, Peter, and James. For they had warned them, that under the Christian dispensation there would arise, within the visible church, "mockers," who would treat the most sacred truths, and most important duties of Christianity with profane contempt; and would be a scandal to that holy religion, by "walking after their own ungodly lusts." (*Notes*, *2 Tim.* iii. 1—9. iv. 1—5. *2 Pet.* iii. 1—4.) These warnings and predictions related to those persons, who at that time separated from the apostolical churches, to form heretical sects; being "sensual," or *natural*, *unregenerate* men, who, "not having the Spirit" of God dwelling in them, as the Author and Preserver of divine life and holy affections, were entirely actuated by pride, ambition, avarice, malignant, and licentious inclinations. It therefore behoved the disciples of Christ to remember their Lord's admonition on this subject, "By their fruits ye shall know "them." (*Note*, *Matt.* vii. 15—20.)

Their own ungodly lusts. (18) Τας εαυτων επιθυμιας των ασεβειων.—"Their own lusts of ungodlinesses." 15, 16. *2 Pet.* iii. 3.—*Separate themselves.* (19) Αποδιοριζοντες. Comp. of απο, δια, and ὁριζω, *Luke* xxii. 22. *Acts* ii. 23. x. 42. xi. 29. xvii. 26. 31. *Rom.* i. 4. *Heb.* iv. 7. 'Singling 'and separating themselves from the church; and conse-'quently making sects to themselves.' *Leigh.*—*Sensual.*] Ψυχικοι. A careful examination of the places, in which ψυχικοι occurs, (1 *Cor.* ii. 14. xv. 44. 46. *Jam.* iii. 15,) will confirm the conclusion, that it signifies *natural*, that is, *unregenerate*; without determining into what channel natural depravity was diverted by special circumstances. (*Notes*, 1 *Cor.* ii. 14—16. *Jam.* iii. 13—16.) It is absurd to suppose, that the apostle would class with these abominable hereticks, all those professed Christians who had not the miraculous gifts of the Holy Spirit: and if that interpretation be set aside, as inadmissible, "not having the "Spirit" must mean being *unregenerate*, not having the Holy Spirit as a Sanctifier. (*Notes*, *Rom.* viii. 5—11.)—It should be observed, that Jude, as well as Peter and John, appeals to the "word of the apostles," as the standard according to which all ought to be regulated: but this word of the apostles can be found in their writings *only*.

V. 20, 21. Instead of listening to the deceivers, the apostle exhorted his beloved brethren to employ themselves in "building up themselves" and each other, "on their "most holy faith."—The *doctrine* of faith is "most holy" in its nature and tendency; leading men to repent, and hate all sin; to love and obey God; and to lead a sober, righteous, and godly life; by which it may be distinguished from all false doctrines. The *grace* of faith "is most "holy;" as it "worketh by love," "purifieth the heart," and "overcometh the world," by which it is distinguishable from a false and dead faith. Adhering, therefore, to the holy doctrine of the gospel by a living obedient faith; Christians ought continually to be seeking an increase in knowledge of the truths of God, and in the experience of the power of them on their hearts; that they may be more and more established, in a realizing and efficacious belief of them, and in all those holy dispositions, and that obedient practice, which depend on it, as the superstructure rests upon the foundation. (*Notes*, 1 *Cor.* iii. 10—15. *Eph.* ii. 19—22.) Thus the consistency, stability, and circumspection of their conduct will continually be advancing; and they will more effectually "adorn the "gospel," glorify God, and do good to men, as long as they live. In order "to build up themselves" and each other, "on their most holy faith," the apostle directed them to continue "praying in the Holy Ghost," or in dependence on his sacred teaching, and under the influence of it; (*Notes*, *Zech.* xii. 9—14. *Rom.* viii. 24—27. *Eph.* vi. 18—20;) as in this manner alone they could escape the snares and resist the temptations which would be laid in their way. By such a conduct they ought "to keep them-"selves in the love of God;" in the assurance and comfort of his special love to them, which they could not

God, [d] looking for [e] the mercy of our Lord Jesus Christ [f] unto eternal life.

22 And [g] of some have compassion, making a difference:

23 And others [h] save with fear, [i] pulling *them* out of the fire; [k] hating even the garment spotted by the flesh.

24 Now unto him that is [l] able to keep you from falling, and to [m] present *you* [n] faultless before [o] the presence of his glory with [p] exceeding joy,

25 To [q] the only wise [r] God our Saviour, [s] *be* glory and majesty, dominion and power, both now and ever. Amen.

[d] Job xxv. 14. Lam. iii. 25, 26. Matt. xxiv. 42—51. Luke xii. 36—40. 2 Tim. iv. 8. Tit. ii. 13, 14. Heb. ix. 28. 2 Pet. iii. 12.
[e] John i. 17. 1 Tim. i. 2. 2 Tim. i. 2. 16. 18.
[f] Rom. v. 21. vi. 23. 1 John v. 10, 11.
[g] 4—18. Ez. xxxiv 17. Gal. iv. 20. vi. 1. Heb. vi. 4—8. Jam. v. 19, 20. 1 John v. 16—18.
h Rom. xi. 14. 1 Cor. v. 3—5. 2 Cor. vii 10—12. 1 Tim. iv. 16. i Am. iv. 11. Zech. iii. 2. 1 Cor. iii. 15.
k Lev. xiii. 47—59. xiv. 47. xv. 17. Is. lxiv. 6. Lam. iv. 14. Zech. iii. 3, 4. 1 Cor. v. 9—11. xv. 33. 2 Thes. iii. 14. Rev. iii. 4.
l See on 21.—John x. 29, 30. Rom. viii. 31. xiv. 4. xvi. 25. Eph. iii. 20.
m 2 Cor. iv. 14. xi. 2. Eph. v. 27. Col. i. 22. 28. iii. 4. Heb. xiii. 20, 21.
n Rev. xiv. 5.
o Matt. xvi. 27. xix. 28. xxv. 31. Luke ix. 26.
p Ps. xxi. 6. xliii. 4. Matt. v. 12. 2 Cor. iv. 17. 1 Pet. iv. 13.
q Ps. civ. 24. cxlvii. 5. Rom. xi. 33. xvi 27. Eph. i. 8. iii. 10. 1 Tim. i. 17.
r Ps. lxviii. 20. Is. xii. 2. xiv. 21. John iv. 22. 1 Tim. ii. 3. Tit. i. 3, 4. ii. 10. 13. iii. 4. 2 Pet. i. 1.
s 1 Chr. xxix. 11. Ps. lxxii. 18, 19. Dan. iv. 37.—See on Matt. vi. 13.—Eph. iii. 21. 1 Pet. iv. 11. v. 10, 11. 2 Pet. iii. 18. Rev. i. 6. iv. 9—11. v. 13, 14.

enjoy if they were slothful; and in the exercise of filial love and gratitude towards him. (*Notes*, *John* xv. 9—11. 1 *Pet.* i. 3—5.) Yet, with all this assiduity, watchfulness, devotion, and conscientiousness, they must put no trust in themselves, or their own works: but wait, expect, and be continually "looking for the mercy," shewn to sinners, by the Lord Jesus Christ; and preparing for the completion of it, in "eternal life," as the gift of God through him. (*Note*, *Gal.* v. 1—6.)—Certainly, "praying in the Holy Ghost" does not mean extemporaneous prayer, as distinguished from a liturgy: for both those who pray without a form, and those who read words previously put together, often come short of "praying by the Holy "Spirit." But how is the whole of this most beautiful passage enervated, by explaining the words in question, of inspiration, or miraculous gifts! Whether with a written form, or without, no man can pray spiritually, except by the teaching and assistance of the Holy Spirit, exciting, in the mind and heart, holy desires, affections, and expectations: and this is wholly independent of miracles, and of inspiration properly so called. All Christians are commanded to pray *in*, or "*by*, the Holy Spirit:" but, for at least fifteen hundred years, no Christians have had the Spirit of miracles and inspiration. Have none then, during this period, prayed according to the exhortation of the apostles and prophets? (*Note*, *John* iv. 21—24.)

Building up. (20) Εποικοδομουντες. *Acts* xx. 32. 1 *Cor.* iii. 10. 12. *Eph.* ii. 20. *Col.* ii. 7. (*Notes*, *Matt.* xvi. 18. 1 *Cor.* iii. 10—15. *Eph.* ii. 19—22. iv. 11—13.)—*Yourselves.*] Εαυτους. *Eph.* iv. 32. v. 19. *Col.* iii. 16. 1 *Pet.* iv. 10.

V. 22—25. It was peculiarly needful for Christians, in those perilous times, to know how to act respecting such of their brethren, as had been seduced by the deceivers above described; and who might probably be recovered. (*Notes*, *Gal.* vi. 1—5. *Jam.* v. 19, 20. 1 *John* v. 16—18.) Of some they ought to "have compassion," and to treat them with gentleness, tenderness, and kindness; "making "a difference," between those who had fallen through inadvertency, and appeared penitent; and others who were more hardened and profane. The latter they were directed "to save with fear;" being cautious, lest by attempting their recovery, they should be themselves entangled; as if a man, being eager to rescue others from a fire, should fall in and be himself burned: or, they ought to use alarming and terrifying methods; as men would do, if they saw any persons in imminent danger of being consumed in the flames, while insensible of their situation, through sleep or intoxication. All endeavours, in this case, must especially be joined with decided abhorrence of the crimes committed by the persons concerned; and care to avoid whatever led to "fellowship with them, in "their works of darkness:" even as a garment infected with the plague would be cautiously shunned by those, who desired to keep clear of that most destructive malady; or, as the Jews would fear to touch a garment, which might convey ceremonial uncleanness. Thus ought they to "hate even the garments spotted with the flesh;" or whatever had the most remote alliance with the sensual practices and licentious doctrines of these deceivers. (*Note*, *Eph.* v. 8—14.)—It has been observed by some writers, that such ornamental or improper clothing, as serves to tempt others to sinful inclinations or practices, or is purchased with the wages of licentiousness, may very properly be called "garments spotted with the flesh;" and, as such, however rich, elegant, or *becoming*, it ought to be detested and loathed, more than the meanest rags, by all those who would be thought Christians.—But, whilst the apostle gave these warnings and counsels, he shewed his readers where to place their whole dependence for preservation, by the form of his concluding doxology. For he addressed it "to him, who was able to keep them from "falling," into iniquity, heresy, or destruction, whatever their dangers and temptations might be; and who alone could do it, by his outward protection and his inward supports; and thus, at length, "to present them faultless," fully justified, and perfected in holiness, "before the pre-"sence of his glory," when displayed at the day of judgment before the assembled world; "with exceeding joy," to each of them on his own account, and in the felicity of all the rest; to all the holy angels, yea, to the Lord himself, who will "rejoice over them to do them good" for ever. (*Notes*, *Acts* xx. 32—35. *Rom.* xvi. 25—27. 2 *Cor.* xi. 1—6. *Eph.* v. 22—27.) To him, therefore, as "the only wise God," who "knew how to deliver the "godly out of temptation," even to "God our Saviour," the apostle ascribed "glory and majesty, dominion and "power, both then and for ever. Amen." (*Note*, 1, 2.) He rejoiced that all glory and dominion belonged to him, and would for ever be possessed by him, who alone was worthy of them, and capable of exercising them in a suitable manner, for the good of his universal and everlasting kingdom.—As the Lord Jesus alone will visibly appear at the day of judgment, to "present his saints" unto himself; it has been thought by some expositors that this doxology was addressed personally to him. (*Marg. Ref.*) But others suppose, that the apostle had the "One true "and living God" in his mind, without *exclusive* respect to any of the persons in the sacred Trinity: as "God is be-"come our Saviour," in Jesus Christ; and the *glory* "of "the Father, and of the Son, and of the Holy Ghost," in the salvation of believers, will be displayed at the day

of judgment; though Christ alone will, visibly and personally, appear to judge the world. (*Notes*, 1 *Tim.* i. 17. *Rev.* v. 9—14. vii. 9—12.)

Spotted. (23) Εσπιλωμενον. *Jam.* iii. 6.—*Note*, 11—13.

PRACTICAL OBSERVATIONS.

V. 1—8.

When the servants of Christ address those, who "are "sanctified by God the Father, and preserved in Jesus "Christ, and called;" and for whom they pray, "that "mercy, peace, and love may be multiplied unto them;" they must not only instruct them, "with all diligence," in things pertaining to "the common salvation," but select such subjects as more especially suit the circumstances of the times, and tend to put them on their guard against prevailing delusions.—A cordial attachment to the doctrines "once delivered to the saints," and handed down to us in the scriptures, will render us "earnest in contend-"ing for them," and against all innovations, by every means consistent with meekness and love: and a competent acquaintance with them, will put us upon our guard against those "ungodly men, who creep in unawares," amidst revivals of religion, and "turn the grace of God "into lasciviousness," by their perverse interpretations and scandalous crimes; through which they "deny the "only Lord God, and our Lord Jesus Christ," as if they were determined to be their own rulers in every sense, and to be subject to no authority, either human or divine. Thus they bring upon themselves that destruction, which is appointed in scripture to men of this character.—Whilst we "contend earnestly" for the truths which relate to the Person and Salvation of Christ, we should guard with equal caution against every perversion of them: for, though the infidel or the Pharisee will as surely come short of salvation, as the Antinomian; yet he does not so immediately dishonour the gospel, or in general do so much to set mankind against it. We ought therefore to remind the people not to rest in any profession, knowledge, or experience, which does not bring the soul into subjection "to the obedience of Christ:" (*Note*, 2 *Cor.* x. 1—6:) for nothing, but the renewal of our souls to the divine image, by the Holy Spirit, can secure us from being destroyed among the enemies of God. We are continually warned of this: and the examples of his severity on unbelieving Israelites, on apostate angels, and on Sodom and Gomorrah, stand on record for our admonition; that we should not presume on former favours and present privileges, or take occasion from thence to rebel, or to indulge our ungodly lusts, if we also would not be "bound in chains of "darkness unto the judgment of the great day."

V. 9—16.

Whilst we are on our guard against "filthy dreamers, "who defile the flesh;" let us also stand aloof from those, whether moral or immoral in other respects, "who despise "dominion, and speak evil of dignities," and give themselves the licence to revile their rulers, in language which an arch-angel would not venture to use, in reply to the blasphemies of the prince of darkness! When we deem any thing amiss in the conduct of our governors, and wish well to sober, and regular, and peaceable plans of securing liberty, and redressing grievances; let us by no means lose sight of "the meekness of wisdom," but leave every matter to the Lord in the use of proper means. Nay, even if oppressed and persecuted, we should, without "rendering evil for evil," "commit ourselves to him that "judgeth righteously."—There always have been numbers who "speak evil of things, which they do not under-"stand," and corrupt themselves in such things as they "know naturally like brute beasts." The way of Cain, of Balaam, and of Korah, has, in every age and place, been frequented: and enmity against God, concurring with avarice, ambition, and sensuality, drives men headlong in similar courses to their own destruction. But when persons of this character are continued in communion with the churches of Christ, they are disgraceful "spots" and blemishes in them: whilst they indulge their appetites and passions without fear or shame; and bear no good fruit, but disappoint all the expectations, which promising appearances at any time excited. Such persons, remaining unfruitful after convictions, and under high professions, and so becoming "twice dead, and plucked up by "the roots;" often prove like "raging waves of the sea, "foaming out their own shame," in virulent reproaches, arrogant boastings, and perhaps horrible blasphemies: they make a glare indeed for a short time, like meteors, and then they sink "into the blackness of darkness for "ever." The "men of God," from the beginning of the world, have declared the doom, which will be denounced on all such persons, when Christ shall come "with ten "thousands of his saints, to execute judgment on all the "ungodly," for all their wicked works, and for all the impious words, which they have spoken against him, by reviling his truths, servants, providential appointments, righteous decrees, and holy commandments. We should therefore avoid those "murmurers and complainers, who "walk after their ungodly lusts," and want a religion to suit such a course of life: and we ought to disregard their "great swelling words of vanity;" whilst we mark, how they have "men's persons in admiration" for their own secular advantage; especially such as are rich, and can afford to purchase at a high rate, flattery, authority, and influence in the visible church.

V. 17—25.

We should constantly "remember the words of the "apostles of Christ:" and we shall find the scriptures verified in the profane and licentious scoffers, who separate from those that adhere to the holy doctrine of Christ, and even dare to deride them; and who expect, that the Lord will save them, though they remain carnal, and sensual, and destitute of his sanctifying Spirit. Let us also remember, that the doctrine and faith of Christians are "most holy;" that we may build ourselves on them, in all spiritual and devoted obedience to God; praying for, and by, the Holy Spirit, to be preserved in "the love of "God;" and thus "waiting for the mercy of our Lord "Jesus Christ unto eternal life."—Whilst with tender compassion, or more solemn and awful warnings, (as the case may require,) we seek to recover our fallen brethren, from dangerous heresies and sins; we should "look to "ourselves," and "hate even the garment spotted with "the flesh," as afraid of being infected with that most fatal pestilence: and still trusting in him, "who is able "to keep us from falling, and to present us faultless be-"fore the presence of his glory, with exceeding joy;" we should ascribe to him, even God our Saviour, Father, Son, and Holy Spirit, all glory, majesty, dominion, and power, now and for evermore. Amen.

THE

REVELATION OF JOHN THE DIVINE.

IT is a singular circumstance, concerning this book, that its authenticity was very generally, if not universally acknowledged, during the first two centuries; and yet in the third century, it began to be questioned! This seems to have arisen from some absurd opinions concerning the Millennium, which were grounded on it by those who maintained them: and therefore their opponents injudiciously and presumptuously endeavoured to discredit their tenets, by denying the authority of the book itself. But it was then too late for the success of such an attempt; and its divine original and authority have been fully established by the clearest and most decisive evidence.—Indeed, the prophecies contained in it have, in so many undeniable instances, been most circumstantially accomplished through a long series of ages, that it stands as little in need of external evidence, as any book in the whole scripture. No doubt it was written by John, the apostle, to whose name the title of "The Divine" (or the Theologian, Θεολογος) was added some time after; either because of the deep and mysterious truths relative to the nature, decrees, and counsels of God, with which his writings abound; or because he spoke so much concerning the divine Person and glory of the Lord Jesus. (Θεολογος· Θεος, Λογος.)—The book is styled, "*The Apocalypse,*" or "the Revelation;" (αποκαλυπτω, *to unveil, or uncover, what was before hidden;*) as consisting of matters chiefly prophetical, which were immediately revealed to St. John from Jesus Christ. This took place, when he was in the isle of Patmos, in the Egean Sea, whither he was banished, as is generally thought, by the emperor Domitian, A. D. 94, or 95. Some indeed maintain that this happened much earlier, even during the persecution of Nero, A. D. 67, or 68, or even before that time: but the arguments adduced in support of this opinion are by no means conclusive: and as it stands last in the sacred canon, so it seems to have been written last, and to have been intended to occupy that place. (*Notes*, vi. 1, 2. xxii. 18—21.)—The Revelation opens with the apostle's account of an extraordinary vision, which he had of the Lord Jesus, appearing to him in glory. Then follow seven short epistles from Christ himself, to the seven principal churches in Asia: (*Note*, *Acts* xix. 8—12:) and after them it contains a series of prophecies, chiefly emblematical, relating to events which would take place, in the church and the nations of the earth, through all the subsequent generations of mankind, to the end of the world, the day of judgment, and the eternal state. This series is sometimes interrupted by explanatory digressions, which will be noted as we proceed: such predictions as are supposed by the author to be already fulfilled, will be compendiously stated with the events to which they relate, according to the judgment of the most approved writers: and an endeavour will be thus far made to render the great outlines of the book as plain as possible to the unlearned reader, whose edification must principally be considered. But in respect of those things, which seem not to be yet fulfilled; a judgment must be formed, and an opinion ventured, with very great caution, and in a very general manner. Many indeed have objected to every attempt to explain a book, so extremely abstruse, and, as they think, unintelligible; nay, some professed Christians, and ministers of the gospel, have even *derided* these endeavours. No doubt many have affected to be "wise above what is written," and have applied general prophecies by a "private interpretation," in a very unwarrantable manner: (*Note*, 2 *Pet.* i. 20, 21:) and this should teach others modesty, reverence, and a simple dependence on the teaching of the Holy Spirit, in all their enquiries, whatever helps or advantages they may possess for such investigations. But, if we are enabled to study, write, and read in this manner, there can be no doubt that we shall derive most abundant practical instruction, and obtain increasing vigour to our faith and holy affections, by attending carefully to every part of this most surprising discovery of the Lord's purposes, respecting his church and the world, which was made so many ages before the period of their accomplishment.

'They who censure and dissuade the study of it, do it for the most part, because they have not studied it themselves; and imagine the difficulties to be greater, than they are in reality. It is still "the sure word of prophecy;" and men of learning and leisure cannot better employ their time and abilities, than in studying and explaining this book, provided they do it, as Lord Bacon adviseth, *with great wisdom, sobriety, and reverence.*—The folly of interpreters has been, as Sir Isaac Newton observes, to foretel times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things; but that after they were fulfilled, they might be interpreted by the event; and his own providence,' (or *foresight,*) 'not the interpreter's, might be manifest thereby to the world.' *Bishop Newton.*—It should, however, be admitted, that to give the attentive and pious reader a general assurance of the final and most glorious victory, which the cause of God, of truth and righteousness, shall certainly acquire even on earth, for his encouragement, during the triumphs of superstition, idolatry, heresy, infidelity, and wickedness, which on every side have hitherto been witnessed, or reported from all quarters, was one most

important end for which this revelation was given.—But when even the most learned and respectable men attempt, with particularity and exactness, to explain those predictions which are not evidently fulfilled; it commonly happens, that others oppose their interpretation by some counter-scheme, supported also by plausible arguments. And while several are thus engaged, each in defending his own conclusions against those who combat them, the readers in general are perplexed, instead of being convinced; the difference between that part which is fulfilled, and may *clearly* be explained, and the unaccomplished predictions, seems to disappear; the evidence, arising from the fulfilment of prophecy, as demonstrating the divine inspiration of the scriptures, fails of producing its full effect; and not unfrequently, the whole is laid aside, as uncertain or inexplicable, seeing the most learned writers advance such discordant opinions on the subject. In most other controverted topicks, truth is generally supposed to lie on one side or the other, or to be divided between the disputants: but in this particular, the debates often produce a kind of *scepticism* in the minds of very many readers; so that they are led to doubt about the whole and every part of it. In order to avoid this, great care should be taken, to mark *strongly* the difference between what is fulfilled, and what is not fulfilled; and to draw the line between these, as *exactly* as may be; that the uncertainty, as to the grand outlines, may not appear to attach to those parts, which have already received their accomplishment, but be wholly confined to the other part.—In respect of those predictions especially, which are supposed to be fulfilling in the eventful period during which we live, peculiar caution is necessary: for an unexpected turn in the affairs of nations, may, after a very few years, confute some of the most plausible and confident assumptions of the expositors; and weaken the credibility in the minds of men, even of those interpretations which are well founded. In fact, I apprehend this has been in many instances strikingly verified, since these remarks were first written. It does not, indeed, appear probable, that the prophecies, fulfilling in any age, should be clearly understood by the contemporaries; any more than that impartial histories should be written by men of *their own* times. The events, in which our interests, and those of the country or party to which we belong, are deeply concerned, must have such an effect upon our minds, as to deduct from that cool and impartial judgment, which is absolutely requisite in enquiries of this nature. It cannot so soon be known, how the successes and advancement of some and the subversion of other powers may terminate: and till that be known, the application of the transactions of our own age to the events predicted in scripture must be attended with a great degree of uncertainty. Our *nearness* to the objects likewise tends to magnify them to *us:* and we are apt too readily to conclude, that such important transactions must have a *prominent* place in prophecy. But, I apprehend, that prophecy (especially that contained in this book) resembles a map of the world, on a small scale; in which only countries, and capital cities, and some very remarkable places, are noticed: so that they, who dwell near considerable cities and large towns, are disappointed at not finding them in the map. Thus the events of a century, through a whole continent, or continents, being foretold in a few verses, or at most in a single short chapter, we certainly shall look in vain for many transactions, which appear to us of very great importance. But those who shall come after us, on reviewing the history of the century, or the continent, and comparing it with the prophecy, will doubtless perceive a sufficient coincidence, to enable them to say, "Thus it was written and thus it must be:" yet, probably, they will find this accomplishment of prophecy materially differing from what the most sagacious of us now suppose. Since the author first printed his thoughts on this book, (in 1792,) most extraordinary changes indeed have taken place, in the state of the nations, and of the visible church; which he doubts not will be found accomplishments of the predictions contained in it. Many books also have been written on the subject; several of which he has considered, and means further to consider, and to make such use of as he is able. But he purposes still to adhere to his former plan; and to be very cautious and general, in attempting to explain what has not hitherto allowedly been fulfilled: and merely supplying this deficiency, (if it be one,) by a few quotations from those who have ventured to be more particular. He does not indeed write for the learned. These may and will consult the several authors, who have purposely and exclusively treated on this subject, and judge for themselves: nor has he the presumption to attempt the office of an umpire, between those who maintain different opinions respecting it. The plan and method, on which he proceeds, will appear to the best advantage, in the notes on the several parts of the prophecy: and a general analysis, or outline of the whole, will be more properly introduced towards the conclusion, than at the beginning of the book.—It is worthy of notice, in respect of the Revelation, that the views given in it of God and heavenly things, of the kingdom of providence and grace, of the Redeemer's glory, the happiness and character of his people, with the wickedness and the ruin of his enemies, are set forth, in so striking and peculiar a manner, that even those who do not at all understand the prophetical meaning, are uniformly interested and edified by reading it, in proportion to the degree of their humility, faith, and piety.

CHAP. I.

The source and design of the book; with a blessing pronounced on those who duly attend to it, 1—3. The apostle salutes the seven churches in Asia; ascribes glory to God; and predicts the coming of Christ to judgment, with the terror and distress of his enemies, 4—7. The Lord declares his own eternity and omnipotence, 8. The place, time, and circumstances of John's vision; with what he heard of the words, and saw of the glory, of Christ; and the commandment given him to write these things to the churches, 9—20.

THE [a] Revelation of Jesus Christ, [b] which God gave unto him, [c] to shew unto his servants things [d] which must shortly come to pass; [e] and he sent and signified *it* by his angel unto his servant [f] John;

2 Who [g] bare record of the word of God, and of the testimony of Jesus Christ, [h] and of all things that he saw.

3 [i] Blessed *is* he that readeth, and

a Dan. ii. 28, 29. Am. iii. 7. Rom. xvi. 25. Gal. i. 12. Eph. iii. 3.
b John iii. 32. viii. 26. xii. 49. c xxii. 6. Ps. xxv. 14. John xv. 15. d 3. 19. iv. 1. xxii. 10. 2 Pet. iii. 8. e xxii. 6. 16. Dan. viii. 16. ix. 21. 23. f 4. 9. xxi 2. g 9. vi. 9. xii. 11. 17. John i. 32. xii. 17. xix. 35. xxi. 24. 1 Cor. i. 6. ii. 1. 1 John v. 7—11. 3 John 12. h 19. John iii. 11. Acts iv. 20. xxii. 15. xxvi. 16. 1 John i. 1. iv. 14. i xxii. 7. Prov. viii. 34. Dan. xii. 12, 13. Luke xi. 28.

NOTES.

CHAP. I. V. 1, 2. The Lord Jesus, in his mediatorial character, is the great Prophet of the church, the incarnate "Word of God," by whom he reveals himself to men. (*Notes, Deut.* xviii. 15—19. *John* i. 4—9. *Col.* iii. 16, 17. 1 *Pet.* i. 10—12.) In this sense some things were given to him, "as his revelation," to be through him communicated to his servants, and others were not. (*Note, Mark* xiii. 32.) An infinity of the divine designs or decrees remain impenetrably concealed in the mind of God, till the event discovers them; but he has seen good *previously* to make known some of his purposes respecting future ages, in order to confirm the faith, encourage the hope, and enlarge the views of his people; and that the accomplishment of them, in after times, might demonstrate the truth of the scriptures to every diligent enquirer. (*Note, Deut.* xxix. 29.)—This book was therefore called "The Revelation of Jesus Christ;" because its principal subject is, 'A previous discovery of the purposes of God respecting the affairs of the church, and of the nations as connected with it, from the time when it was given, even to the end of the world.' This "Revelation" was given to Jesus Christ, that he might shew to his servants those events, which would immediately begin to take place, and which would all *shortly* be accomplished: as the transient term of some thousands of years bears no proportion to eternity, in which the whole will at length be swallowed up. These things Christ sent "his angel," one of his more illustrious servants in the world above, to signify and explain, in order, to John, who was his principal servant on earth at that time; as it is probable, that he was then the only surviving apostle. (*Notes,* xvii. 7, 8. xix. 9, 10. xxii. 6—9. 16, 17.) Thus, future events were made known to him; as they had been to several of the ancient prophets, especially Ezekiel, Daniel, and Zechariah.—Accordingly he faithfully testified, and exactly recorded "the word of God, even the testimony of Jesus Christ," and all things which he saw in these visions of the Almighty.

The Revelation. (1) Αποκαλυψις. *Rom.* ii. 5. xvi. 25. 2 *Cor.* xii. 1. 7. *Gal.* i. 12. ii. 2. *Eph.* i. 17. iii. 3. Αποκαλυπτω, *to bring things concealed to light, Matt.* xi. 25. xvi. 17. 1 *Cor.* ii. 10. Καλυπτω, *to conceal,* or *veil.* Καλυμμα, *a veil.* 2 *Cor.* iii. 13—16. *The removing of the veil, and uncovering of what was veiled.—Signified.*] Εσημανεν. *John* xii. 33. xviii. 32. xxi. 19. *Acts* xi. 28. xxv. 27. Jesus Christ *signified,* or *intimated* by his angel, to John his purpose of revealing future things to him: but in whatever way the angel was employed, doubtless the immediate revelation was made by the Holy Spirit, and not by any creature.—The angel Gabriel indeed brought a *verbal message* to Daniel, containing an extraordinary prophecy: (*Notes, Dan.* ix. 21—27:) but the visions and revelations of this book were not *verbal messages.* (*Notes,* 9—11. ii. 6, 7. iv. 1—3. 1 *Cor.* ii. 10—13. 2 *Pet.* i. 20, 21.)

V. 3. The apostle introduced his testimony, by solemnly pronouncing a blessing on all, who should read, hear, remember, and obediently observe the words of this prophecy, of which the accomplishment was at hand. This seems to have been prophetically intended to obviate or answer the objections, and obloquy, and ridicule, which would, in after ages, be raised against the study of this mysterious book, and all endeavours to bring others acquainted with it. Nothing tends more to fortify the mind against the cavils of infidels and scepticks, or the incursions of unbelief, or to produce patient hope amidst trials and difficulties, than the observation and experience of the fulfilment of the scriptures, in the events which take place around us: an acquaintance therefore with this Revelation, concerning the purposes of God respecting his church to the end of time, when connected with humility, sobriety, and the obedience of faith, must greatly conduce to the Christian's stability, constancy, hope, peace, and patience. It must exceedingly enlarge his views of the great, and glorious, and stupendous plan of the Lord's providential government of the world, as combined with the redemption of mankind; and direct or encourage his prayers for those prosperous days of the church, in which all her tribulations shall terminate, and animate his exertions in the glorious causes. It also must greatly conduce to reconcile his mind to those events, which, though distressing in themselves, form a part of one vast design, already in a considerable measure accomplished, and evidently hastening to an entire completion; to the eternal glory of God our Saviour, the final victory of his cause over all opposition, and the endless felicity of all his faithful servants. Nay, the very mysteries and difficulties of this book are wonderfully, yet inseparably united, with such grand and interesting discoveries of the glory of God, and the work and worship of heaven, as are peculiarly suited to impress with awe, and to enliven and purify, the soul of the humble and attentive reader, even when he cannot discover the prophetick meaning of the passage. Nor is it any objection to say, that many have read it in another spirit, and got much harm by it: for

they that hear the words of this prophecy, and keep those things which are written therein: [k] for the time *is* at hand.

4 [l] JOHN [m] to the seven churches which are in Asia: [n] Grace *be* unto you, and peace, from [o] him which is, and which was, and which is to come; and [p] from the seven Spirits which are before his throne;

5 And from Jesus Christ, [q] *who is* the faithful Witness, [r] *and* the First-begotten of the dead, [s] and the Prince of the kings of the earth. Unto

k xxii. 6. 12. 20. Rom. xiii. 11. Jam. v. 8. 1 Pet. iv. 7. 2 Pet. iii. 8.
l *See on* v. 1.
m 11. 20. ii. 1. 8. 12. 18. iii. 1. 7. 14. Acts xix. 10. 1 Pet. i. 1.
n *See on* Rom. i. 7.—1 Cor. i. 3. 2 Cor. i. 2. 1 Pet. i. 2.
o 8. Ex. iii. 14. Ps. xc. 2. civ. 25—27. Is. xli. 4. lvii. 15. Mic. v. 2. Heb. i. 10—13. xiii. 8. Jam. i. 17.
p iii. 1. iv. 5. v. 6. Zech. iv. 10. vi. 5. 1 Cor. xii. 4—13.
q iii. 14. Ps. lxxxix. 36, 37. Is. iv. 4. John iii. 11. 32. viii. 14—16. xviii. 37. 1 Tim. vi. 13. 1 John v. 7—10.
r Acts xxvi. 23. 1 Cor. xv. 20—23. Col. i. 18.
s xi. 15. xvii. 14. xix. 16. Ps. lxxii. 11. lxxxix. 27. Prov. viii. 15, 16. Dan. ii. 44. vii. 14. Matt. xxviii. 18. Eph. i. 20—22. 1 Tim. vi. 15.

this is the case with other scriptures; especially with those passages, which may be called "strong meat," being peculiarly strengthening to the faith, love, and gratitude of such as can digest them: though not meet nourishment for babes; and even capable of being turned into a fatal poison by the vicious affections of a proud and carnal mind. (*Notes*, *Heb.* v. 11—14. 2 *Pet.* iii. 14—16.)—The reasons which induce infidels and profane "mockers, who "walk according to their own ungodly lusts," to deride all attempts towards explaining this prophecy, are obvious; for so much of it has most manifestly been already fulfilled, as must for ever ruin their cause, could the attention of men be drawn to the subject, in proportion to its vast importance: and no part of scripture more awfully denounces the doom of all impenitent sinners, and all opposers of the gospel. But pious men could never have been led to object to the study of it, as some have done, in strong, nay, rather contemptuous language; had not the misconduct of many in this respect filled them with prejudice, and formed an association of ideas in their minds, which have no necessary relation to each other.—The Lord grant, that the writer and the readers of the present attempt, to render this mysterious book more intelligible and instructive to Christians in general, may rely on and pray for the participation of the blessing here promised, in every part of their progress through it: that, in faith, humility, reverence, and expectation of great advantage, they may read, hear, meditate on, and keep, the things which are written in it; "for the time is at hand," when the further accomplishment of them will render them so plain, that they shall no longer be either neglected or misunderstood.

V. 4—6. The apostle, contrary to his general custom, prefixing his name, addressed the seven churches of Asia, or that district of which Ephesus was the capital city. (11. *Note*, *Acts* xix. 8—12.) The benediction which he used is similar to what has been repeatedly considered, in the epistolary part of the New Testament; but it is here expressed in more sublime and mysterious language, according to the nature of the book to which it is prefixed. He desired and prayed that "grace and peace" might be bestowed on them, "from him, who is, who was, and who "is to come;" that is, from the self-existent, eternal, and unchangeable JEHOVAH. The original is peculiar, perhaps unexampled, and almost, if not absolutely incapable of an exact translation; the preposition governing the genitive case of the article, and yet all the subsequent words being in the nominative. (Απο τη ὁ ων και ὁ ην και ὁ ερχομενος.) It is supposed to refer to the name of God revealed to Moses; and with a similar disregard to the ordinary rules of grammar. (*Notes*, *Ex.* iii. 14. *John* viii. 54—59.)—This is here especially meant of the Person of the Father. (*Notes*, 8—11. xxii. 13. *Heb.* xiii. 7, 8.)—As "the One true and "living God" communicates blessings to sinful man, through the mediation of the incarnate Son, and by the agency of the eternal Spirit; it is almost unavoidable, under such an economy, to speak of the Father in the absolute style of Deity, and of the Son and the Spirit with relation to their assumed characters and offices; though in language evidently implying a participation in all divine perfections, and co-equality with the Father, in their original and essential nature and dignity. Thus "grace and "peace" were prayed for, for the Christians addressed, "from the seven Spirits, which are before the throne." This is generally, and doubtless justly, interpreted of "the "divine Spirit," with respect to the abundance, sufficiency, and variety of his gifts, graces, and operations; and in relation to "the *seven* churches," with each of which, and all others, the One and self-same Spirit dwelt, as the Fountain of life, grace, and peace; being omnipresent and omnipotent, and One with the Father and the Son, "God "over all, blessed for evermore." (*Notes*, iii. 1—3. v. 5—7.) This manner of expression well accords with the enigmatical or emblematick style of this book; and it is absurd to suppose any created spirits to be joined in this solemn benediction, with the eternal Father, and Jesus Christ the Son of the Father; and indeed it would fully sanction the worship of created angels. (*Notes*, *Matt.* xxviii. 19, 20. 2 *Cor.* xiii. 11—14.) Finally, this grace and peace were prayed for in their behalf, "from Jesus Christ," as the appointed Mediator, through whom the eternal Spirit, with all his gifts, graces, and consolations, is given to fallen man: and the Saviour was described as "the "faithful Witness," who came into the world to bear witness to the perfections, counsels, truths, and will of God to men; and who fully revealed all that he had received from the Father for that purpose. (*Marg. Ref.* q.—*Notes*, iii. 14—16. *Is.* lv. 4, 5.) He was also "the First begotten "from the dead." Being "the Only begotten of the "Father" before all worlds, and "the Heir of all things," he had come on earth in that character, to tabernacle in human nature; and, having been put to death for declaring himself to be "the Son of God," he arose from the dead, among other reasons, to evince that he was what he declared himself to be. (*Notes*, *Rom.* i. 1—4. *Col.* i. 15—20.) Thus he became "the First fruits of the resurrec-"tion," and appeared as "the First-born" of the children of God, in and through whom they shall all arise again, be manifested in their high and honourable character, and be invested with their eternal inheritance. (*Notes*, *Luke* xx. 27—40.) Being thus arisen from the dead, and exalted to the mediatorial throne, he is also "the Prince," or Sovereign, "of the kings of the earth;" by whom they reign, to whom they are accountable, whose glory they ought to seek; and by whom all will be terribly destroyed, who oppose, despise, or neglect him. This declaration of the Redeemer's sovereignty over all "the

t Deut. vii. 8. xxiii. 5. Rom. viii. 37. Gal. ii. 20. Eph. ii. 4. v. 2. 25—27. 1 John iv. 10.
u vii. 14. Zech. xiii. 1. John xiii. 8—10. Acts xx. 28. 1 Cor. vi. 11. Heb. ix. 14. 1 Pet. i. 19. 1 John i. 7.
x v. 10. xx. 6. Ex. xix. 6. Is. lxi. 6. Rom. xii. 1. 1 Pet. ii. 5. 9.

t him that loved us, and u washed us from our sins in his own blood,

6 And hath x made us kings and priests unto God and his Father; y to him *be* glory and dominion, for ever and ever. Amen.

7 Behold, z he cometh with clouds;

y iv. 11. v. 12—14. Ps. lxxii. 18, 19. Dan. iv. 34. Matt. vi. 13. John v. 23. Phil. ii. 11. 1 Tim. vi. 16. Heb. xiii. 21. 1 Pet. iv. 11. v. 11. 2 Pet. iii. 18. Jude 25.
z xiv. 14—16. Ps. xcvii. 2. Is. xix. 1. Dan. vii. 13. Nah. i. 3. Matt. xxiv. 30. xxvi. 64. Mark xiii. 26. xiv. 62. Luke xxi. 27. Acts i. 9—11. 1 Thes. iv. 17.

a xxii. 4. Num. xxiv. 17. Jer. xix. 26, 27 xxxiii. 26. 2 Thes. i. 10. 1 John iii. 2. Jude 14.
b Ps. xxii. 16. Zech. xii. 10 John xix. 34, 37 Heb. vi. 6. x. 29.
c vi. 15—17. xviii. 15—19. Luke xxiii. 28—30.
d xviii. 20. xix. 1—3. xxii. 20. Judg. v. 31. Ps. lxviii. 1
e 11. 17. ii. 8. xxi. 6. xxii. 13. Is. xli. 4. xliii. 10. xliv. 6. xlviii. 12.
f See ow o. 4.
g iv. 8. xi. 17. xvi. 14. xix. 15. xxi. 22. Gen xvii. 1. xxviii. 3. xxxv. 11. xliii. 14. xlviii. 3. xlix. 25. Ex. vi. 3. Num. xxiv. 4. 2 Cor. vi. 18.

a and every eye shall see him, b and they *also* which pierced him: c and all kindreds of the earth shall wail because of him. d Even so, Amen.

8 I am e Alpha and Omega, the beginning and the ending, saith the Lord, f which is, and which was, and which is to come, g the Almighty.

" kings of the earth," was a proper introduction to the prophecies which were about to be delivered, of the opposition which would be made to his cause, and his final triumph over all his enemies. (*Notes*, xi. 15—18. xvii. 9—14. xix. 11—16. *Ps.* ii. 7—12. lxxii. 8—11. lxxxix. 19—37. *Prov.* viii. 15—16.) Animated with a view of the glory of his beloved Lord, and contrasting it with the vastness of his condescension, and the depth of his self-abasement; the inspired writer broke out in adoring praises, " to him who," great and glorious as he was, " had loved them," when defiled with the loathsome stains of guilt and sin, and when deserving the final wrath of God; and whose love had been so immense, that he had " washed them from their sins in his own blood," which he had willingly shed upon the cross, to make satisfaction to divine justice, and to procure all the blessings of salvation for them. And having, in consequence of this atonement, " quickened them" by his Holy Spirit; he had taught them, in penitent and obedient faith, to purge their consciences from guilt by the application of his blood; and their hearts from the pollution of sin, by the grace promised through his mediation. In this manner, he had not only " delivered them from the wrath to come," but had also exalted and ennobled them as " kings," to reign with him in eternal glory; and consecrated them as " priests," to be accepted worshippers, and to offer spiritual sacrifices unto " God, even his Father." (*Notes*, v. 8—10. 1 *Pet.* ii. 4—10.) On these accounts the apostle ascribed unto Christ, *personally*, the glory and dominion for ever and ever: (*Note*, *Phil.* ii. 9—11. 2 *Pet.* iii. 17, 18:) and in thus " honouring the Son," he especially " honoured the Father that sent him;" as all do, who cordially add, Amen. (*Note*, *John* v. 20—23.) Some indeed apply the doxology to the Father; but the construction is by no means so obvious and natural.

Washed. (5) Λυσαντι. *John* xiii. 10. *Heb.* x. 23. (*Notes*, vii. 13—17. *Ps.* li. 1, 2. 7. *Is.* i. 16—20. *Zech.* xiii. 1. *John* xiii. 6—11. 1 *Cor.* vi. 9—11. *Eph.* v. 22—27. *Tit.* ii. 14. iii. 4—7.)

V. 7. The prophecy of this book principally relates to the opposition, which, in one form or other, would be made to the cause of Christ; the temporary success of his enemies; and his final triumph over them all: and therefore, at the very opening of it, the reader's attention is called to that great day, when these scenes will be closed, and when all will see the wisdom and happiness of the friends of Christ, and the madness and misery of his enemies. For " behold," with attention and solemn awe, the Saviour who " loved us and washed us from our sins " in his own blood," " is coming with clouds," or " in the " clouds of heaven," in his own glory as Mediator, and in the glory of the Father, to be the Judge of the world! (*Notes*, xiv. 14—20. *Dan.* vii. 9—14. *Matt.* xxiv. 29—31. xxvi. 63—68. *Mark* viii. 38. *Acts* i. 9—12.) The intervening space would soon pass away, and it might even then be said, " He cometh!" (*Note*, *Jude* xiv. 14—16.) Then, all nations, being raised from the dead, will be gathered before his tribunal, and " every eye shall see Him," in human nature, exercise omnipotence, omniscience, and all divine perfections, who once lay prostrate in unknown agony at Gethsemane, and was numbered with malefactors on mount Calvary! Then, they especially, " who pierced " him," shall be compelled to witness his glory, as well as to feel the power of his avenging indignation. (*Notes*, *Zech.* xii. 9—14. *John* xix. 31—37.) Judas the traitor, Caiaphas and the chief priests, " Herod and his men of " war," Pilate and his soldiers, with all concerned in his condemnation and crucifixion; and those in every age, who by their infidelity, apostasy, persecutions, heresies, and daring crimes, have " crucified him afresh and put " him to open shame," shall then with unutterable terror behold him, preparing to pronounce and execute the righteous sentence of their eternal condemnation. And, as " all the kindreds of the earth," through successive generations, hitherto have combined in opposing, despising, perverting, or neglecting him and his great salvation, with the exception only of a small remnant; so will they at that time " wail because of him," in horror and despair; for neither their numbers nor their power can defend them from his omnipotent vengeance. (*Note*, vi. 15—17.) The apostle, however, assured of the justice of these awful proceedings, and knowing that then the redemption of all true Christians will be completed, subjoined to this awful declaration, " Even so, Amen." " Thus let all thine" implacable " enemies perish, O " LORD." (*Note*, xxii. 18—21.)

Wail.] Κοψονται. xviii. 9. *Matt.* xi. 17. xxiv. 30. *Luke* xxiii. 27.—The word signifies to *cut*, or *smite*: (*Matt.* xxi. 8:) and is used figuratively for *wail*, or *lament*.—" They " shall smite themselves," that is, on their breasts.

V. 8. As the Lord Jesus was evidently spoken of in the preceding verse; it is obvious to conclude that " the " Lord," who speaks in this, is the same Person: nor can any sufficient reason be assigned, why it should be understood of " the Father" personally; except that men are reluctant " to honour the Son, even as they" ought to " honour the Father that sent him." The whole vision related to Christ, from whom immediately the revelation was given: (*Note*, 1, 2:) most of the expressions here used, or others equivalent to them, are afterwards spoken by him, and concerning himself; and the construction and arrangement of this passage, and the context, would



PATMOS.

Rev. i. 9.

b See on 4. i ii. 9, 10. vii. 14. John xvi. 33. Acts xiv. 22. Rom. viii. 17. 1 Cor. iv. 9—13 Phil. i. 7. iv. 14. 2 Tim. i. 8. ii. 3—12. k iii. 10. xiii. 10. xiv. 12. Rom. ii. 7. 8. v. 3, 4. viii. 25. 2 Thes. i. 4, 5. iii. 5. Heb. x. 36. Jam. v. 7, 8. l 2. vi. 9. xi. 7. xii. 11. 17. xix. 10.

9 I [b] John, who also am your brother, [i] and companion in tribulation, and in [k] the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, [l] for the word of God, and for the testimony of Jesus Christ.

10 I was [m] in the Spirit [n] on the Lord's day, and heard behind me a great voice, [o] as of a trumpet,

m iv. 2. xvii. 3. xxi. 10. Matt. xxii. 43. Acts x. 10, &c. 2 Cor. xii. 2—4. n John xx. 19. 26. Acts xx. 7. 1 Cor. xvi. 2. o iv. 1. x. 8—8.

11 Saying, [p] I am Alpha and Omega, the First and the Last: and, [q] What thou seest, write in a book, and send *it* unto [r] the seven churches which are in Asia; unto [s] Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto [t] Laodicea.

12 And I turned to [u] see the voice

p See on 8. q 19. ii. 1. x. 4. xiv. 13. xix. 9. xxi. 5. Deut. xxxi. 19. Is. xxx. 8. Jer. xxx. 2. Hab. ii. 2. r See on 4.—ii. 1. 8. 12. 18. iii. 1 7. 14. s Acts xviii. 19—21. 24. xix. xx. 17. 1 Cor. xv. 32. xvi. 8. Eph. ii. 1. 1 Tim. i. 3. t Col. iv. 13, 16. u Ez. xliii. 5, 6. Mic. vi. 9.

be very intricate, if we were to suppose the Father to be the Speaker.—The Lord Jesus, therefore, here declared, "that He is the Alpha and the Omega," which are the names of the first and the last letters in the Greek alphabet, the language in which the apostle wrote. This implies, that he is the First Cause and the Last End, the Author and Finisher of all things, in creation, providence, and redemption; "the Beginning and the Ending," the Source of existence, of life, of holiness, and of felicity; and the Completion of them, in every sense, and in all respects.—"Who is, and who was, and who is to come," as One with the eternal Father; (*Note*, 4—6;) "the Almighty;" the omnipotent and sovereign Ruler of all worlds, by and "for whom all things were made, and by whom all things "consist."—No words can more strongly express eternal power and Godhead, than these do. (*Notes*, 9—11. xxii. 13.)—*The Beginning and the Ending.*] *Notes*, *Ps.* xc. 1, 2. *Prov.* viii. 22—30. *John* i. 1—3. *Col.* i. 15—20. *Heb.* xii. 2, 3. xiii. 7, 8.

The Almighty.] Ὁ παντοκρατωρ. iv. 8. xi. 17. xv. 3. xvi. 14. xix. 6. xxi. 22. 2 *Cor.* vi. 18. 'He who has 'dominion over all.' (*Note*, *Eph.* i. 15—23.)

V. 9—11. The apostle next proceeded to relate the manner, in which he had received the revelation that he was about to deliver: and he merely called himself "your "brother," addressing himself to Christians, without mentioning his apostolical authority, though, most probably, the only surviving apostle. He was also their "companion in tribulation;" being a persecuted servant of Christ, and exposed to the same sufferings in his cause, as they were; and a fellow-subject with them of the Saviour's kingdom on earth, and a fellow-heir of his heavenly kingdom. These sufferings he endured, as they did, with that submission, constancy, composure, and perseverance, which Christ required and exemplified; through which he experienced present consolations, and expected a happy event of his tribulations. (*Notes*, vii. 13—17. 2 *Thes.* iii. 1—5.) He was, at the time when he had these visions, in "the Isle of Patmos," whither he had been banished for preaching the word of God, and bearing testimony to Christ: (*Notes*, 1 *John* v. 9—12:) and it is recorded, that he was confined to the mines, and compelled to labour in them, notwithstanding the infirmities of his extreme old age. "But none of these things "moved him!" (*Note*, *Acts* xx. 22—24.) His soul was serene, and at liberty, amidst his sufferings: he had far sweeter comforts, than the emperor or any of his prosperous persecutors could obtain; and he expressed no dissatisfaction or emotion, on account of the injustice and cruelty, with which he was treated.—While in this situation, "he was in the Spirit," or brought under the immediate impulse of the Spirit of prophecy; as Ezekiel, Daniel, and others had been, when favoured with visions of the Almighty. (*Note*, iv. 1—3.) This was "on the "Lord's day," which can be meant of no other, than the day on which the Lord Jesus arose from the dead, even "the first day of the week:" and it is a conclusive proof, that the first day was set apart, and kept holy, by the primitive Christians, in commemoration of that great event: for on what other account could it have been thus mentioned? (*Notes*, *John* xx. 19—23. *Acts* xx. 7—12.)—Being thus cast into an extasy, he heard behind him a voice, loud and clear as the sound "of a trumpet," saying some of the same words, which have been already considered, or to the same effect. (*Note*, 8.) They must here be understood of Christ; and this is an additional reason for interpreting the others of him: and the immediate recurrence of them in this connexion, gives energy to the arguments drawn from them. But if any should still be disposed to understand the foregoing passage of the Father; they cannot but admit, that Christ and the Father are One: for otherwise, how can it be conceived that Christ would have used the same words of himself, which had just before been spoken by the Father, as descriptive of his eternal Godhead? So that, on either interpretation, they are conclusive, in respect to the Deity of Christ.—The voice then ordered John to write what he saw, in a book, and send it to the seven churches in Asia, on which we shall have occasion afterwards to make some observations; (*Marg. Ref.*) but shall in this place only take notice, that it seems to confirm the ancient tradition of John's having resided and laboured at Ephesus, and in that vicinity, for a considerable time before his banishment to Patmos.—*The testimony of Jesus.* (9) xix. 10. *John* xix. 35. xxi. 24. *Acts* i. 8. 1 *John* v. 11, 12.—*In the spirit.* (10) iv. 2. xvii. 3. xxi. 10. *Luke* ii. 27. (*Note*, *Ez.* xi. 22—25.)—*The First and the Last.* (11) 17. *Notes*, *Is.* xli. 2—4. xliii. 10—14. xliv. 6—8. xlviii. 12—15.

Companion. (9) Συγκοινωνος. *Rom.* xi. 17. 1 *Cor.* ix. 23. *Phil.* i. 7. (*Note*, *Phil.* i. 3—6,)—*The Lord's day.* (10) Τη Κυριακη ἡμερα. 1 *Cor.* xi. 20.—The first day of the week is "the Lord's day," as the Eucharist is "the "Lord's supper;" and to be distinguished from other days, as that from other meals.

V. 12—20. When the apostle had distinctly heard the words which have been considered, he turned to see from whom the voice proceeded: and he then had a vision of "seven golden candlesticks," in allusion to the golden candlestick with seven branches, which was made for the

that spake with me. And, being turned,
x 13. 20. ix. 1. Ex. xxv. 37. Zech. iv. 2.
I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks, *one* y like unto the Son of man, z clothed with a garment down to the foot, a and girt about the paps with a golden girdle.
y xiv. 14. Ez. i. 26. Dan. vii. 13. x. 16. Phil. ii. 7, 8. Heb. ii. 14—17. iv. 15.
z Dan. x. 5.
a xv. 6. Ex. xxviii. 6—8. xxxix. 5. Lev. viii. 7. Is. xi. 5.

14 His head b and *his* hairs *were* white like wool, as white as snow; c and his eyes *were* as a flame of fire;
b Dan. vii. 9. Matt. xxviii. 3.
c ii. 18. xix. 12. Dan. x. 6.

15 And d his feet like unto fine brass, as if they burned in a furnace; e and his voice as the sound of many waters.
d ii. 18. Ez. i. 7. xl. 3. Dan. x. 6.
e xiv. 2. xix. 6. Ps. xciii. 4. Is. xvii. 13. Ez. xliii. 2.

16 And f he had in his right hand seven stars: g and out of his mouth went a sharp two edged sword: h and his countenance *was* as the sun shineth in his strength.
f 20. ii. 1. iii. 1. xii. 1. Job xxxviii. 7. Dan. viii. 10. xii. 3.
g ii. 12. 16. xix. 15. 21. Is. xi. 4. xlix. 2. Eph. vi. 17. Heb. iv. 12.
h x. 1. Is. xxiv. 23. lx. 19, 20. Mal. iv. 2. Acts xxvi. 13.

17 And, when I saw him, i I fell at his feet as dead. k And he laid his right hand upon me, saying unto me, l Fear not, m I am the First and Last:
i Ez. i. 28. Dan. viii. 18. x. 8, 9. 17—19. Hab. iii. 16. Matt. xvii. 2—6. John xiii. 23. xxi. 20.
k Dan. viii. 18. x. 10.
l Gen. xv. 1. Ex. xiv. 13. xx. 20. Is. xli. 10. Dan. x. 12. Matt. xxviii. 4, 5. Mark xvi. 5, 6. Luke xxiv. 37—39.
m *See on* 8. 11.

18 *I am* he n that liveth, and o was dead; and, behold, p I am alive for evermore, Amen; and have q the keys of hell and of death.
n Job xix. 25. Ps. xviii. 46. John xiv. 19. Rom. vi. 9. 2 Cor. xiii. 4. Gal. ii. 20. Col. iii. 3. Heb. vii. 25.
o Rom. xiv. 8, 9. 2 Cor. v. 14, 15. Heb. i. 3. xii. 2, 3.
p iv. 9. v. 14. Heb. vii. 16. 25.
q iii. 7. ix. 1. xx. 1. 14. Ps. lxviii. 20. Is. xxii. 22. Matt. xvi. 19.

19 Write r the things which thou hast seen, s and the things which are, t and the things which shall be hereafter;
r *See on* 11, 12.
s ii. iii.
t iv.—xxii.

20 The u mystery of x the seven stars which thou sawest in my right hand, and the seven golden candlesticks. y The seven stars are the angels of the seven churches; z and the seven candlesticks which thou sawest, are the seven churches.
u *See on* Matt. xiii. 11. Luke viii. 10.
x *See on* 13. 16.
y ii. 1. 8. 12. 18. iii. 1. 7. 14. Mal. ii. 7. v. 15, 16. Phil. ii. 15, 16. 1 Tim. iii. 14—16.
z Zech. iv. 2. Matt.

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tabernacle: (*Notes*, *Ex.* xxv. 31—40. *Zech.* iv. 2, 3. 11—14:) and in the midst of them, as presiding over and taking care of them, he "saw One like unto the Son of "man." The apostle had been well acquainted with Jesus, when he was on earth "a Man of sorrows;" (*Note*, *John* xiii. 18—30;) and honoured as his peculiar friend: but, while he perceived him in human form, and with some resemblance of his former appearance; he saw him in such resplendent glory, that he seemed quite another person. "He was clothed," after the manner of the priests, "with "a garment down to his foot;" perhaps representing his perfect mediatorial righteousness and royal priesthood. This vesture was "girt around his breasts with a golden "girdle;" which may denote the preciousness of his love, and the cordiality with which he maintains the cause of his people. (*Notes*, *Ex.* xxviii. 15—30. *Dan.* x. 4—9.) "His hairs like wool," and "white as snow," may signify his majesty, purity, and eternity. (*Notes*, *Dan.* vii. 9—14.) His "eyes, as a flame of fire," may represent his omniscient acquaintance with the secrets of all hearts, and with the most distant events. (*Notes*, ii. 18, 19. xix. 11—16. *Heb.* iv. 12, 13.) His "feet like fine brass, burning "in a furnace," may denote the stability of his appointments, and the transcendent excellency of all his proceedings. (*Marg. Ref.* d.) His "voice, as the sound of many "waters," may represent the energy of his word, to astonish and terrify; or its invincible efficacy to convert or destroy, as he sees good. (*Notes*, *Ez.* i. 15—25. xliii. 1—5. *Heb.* iv. 12, 13.) The "seven stars in his right "hand" were emblematical of the presiding ministers of the seven churches, to which the apostle was ordered to write, whom Christ upheld, directed, governed, and managed by his power, and according to his will. The "sharp two-edged sword out of his mouth" seems to represent his awful and irresistible justice, in cutting down his enemies on every side, and "slaying them by the breath "of his mouth." (*Note*, *Is.* xi. 2—5.) Moreover, "his "countenance was like the sun" at noon-day, when it shines most clearly and powerfully, so that "nothing can "be hid from the heat thereof." (*Note*, *Ps.* xix. 3—6.)—Upon this display of the Redeemer's glory, even his beloved apostle, who had not only "leaned on his breast at "table," but had seen his glory on the holy mount, (*Note*, *Matt.* xvii. 1, 2,) was utterly overwhelmed with the effulgency of his majesty! (*Notes*, *Dan.* x. 4—19.) But the divine Redeemer graciously supported him, and dispelled his fears; again declaring himself, to be the "First and "the Last;" (*Notes*, 8—11;) adding, "I am he that "liveth:" the ever-living, self-existent God, to whom, as Mediator, it was "given to have life in himself" and to be "the life of men;" (*Notes*, *John* i. 4, 5. xiv. 4—6. 1 *John* i. 1, 2;) who had also been obedient to death for sinners. But, "behold he was alive," as the first-fruits of the resurrection, to die no more; to which the apostle seems to have added, "Amen," as expressive of his unspeakable satisfaction. Nay, so absolute was his conquest over the king of terrors that he had possession of "the "keys of hell and of death." He possesses the absolute sovereignty, as dwelling in human nature, over the invisible world, the state of separate spirits, and over death and the grave: so that he removes men out of this life, and consigns their bodies to the grave and corruption, when and as he pleases. He then fixes their souls, in happiness or misery, with absolute authority; and he will soon raise all their dead bodies, and either receive them into heaven, or shut them up for ever in hell, as he sees good. (*Note*, xx. 11—15.) None, therefore, of his friends can have ought to fear from any creature, either during life, or at the approach of death; as every circumstance will certainly be ordered in that manner, which may best subserve their everlasting advantage.—The Lord Jesus then ordered his apostle to write, First, "The things which he "had seen;" namely, the circumstances of that vision: Secondly, "The things, which then were," or what related to the state of the churches at that time: and Thirdly, "The things, which should be hereafter," even the prophecies, which he was about to receive: and this seems distinctly to mark out to us the contents of the whole

CHAP. II.

The epistle of Christ to the angel of the church of Ephesus; consisting of commendation and reproof, a call to repentance, a solemn warning, and a gracious promise to those who overcame, 1—7. That to Smyrna, replete with commendation, and encouraging exhortations to faithfulness under tribulation, 8—11. That to Pergamos; in which are warnings against the Nicolaitans, threatenings of judgments on the impenitent, and promises to the victorious, 12—17. That to Thyatira, nearly of similar import, 18—29.

book. (*Note*, iv. 1—3.)—This mysterious and emblematical vision of the seven stars, was then explained to John, to signify "the seven angels," or presiding ministers of the churches, who were the *messengers* of Christ to them: (*Note*, ii. 1:) and "the seven golden candlesticks" were shewn to represent "the seven churches" themselves; as enlightened by the word and Spirit of the Lord, and holding forth that light to others, by the profession and preaching of the word, the administration of holy ordinances, and their Christian conversation and behaviour.—*Keys.* (18) *Notes*, iii. 7. *Is.* xxii. 20—25. *Matt.* xvi. 19.

Fine brass. (15) Χαλκολιβάνῳ. ii. 18. It is not agreed what kind of *brass*, or mixed metal, formed principally of copper, was meant.—*Hell.* (18) Ἅδης. See on *Luke* xvi. 23. (*Note*, *Ps.* xvi. 8—11.)

PRACTICAL OBSERVATIONS.

V. 1—8.

The revelations of God, by Jesus Christ, were intended to inform his servants about as much of his designs, respecting them and others, through the short period of time, and to the countless ages of eternity, as it was needful and useful for them to know.—Those who are entrusted with "the word of God and the testimony of Christ," must "bear record of all" things which they know; and "declare the whole counsel of God," as far as it is profitable for those to whom they speak. (*Notes*, *Acts* xx. 18—27.)—While it becomes us to leave "secret things to "God," we ought carefully to read, hear, keep, and obey, whatever he reveals: for "every word of God is "pure," and "doeth good to him that walketh uprightly." (*Note*, *Mic.* ii. 6, 7.) Even difficult and mysterious passages will be useful to the humble believer, though he cannot fathom the depth of them; and the times may speedily arrive, when the dispensations of Providence will fully illustrate the meaning of obscure prophecies, to the most unlearned readers.—The "grace and peace," which come from the everlasting and unchangeable love of the Father, by the communion of the omnipresent Spirit, who dwells in all believers; and through "Jesus Christ, the "faithful Witness, the First-born from the dead, and the "Prince of the kings of the earth;" belong to all those, and to those only, whom he had "washed from their sins, "in his own blood:" nor can they sufficiently admire "his love which passeth knowledge," or rejoice in the dignity and felicity, to which he has advanced them; or devote themselves too much to the sacred duties of their royal priesthood; or ascribe too great honour to their divine Redeemer, "to whom be glory and dominion for "ever and ever." Amen. This will soon appear: for, "behold, he cometh in the clouds, and every eye" of man, however averse to the sight, "shall see him" placed upon the dread tribunal, from which there can be no appeal. What then will be the terror, dismay, and anguish of his crucifiers, and of all in every age, who have been of their judgment and disposition! and how will "all the kindreds "of the earth wail because of him!" while all his faithful followers shall rejoice, and say, "Even so let it be, Lord "Jesus: Amen, Amen."—If we would be 'numbered 'with his saints in glory everlasting;' we must now willingly submit to him, receive him, and honour him, as a Saviour, who (we profess to believe,) 'will come to be 'our Judge;' for he is "the First and the Last, the Be-"ginning and the Ending," the unchangeable, eternal, and omnipotent Lord, to whom all must be subject, or perish for ever. (*Notes*, *Ps.* ii. 7—12. 2 *Thes.* iv. 5—10.) And they, who will not believe him to be the great I AM, and who refuse to honour him as co-equal with the Father, will discover their awful mistake, when made to feel the weight of his anger, and the power of that eternal vengeance, which they now despise.

V. 9—20.

Those who are brethren to the apostles and ancient servants of Christ, and partakers of their faith and grace, must expect to be "companions" with them "in tribula-"tion, and in the patience," as well as "the kingdom" of their Lord: though few are called to suffer so much, as *they* endured in this good cause. A peaceful conscience, however, and the consolations of the Holy Spirit, will enable the afflicted Christian to be more joyful in communion with God, when immured in a prison, than ungodly men can be in the most prosperous circumstances. If believers are confined, on the Lord's holy day, from publick ordinances and the communion of saints, by necessity and not by choice; they may expect great comfort in meditation and secret duties, from the influences of the Spirit; and by hearing the voice and contemplating the glory of their beloved Saviour, of whose gracious visits no confinement or circumstances can deprive them. The name itself shews how this sacred day should be observed: surely "the Lord's day" should be wholly devoted to the Lord; and none of its hours employed in a secular, sensual, or dissipated manner.—We may well be satisfied to walk by faith, during our continuance here on earth; for could we now see the Lord "as he is," the displays of his glory, even as dwelling in human nature, would overwhelm us: (*Notes*, *Is.* vi. 1—7. *John* xii. 37—41:) and we must be totally changed in body and soul, before we can bear the effulgency of his majesty, and find unalloyed happiness in that beatifick vision. Let us then at present hearken to his voice, lean on his arm, and receive the encouragements of his love to obviate our fears: for what can he, "the First and the Last," even the eternal Son of the Father, withhold from those, for whom he became incarnate, that he might die for their sins? and what can be too hard for him, who has "the keys of death and "hell," and lives as our almighty Friend for evermore? (*Notes*, *John* xiv. 18—20. *Acts* vii. 51—54. *Rom.* v. 6—10. viii. 32—39. *Col.* iii. 1—4.) May we then obey his word, and walk in his light: may our "light," as derived from him, "shine before men," for their conviction and

UNTO [a] the angel of the [b] church of Ephesus write; These things saith he that [c] holdeth the seven stars in his right hand, who [d] walketh in the midst of the seven golden candlesticks;

2 I [e] know thy works, and thy labour, and thy patience, and [f] how thou canst not bear them which are evil: and [g] thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And [h] hast borne, and [i] hast patience, and for my name's sake [k] hast laboured, [l] and hast not fainted.

4 Nevertheless, [m] I have *somewhat* against thee, [n] because thou hast left thy first love.

5 [o] Remember therefore, from whence [p] thou art fallen, [q] and repent, [r] and do the first works; or [s] else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

a 8. 12. 18. iii. 1. 7. 14.
b *See on* a. i. 11.
c i. 16. 20. viii. 10—12. xii. 1. John v. 35.
d *See on* i. 12, 13. —Ez. xxviii. 13, 14. Matt. xviii. 20. xxviii. 20.
e 9. 13. 19. iii. 1, 8. 15. Ps. i. 6. Matt. vii. 23. 1 Thes. i. 3. 2 Tim. ii. 19. Heb. vi. 10.
f 6. 14, 15. 20. 21. Gal. i. 7. Eph. iv. 14. 1 Thes. v. 21. 2 Pet. ii. 1—3. 1 John iv. 1.
g 2 Cor. xi. 13—15. 1 John ii. 21, 22.
h Ps. lxix. 7. Mic. vii. 9. Mark xv. 21. Luke xiv. 27. 1 Cor. xiii. 7. Gal. vi. 2. Heb. xiii. 13.
i i. 9. iii. 10. Ps. xxxvii. 7. Luke viii. 15. xxi. 19. Rom. ii. 7. v. 3, 4. viii. 25. xii. 12. xv. 4, 5. Col. i. 11. 2 Thes. iii. 5. Heb. vi. 12. 15. x. 36. xii. 1. Jam. i. 3, 4. v. 7—11. 2 Pet. i. 6.
k Rom. xvi. 12. 1 Cor. xvi. 16. 2 Cor. v. 9. vi. 5. x. 15. xi. 23. Phil. ii. 16. iv. 3. 1 Thes. i. 3. ii. 9. v. 12. 2 Thes. iii. 8. 1 Tim. iv. 10. v. 17. Heb. vi. 10.
l Luke xviii. 1. 2 Cor. iv. 1. 16. Gal. vi. 9. 2 Thes. iii. 13. Heb. xii. 3—5.
m 14. 20.
n iii. 14—17. Jer. ii. 2—5. Matt. xxiv. 12, 13. Phil. i. 9. iii. 13—16. 1 Thes. iv. 9, 10. 2 Thes. i. 3. Heb. vi. 10.
o iii. 3. 19. Ez. xvi. 61—63. xx. 43. xxxvi. 31. 2 Pet. i. 12, 13.
p Is. xiv. 12. Hos. xiv. 1. Gal. v. 4. Jude 24.
q 16. 21, 22. iii. 3. 19. ix. 20, 21. xvi. 9. Acts xvii. 30, 31.
r 19. iii. 2, 3. Is. i. 26. Hos. ix. 10. Mal. iii. 4. iv. 6. Luke i. 17. Matt. xxi. 41—43. xxiv. 48—51. Mark xii. 9. Luke xii. 45, 46. xx. 16.
s 16. iii.

edification: and thus may we expect the time of our departure hence; which, with every thing relative to it, will be appointed by his unerring wisdom and love; who will come to receive our souls to his presence; and who will at length raise and change "the bodies of our humi- "liation" also, "that they may be like unto his glorified "body, according to the mighty power, by which he is "able to subdue all things unto himself." (*Notes*, 1 *Cor.* xv. 20—28. 50—58. *Phil.* iii. 20, 21. 1 *Thes.* iv. 13—18.)

NOTES.

CHAP. II. V. 1. Many expositors have imagined, that these epistles, to the seven churches, were mystical prophecies of seven distinct periods, into which the whole term, from the apostle's days to the end of the world, would be divided. But there is no proof from scripture, that seven such periods, and no more, were to be expected, in the state of the church; unless the epistles themselves be admitted as proofs of it: nor are there any distinct traces in ecclesiastical history, in respect of such as are supposed to be already past; though a lively imagination and a prompt invention, may advance *plausible* things on the subject. It cannot be conceived, if the concluding part of this book itself be recollected, that the last period of the church will be worse than any that has gone before, as the Laodicean church was far more corrupt than any of the rest. (*Notes*, xx. 1—10.) Nor can it be true in fact, that a more flourishing period succeeded that of the church in the apostles' days, or that immediately subsequent to their death: yet the state of the church of Smyrna was far purer and more excellent, than that of Ephesus, nay, perhaps than that of Philadelphia, which on this hypothesis must accord to the Millennium. So that there seems no ground at all for this sentiment, though it has been sanctioned by many respectable names.—But the churches, here addressed, were in such different states, in respect of purity of doctrine, and "the power of godliness;" that the words of Christ to them will always be suitable to the case of other churches, and professors of Christianity, in all ages and places, to the end of the world: and some of them contain the proper message or instruction to those of one character, and some to those of another, in all the variety which they contain.—The Lord Jesus himself, appearing in vision to John, directed him what to write to each of these seven churches: so that, in fact, they may be considered as "the epistles of Jesus Christ;" even as those which the apostle wrote by an amanuensis, are called properly "the epistles of Paul."—Each of these was addressed to "the angel of the church," the stated messenger or ambassador of Christ among them. (*Note*, 2 *Cor.* v. 18—21.) It is more natural to understand this of one presiding minister, than of several elders or pastors spoken of collectively, because one in office; and thus it countenances the opinion, which has been advanced, concerning the introduction of a moderate kind of episcopacy in the primitive church, even in the days of the apostles. (*Notes*, *Acts* xx. 17. 1 *Tim.* v. 21, 22. 24, 25. *Tit.* i. 5—9.) It is also undeniable, that there were several elders, or pastors, in the church at Ephesus, before this time; so that, some ruler, or minister, presiding over the other pastors, must be intended.—The address to "the angel of the church" doubtless implied commendation, reproof, instruction, or encouragement to him personally, and to the pastors in general, on whose ministry and example the state of each church greatly depends: yet the church was principally intended. That of Ephesus was planted by St. Paul. (*Notes*, *Acts* xviii. 18—23. xix.) There is no proof that Timothy ever statedly resided there: (*Note*, *Acts* xx. 1—6. *Preface to* 1 *Tim.*) nearly thirty years seem to have elapsed, since the second epistle of St. Paul to Timothy was written; various changes had doubtless taken place in that time: and it was longer since St. Paul wrote his Epistle to the Ephesians. John himself is also recorded to have abode at Ephesus, and to have superintended that and the neighbouring churches for several years.—Ephesus was the capital of the province called Asia; (*Note*, *Acts* xix. 8—12;) and the apostle was directed to write the first epistle to the church in that city, as a message from "him that "holdeth the seven stars in his right hand, and walketh "amidst the seven golden candlesticks." (*Note*, i. 12—20.) This intimated the absolute authority of Christ over his ministers, with their entire dependence on him; and his constant, though invisible presence with his churches, in which he had fixed the light of his word and ordinances; (*Note*, *Matt.* xxviii. 19, 20;) his attention to their whole conduct; his readiness to help and bless them, whilst they made a proper use of their light; and his power and purpose to remove it, if provoked by their perversion or neglect of it.—They shine by his light, and are absolutely under his controul, and at his disposal.

V. 2—5. Our Lord reminded the presiding minister at Ephesus, and by him all the church, that he knew, or



EPHESUS.

Acts xix. xx. Rev. ii. 1—7.



SMYRNA.

Rev. i. 11; ii. 8.

t 14. 15. 2 Chr. xix. 2. Ps. xxvi. 5. ci. 3. cxxxix. 21, 22. 2 John 9, 10.
u 11. 17. 29. iii. 6. 13. 22. xiii. 9. Matt. xi. 15. xiii. 9. Mark vii. 16.
x xiv. 13. xxii. 17. 1 Cor. ii. 10. xii. 4—12.

6 But this thou hast, t that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He u that hath an ear, x let him hear what the Spirit saith unto the churches; y To him that overcometh, will I give to eat of z the tree of life, which is in the midst of a the paradise of God.

8 ¶ And unto b the angel of the

y 11. 17. 26—28. iii. 5. 12. 21. xxi. 10, 11. xv. 2. xxi. 7. John xvi. 33. 1 John v. 4, 5.
z xxii. 2. 14. Gen. ii. 9. iii. 22—24. Prov. iii. 18. xi. 30. xiii. 12. xv. 4.
a Luke xxiii. 43. 2 Cor. xii. 4.
b See on 1

observed and accepted, their "works of faith and love," (*Marg. Ref.* e;) the labour which they bestowed in his service, their "patient continuance in well-doing," under heavy trials and afflictions; and their decided abhorrence of false teachers and evil workers, whom they would not on any account endure in their communion. He had likewise noticed, with approbation, the trial which they had made of certain persons, who confidently claimed apostolical authority, as if immediately commissioned by Christ himself, and had thus attempted to draw them off from "the faith once delivered to the saints;" and how they had found them out to be impostors. (*Notes*, *Matt.* vii. 15—20. 1 *John* iv. 1—3. 2 *John* 7—11.) They had also repeatedly endured affliction, and exercised patience in the cause of Christ; and he repeatedly took a kind notice of it, and of their persevering labours, without wearying or fainting, from a regard to his name. (*Notes*, *Prov.* xxiv. 10. 2 *Cor.* iv. 13—18. *Gal.* vi. 6—10. 2 *Thes.* iii. 13.) Nevertheless, he had somewhat to allege against them; because the fervency of their love to him, and their zeal for his glory had sensibly declined, since they first embraced Christianity; and they had become more negligent and formal than they used to be. This abatement of holy affection naturally tended to still more apparent and evident evil: the Lord therefore called on them to recollect, how lively, zealous, fervent, united, and active they had been; and to compare their present fallen condition with it; that thus they might be excited to "repent and do "their first works." Else he would come, by his providence, in a short time and an unexpected manner, and "remove their candlestick out of its place;" or deprive them of the light of the gospel, and the advantage of its ordinances: nor could this judgment be averted without "repentance and works meet for repentance."—This sentence was after a time most awfully executed: and at this day, Ephesus, which was so renowned a city, is an inconsiderable village, in which there are none who so much as bear the Christian name.—There is some difficulty in conceiving, how the persevering diligence and patience of this church, could consist with that abatement in love, with which it is charged. But observation and experience combine to prove, that in many instances, while the affections are lively and fervent, men engage zealously in services, and form habits of exertion, self-denial, patience, and courageous disregard to opposition and reproach; in which, as to the outward conduct at least, they persevere, from various motives, and often conscientiously; though it is lamentably true, and they know it, that their hearts are not so thoroughly engaged in what they do, as they once were. Many are well aware, that this is their case: they have zeal enough to retain them, in their former course of active service, which is become habitual, and in some circles creditable: but had they not been more "fervent "in spirit, serving the Lord," in former days, those *habits* would never have been formed, those services had never been engaged in. Perhaps most Christians are too apt to take encouragement from such diligence, and to silence the remonstrances of their consciences by it: but it is plain, that our Saviour and Judge considers this, as a very criminal state of heart and conduct.

Bear. (2) Βαστασαι. 3. *Matt.* iii. 11. *Luke* vii. 14. xiv. 27. *John* xvi. 12. xix. 17. xx. 15. *Acts* xv. 10. *Rom.* xv. 1. *Gal.* vi. 2. 5. *To bear* or *carry a burden; to sustain what is wearisome.* Primarily it relates to the body; and figuratively, to the mind: the Ephesians could carry the cross, though heavy; but they could not endure wicked persons, who were a burden to them, which they resolutely threw off.

V. 6, 7. The Ephesian church, though declined in love, was not corrupted with licentious principles, or immoral practices, but hated and detested "the deeds of the Nicol-"aitans," which Christ also abhorred. This, as it will be shewn presently, was a sect of avowed and most abominable Antinomians. (*Notes*, 14—16. 2 *Tim.* ii. 14—18. iii. 1—9.)—But, whilst these things were immediately addressed to the rulers, pastors, and church at Ephesus; every person in all other places, and in all future ages, "who had an ear," and could perceive the meaning of the words, was concerned to attend to them; and to all those things, which the Holy Spirit (by whose agency, the apostle had this vision of Christ speaking to him,) thus declared unto the churches. (*Note*, i. 1, 2.)—This is a most emphatical call to ministers and Christians, in every age, carefully and diligently to study these epistles to the churches; as replete with most important instruction, not only to those immediately addressed, but to all others, "even to the end of the world." (*Marg. Ref.* a.)—After this solemn introduction the Lord Jesus promised to every man, who, by faith in him, should overcome the temptations of the world, the flesh, and the devil; (*Notes*, 1 *John* iv. 4—6. v. 4, 5;) and especially those, to which his peculiar disposition or circumstances most exposed him; that he would give "him to eat of the Tree of life." —This is a figurative expression taken from the account of the garden of Eden; (*Notes*, *Gen.* ii. 8, 9. iii. 22—24;) and denoting the pure, satisfactory, and eternal joys of heaven; and the anticipation of them in this world, by faith, communion with Christ, and the consolations of his Holy Spirit. (*Notes*, xxii. 2—5. *Ez.* xlvii. 12.) Every victory over sharp temptation would be graciously rewarded with foretastes of this fruit; and the final victory, with the eternal fruition of the happiness intended by it, in heaven itself, and in the presence and love of God. (*Notes*, 10, 11. 17. 26—28. iii. 4—6. 12, 13. 20—22. vii. 9—12.)

Paradise. (7) Παραδεισω. *Luke* xxiii. 43. 2 *Cor.* xii. 4.—*Neh.* ii. 8. *Ec.* ii. 5. 'Orchards planted for the sake of 'pleasure and delight. *Leigh.*

V. 8, 9. Smyrna was a large city to the north of Ephesus. The epistle sent to "the angel of the church" established there, was the message of him, who is "the First

church in Smyrna write; These things saith [c] the First and the Last, which was dead, and is alive;

9 I [d] know thy works, [e] and tribulation, [f] and poverty, (but [g] thou art rich,) and *I know* [h] the blasphemy of them [i] which say they are Jews and are not, but *are* [k] the synagogue of Satan.

10 Fear none of those things which thou [l] shalt suffer: behold, [m] the devil shall cast *some* of you into prison, that ye may be tried; and [n] ye shall have tribulation [o] ten days: [p] be thou faithful unto death, and I will give thee [q] a crown of life.

11 He [r] that hath an ear, let him hear what the Spirit saith unto the

c *See on* i. 8. 11. 17, 18.
d *See on* 2.
e vii. 14. John xvi. 33. Acts xiv. 22. Rom. v. 3. viii. 35. xii. 12. 1 Thes. iii. 4. 2 Thes. i. 6, 7.
f Luke iv. 18. vi. 20. 2 Cor. viii. 2. 9. Jam. ii. 5, 6.
g iii. 17, 18. Luke xii. 21. 2 Cor. vi. 10. 1 Tim. vi. 18. Jam. ii. 5, 6.
h Luke xxii. 65. Acts xxvi. 11. 1 Tim. i. 13.
i Rom. ii. 28, 29. ix. 6.
k iii. 9.
l Dan. iii. 16—18. Matt. x. 28. Luke xii. 4—7.
m xii. 9—11. xiii. 2. 7. 15—17. Luke xxi. 12. John xiii. 2. 27. Eph. ii. 2. vi. 12. 1 Pet. v. 8.
n *See on* 9.
o Hab. ii. 3. 1 Pet. i. 6, 7.
p xii. 11. Matt. x. 22. xxiv. 13. Mark viii. 35. xiii. 13. Luke xxi. 16—19. John xii. 25. Acts xx. 24. xxi. 13. 2 Tim. iv. 7, 8.
q iii. 11. Jam. i. 12. 1 Pet. v. 4.
r *See on* 7

"and the Last." (*Note*, i. 8—11.) These words were spoken by JEHOVAH of himself, when declaring his own eternal Deity, and asserting "that beside him there was "no God, yea, he knew not any:" (*Note*, *Is.* xliv. 6—8:) so that the repeated use of them by the Lord Jesus must be allowed by all, who reverence the words of the prophets and apostles, to be a full proof, that he is the self-existent and eternal God. And, as the distinction between the Father and the Son, is every where established, whilst it is declared that there is but "one living and true God;" it might easily be proved in form, that there can be no *consistent* alternative, between rejecting the Bible, or denying it to be the *unerring* word of God, and acknowledging a plurality of Persons in the Unity of the Godhead. For the same has repeatedly been shewn concerning the Holy Spirit, in respect of the attributes and operations peculiar to Deity, and his distinct personal subsistence. (*Notes*, *John* xiv. 15—17. xvi. 8—13. 1 *Cor.* ii. 10—13. iii. 16, 17. xii. 4—11.) Thus the doctrine of the Trinity is fixed on the firm basis of divine revelation: and it will always be found, that no other scheme, however modified, can be supported by any learning, ingenuity, or diligence of man, except with a proportionable disregard to the oracles of God: and the full establishment of such doctrine must be the effect of a total disbelief of the scriptures, in respect of *the nature, subsistence, and perfections* of the Godhead. The church, indeed, as built on the Person of Christ, cannot be subverted by "the gates of hell:" (*Note*, *Matt.* xvi. 18:) and though we may well be concerned for our children, and the cause of the gospel in these lands; and should therefore use every proper method of "earnestly contending for the truth once delivered to "the saints:" yet we may be free from anxiety about the event of the contest, and predict, that the triumphing of those, who strive against "the First and the Last," will assuredly be short.—He who thus asserted his own essential Deity, in the same place gave an intimation of his incarnation, death, resurrection, and everlasting intercession: (i. 18:) and, in the character of the omnipotent Friend and Saviour of his people, he assured the Christians at Smyrna, that he noticed and accepted their works, and was well acquainted with their trials and poverty: for though Smyrna was a rich and populous city; either the poorest of the inhabitants alone had been converted, or the Christians there had been impoverished by persecution. They were indeed poor in the world, as well as "poor in "spirit;" (*Notes*, *Matt.* v. 3. *Jam.* i. 9—11;) yet Christ declared, "that they were rich in faith," and by an interest in his "unsearchable riches," and the precious promises of the new covenant; rich in wisdom, grace, and good works, and as heirs of an unfailing treasure in heaven: (*Notes*, iii. 17. 1 *Cor.* iii. 18—23. 2 *Cor.* vi. 3—10. *Jam.* ii. 5—7:) for they were in a very flourishing state in respect of their souls, though greatly reduced in their outward circumstances. (*Note*, 3 *John* 1—4.)—Moreover, he knew the blasphemy of certain persons, who "said they "were Jews," and reviled both them and him. Some think that these men professed Christianity: but in their zeal for the Mosaick law, they spoke such things of the Person and righteousness of Christ, as amounted to constructive blasphemy: but it is more obvious to conclude, that they were virulent opposers and persecutors, who "contradicted and blasphemed," as the Jews at Antioch in Pisidia had done, at the time when St. Paul preached among them. (*Acts* xiii. 45.) They professed to be Jews, and the people and worshippers of God; but they were not what they professed to be. Whether they were of the Jewish nation or not, God did not allow of them as his congregation; the rites for which they contended were no longer of any validity; their worship was carnal and hypocritical; they violently opposed the truth and cause of God; and they were in fact "the synagogue of Satan," a company of people, bearing the image, copying the example, doing the works, and combining together to support the kingdom of the devil. (*Notes*, iii. 8, 9. *John* viii. 41—47.)

V. 10, 11. These concluding verses intimate, that the persons above mentioned were fierce persecutors, and not subtle deceivers: for Christ did not warn his people to beware of false doctrine; but to prepare for the cross. He exhorted them "to fear none of those things which they "should suffer:" for he, "the First, and the Last," was able to protect, support, comfort, uphold, and deliver them. Yet, behold, he saw good to permit the devil to prevail so far, that he would cast some of them into prison, by means of "his synagogue" of professed Jews, who probably stirred up the people and magistrates against them. Their enemies meant that they should thus be *destroyed;* but their Lord and Saviour permitted it, that they might be *tried*, and proved, and *purified*. (*Notes*, *Dan.* xii. 10. *Zech.* xiii. 8, 9. *Mal.* iii. 1—4. *Jam.* i. 2—5. 1 *Pet.* i. 6, 7. iv. 12—16.) For this purpose they would have "tribulation "*ten days*." This may either mean ten years, which is recorded to have been the duration of Domitian's persecution; or a considerable but limited time; during which space, many of them might be called to suffer martyrdom for the truth. The Lord therefore exhorted them to be "faithful unto death;" maintaining their allegiance to him inviolable, fighting valiantly as his soldiers, and adhering to his truth and will, even if called to suffer death for his sake; or in any case, till the close of their lives. And then he "who had been dead, and was alive," would



PERGAMOS.

Rev. ii. 12—17.

churches; He that overcometh shall
s xx. 6. 14. xxi. 8. not be hurt of [s] the second death.
t See on i. i. 11. 12 ¶ And to [t] the angel of the church in Pergamos write; These things saith
u 16. i. 16. xix. 15. 21. Is. xi. 4. Heb. iv. 12, 13. he [u] which hath the sharp sword with
x See on 2. 9. two edges;
y 9, 10. 24. iii. 9. z 25. iii. 3. 11. 1 Thes. v. 21. 2 Tim. i. 13. Heb. iii. 6. x. 23. 13 I [x] know thy works, and where thou dwellest, *even* where [y] Satan's seat *is:* and [z] thou holdest fast [a] my name,
a iii. 8. Matt. xxiv. 9. Luke xxi. 17. Acts ix. 14. Jam. ii. 7. and hast not [b] denied my faith, even in those days wherein Antipas [c] *was* my
b Matt. x. 23. 1 Tim. v. 8. 2 Tim. ii. 12. Jude 3, 4. faithful martyr, who was slain among you, where Satan dwelleth.
c Acts xxii. 20.
d See on 4. 20. 14 But [d] I have a few things against thee, because thou hast there them
e Num. xxv. 1—3. xxxi 8. 16. Josh. xxiv. 9. 2 Pet. ii. 15. Jude 11. that hold the doctrine of [e] Balaam, who taught Balak to cast [f] a stumbling-
f Is. lvii. 14. Jer. vi. 21. Ez. iii. 20. xliv. 12. Matt. xviii. 7. Rom. ix. 32. xi. 9. xiv. 13. 21. 1 Cor. i. 23. viii. 9. 1 Pet. ii. 8. block before the children of Israel, to [g] eat things sacrificed unto idols, and [h] to commit fornication.
g Acts xv. 20, 21. 29. xxi. 25. 1 Cor. viii. 4—13. x. 18—31.
h xxi. 8. xxii. 15. 1 Cor. vi. 13—18. vii. 2. Heb. xiii. 4. 15 So hast thou also them that hold [i] the doctrine of the Nicolaitans, which thing I hate.
i See on 6.
k See on q. r. 5.—21. 22. iii. 19. xvi. 9. Acts xvii. 30, 31. 16 [k] Repent; or [l] else I will come unto thee quickly, and [m] will fight against them with the sword of my mouth.
l See on s. 5.
m See on 12.—Is. xi. 4. xlix. 2. Eph. vi. 17. 2 Thes. ii. 8.

recompense them, as no other prince or captain could do his faithful adherents; for he would give them "a crown "of life," or eternal glory and felicity. (*Notes, Acts* vii. 54—60. *Jam.* i. 12.)—This epistle also concerned all, who could hear and understand; as no one, who conquered in this spiritual warfare, should be hurt by "the second "death;" though he might die in winning the battle. But he, "who hath the keys of hell and death," engaged to secure the souls of his servants, at the time of their dissolution, and their bodies at the resurrection; that they should not be finally separated from God, or sent away into the everlasting punishment, prepared for all wicked men; which is emphatically called "the second death:" on the contrary they would be preserved from every degree of this misery, and receive the gift of eternal felicity, after their transient sufferings in this world. (*Notes,* xx. 4—6. 11—15.)—Nothing of reproof or warning is contained in this epistle: and it is remarkable, that there are more Christians at this day in Smyrna, than at any other place in all that part of the world: the candlestick has not *wholly* been removed from them; but some glimmerings of light are still continued to the harassed remnant of this church.—*The devil,* &c. (10) *Notes,* xii. 7—12. xiii. 8—10. xx. 1—3. 7—10. 2 *Tim.* iv. 16—18. 1 *Pet.* v. 8, 9.

V. 12, 13. This epistle, "to the angel of the church in "Pergamos," (a city to the north of Smyrna,) contains both reproof and threatenings; and therefore it was sent as from him, "who hath the sharp sword with two edges." (*Notes,* 14—16. i. 16. xix. 11—16. *Is.* xi. 2—5.)—The Lord Jesus Christ took favourable notice of the works of the Christians in this city, as far as they were obedient to his commandments; and he reminded them, that he knew their habitation to be in a place, where Satan had especially established his throne, and taken up his abode. This must denote, that Pergamos was not only a very wicked city in other respects, but also that it was, as it were, the head quarters of both persecution and heresy; the two principal engines of the devil, in opposing the pure gospel of Christ: and that from thence these dire evils diffused their baleful influence to other cities. (*Note, Acts* xx. 29—31.) Yet, even in this perilous situation, the church in general held fast and professed the truth of the gospel, and a zealous regard to the honour and authority of Christ: so that they had not "denied the faith," either by open apostasy, or by temporizing to avoid the cross; not even in those trying days, in which Antipas (who probably was a pastor of the church,) had been a faithful *witness* to the truth of Christ, and had been slain for his testimony, by those among whom Satan dwelt.—'Ecclesiastical history 'has not informed us, who this Antipas was.—Perhaps he 'was some zealous minister;... or some private Christian 'of *obscure* birth, rank, and circumstances, ennobled by 'enduring martyrdom in the Christian cause. ...This con-'descending notice taken of him by his divine Master,... 'would ... animate the courage and fidelity of other Christ-'ians, who might be called out to like extremities.' *Doddridge.*

V. 14—16. The Lord had, however, "a few things" to allege against the church of Pergamos: because they had permitted in their communion, or otherwise connived at, some of those licentious teachers, against whom his apostles had protested; even such as "held the doctrine "of Balaam." For that wicked man, though really favoured with prophetick visions, had yet, "for filthy "lucre's sake," plotted mischief against Israel, by teaching Balak to seduce them into idolatry and fornication; and thus to throw in their way an occasion of falling into sin, and under the wrath of God. (*Notes, 2 Pet.* ii. 15, 16. *Jude* 11—13.) In like manner, the church at Pergamos contained persons, who held "the doctrine of the "Nicolaitans," which thing (that is, the doctrine, and all which was connected with it,) Christ hated. Hence it is evident, that the teachers of this sect sought "the wages "of unrighteousness," by endeavouring to corrupt and pervert professed Christians; and that, in order to obtain them, they laid "stumbling-blocks" in their way; and, on some pretence or other, encouraged and enticed them to join in the idolatrous feasts of their neighbours; and on those occasions, and at other times, to commit fornication. (*Notes, Num.* xxv. 1 *Cor.* viii. 7—13. x. 23—28.) They might, perhaps, inculcate the lawfulness of dissembling their religion to escape persecution, which is an occasion of falling to numbers in circumstances which expose men to it: and joining in the idolatry and excess of the heathen worship would effectually answer this end. They, however, certainly grafted this prevarication on more general principles; and an erroneous and perverted view of the evangelical doctrine of "salvation by grace," and concerning Christian liberty, constituted "the root of "bitterness," from which their evil practices naturally

17 He [a] that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give [o] to eat of the hidden manna, and will give him a white stone, and in the stone [p] a new name written, which no man knoweth, saving he that receiveth *it*.

18 ¶ And [q] unto the angel of the church in Thyatira write; These things saith [r] the Son of God, [s] who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I [t] know thy works, [u] and charity, and service, and faith, and thy [x] patience, and thy works; and [y] the last *to be* more than the first.

a *See on* 7.
o Ps. xxv. 14. xxxvi. 8. Prov. iii. 32. xiv. 10. Is. lxv. 13. Matt. xiii. 11. John iv. 32. vi. 48—58. Col. iii. 3.
p iii. 12. xix. 12. Is. lxv. 15.
q *See on* i. i. 11.
r Ps. ii. 7. Matt. iii. 17. iv. 3—6. xvii. 5. xxvii. 54. Luke i. 35. John i. 14. 49. iii. 16. 18. 35. 36. v. 25. x. 36. Acts viii. 37. Rom. i. 4. viii. 32.
s *See on* i. 14, 15.
t *See on* 2. 9. 13.
u 1 Cor. xiii. 1—8. 13. Col. iii. 14. 1 Thes. iii. 6. 2 Thes. i. 3.
1 Tim. i. 5. 1 Pet. iv. 8. 2 Pet. i. 7.
x *See on* 2. 3. Ps. xcii. 14. Prov. iv. 18. John xv. 2. 2 Pet. iii. 18.
y *See on* 4.—Job xvii 9.

grew. "They turned the grace of God into lasciviousness," and taught others to do the same, and were the Antinomians of the primitive church; a heresy, which, in one form or other, has always hitherto sprung up, when the true gospel of Christ has been successfully preached; being a kind of tare, which the enemy will at all times sow among the good seed, as far as he is permitted.—Many have supposed, that this sect derived its name from Nicholas; one of the primitive deacons: and such a tradition prevailed early in the church. Yet the name was then so common, and might be given to the sect on so many other accounts, that there is no certainty in it. We read nothing of Nicholas in scripture, to warrant so unfavourable an opinion of him: neither Peter nor Jude, who opposed hereticks of the same stamp, called them by this name; and it may thence, almost with certainty, be concluded, that it was afterwards given them. Some have noted that *Nicolaus*, in Greek, signifies the same as *Balaam* does in Hebrew, namely, '*the conqueror of the people*;' and have thence inferred, that they were so called from the influence which they obtained over men's minds, and the fatal use which they made of it, as Balaam had done before them.—The Lord, however, commanded the church of Pergamos to repent, and forsake these corrupt practices and principles; to exclude such scandalous and pernicious persons from their communion; and by every means to shew a decided abhorrence of their tenets: otherwise, he would quickly visit them in judgment, and fight against the deceivers, and all who countenanced them, "with the sword of his mouth;" inflicting the threatened vengeance on them: nay, he would even deprive the church of their abused privileges.—This city is at present in a very ruinous condition; very few professed Christians are found in it, and they are wholly dependent on the church at Smyrna; being in a most abject state, and having scarcely any thing of our holy religion, except the empty name.

Them that hold. (14) Κρατουντας, 13. 25. iii. 11. *Mark* vii. 3. 2 *Thes.* ii. 15. 'Holding, that is, strictly, studiously, 'and with all their might, the traditions of the Elders.' *Leigh*, on *Mark* vii. 3.

V. 17. What the Spirit spake by John, to the church at Pergamos, was meant for the instruction of all, who should ever hear or read it: for whilst judgments impended over the head of the impenitent, blessings were prepared for those, who overcame the multiplied temptations to which they were exposed. To each person, who thus adhered to the truth and precepts of Christ, he promised to give "the hidden manna;" or those invigorating and satisfying consolations, which spring from the lively exercise of faith in a crucified Saviour; a stedfast contemplation of the glory of God in him; and communion with the Father and the Son, by the influences of the Holy Spirit. (*Notes, Ex.* xvi. *John* vi. 47—58.) This manna is *hidden* from carnal men; who see neither the source, the nature, the communication, nor the excellency of it: it is placed out of the reach of every enemy; nor can the supplies of it be intercepted: so that it is "the *secret* of "the LORD, which is with them that fear him."—The gracious Saviour also promised to give to every conqueror, in this holy war, "a white stone." In ancient times, when any person among the Greeks, accused of crimes against the state, was tried by the suffrages of the citizens; they ballotted for his acquittal by a *white* stone, and for his condemnation by a *black* one: so that Christ, the sole Judge of his people, in promising to give the victors "a white "stone," assured them of their full justification at the great day of account; and of the present comfortable sense, that they were pardoned and accepted in him. The name written upon it is probably that of, "children of "God;" and it represents the inseparable connexion of adoption into his family with forgiveness of sins. This name would be, as it were, inscribed upon the pardon given them, and made legible to the soul by "the Spirit "of adoption." (*Note, Rom.* viii. 14—17.) But "no "man knoweth it, saving that he receiveth it:" for the ground of this knowledge is laid in his inward consciousness and experience; it is communicated to the lively Christian by "a witness in himself;" the world knoweth not the children of God; (*Notes*, 1 *John* iii. 1—3. v. 9, 10;) and even their brethren cannot exactly distinguish them, so that sometimes they suspect or condemn the upright, and think well of specious hypocrites. But when the Holy Spirit illuminates his own work in the believer's soul, this "new name," and its real import, become legible and intelligible to him, and he knows himself to be a child and heir of God.—The expression may also signify, that the felicity which awaits the children of God, when they shall have obtained a complete victory over all their enemies, can never be understood, but by the enjoyment of it: yet, I apprehend, that present consolations, as the gracious recompence of victory over particular urgent temptations, were principally, though not exclusively intended.

V. 18, 19. Thyatira lay to the south-east of Pergamos; and the epistle, to the church established in that city, was sent in the name of the "Son of God, who hath his eyes "as a flame of fire;" which represented his authority and omniscience, and the stedfastness and righteousness of his appointments and decisions. "The Son of God" here reminded the pastors, and Christians at Thyatira also, that he knew their works, and observed with approbation their



THYATIRA.

Acts xvi. 14. Rev. i. 11 ; ii. 18, 24.

a See on 4. 14.

20 Notwithstanding, [a] I have a few things against thee, because thou suf-
a 1 Kings xvi. 31. xvii. 4. 13. xix. 1, 2. xxi. 7—15. 23—25. 2 Kings ix. 7. 10. 30—37.
b See on 14.—Ex. xxxiv. 15. Num. xxv. 1, 2. Acts xv. 20. 29. 1 Cor. viii. 10—12. x. 8—21. 28.
ferest [a] that woman Jezebel, which calleth herself a prophetess, to teach, [b] and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

c ix. 20, 21. Jer. viii. 4—6. Rom. ii. 4, 5. ix. 22. 1 Pet. iii. 20. 2 Pet. iii. 9 15.
21 And I gave her [c] space to repent of her fornication; and she repented not.

d xvii. 2. xviii. 3. 9. xix. 18—21. Ez. xvi. 37—41. xxiii. 45—48.
22 Behold, I will cast her into a bed, [d] and them that commit adultery with her into great tribulation, [e] except they repent of their deeds.

e Jer. xxxvi. 8. Ez. xviii. 30—32. xxxiii. 11. Zeph. iii. 7. Luke xiii. 3. 5. 2 Cor. xii. 21. 2 Tim. ii. 25, 26.
23 And I will kill her children [f] with death; [g] and all the churches shall know that [h] I am he which searcheth the reins and hearts: [i] and I will give unto every one of you according to your works.

f vi. 8.
g 7. 11. Deut. xiii. 11. xvii. 13. xix. 20. xxi. 21.
h 1 Sam. xvi. 7. 1 Chr. xxviii. 9. xxix. 17. 2 Chr. vi. 30. Ps. vii. 9. xliv. 21. Jer. xi. 20. xvii. 10. xx. 12. John ii. 24, 25. xxi. 17. Acts i. 24. Rom. viii. 27. Heb. iv. 13. xx. 12. Ps. lxii. 12. Is. iii. 10, 11.
24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not [i]

i Matt. xvi. 27. Rom. ii. 5—11. 2 Cor. v. 10. Gal. vi. 5. 1 Pet. i. 17.

love of him, and of the brethren, and their general benevolence; their diligent attention to the various duties, by which they were called to serve him and each other, in the church and the community; their bold and stedfast profession of his doctrine, in genuine faith; the patience, with which they perseveringly endured afflictions and persecutions; and especially that their last works were more abundant than those, which they had at first performed. (*Notes*, 2—5. 2 *Thes.* i. 3, 4.)—*Son of* God, &c. (18) Compare i. 13, 14.

V. 20—23. Thus far the church at Thyatira seemed in a flourishing condition: yet there was a worm at the root of its prosperity, which would destroy the whole, unless it were removed. Notwithstanding all those things which deserved commendation, the Lord Jesus had "a few "things" to allege against the presiding minister and the pastors at Thyatira, especially because they suffered such persons as taught those abominable tenets, and perpetrated those evils, which Christ hated: for the same heresy is here doubtless opposed, as in the foregoing epistle. It is not agreed, whether the expression, "that woman Jeze-"bel," is to be understood literally, or figuratively. From the reading in some manuscripts it has been thought, that the wife of the presiding minister was intended; that she had obtained great influence in the affairs of the church, and made a bad use of it; that she pretended to prophetick gifts, and under that sanction propagated abominable principles; and though her conduct was disapproved by many, yet no proper decision was used in censuring her, or preventing the mischiefs which she occasioned.—The figurative meaning, however, seems more suited to the style and manner of this book: and in this sense, we may understand it to denote a company of persons, of the spirit and character of Jezebel, within the church, under one principal deceiver; as the Roman antichrist is represented by the emblem of an abandoned harlot. (*Notes*, xvii. 1—5.) Jezebel, a Zidonian, and a zealous idolater, being married to the king of Israel, contrary to the divine law, used all her influence to seduce the Israelites from the worship of JEHOVAH into idolatry, with which the vilest licentiousness was connected; and this greatly aided the temptation. (*Marg. Ref.* a.) Thus these persons at Thyatira, having, through the fault of the pastors and members of the church, found admission among them, and by their artifices and blandishments attached a party to their cause, employed their whole influence to draw men from the pure religion of Christ, into carnal and spiritual fornication and adultery, and to poison their minds with abominable doctrines. Yet, they had not been duly censured and opposed: and it is evident, that neither the fatal tendency of their opinions, nor the atrociousness of their conduct, had been fully noticed and understood, till this epistle was sent. (*Notes*, 1 *Cor.* v.) This evil had long been working: and the Lord had, in his long-suffering, "given space for repentance" to the ringleader, and those who abetted the delusion; but they still persisted in their wickedness. He therefore declared that he would cast the principal offender "into a bed," as visited with some painful and incurable disease, at length to terminate in death; whilst such as had been seduced to join in these abominations, would, "unless they repented of their "deeds," be thrown into the most grievous afflictions. (*Note*, 1 *Cor.* xi. 29—34.) Indeed Christ, their Lord and Judge, purposed to destroy by pestilence, or other tremendous judgments, these seducers, and their whole progeny, or party; in order, that "all the churches" might be assured, by the detection and exemplary punishment of such scandalous offenders, that he was that glorious God, who claimed it as his peculiar prerogative "to search the "reins and hearts" of men; to discern all their secret imaginations, purposes, and inclinations; and to render to every one of them according to his works.—Here again the peculiar style of Deity is employed by "the Son of "God." It is far more expressive to say, "I am he, who "searcheth the heart," than "I search:" nor can such language be accounted for, on any other ground than the trinitarian doctrine, whatever pains and ingenuity may be employed in the attempt. (*Marg. Ref.*—*Note*, *Jer.* xvii. 9, 10.)

V. 24—28. To those who repented, and separated from the evils before mentioned; and to the rest, who had never received that doctrine, and had no acquaintance with those "depths," as they called them; perhaps avowing that they were peculiarly "the deep things of God," but which Christ declared to be "the depths of Satan," the most sagacious, and covert devices of that enemy, to dishonour Christ and destroy men's souls;—to such as had kept clear, or had got free, from these "mysteries of "iniquity," he would give no other command or injunction, than what they had already received from his ministers. (*Note*, *Matt.* xi. 28—30.) But he exhorted them to hold fast those truths and precepts, till he came to remove them by death, or to judge the world. He also promised to every man, who overcame these too generally successful temptations, and kept his words in "the obe-"dience of faith;" that he would grant him the privilege

known [k] the depths of Satan, as they speak; [l] I will put upon you none other burden:

25 But [m] that which ye have *already*, hold fast [n] till I come.

26 And [o] he that overcometh, [p] and keepeth my works unto the end, [q] to him will I give power over the nations:

27 And [r] he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: [s] even as I received of my Father.

28 And I [t] will give him the morning star.

29 He [u] that hath an ear, let him hear what the Spirit saith unto the churches.

k xii. 9. xiii. 14. 2 Cor. ii. 11. xi. 3, 13—15. Eph. vi. 11, 12. 2 Thes. ii. 9—12. 1 Acts xv. 28.
m iii. 3, 11. Acts xi. 28. Rom. xii. 9 1 Thes v. 21. Heb. iii. 6. iv. 14. x. 23.
n i. 7. xxii. 7, 20. John xiv. 3. xxi. 22, 23. 1 Cor. iv. 5. xi. 26. 2 Pet. iii. 10.
o *See on* 7. ii. 17. —Rom. viii. 37. 1 John v. 5. 32. Rom. ii. 7. 1 Thes. iii. 5. Heb. x. 38, 39. 1 John ii. 19. 5. Ps. xlix. 14. Dan. vii. 18. 22. 27. Matt. xix. 28. Luke xxii. 29, 30. 1 Cor. vi. 3, 4.
p Matt. xxiv. 13. Luke viii. 13—15. John viii. 31. q iii. 21. xx. 4. xxii.
r xii. 5. xix. 15. Ps. ii. 8, 9.
s Matt. xi. 27. Luke xxii. 29. John xvii. 24.
t xxii. 16. Luke i. 78, 79. 2 Pet. i. 19.
u *See on* 7.

of sharing his victories, and the authority connected with them, as far as this could add to his true honour or felicity: so that he should be partaker of the honour, joy, and triumph, which would arise to the Redeemer, when all the nations of his enemies shall be dashed in pieces, as the potter's fragile vessel by the blow of an iron rod. (*Notes*, xvi. xviii. xix. *Ps.* ii. 7—9. cxlix. *Is.* xxxiv. lxiii. 1—6. *Ez.* xxxviii. xxxix.) He will also be an assessor of Christ in judgment, and concur in the sentence denounced on the nations of the ungodly. (*Notes*, iii. 20—22. 1 *Cor.* vi. 1—6.) Thus the victorious believer will receive from Christ, "glory, honour, immortality," and an immoveable kingdom; even as He has "received of the Father." (*Note*, *Matt.* xxviii. 18.)—Moreover, he promised to give him "the morning-star:" which may either mean the earnests of the Spirit, as introductory to the felicity of heaven, as the morning-star to the rising of the sun; (*Note*, 2 *Pet.* i. 19—21;) or the ineffable glory, with which he will invest his victorious disciples, in the presence and enjoyment of him their Lord and Saviour, and in conformity to his glory. (*Note*, xxii. 16, 17.)

The depths. (24) Τα βαθη. *Rom.* viii. 39. xi. 33. 1 *Cor.* ii. 10.—*Rule.* (27) Ποιμανει. *Feed.* xix. 15. *Matt.* ii. 6. *John* xxi. 16. *Acts* xx. 28. 1 *Pet.* v. 2.—*With a rod of iron.*] The quotation is as nearly from the Septuagint, (*Ps.* ii. 9,) as the application of the passage will admit.—*The morning star.* (28) Τον αστερα τον πρωϊνον. Πρωι, *the morning*, *Matt.* xx. 1. *John* xx. 1.

V. 29. This concerned all other professed Christians, as much as those to whom it was immediately written. (*Marg. Ref.*)—This church is at present wholly extinct, and the city is in a very desolate condition.—Each epistle begins with "These things saith the Son of God, &c." and each ends with the call; "Let him hear what the "Spirit saith to the churches."—What "Christ saith," that "the Spirit saith:" the same individual words and works are ascribed to each; as in many instances to the Father and to the Son. "For the Father, the Son, and "the Holy Spirit" are three; and "these three are one."

PRACTICAL OBSERVATIONS.

V. 1.

The Lord Jesus alone can uphold and prosper his ministers; their light is wholly derived from him and maintained by him; he supports them by his powerful right hand, and disposes of them in his sovereign wisdom. It therefore behoves all those, who are favoured with able and faithful teachers, to be thankful for them, to walk in the light thus vouchsafed them, and to be careful that they do not provoke the Lord to remove it. And all, who sustain that important and arduous office, should remember their dependance on Christ, and their accountableness to him; and "take heed to themselves, and to their doc-"trine," "and to all the flock, over the which the Holy "Ghost has made them overseers; to feed the church of "God, which he hath purchased with his own blood." (*Notes*, *Acts* xx. 28. 1 *Tim.* iv. 11—16.)—In all these respects, the presiding ministers, whether called Bishops, or by some other name, should remember, that the largest proportion of responsibility attaches to them; their conduct is more extensively beneficial, or the contrary, than that of inferior pastors; and their judgment will be proportionably useless, if they neglect their duty, connive at iniquity and false doctrine; or mislead their inferiors by heretical instruction, or a worldly example. If they have "the rejoicing in the testimony of their own consciences;" to their simplicity and godly sincerity in this sacred service; the impartial retrospect may give them confidence, that he will make their cause his own.—The manifold evils, which abound in every part of the church, in a very great degree, arise from the misconduct and negligence of its rulers and pastors, who ought especially to weigh with great seriousness, and much self-examination, as in the prospect of the last decisive day, the import of these epistles of Christ; and frequently they will find cause to apply to themselves a great part of the reproof and warning, which they contain.—Our Lord is "like a man who "is gone into a far country, having given to every servant "his work:" but faith realizes him, as "walking in the "midst of the golden candlesticks," both in respect of his omnipotent Deity, and his omnipresent and all-pervading Spirit. He observes the conduct of those, who have the light of his word and ordinances, and maintains that light, so long as a good use is made of it: but he will not fail to rebuke and correct those, who walk inconsistently; and he continues his golden candlestick in one place, and removes it from another, as he sees good; for all second causes are wholly subservient to his all-disposing sovereign will: but he orders the whole in perfect wisdom, equity, and truth.

V. 2—7.

Our gracious Lord "seeth in secret," and is not backward to commend "the work of faith, and labour of love, "and patience of hope" of his servants. (*Notes*, *Matt.* vi. 1—4. 1 *Cor.* iv. 1—5.) He marks and approves their abhorrence of that which is evil, and their separation from the company, and protestation against the misconduct, of those who profess the gospel, but disgrace it by their crimes. (*Notes*, 1 *Cor.* v. 2 *Thes.* iii. 6—9. 14, 15. 1 *Tim.* vi. 1—5. 2 *Tim.* iii. 1—5.) Nor does he less approve their conduct, in examining the pretensions of those who

CHAP. III.

The epistle of Christ to the angel of the church of Sardis; consisting of reproofs, exhortations, warnings, and promises to the pious remnant, 1—6. That to the angel of the church in Philadelphia, replete with encouragement, 7—13. That to Laodicea; comprising severe rebukes of lukewarmness and spiritual pride; connected with instruction, counsels, calls to repentance, invitations, and promises, 14—22.

speak in his name, or claim attention, as immediately inspired by him; that they may detect and condemn those as "liars," who contradict the doctrine of his holy word. He also kindly notices the trials and hardships, which his people bear, and the patience with which they endure them; and "how for his name's sake they labour, and "have not fainted." Thus he sets ministers, parents, masters, and seniors, an example of commending what is right in those placed under their care; and of thus introducing needful reproof. But he will by no means connive at what is evil, in any kind or degree. Even when believers and churches steadily profess his truth, attend on his ordinances, and outwardly obey his precepts; yet he "hath somewhat against them," if they decline from the fervour of their "first love:" nay, he not only reproves them for these abatements in affection and zeal; but threatens, that unless they "remember whence they are "fallen, and repent, and do their first works, he will "quickly remove their candlestick out of his place." The present state of Christianity, in the cities mentioned in these epistles, is an alarming instance of the divine truth and justice in this respect; and in every age he calls on all, who have eyes to see, and "ears to hear," to observe the truth of what "the Spirit said unto the churches."—The state of religion in most places where a reformation from popery took place, and with several descriptions of Christians among us where once spiritual religion shone most illustriously, manifestly proves that he still removes the candlestick from those "who forsake their first love," and do not repent at his call; even though they hate and strongly protest against "the deeds of Nicolaitans" and antinomians, "which he hateth." This should teach those, who now have the light, to "be zealous and repent;" lest they too should be left in the dark. And surely this single mention in scripture, of Christians "forsaking their "first love," when the context and consequences are well considered, most awfully reproves those numbers, who speak of this as a common case; who excuse luke-warmness and sloth, in themselves and others, as a thing of course, by words to this effect; (*Note*, iii. 14—16;) and who, speaking of Christians as "in their first love," mean that this is a low attainment; and that they will, as a thing of course, grow "less fervent in spirit, in serving the "Lord," as they get above the infancy of Christianity! When the majority in any church adopt such notions, and accustom themselves and each other to such expressions, it is a certain sign, that they will speedily provoke Christ to "remove their candlestick, unless they repent:" nay, it is the natural language of stony-ground hearers, whose joy and affection have subsided, and who, "having no "root in themselves," are gradually withering away. (*Note*, *Matt.* xiii. 20—22. *P. O.* 18—23.) For, though the aged *flourishing* Christian may *feel* less vigour of affection, than he did at some times, soon after his conversion, in which novelty and self-love had no small share; yet there is far more constancy and energy in his love, influencing him to habitual self-denying obedience, and exertion in the cause of God, apart from all selfish motives, than there was before. The former resembles the transient noisy flame of thorns; the latter is like the constant, vehement, penetrating, and efficacious heat of a fire made by substantial fuel.—But in the midst of all the stratagems and open assaults of the enemy, which the traitor in the camp so often renders successful; there are some, who through *faith* obtain the victory; and to them Christ still "gives to eat of the Tree of Life, which is in the midst "of the Paradise of God."

V. 8—17.

As "the First and the Last, who was dead and is alive," is the believer's Brother and Friend; he must be rich in the deepest poverty, honourable amidst the lowest abasement, and happy under the heaviest tribulations. (*Notes*, *Matt.* xii. 46—50. xxv. 34—40. *John* xv. 12—16.) Indeed the disciples can reasonably expect no other, than to be reviled by those, who blaspheme their divine Lord, and "say that they are Christians, but are not;" and whom Christ will one day shew to have been "the synagogue of "Satan;" being combined together by every means to oppose his truth, and vilify and injure his faithful servants. The devil may also prevail to cast true Christians and zealous ministers into prison, or otherwise to try them, and they "may have tribulation many days:" but with such a Friend and Comforter, as "the Son of God," they ought not to "fear any of those things, which they may suffer:" their trials will be only for a limited season, and for gracious purposes; they will not be "hurt by the second "death," for their enemies can only kill their bodies; and if they are enabled to be "faithful till death," the Captain of their salvation, who conquered by dying, will give them a crown of eternal life. (*Notes*, *Matt.* x. 27, 28. *Rom.* viii. 32—39. 1 *Pet.* i. 6, 7.) The Christian, who thus holds fast the Lord's name, and denies not his truth, in those places where Satan peculiarly erects his throne, and at those times when his faithful witnesses are liable to be martyred in his cause, needs not fear his "sharp "sword with two edges;" any more than the beloved wife need be alarmed at a sword in the hand of her affectionate husband, who yet would tremble and faint to see it in the hand of an assassin. But this confidence cannot be supported, without steady obedience: for the Lord not only hates the principles and conduct of those, who indulge avarice or sensuality, under the pretence of abounding grace and Christian liberty, and seduce others into the same abominations; but he will come quickly, and "fight "with the sword of his mouth against" those bishops, pastors, and churches, who countenance them; unless they repent of their connexion with the most abhorred of his enemies, and the sanction which they give them.

V. 18—29.

Even when the Lord knows the works of his people to

a *See on* i. 11. 20.
b *See on* i. 4.—iv. 5. John i. 16. 33. iii. 34. vii. 37—39. xv. 26, 27. xx. 22. Acts ii. 33. 1 Pet. i. 11.
c i. 16. 20. ii. 1.
d *See on* ii. 2. 9. 13. 19.
e Luke xv. 24. 32. Eph. ii. 1. 5. Col. ii. 13. 1 Tim. v. 6.

AND [a] unto the angel of the church in Sardis write; These things saith [b] he that hath the seven Spirits of God, [c] and the seven stars: [d] I know thy works, that thou hast a name that thou livest, [e] and art dead.

2 Be [f] watchful, and [g] strengthen the things which remain, that are ready to die: for I have not found [h] thy works perfect before God.

3 [i] Remember therefore, how thou hast received and heard, [k] and hold fast, and [l] repent. If therefore thou shalt not watch, [m] I will come on thee as a thief, and thou shalt not [n] know what hour I will come upon thee.

f Jam. ii. 26. Jude 12. xvi. 15. Is. lvi. 10 lxii. 6, 7. Ez. xxxiv. 8—10. 16. Zech. xi. 16. Matt. xxiv. 42—51. xxv. 13. Mark xiii. 33—37. Acts xx. 28—31. 2 Tim. iv. 1—4. 1 Pet. iv. 7. v. 8.
g Deut. iii. 28. Job iv. 4, 5. xvi. 5. Is. xxxv. 3. Luke xxii. 31, 32. Acts xviii. 23.
h 1 Kings xi. 4. xv. 3. 2 Chr. xxv. 2. Is. lvii. 12. Matt. vi. 2—4. xxiii. 5. 25—28.
i *See on* ii. 5.—Ez. xvi. 61—63. xx. 43. xxxvi. 31. 2 Pet. i. 13. iii. 1.
k 11. *See on* ii. 25. 1 Tim. vi. 20. 2 Tim. i. 13.
l 19. *See on* ii. 5. 21, 22.
m xvi. 15. Matt. xxiv. 42, 43. Luke xii. 39, 40. 1 Thes. v. 4, 5.
n Matt. xxv. 13. Mark xiii. 33. 36.

be wrought in love, zeal, faith, and patience, and "the "last to be more than the first;" if his "eyes, which are "as a flame of fire," observe that they allow among them such as teach licentiousness, and seduce his servants to commit wickedness, or to turn aside to any false worship, he will rebuke, correct, or punish them, without respect of persons, men or women, high or low, whatever influence they may possess, or however they may be gifted or distinguished. He gives them indeed "space to repent;" (*Notes, Rom.* ii. 4—6. *2 Pet.* iii. 9. 14—16;) but if they do not avail themselves of his long-suffering, he will surely "cast them into great tribulation:" and frequently, the remarkable sufferings, with the discoveries of the secret wickedness, of the actors in such corruptions of the gospel, even in this world, shew the churches, that Christ is "He, who searcheth the reins and hearts," and establishes his counsels in wisdom and justice. This at least will be evident to the whole assembled world, when he shall come to judgment, to give unto every one of us "ac-"cording to our works." Let us then avoid and protest against such perversions of Christianity; and beware of these "depths of Satan," of which they who know the least are the most happy. Let us remember, that the yoke of Christ "is easy, and his burden light;" that he lays nothing on his servants, but what is for their good, and authorizes none to add to it; and that he calls upon us "to hold fast what we have received until he come." (*Notes, Matt.* xxiii. 1—4. *Acts* xv. 7—11. *22—29. Gal.* v. 1—6.) When we are tempted to sin, let us recollect what consolations he has promised to the victorious combatant: and, looking to him for help, let us aspire to "the hidden manna," "the joy that a stranger intermed-"dleth not with," the assurance of acceptance, the Spirit of adoption, and the earnest of eternal glory. And after every victory, may we follow up our advantage against the enemy; that we may "overcome, and keep the works" of Christ "unto the end;" and at last have glory, honour, and felicity, beyond all our present conceptions. This should often be thought of, under the animating idea of receiving power and authority from the Son of God, according to what "he hath received from the Father," as the fruit of his conflicts and victories; being made partakers of his felicity, abiding for ever in his presence, and having him for our everlasting Light and Glory. (*Note*, xxi. 22—27.) Let then every one, who has an ear, attend to "what the Spirit saith unto the churches."

NOTES.

CHAP. III. V. 1—3. Sardis lay to the south of Thyatira, and was once the renowned capital of Lydia, the kingdom of Crœsus.—The epistle to the presiding pastor, and to the church, in this city, was sent as a message from him, "that hath the seven Spirits of God, and the "seven stars." (*Notes*, i. 4—6. 12—20. ii. 1.) That is, it came from the divine Saviour, through whom the Holy Spirit, in the variety and abundance of his precious gifts and graces, was communicated to all the churches, and to the seven here mentioned in particular; and who was their sovereign Proprietor and Ruler. This reminded the persons addressed, from whom they must seek wisdom, strength, and grace, for those things to which he called them; and it implied a command to the ministers to "take heed to themselves and to their doctrine," and to be active and zealous in promoting a revival in the church; especially to "the angel," the bishop, or presiding minister, who, it is probable, had by his misconduct, his bad example, or want of vigilance and activity, greatly contributed to reduce the church to a very declined and withering condition. For the divine Saviour "knew their "works" not to be such as he could approve. (*Note*, ii. 2—5.) They had indeed "a name to live:" they professed the truth, and had not deviated into heresy; they possessed gifts, and had the ordinances of God regularly administered among them; and they were considered, by others, and by themselves, as vitally united to Christ, perhaps in a flourishing state: but he knew, "that they were "dead." Numbers were wholly hypocrites, and "dead "in sin;" others were in a very torpid, disordered, and lifeless state; and the church in general was rather a dead corpse, or a statue resembling a Christian congregation, than a company of living members of Christ's mystical body. The Lord therefore called on them, the bishop and pastors especially, to awake, and look about them; to be vigilant in guarding against the stratagems and assaults of their enemies; to be active and earnest in the duties of their several stations; and to examine carefully into the state of their souls, and into that of the church: that so they might use proper means of "strengthening the things "that remained, and were ready to die;" and endeavour, in dependence on the grace of the Holy Spirit, to revive and invigorate the faith, hope, love, and spiritual affections of those who were alive to God, though in a declining state; to bring formalists to repentance and conversion; and to purge out such as were scandalous, and infectious to others. In this manner the lamp, which was ready to expire, might be made again to burn more bright; and the state of the church, which seemed like a dying man, might revive and be restored to spiritual health and vigour. For their heart-searching Lord had "not found "their works *perfect*, or *complete*, before God." They



SARDIS.

Rev. iii. 1.



PHILADELPHIA.

Rev. iii. 7—13.

o xi. 13. *Gr.* Acts i. 15.
p 1 Kings xix. 18. Is. i. 9. Rom. xi. 4—6.
q vii. 14. xix. 8. Is. iii. 1. lix. 6. lxi. 3. 10. lxiv. 6. Zech. iii. 3—6. Jude 23.
r 5. 18. iv. 4. vi. 11. vii. 9. 13. xix. 14. Esth. viii. 15. Ps. lxviii. 14. Ec. ix. 8. Zech. iii. 4. Mark xvi. 5.
s Matt. x. 11. Luke xx. 35. xxi. 36. 2 Thes. i. 5. xvii. 25.
t *See on* ii. 7.—1 Sam. cix. 13.
u *See on* v. 4.
x Ex. xxxii. 32, 33. Deut. ix. 14. Ps. lxix. 28.
y xiii. 8. xvii. 8. xx. 12. 15. xxi. 27. xxii. 19. Phil. iv. 3.
z Mal. iii. 17. Matt. x. 32. Luke xii. 8. Jude 24.

4 Thou hast a few [o] names [p] even in Sardis, [q] which have not defiled their garments: and they shall [r] walk with me in white; [s] for they are worthy.

5 He [t] that overcometh, [u] the same shall be clothed in white raiment: [x] and I will not blot out his name out of [y] the book of life, but I will [z] confess his name before my Father, and before his angels.

6 He [a] that hath an ear, let him hear what the Spirit saith unto the churches.

7 ¶ And [b] to the angel of the church in Philadelphia write; These things saith [c] he that is holy, [d] he that is true, he that hath [e] the key of David, [f] he that openeth, and no man shutteth; and shutteth, and no man openeth;

a *See on* ii. 7.
b *See on* i. 11. ii. 1.
c iv. 8. vi. 10. Ps. xvi. 10. lxxxix. 18. cxlv. 17. Is. vi. 3. xxx. 11. xli. 14. 16. 20. xlvii. 4. xlviii. 17. xlix. 7. liv. 5. lv. 5. Mark i. 24. Luke iv. 34. Acts iii. 14.
d 14. i. 5. vi. 10 xv. 3. xvi. 7 xix. 2. 11. xxi 5. Matt. xxiv 35. John xiv. 6 1 John v. 20.
e i. 18. Is. xxii. 22 Luke i. 32.
f v. 3—5. 9. Job xi. 10. xii. 14. Matt. xvi. 19.

were radically defective: most of them were formal and hypocritical; and the rest languid, partial, and corrupted by sinister motives and purposes. He could not, therefore, commend them, as he had done the more hearty and complete obedience and services of flourishing Christians: because they were not such before God, whatever they might appear to be in the sight of men. He therefore called on them to "remember" the favours which they had received; the advantages for religious improvement which they possessed; and the truths, precepts, and exhortations which they had heard; that they might "hold fast" pure and undefiled religion, and repent of their inconsistent and negligent conduct. But if, after this warning, they did not become more vigilant, sober, zealous, and diligent; he assured them, that he would come, with some unexpected, surprising, and terrible judgments, without any further intimation of his purpose, till they were suddenly overwhelmed by it.—*He that hath the seven spirits of God.* (1) This accords with the several texts, in which our Lord promises to send the Holy Spirit to his disciples: but who is he that has the Spirit of God and sends him to men, even as he himself was sent by the Father?—*Art dead.*] *Notes, Luke* xv. 22—24. *Eph.* ii. 1, 2. 1 *Tim.* v. 5, 6. *Jam.* ii. 19—26.—*A thief.* (3) *Notes, Matt.* xxiv. 42—44. 1 *Thes.* v. 1—3.

Be watchful. (2) Γινου γρηγορων. *Become watchful*, though now unwatchful.—*Perfect.*] Πεπληρωμενα. *John* iii. 29. xvii. 13. *Rom.* xv. 19. *Col.* iv. 12.

V. 4—6. Even at Sardis there were a few Christians, whose names would be at length mentioned with distinguished honour, on account of their holy singularity: as they had not "defiled their garments," or disgraced their profession by the worldly lusts and sinful practices, to which the rest were addicted. And Christ assured them, that they "should walk with him in white," the emblem of perfect purity, triumph, and joy; and so be his accepted, holy, and honoured companions, in heavenly felicity. (*Notes*, vi. 9—11. vii. 9—17. xix. 7, 8. 11—16. *Esth.* viii. 15. *Ec.* ix. 7—9.)—"For they were "worthy," or meet and proper persons, to be admitted to that glorious and happy state, having approved themselves to be his faithful friends and servants, whilst they lived on earth. (*Note, 2 Thes.* i. 5—10.) In short, to every conqueror in the spiritual warfare, at a place especially where temptations and bad examples so much abounded, the Lord promised, "that he should be clothed in white rai-"ment," as completely and eternally justified, sanctified, and made glorious in the presence and favour of God. (*Note, Eph.* v. 22—27.) Neither would "he blot the "name" of any such person "out of the book of life," in which his chosen and accepted servants are registered; even, though the corrupt church to which he belonged should be given up; though numbers of those, who had "a name to live," and were deemed heirs of heaven, were left to apostatize, or to be rejected as hypocrites; and though the Christian himself might often have fears of this kind amidst his conflicts and temptations. On the contrary, Christ would surely confess his name, as one of his friends and brethren, at the last day, before his eternal Father and all his holy angels. (*Notes, Matt.* x. 32, 33. xxv. 34—40. *Luke* xii. 8—10. *John* vi. 36—40. x. 26—31.)—All this related to other bishops, pastors, and churches also, who were, or should hereafter be placed in similar circumstances.—This once flourishing city now lies in ruins: a few persons called Christians are found there; but they are reduced to the most abject slavery, and have neither church nor minister among them.—*Blot*, &c. (5) *Notes, Ex.* xxxii. 30—33. *Ps.* lxix. 22—28.—*Book of life.*] *Notes*, xiii. 8—10. xx. 11—15. xxii. 18—21. *Luke* x. 17—20. *Phil.* iv. 2, 3.—*Before my Father*, &c.] Compare *Matt.* xiii. 41. *Luke* xii. 8. 2 *Thes.* i. 7.

V. 7. Philadelphia lay to the south-east of Sardis.—The epistle to the angel of the church in that city, was sent in the name of "Him that is holy," and of "Him "that is true," or of "the Holy One, and the True One:" which words contain a very conclusive proof of the Deity of Christ; for what mere creature can with propriety speak of himself in this language? (*Notes*, iv. 6—8. vi. 9—11. xv. 1—4. *Is.* vi. 1—4. xxx. 8—14. lvii. 15, 16.) It was also sent in the name of him, "that hath the key of "David." (i. 18. *Notes*, 8, 9. v. 1—10. *Is.* xxii. 20—25.) Being the promised Son of David, according to the flesh, and the King of the true Israel to all generations, he has the absolute power to open the gate of mercy to whom he pleases; to open the kingdom of heaven to the souls of his people, when removed by death; and to open their graves, and bring forth their bodies glorious and immortal, that they may be reunited to their souls in everlasting felicity: and on the other hand to shut out, and exclude from mercy, and from heaven, whom he will, and to shut them up in hell; nor can any resistance be made to his power, or any appeal from his decision. He has likewise power to "open the understanding" and the heart, or judicially to close them; to "open a door" for the preaching of his gospel, or for the deliverance of his servants out of trouble: and when in these or any other instances he opens, no one, either man or angel, can shut; when he shuts, no creature can possibly open. (*Notes*, 8, 9. v. 1—10. *Job* xi. 7—12. xii. 13—25. xxxiv. 20—30. *Matt.* xvi. 19. *Gal.* iii. 19—25.)

8 [g] I know thy works: behold, I have set before thee [h] an open door, and no man can shut it: for thou hast [i] a little strength, [k] and hast kept my word, [l] and hast not denied my name.

9 Behold, I will make them of [m] the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, [n] I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept [o] the word of my patience, [p] I also will keep thee from the hour of temptation, which shall come upon [q] all the world, [r] to try them that dwell upon the earth.

g 1. 15—*See* on ii. 2.
h 7. 1 Cor. xvi. 9. 2 Cor. ii. 12 Col. iv. 3.
i Dan. xi. 34. 2 Cor. xii. 8—10. Phil. iv. 13.
k 10. xxii. 7. John xiv. 21—24. xv. 20. xvii. 6. 2 Tim. iv. 7.
l *See* on ii. 13. Prov. xxx. 9. Matt. xxvi. 70—72. Luke xii. 9. Acts iii. 13, 14. 1 Tim. v. 8. 1 John ii. 22, 23. Jude 4.
m *See* on ii. 9.
n Ex. xi. 8. xii. 30—32. 1 Sam. ii. 36. Esth. viii. 17. Job xlii. 8—10. Is. xlix. 23. lx. 14. Zech. viii. 20—23. Acts xvi. 37—39.
o i. 9. xiii. 10. xiv. 12.
p Matt. vi. 13. xxvi. 41. 1 Cor. x. 13. Eph. vi. 13. 2 Pet. ii. 9.
q Matt. xxiv. 14. Mark xiv. 9. Luke ii. 1. Rom. i. 8.
r Dan. xii. 10. Zech. xiii. 9. Jam. i. 3. 12. 1 Pet. iv. 12.

V. 8, 9. The holy, faithful, and sovereign Lord and Saviour above mentioned, "knew the works" of his presiding pastor, ministers, and disciples, at Philadelphia; and they were such as he graciously approved: they might, therefore, for their encouragement be assured, that, by his gospel, and the means of grace afforded them, he had "set before them an open door" of access into the family and kingdom of God, and to all the present and everlasting privileges of his people, which no creature could shut against them; or, as some explain it, he had set before them an open door of usefulness, in spreading his gospel, nor could any one prevent the success of their "work and "labour of love" for that purpose. (*Note*, 7.) For though this church seems not to have been so eminent as some others, for numbers, and gifts, and ability of every kind; yet they "had a little strength:" they were upright in their profession of the gospel; they had some vigour of faith and holy affection, and were zealously using their little influence to promote the success of Christianity. They had also "kept the word of Christ;" having adhered to his truths, commands, and institutions, in faith, obedience, and stedfastness; neither had they denied their relations and obligations to him, or acted to the dishonour of his name, notwithstanding fears and dangers. (*Note*, ii. 10, 11.) For they likewise were exposed to persecution, from some who professed to be the people of God; but whom Christ disowned, and declared to be "liars, and "the synagogue of Satan:" and he promised that he would at length constrain these opposers to come and pay court to them, in the most submissive manner, prostrating themselves at their feet, and supplicating their favour, as convinced of his love to them. (*Notes*, *Ex.* xi. 8. xii. 29—36. *Esth.* viii. 17. *Is.* xlix. 22, 23. lx. 10—14. *Zech.* viii. 20—23.)—Perhaps the unexpected success of the gospel, in Philadelphia and the neighbourhood, rendered the Christians so powerful, that the Jews and their adherents were glad to seek their protection, from the rage of the multitude, by which vast numbers of them were frequently massacred in those turbulent times. The language leads us also to conclude, that many were converted to Christianity by means of those events. Some indeed think, that *Judaizing Christians* were meant; but it is far more natural to understand the word "Jews" in its ordinary sense; and to consider them as open opposers, rather than as false professors of the gospel.

V. 10, 11. As the bishop, pastors, and church at Philadelphia had kept the word of Christ, in that constancy and patience which he had commanded and exemplified; (*Notes*, *Heb.* xii. 2, 3. 1 *Pet.* iv. 1, 2;) and had, by his grace, been enabled to stand their ground, and to "deny "themselves, take up their cross, and follow him:" he promised to keep them "from the hour of temptation." This relates to some remarkable season of persecution, heresy, or apostasy, which was about to come on all the churches in the world, especially through the whole Roman empire, to try and prove the sincerity and strength of their faith and love. On this trying occasion, the Lord Jesus would shelter the church at Philadelphia from the fury of the storm, and not let them be so sharply tried or tempted, as other churches were; which might, in some respects, have more strength, but had also more need of correction, and of being proved and purified. It is generally supposed to refer to Trajan's persecution, which was more general and violent, than the persecutions under Nero and Domitian. But, as this city was the last of all the seven, which was taken by the Mohammedans; and as there has been a succession of Christians there, in every generation to this time; some have applied this to their preservation from that awful delusion, which almost extirpated Christianity in those regions.—It is indeed to be feared, that the professed Christians at Philadelphia, have at present but little of the power of godliness: yet we may hope, that Christ has had a few real disciples in every age, and has some even at present, in this city.—The Lord next called the attention of the persons concerned to the assurance, that he "was coming quickly," to try his professed people; to deliver such as were faithful; to destroy their enemies, or to judge the world. (*Notes*, i. 7. xxii. 6, 7. 18—21. *Heb.* x. 35—39. *Jam.* v. 7—11.) He, therefore, commanded them "to hold fast" the truth which they had received, and to maintain the ground which they had got; that no one might, through their dread of trials and sufferings, deprive them of the victor's crown, for which they were contending; or take away that distinguished honour, which this commendation conferred on them; for this could not be preserved without vigilance, diligence, and persevering courage. (*Notes*, ii. 24—28. 2 *John* 7—11.)—'The cap-'tivity or ruin of the *seven* churches of Asia was consum-'mated,' [viz. by the Ottomans,] 'A. D. 1312; and the 'barbarous lords of Ionia and Lydia still trample on the 'monuments of classick and Christian antiquity. In the loss 'of Ephesus, the Christians deplored the fall of the 'first angel, the extinction of the first candlestick of the 'Revelation: the desolation is complete; and the temple 'of Diana, or the church of Mary, will equally elude the 'search of the curious traveller. The circus, and three stately 'theatres, of Laodicea are now peopled with wolves and 'foxes; Sardis is reduced to a miserable village; the god 'of Mohammed, without a rival, ... is invoked in the 'moschs of Thyatira and Pergamus; and the populousness 'of Smyrna is supported by the foreign trade of the Franks 'and Armenians. Philadelphia alone has been saved *by* '*prophecy, or courage.*' (Such is the insidious language of this infidel writer, who sneers at the prophecy, while he



LAODICEA.

Col. ii. 1; iv. 13—16. Rev. iii. 14—22.

11 Behold, [s] I come quickly: [t] hold that fast which thou hast, that no man take [u] thy crown.

12 Him that [x] overcometh will I make a [y] pillar in the temple of my God, and he shall go no more out: and [z] I will write upon him the name of my God, and the name of [a] the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* [b] my new name.

13 He [c] that hath an ear, let him hear what the Spirit saith unto the churches.

14 ¶ And unto [d] the angel of the church [*] of the Laodiceans write; These things saith [e] the Amen, [f] the faithful and true Witness, [g] the beginning of the creation of God;

15 [h] I know thy works, [i] that thou art neither cold nor hot; [k] I would [l] thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, [m] I will spue thee out of my mouth.

s i. 3. xxii. 7. 12. 20. Phil. iv. 5. Jam. v. 9.
t *See on* 3. ii. 13.
u ii. 10. iv. 4. 10. 1 Cor. ix. 25. 2 Tim. ii. 5. iv. 8. Jam. i. 12. 1 Pet. v. 3, 4.
x *See on* ii. 7.—xvii. 14. 1 John ii. 13, 14. iv. 4.
y 1 Kings vii. 21. Jer. i. 18. Gal. ii. 9.
z ii. 17. xiv. 1. xxii. 4.
a xxi. 2. 10—27. Ps. xlviii. 8. lxxxvii. 3. Gal. iv. 26, 27. Heb. xii. 22.
b xxii. 4. Is. lxv. 15. Eph. iii. 15.
c *See on* ii. 7.
d *See on* i. 11. ii. 1.
* Or, *in Laodicea.* Col. ii. 1. iv. 16.
e Is. lxv. 16. 2 Cor. i. 20.
f 7. i. 5. xix. 11. xxii. 6. Is. lv. 4. Jer. xlii. 5.
g Col. i. 15.
h *See on* ii. 2.
i ii. 4. Matt. xxiv. 12. Phil. i. 9. 2 Thes. i. 3. 1 Pet. i. 22.
k Deut. v. 29. Ps. lxxxi. 11—13. 2 Cor. xii. 20.
l Josh. xxiv. 15—24. 1 Kings xviii. 21. Prov. xxiii. 26. Hos. vii. 8. x. 2. Zeph. i. 5, 6. Matt. vi. 24. x. 37. Luke xiv. 27, 27. 1 Cor. xvi. 22. Jam. i. 8.
m ii. 5. Jer. xiv. 19. xv. 1—4. Zech. xi. 8, 9.

records its accomplishment!) 'At a distance from the 'sea, forgotten by the emperors, encompassed on all sides 'by the Turks, her valiant sons defended their religion 'and freedom, above fourscore years, and at length capi-'tulated with the proudest of the Ottomans. Among 'the Greek colonies, and churches of Asia, *Philadelphia* '*is still erect; a column in a scene of ruins,* a pleasing ex-'ample that the paths of honour and safety may some-'times be the same.' *Gibbon.*—Some readers may need to be informed, that Gibbon wrote a much admired history of 'the decline of the Roman empire,' in which he has, with great skill, infused an abundant proportion of infidelity and impiety, in a peculiarly plausible and imposing manner.

V. 12, 13. To animate the Christians at Philadelphia, and all others, to the spiritual conflict, our Lord next promised to make every conqueror "a pillar in the temple of "his God;" to establish him as an ornamental, nay, essential part of the spiritual edifice, which he, as Mediator, was building to the glory of his God and Father: that, being consecrated to him, and placed in the sanctuary above, he might conduce to the beauty, proportion, and magnificence of the whole; and be for ever most honourable and blessed, as "an habitation of God through "the Spirit;" without any fear of being separated from him, or deprived of his favour and presence for ever. (*Notes, Eph.* ii. 19—22. 1 *Pet.* ii. 4—6.) Upon this pillar, he promised "to write the name of his God;" that all might know to whom it belonged, and to whose glory it was erected; according to the custom of inscribing, on stately columns, the name and exploits of the person, to whose memory they were dedicated. He would also write on it, "the name of the city of his God;" (the God whom he, Christ, in human nature, worshipped and served: *Note, John* xx. 11—17:) this is called the new Jerusalem; it is of heavenly original, and derives its glory from the presence of God in it. (*Notes,* xxi. *Gal.* iv. 21—31.) Thus all would know to what city the Victor belonged, and that he was entitled to all its privileges for evermore. The Lord promised also to write upon him "his own *new* "name;" even that of Emmanuel, Jesus, the Redeemer of sinners, which he has *newly* assumed in addition to his former titles, of Creator, Upholder, and Lord of all worlds. Thus he would own him as one of his chosen people; a trophy of his victory over the world, sin, Satan, and death; and a monument erected to the power of his arm, the truth of his word, the efficacy of his atonement and mediation, and the unsearchable riches of his grace. In these declarations all bishops, pastors, and churches, yea all professed Christians, in every age and nation, are interested, according to the difficulty and completeness of their victory.

V. 14—16. Laodicea lay to the south of Philadelphia, and in the road from that city to Ephesus: for the seven churches were situated in a kind of circle; and the progressive journey from one to another of them, in rotation, might be made in the order of these epistles.—A flourishing church had been planted at Laodicea, in the time of the apostle Paul: (*Notes, Col.* ii. 1—4. iv. 15, 16:) but it had greatly declined before this epistle was sent thither. The Lord Jesus ordered it to be written in the name of "The AMEN;" of Him who is Truth in himself, and who will surely confirm and ratify all his words, which are established, and unchangeable like his own nature. (*Notes, Is.* lxv. 16. 2 *Cor.* i. 17—20.) For he is "the faithful and "true Witness," most exactly testifying the nature, truths, purposes, and will of God to man, and bearing witness most impartially for or against the conduct and characters of his professed servants, and of all his creatures. (*Notes,* i. 4—6. *Is.* lv. 4.) He sent to the Laodiceans also, under the title of "the Beginning of the creation of God," or the *Origin, Author,* and *Ruler* of the whole universe, who has authority and power to dispose of all things as he sees good. (*Note, Col.* i. 15—17.) This glorious Lord of all "knew their works" to be such, as were utterly unworthy of his approbation; for they were "neither cold nor hot;" they neither wholly cast off all regard to the gospel; nor yet were they zealous, fervent, and diligent in religion. He therefore declared, that "he would they were cold or "hot;" he desired, (speaking after the manner of men, expressing their utter dislike to any one's conduct,) that they would either renounce their profession, and cease from the worthless form of attending on his ordinances; or that they would shew a becoming earnestness in those things, which pertained to his service and glory. For, while they were called by his name, and reluctantly performed a scanty measure of external duties, with an evident indifference and weariness in them; their evil tempers, unholy actions, and attachment to the world, and to its pleasures, company, and interests, dishonoured him more than their apostasy could do; and in the event, it would be equally fatal to their own souls. Because in

17 Because thou sayest, [n] I am rich, and increased with goods, and [o] have need of nothing; and [p] knowest not that thou art [q] wretched, and miserable, and poor, [r] and blind, and [s] naked:

18 I [t] counsel thee to [u] buy of me [x] gold tried in the fire, [y] that thou mayest be rich; and [z] white raiment, that thou mayest be clothed, and *that* [a] the shame of thy nakedness do not appear; [b] and anoint thine eyes with eye-salve, that thou mayest see.

19 As [c] many as I love, I rebuke and chasten: [d] be zealous therefore, [e] and repent.

n ii. 9. Prov. xiii. 7. Hos. xii. 8. Zech. xi. 5. Luke i. 53. vi. 24. xviii. 11, 12. Rom. xi. 20. 25. xii. 3. 1 Cor. iv. 8—10.
o Deut. viii. 12—14. Prov. xxx. 9. Jer. ii. 31. Matt. ix. 12.
p Rom. ii. 17—23.
q Matt. v. 3. Rom. vii. 24.
r Is. xlii. 19. John ix. 40, 41. 2 Pet. i. 9.
s xvi. 15. Gen. iii. 7. 10, 11. Ex. xxxii. 25. 30. xix. 20. Ec. viii. 2.
t Ps. xvi. 7. xxxii. 8. *marg.* lxxiii. 24. cvii. 11. Prov. i. 23. 30.
u Prov. xxiii. 23. Is. lv. 1. Matt. xiii. 44. xxv. 9.
x Mal. iii. 3. 1 Cor. iii. 12, 13. 1 Pet. i. 7.
y ii. 9. Luke xii. 21. 2 Cor. viii. 9. 1 Tim. vi. 18. Jam. ii. 5.
z *See on* 4, 5.—Ps. li. 7.
a xvi. 15. Is. xlvii. 3. Jer. xiii. 26. Dan. xii. 2. Mic. i. 11. Nah. iii. 5.
b John ix. 6—11. 1 John ii. 20. 27.
c Deut. viii. 5. 2 Sam. vii. 14. Job v. 17. Ps. vi. 1. xxxix. 11. xciv. 10. Prov. iii. 11, 12. xv. 10. 32. xxii. 15. Is. xxvi. 16. Jer. ii. 30. vii. 28. x. 24. xxx. 11. xxxi. 18. Zeph. iii. 2. 1 Cor. xi. 32. 2 Cor. vi. 9. Heb. xii. 5—11. Jam. i. 12.
d Num. xxv. 11—13. Ps. lxix. 9. John ii. 17. Rom. xii. 11. 2 Cor. vii. 11. Gal. iv. 18. Tit. ii. 14.
e *See on* ii. 5. 21, 22.

this manner they would give numbers an unfavourable opinion of Christianity, as if it had been an unholy religion: while others would conclude that it could afford no real satisfaction; otherwise its professors would not have been so heartless in it, or so ready to seek pleasure or happiness from the world; or that it was not of much value, seeing they would not give up any thing of supposed value for the sake of it.—In short, professed Christians of this character are traitors in the camp, who are always more dangerous than open enemies; or wicked servants, who disgrace and rob their masters more, than they can do after they quit, or are turned out of, the family.—Unless, therefore, they became more "fervent in spirit, in serving "the Lord;" he was determined to shew his contempt and abhorrence of them, by rejecting them; even as a man, whose stomach nauseates water which is lukewarm, casts it out of his mouth with loathing and disgust. (*Notes, Jer.* xiv. 19—22. xv. 1—4. *Zech.* xi. 7—9.)

The Amen. (14) Ὁ Αμην. *Truth. Notes, Matt.* vi. 5. *John* iii. 3. xiv. 4—6.—*The beginning.*] Ἡ αρχη. *Col.* i. 18.—'It signifies not *passively*, but *actively*. From whom 'all creatures draw their beginning.' *Leigh.* (*Note, John* i. 1—3.)—*Cold.* (15) Ψυχρος. *Matt.* x. 42.—*Hot.*] Ζεστος. Ζεω, *to be fervent, Acts* xviii. 25. *Rom.* xii. 11.—*Lukewarm.* (16) Χλιαρος. Χλιαινω, *to make moderately warm.*

V. 17. While the state of the Laodicean church was so lamentably declined, that very few real Christians, and those of very small proficiency, remained in it; the spiritual pride and self-confidence of the presiding minister, the pastors and people, had proportionably increased! and this gave occasion to the following reproof, instruction, and counsel. They were ready to say within themselves, to each other, and even in a boasting manner to their neighbours, that "they were rich" in spiritual gifts and attainments; that they were "increased in goods," and had obtained a larger measure of every spiritual gift and endowment, than they formerly had, even when the apostles were with them. (*Notes, 1 Cor.* iv. 8—13. v. 1—5.) They thought indeed, they had need of nothing; but were complete in knowledge, wisdom, goodness, strength, and establishment in the privileges and liberty of the gospel; like poor lunaticks, who fancy every house and estate, which they see or hear of, to be their own. Thus they preferred themselves to others; and, being proud in spirit, instead of "poor in spirit," they could only pray in the Pharisee's manner; (*Note, Luke* xviii. 9—14;) and were utterly incapable of the life of faith in Christ for all things pertaining to salvation. For they "knew not that "they were wretched and miserable," in a most abject, perilous, and perishing condition, and utterly destitute of wisdom and grace: not only poor, as all *natural* men are, but poor as professors of the gospel; being Pharisees upon evangelical principles; and proud of their attainments in Christianity, when in fact most of them were wholly unconverted. This delusion took place because they were "blind;" they had only that "knowledge which "puffeth up;" but they had never seen the real glory of God in Christ, the evil of sin, their own exceeding sinfulness, the deceitfulness of their hearts, or the excellency of the gospel. (*Notes, John* ix. 39—41. 1 *Tim.* vi. 1—5. 2 *Pet.* i. 8, 9.) They therefore continued "naked," though they knew it not; being neither covered with the justifying righteousness of Christ, nor adorned by his grace.—The original is peculiarly emphatical: for the article is prefixed to the first epithet, so that the passage may be thus rendered, "Thou art the wretched one, the miserable one, "&c." and thus alone were they distinguished from all the other churches.

V. 18, 19. The case, described in the preceding verse, was that of the church in general, and of its bishop, pastors, and members in particular, by the testimony even of "the Searcher of all hearts;" yet he counselled them "to buy of him" those things, of which they were in such urgent need. They could have them from no other in the world; and he sold them to the poorest, who applied for them, "without money and without price." (*Note, Is.* lv. 1—3.) Even such wretched and indigent sinners as they were might obtain these invaluable blessings; yet, much of what they valued, though worthless in itself, must be renounced in order to appropriate them, and hence it might properly be called "buying" them. (*Notes, Matt.* xiii. 44—46. *Phil.* iii. 8—11.) They were therefore "counselled," (and the *counsels* of Christ are commands, invitations, and promises,) to apply to him for "gold tried in the fire, that they might be rich." This denotes that true and precious faith and grace, which in numberless instances has endured the hottest fire of persecution without being consumed, and has been rendered more resplendent by the flames; and which proves most advantageous in affliction, in the hour of death, and in the day of judgment. This would make them "rich" in reality, as it would ensure and evidence their interest in "the unsearchable riches of Christ," and in all the promises given through him to his people. (*Notes, Eph.* iii. 8. 2 *Pet.* i. 3, 4.) He advised them also to buy of him "white raiment, that they might be clothed, and that the "shame of their nakedness might not appear:" for as "their own righteousnesses were as filthy rags," and their profession of Christianity hypocritical; so they must soon be exposed and put to shame before men and angels, unless they had his righteousness put on them, for "a "robe of salvation," and were made holy by his sanctify-

f Cant. v. 2—4. Luke xii. 36.
g John xiv. 21—23.
h xix. 9. Luke xii. 37. xvii, 8.
i See on ii. 7.

20 Behold, [f]I stand at the door, and knock: if any man hear my voice, and open the door, [g]I will come in to him, and [h]will sup with him, and he with me.

21 To [i]him that overcometh will I grant [k]to sit with me in my throne, even as I also overcame, [l]and am set down with my Father in his throne.

22 He [m]that hath an ear, let him hear what the Spirit saith unto the churches.

k i. 6. ii. 26, 27. Matt. xix. 28. Luke xxii. 30. 1 Cor. vi. 2, 3. 2 Tim. ii. 12.
l v. 6—8. vii. 17. Dan. vii. 13, 14. Matt. xxviii. 18. John v. 22, 23. Eph. i. 20—23. Phil. ii. 9—21.
m 6. 13.—See on ii. 7. 11. 17.

ing Spirit. (*Notes*, 4—6. xvi. 12—16. *Gen.* ii. 25. iii. 7—11. *Hos.* ii. 2—5.) But as their pride and self-confidence had blinded them to the truth of their case and character, and consequently to the value of these blessings; so Christ directed them to "anoint their eyes with eye-"salve, that they might see:" let them examine themselves by the rule of his word, and pray earnestly for the teaching of his Holy Spirit, to purge away their pride, prejudices, and worldly lusts; that they might learn their own real character and situation, and the nature and preciousness of his salvation, and value it in a more suitable manner. (*Notes*, 17. *John* xvi. 8—11. 14, 15. *Rom.* vi. 16—21.)—These warnings and exhortations were not given them in indignation, but in mercy; for it was the general rule of his conduct, to "rebuke and chasten "those whom he loved:" (*Notes*, *Heb.* xii. 4—11:) and they might consider these rebukes as tokens of his favour; for such they would prove if properly attended to. It behoved them, therefore, to be very zealous and earnest in these most important concerns; especially in repenting, renouncing, cleansing away, and seeking forgiveness of the evils into which they had fallen. (*Note*, ii. 2—5.)

Tried in the fire. (18) Πεπυρωμενον. i. 15. *Eph.* vi. 16. *2 Pet.* iii. 12.—*Zech* xiii. 9. *Sept. Having been fired*, or *tried in the fire.* Πυρωσις, 1 *Pet.* iv. 12.—*Eye-salve.*] Κολλυριον. The derivation is uncertain, but the meaning undisputed. (*Notes*, 1 *John* ii. 20—29.)

V. 20—22. To encourage the repentance, and excite the earnestness, of the lukewarm Laodiceans, the Lord called on them to notice, with admiration, his condescension, patience, and grace; that, while they were so wanting in love to him, he stood waiting "at the door," and seeking to be re-admitted into the church, and into their hearts, from whence their sins had driven him. He stood without, "knocking," by the dispensations of his providence, the warnings and instructions of his word, and the convincing influences of his Spirit; and thus requiring them to receive and entertain him. (*Notes*, *Cant.* v. 2—8.) Nay, though the church should not admit him; yet, if any individual among them was willing to "open," and give up his heart and affections to him, in order that he might destroy his enemies and rivals, cast out idols, subdue all iniquities, and "make all things new;" he would certainly "enter in," and take such delight in the work of his grace, and communicate such blessings and consolations to the soul of that man, that it might be said, "he supped with him, and he with him;" such intimate communion should be thenceforth maintained between redeemed sinners and their most gracious Saviour! (*Notes*, v. 1. *Cant.* vi. 1—3. *Matt.* xxvi. 29. *Luke* xii. 35—46. xxii. 24—30.)—He graciously condescends to "sup "with them" now, and he will take them to "sup with "him" hereafter, and that for ever.—(*Note*, xix. 9, 10.)—In short, to every conqueror over such strong temptations as the Laodiceans were exposed to, the Lord promised a blessing proportioned to the difficulty of the conflict: for he engaged to "grant him to sit with him in his "throne;" and by an inconceivable union and fellowship with him in all his glory, and an interest in all the benefits of his mediatorial authority and power, to possess an honour and felicity which can never be explained or conceived, except by those who experience it. For as these victors would be *first* conformed to Christ in conflict, self-denial, and suffering, so would they *at last* be conformed to him in victory and exaltation; being "seated with him "in his throne," even "as he overcame and was set down "with his Father in his throne." The same inexpressible dignity would also be bestowed on other conquerors in like difficult circumstances; for the warnings and instructions were intended for the benefit of all who heard them, in every age and nation.—The ruins of this city shew that it once was most magnificent; but at present no human creature dwells there. So that the state of these seven cities, both respecting Christianity, and their outward prosperity, exactly accords to the commendation or rebuke, which were given to the churches established there, by the Spirit of prophecy, above seventeen hundred years ago! which remarkable coincidence contains an instructive lesson, and a solemn warning to all other cities and nations favoured with the gospel, and to their rulers ecclesiastical and civil, not to neglect or trifle with so great a blessing.—Nothing, in these short epistles, is said, concerning distinct congregations in any of the cities mentioned; though some time before, there were several elders (πρεσβυτεροι, or επισκοποι) at Ephesus: on the other hand, nothing is introduced respecting any dependent churches in the neighbouring towns, or villages, as under the authority of the angel, or presiding minister, in each of these churches. Hence it appears, that men of discordant sentiments, on the subject of ecclesiastical government, in vain attempt to support their several systems, in *every part*, by this portion of scripture.

I stand, &c. (20) Εστηκα...και κρουω. "I have stood,... "and do knock." 'I have been standing without for a long time; and yet I continue to knock for admission, though hitherto neglected.'

PRACTICAL OBSERVATIONS.

V. 1—6.

When he, who has "the fulness of the Spirit," and who rules over all means and instruments, reproves, counsels, or commands; his words imply the promise of all needful assistance, to those who obediently attend to them. But how many professed Christians does that heart-searching Judge, who "knoweth our works," behold, "who "have a name that they live," and perhaps much celebrity in the church, and "yet are dead in trespasses and sins!" Alas! it is to be feared, that in some cases both national

CHAP. IV.

John, in vision, beholds heaven opened, and the glory of God, as seated on an exalted throne, 1—3; surrounded by twenty-four elders, and four living creatures, who unite in adoring Him, as the Creator and Lord of all, 4—11

establishments, regularly constituted, with rulers and teacners; but many more select religious societies, who have exact forms and notions, and who profess the truths of the gospel with some reputation, consist almost entirely of such persons, and have very little vital godliness among them. We should, therefore, be very diligent and impartial in examining ourselves by the rules of scripture; very earnest in prayer to the Lord to shew us what we are; and very careful not to rest satisfied with the opinion of men, even of the wisest and most discerning of the human race, respecting us.—When it is evident, that we, or the society to which we belong, have declined, in respect to vital godliness; we should spare no pains, and neglect no means, which may "strengthen the things "that remain, and are ready to die;" for the heart-searching Saviour often judges those works, not to be sound and upright before God, which men admire and applaud: and our great concern is with our Judge, not with our fellow-subjects, or fellow-criminals.—In seeking a revival, in our own souls, or in those of others, it is incumbent on us, "to "remember what we have received and heard;" that, by comparing our advantages and profession with our proficiency, we may be humbled and quickened; and so excited "to hold fast" what we retain, and to "repent and do "our first works."—But if men will despise warnings to "watch and pray;" Christ will surely come, when they do not expect him, and appoint such slothful servants their portion among his enemies.—Yet, even in very corrupt churches, he has commonly "a few names, who "have not defiled their garments:" and if our lot be cast in such a situation, we should be ambitious of this true honour; that, amidst numerous bad examples, and strong temptations, we may be found "a peculiar people, zealous "of good works." At present we may indeed be hated, or derided, for this holy singularity of conduct; but the Lord will admit us to the honour of "walking with him "in white," as graciously accounted worthy of so great a felicity; when all unbelievers and formal professors shall have their portion in the *blackness* of eternal darkness. (*Notes*, 2 *Pet.* ii. 17. *Jude* 11—13.) For, whether few or many overcome the peculiar temptations of their situation, they, and they only, will be accepted and triumphant at the last: not one of them shall have his "name "blotted out of the book of life;" nor will the divine Saviour refuse to confess the meanest of their names, "before his Father and all his holy angels."

V. 7—13.

It is incumbent on us to attend to him, "who is Holy "and True," who hates sin, yet performs his largest promises to believing sinners: he reigns on the throne of David; he "opens" the gates of life and death, of heaven and hell, and none can shut them; "he shutteth and none "can open." Whether, therefore, "he set before us "an open door" of access to his mercy-seat, or afford us an opportunity of usefulness; no created being can shut us out from it. Even if we have but "little strength," yet if we have "kept his word, and have not denied him," amidst fears and discouragements; he will not let any enemy prevail against us: and as he has all hearts in his hands, so he often disposes the opposers of his people to shew them respect, to desire their friendship, to own that he has loved them, or gladly to receive the truth from them. (*Note*, *Gen.* l. 15—20.)—If we would escape those severe corrections and violent tempations, which, from time to time, are permitted to try the churches throughout the earth; we must patiently adhere to the truth and will of Christ; and shrink from no cross, with which we meet, when following his example: for an unwatchful conduct makes way for temptation, and unfits men to resist it. (*Note*, *Matt.* xxvi. 40, 41.) While, therefore, we wait for him who "cometh quickly," we should "hold fast the "beginning of our confidence stedfast unto the end;" that none may rob us of "our crown," or even of the comfortable assurance of obtaining it. For those who overcome, in the strength and after the example of Christ, shall be placed by him as pillars in the temple above, to go no more out; and they shall for ever enjoy all the privileges and the felicity of the city of God, to the glory of the Father, and that of the eternal Son, who has redeemed them with his precious blood; that they may for ever shew forth his praise, and enjoy his love. (*Notes*, xxi. 22—27. *John* xvii. 24. 2 *Thes.* i. 11, 12.)

V. 14—22.

While we bow our ear to the encouraging topicks of the gospel, let us advert also to the language of "the "Amen, the true and faithful Witness," the Origin and Ruler of the "creation of God," whilst he speaks of the character and doom of luke-warm Christians. Alas! how many are there of the Laodicean stamp in every place! Did we suppose these epistles to be prophetical, as to the church in general, we might be induced to conclude, that the end of the world was nigh: for amidst the abounding of iniquity and infidelity, "the love of many waxes cold;" and the state of religion, (*Note*, *Matt.* xxiv. 9—14,) even in this highly favoured nation, too much resembles that of this seventh church. The Lord knows, that very many professors of evangelical doctrine at present are "neither "cold nor hot;" except as their indifference in essential matters is strangely counterpoised by a hot and fiery spirit of disputation about things of far inferior moment! No doubt the Laodicean state of the Christian churches, in most parts of the world, is one grand hindrance, nay, the grand hindrance of all, to the propagation of the gospel among the nations; who can scarcely conceive, that religion to be from heaven, the professors of which are so "earthly, sensual, devilish:" and certainly the state of those who "hold the truth," too often "in unrighteous-"ness," and generally in a lukewarm manner, forms one grand objection and prejudice against the gospel, in the minds of numbers in this land; and gives *moral* and *decent* Infidels, Socinians, and Arians, their chief advantage against us. Yet the persons, who are chiefly reprehensible, are least likely to regard such admonitions: for whilst the Lord is saying, "I would thou wert cold or hot; but "because thou art lukewarm, and neither cold nor hot, I "will spue thee out of my mouth;" they are boasting

a i—iii.
b Ez. i. 1. Matt. iii. 16. Mark i. 10. Luke iii. 21. Acts vii. 56. x. 11.
c i. 10. xvi. 17.
d xi. 12. Ex. xix. 24. xxiv. 12. xxxiv. 2, 3.
e i. 19. xxii. 6. John xvi. 13.
f *See on* i. 10.—xvii. 3. xxi. 10. Ez. iii. 12—14.

a AFTER this I looked, and, behold, b a door *was* opened in heaven: and c the first voice which I heard *was* as it were of a trumpet talking with me; d which said, Come up hither, e and I will shew thee things which must be hereafter.

2 And immediately f I was in the Spirit: and, behold, g a throne was set in heaven, h and *one* sat on the throne.

3 And he that sat was to look upon i like a jasper and a sardine-stone: and *there was* k a rainbow round about the throne, in sight l like unto an emerald.

g 5. xx. 11. Ez. i. 26. x. 1.
h 9. iii. 21. v. 1. 6, 7. 13. vi. 16. vii. 9—17. xii. 5. xix. 4. xxi. 5. xxii. 1—3. Is. vi. 1. Dan. vii. 9. Heb. viii. 1.
i xxi. 11. 19, 20. Ex. xxiv. 10. Ez. i. 26. xxviii. 13.
k x. 1. Gen. ix. 13—16. Is. liv. 9, 10. Ez. i. 28.
l xxi. 19. Ex. xxviii. 18. xxxix. 11. Ez. xxviii. 13.

"that they are rich, and increased with goods, and have "need of nothing!" It is indeed a general rule, that professors of religion grow *proud*, in proportion as they become *carnal* and *formal*: for, like glow-worms, they shine most in the dark, according to their apprehensions of themselves, and their commendations of one another. The Pharisaical spirit is indeed always odious and dangerous; whilst it renders men ignorant of their wretchedness, poverty, nakedness, and blindness, and insensible of the preciousness of Christ and his salvation: yet the legal Pharisee is a hopeful character, compared with those, who graft the Pharisee on an evangelical profession, and strangely connect it with Antinomian principles and laxity of morals! The gracious Saviour, however, still continues to declare to all men their lost estate: and he mercifully counsels, even lukewarm and proud professors of the gospel, as well as others, to come and buy of him unsearchable and never failing treasures, unfading robes of righteousness, and that heavenly unction, which renders the most ignorant "wise unto eternal salvation." Happy are they, who take his counsel! for all others must perish in their sins. Even when he enforces his neglected counsels and invitations, with sharp rebukes and painful corrections; (which he will do in respect of as many as he loves; *Note*, 1 *Cor.* xi. 29—34;) if we be thus made zealous and penitent, we shall deem them additional and most precious favours. May we then hear the voice of his word and his rod, while, with infinite compassion and condescension, he continues to stand waiting and knocking at the door of our hearts; that he may enter in, and bring salvation with him. Let us earnestly beseech him to put forth his almighty power, and thus break down all obstacles to his own admission; and so take entire possession of our whole souls: that we may be ashamed of our folly and ingratitude in allowing any creature to rival him in our affections, or attempting to divide our hearts between him and worldly objects. Then we may hope, that he will communicate his consolations to us, "fill us with peace "and joy in believing, and cause us to abound in hope by "the power of the Holy Spirit;" that he will "delight "over us to do us good," and cause us to glory in him: and that, by his help, and under his banner, we shall conquer every enemy; till our blessed experience explains to us, that which we cannot possibly before understand, even what is meant by our "sitting down with him on his "throne, even as he overcame, and is set down with the "Father upon his throne."

NOTES.

CHAP. IV. V. 1—3. When the Lord Jesus had dictated to his apostle the preceding epistles, and thus instructed him to write "the things which then were;" a short interruption of his visions seems to have taken place. But afterwards, looking and waiting for further discoveries, he beheld "a door opened in heaven," the holy habitation of God; and then another vision was introduced, which made way for his being shewn "things which must "be hereafter." (*Note*, i. 12—20.) For this chapter and the next constitute an introduction to the prophetical part of the book, especially to the "opening of the seals," in the sixth and seventh chapters.—While he was contemplating the "door opened in heaven," he heard a voice, as before, calling him to come up thither; and immediately he was "in the Spirit." (*Note*, i. 9—11.) It is not to be supposed, that any *external* objects were presented to the *senses* of the prophets, on such occasions: but, the natural use of all their faculties being suspended, their minds were supernaturally impressed with the ideas of such things, as were particularly suited to illustrate the subjects, which they were employed to reveal. (*Notes, Ez.* i. 1—3. viii. 1—4. xi. 22—25. *Acts* xxii. 17—21. 2 *Cor.* xii. 1—6.) It should not therefore be supposed, that the objects, afterwards mentioned, have a real existence in heaven: but they were visionary emblems, suited to give proper instruction to the apostle, and to his readers: and the chief business of the expositor is to develope the meaning of them, and, as it were, to read the hieroglyphicks. "Being "in the Spirit," and cast into an extasy, or trance, we may suppose that John did not well know "whether he "were in the body, or out of the body:" He was, however, as to his own apprehension, admitted into the immediate presence of God, and had the vision of a glorious throne, on which One sat, whom he did not attempt to describe. This was emblematical of the universal, absolute, and eternal dominion of JEHOVAH; and of his exaltation far above all creatures, as their great Creator and Sovereign Lord. (*Notes*, 4—11. v. vii. 9—17. *Is.* vi. 1—4. *Ez.* i. 26—28.) The visible glory, (which seems to have had some reference to the glory above the mercy-seat in the holy of holies, as there is throughout these visions an allusion to the temple, its furniture, and services,) being resplendent like the "jasper," might be emblematical of the perfect purity and excellency of the divine nature; and its colour like the *red* sardine stone, might represent his awful justice and fiery indignation. "The "rainbow" was a well known emblem of the covenant of grace; (*Notes*, *Gen.* ix. 9—17. *Is.* liv. 6—10;) and, its surrounding the throne denoted, that the holiness and justice of God, and all his dispensations as the Sovereign of all worlds, had respect to his covenant of peace and engagements of love, which he had ratified to his believing people; and that it harmonized with them. In this rainbow, the soft green of the emerald was predominant: which perhaps might imply, that as the green relieves the

4 And round about the throne [m] *were* four and twenty seats: and upon the seats I saw [n] four and twenty elders sitting, [o] clothed in white raiment; and they had on their heads [p] crowns of gold.

5 And out of the throne [q] proceeded lightnings and thunderings and voices: and *there were* [r] seven lamps of fire burning before the throne, which are [s] the seven Spirits of God.

6 And before the throne *there was* [t] a sea of glass like unto [u] crystal: and in [x] the midst of the throne, and round about the throne, *were* [y] four beasts [z] full of eyes before and behind.

7 And [a] the first beast *was* like a lion, and the second beast [b] like a calf, and the third beast had a face [c] as a man, and the fourth beast *was* like [d] a flying eagle.

8 And the four beasts had each of them [e] six wings about *him*; and *they were* [f] full of eyes within: [g] and they [e] rest not day and night, saying, [h] Holy, holy, holy, [i] Lord God almighty, [k] which was, and is, and is to come.

m xi. 16. xx. 4. Matt. xix. 28. Luke xxii. 30.
n 10. v. 8. 14. vii. 11. xix. 4.
o *See on* iii. 4, 5. —vi. 11.
p 10.—*See on* ii. 10.—ix. 7. Esth. viii 15. Ps. xxi. 3. 2 Tim. iv. 8.
q viii. 5. xi. 19. xvi. 17, 18. Ex. xix. 16. xx. 18. Ps. xviii 13, 14. lxxvii. 18. Joel ii. 10, 11. Heb. xii. 18—29.
r Ex. xxxvii. 23. 2 Chr. iv. 20. Ez. i. 13. Zech. iv. 2, 11—14.
s i. 4. iii. 1. v. 6. Matt. iii. 11. Acts ii. 3. 1 Cor. xii. 4—11.
t xv. 2. Ex. xxxviii. 8. 1 Kings vii. 23.
u xxi 11. xxii. 1. Job xxviii. 17. Ez. i. 22.
x v. 6. vii. 17. Ez. i. 4, 5.
y 8, 9. v. 6. 14. vi. 1. vii. 11. xiv. 3. xv. 7. xix. 4.
z 8. Ez. i. 18. x. 12.
a 6. Gen. xlix. 9. Num. xxiii. 24. xxiv. 9. Prov. xxviii. 2. Ez. i. 10. x. 14. 21.
b Ez. i. 10. 1 Cor. ix. 9, 10.
c 1 Cor. xiv. 20.
d Deut. xxviii. 49. 2 Sam. i. 23. Is. xl. 31. Ez. i. 8 10. x. 14. Dan. vii. 4. Ob. 4.
e Is. vi. 2. Ez. i. 6. x. 21, 22. 2 Tim. iv. 2.
f *See on* x. 6.-1 Tim. iv. 16.
g vii. 15. Is. lxii. 1. 6, 7. Acts xx. 31. 1 Thes. ii. 9. 2 Thes. iii. 8, 9.
* Gr. *have no rest.*
h iii. 7. Ex. xv. 11.—*See on* Is. vi. 3. i. 8. xi. 17. xv. 3. xvi. 7. 14. xix. 15. xxi. 22. Gen. xvii. 1. Ps. xci. 1. Is. xiii. 6. Joel i. 15. 2 Cor. vi. 18.
k *See on* i. 4.—Heb. xiii. 8.

eye, which some other colours fatigue and dazzle, so the discovery made of the mercy of God in the covenant of grace refreshes the believer's mind, which the display of his glorious power, holiness, and justice would otherwise dismay and confound. On these subjects, the author writes with great diffidence. He conceives, that all the scriptural emblems have some distinct meaning, especially those of this book: but whether he has pointed out that meaning, or not, in general, and in particular instances, forms another question.—*A door opened.* (1) *Note*, iii. 7. v. 1—10. *Jasper.* (3) Ιασπιδι. xxi. 11. 18, 19.—*Sardine.*] Σαρδινος. The adjective from σαρδιος, xxi. 20. Σαρδονυξ, xxi. 20.—*Emerald.*] Σμαραγδινῳ. Σμαραγδος, *Ex.* xxviii. 17. *Sept. Note, Is.* liv. 11—14.

V. 4, 5. Round about, at some distance from the exalted throne of God, were placed twenty-four *thrones*, of an inferior order, on which were seated twenty-four elders. These are generally allowed to have been the emblematick representatives of the whole church of God, both under the old and the new dispensation. The thrones on which they sat, their white raiment, (*Note*, iii. 4—6,) and their crowns of gold, implied their acceptance, sanctification, and royal priesthood. (*Note*, i. 4—6.) For, though the church militant was thus represented, as well as the church triumphant; yet the whole was described with relation to the security of the state of true Christians, their glorious privileges, and the honour to which the Lord purposed to advance them. The number of these elders may refer to the twenty-four courses, into which the priests were divided; (*Notes*, 1 *Chr.* xxiv;) or to the twelve patriarchs, and twelve apostles, as the heads of the old and the new Testament churches. "The lightnings, thunders, and "voices," which proceeded from the throne, according to the awful scene exhibited on mount Sinai, might imply, that God was as terrible as ever to the impenitent and unbelieving. (*Notes*, viii. 1—6. xi. 19. *Ex.* xix. 16—25. *Heb.* xii. 18—21.)—The "seven lamps of fire, burning "before the throne," were emblematical of "the seven "Spirits of God," or the manifold gifts and graces communicated to all Christians by the baptism of the Holy Spirit and of fire. (*Marg. Ref.* r, s.—*Notes*, i. 4—6. *Matt.* iii. 11, 12.)

V. 6—8. The "sea of glass, clear as crystal," being perfectly pure and transparent, (perhaps in allusion to the molten sea of brass in the court of the temple,) seems to refer to the "Fountain opened for sin and uncleanness," in which all the spiritual priesthood must wash, previously to their acceptable spiritual sacrifices. (*Note*, xv. 1—4. *Ex.* xxx. 18—21. 1 *Kings* vii. 23—39. *Zech.* xiii. 1.) Various opinions have been held concerning "the four "beasts," or "living creatures;" as it certainly ought to have been translated, in order to adhere to the exact meaning of the original, and to preserve the truth of the emblem. The unaccountable notion, that the Trinity of Persons in the Godhead was represented by them, while two emblems were given of the Son, because of his incarnation and sacrifice, can have no other support, than the names which have sanctioned it; for this plain reason, that "these living creatures" are, throughout, represented as the principal worshippers, not as the Object of worship. Nor can the far more general and plausible opinion, that they were representatives of the angels, as the cherubim in Ezekiel's vision evidently were, be supported by any sufficient proof: (*Notes*, *Ez.* i. 5—14. x. 1, 2:) Angels indeed are personally introduced, in the subsequent part of this vision; but "these living creatures" are spoken of, as adoring "the Lamb that was slain, who had re-"deemed them to God with his blood." (*Note*, v. 8—10.) They must therefore, undeniably, represent some part of the church of redeemed sinners, of the human race. Perceiving this, some expositors have supposed them to be representatives of the whole church, and the twenty-four elders of its rulers and pastors: but it is surely far more reasonable to reverse this arrangement, and to conclude that "the four living creatures" represent a part, the twenty-four elders the whole, of the church, than that the larger number should represent only a part, and the smaller the whole. In short, it seems evident that they were emblems of the true ministers of Christianity, in the different parts of the earth, through successive generations.—Ezekiel, being about to predict providential dispensations respecting the nation of Israel, had a vision emblematical of the ministry of angels, by which those events would be accomplished: but John's predictions relating chiefly to the church in the different regions of the earth, and to the affairs of nations only in subserviency to it, he had a vision emblematical of the ministers of religion, by whom the interests of the church would principally be maintained. As the heavenly temper of mind, and the spiritual endowments which qualify men for this arduous

9 And [l] when those beasts give glory and honour and thanks to him that sat on the throne, [m] who liveth for ever and ever;

10 The four and twenty elders [n] fall down before him that sat on the throne, and worship him that liveth for ever and ever, [p] and cast their crowns before the throne, saying,

11 Thou [q] art worthy, O Lord, [r] to receive glory and honour and power: [s] for thou hast created all things, [t] and for thy pleasure they are, and were created.

l v. 13, 14. vii. 11, 12.
m x. 6. xv. 7. Ex. xv. 18. Ps. xlviii. 14. Heb. vii. 8. 25.
n v. 14. xix. 4. Job i. 20. Ps. lxxii. 11. Matt. ii. 11.
o vii. 11. xv. 4. xxii. 8, 9. 1 Chr. xxix. 20. 2 Chr. vii. 3. Ps. xcv. 6. Matt. iv. 9, 10. Luke xxiv. 52.
p 4. 1 Chr. xxix. 11—16. Ps. cxv. 1, 2. 1 Cor. xv. 10.
q v. 2. 9. 12. 2 Sam. xxii. 4. Ps. xviii. 3.
r xiv. 7. Deut. xxxii. 4. 1 Chr. xvi. 28, 29. Neh. ix. 5. Job xxxvi. 3. Ps. xxix. 1, 2. lxviii. 34. xcvi. 7, 8.
s x. 6. Gen. i. 1. Ex. xx. 11. Is. xl. 26. 28. Jer. x. 11. xxxii. 17. John i. 1—3. Acts xvii. 24. Col. i. 16, 17. Heb. i. 2. 10.
t Prov. xvi. 4. Rom. xi. 36.

work, accord in great measure, though in a far lower degree, to the affections and endowments of angels; it is not at all wonderful to find a coincidence in the hieroglyphicks, by which they were represented. But each cherub, in Ezekiel's vision, had four faces; while John's "living creatures" had the same four appearances, divided among them: for angels may be supposed to possess *singly* the several excellencies, which are given to *many* of the most eminent ministers.—In various particulars, the emblem teaches what true and able ministers are and do: and thus it serves to instruct and remind them of their important duties. "The lion" is the known emblem of courage and magnanimity: "the calf," or young ox, of strength, hardiness, and patient endurance of labour: "the human face" is the emblem of prudence, benevolence, and compassion: and "the eagle" of penetration, soaring beyond earthly things, contemplation of heavenly objects, and "affections fixed on things above." The six wings denote alacrity, humility, promptitude, and speed in the Lord's work. These "living creatures" were also "full of eyes" before, behind, and *within;* which aptly represented vigilance, circumspection, attention to their work and charge, watchful and cautious observance of the motions and stratagems of their enemies, self-acquaintance, and jealous diligence in searching their own hearts, and taking heed to their own spirits. Their unceasing and unwearied worship of the Lord, day and night, may signify, that, through their instructions, exhortations, example, and assistance, converted sinners, in every part of the earth, from age to age, are continually blessing and glorifying God, and worshipping at his mercy-seat: and the three-fold repetition of the word *holy*, (as in the worship of the seraphim, in the above-cited passage in Isaiah,) might be an intimation of the Trinity of persons in the Godhead; to which respect was had, which Person soever was immediately addressed. (*Notes*, i. 4—11. *Is.* vi. 1—4. *John* xii. 37—41.)

Of glass. (6) Ὑαλινη. xv. 2. Ὑαλος, xxi. 18. 21. The laver at the tabernacle was formed of the brass, which had been used as mirrours by the women of Israel. (*Note*, *Ex.* xxxviii. 8.)—The brazen sea was, no doubt, highly polished; but this sea was formed of materials transparent as crystal: for the vessel seems here to be intended.—*Beasts.*] Ζωα. From ζαω *life*. Any living creatures may be intended. *Beast*, Θηριον, *Dan.* vii. 3. *Sept.*

V. 9—11. While these "four living creatures" ascribed glory and honour, and rendered thanks, to the eternal JEHOVAH, in the midst of the circuit of the throne, and nearer than the seats of the elders (6); the four and twenty elders prostrated themselves before him in humble grateful adoration: and, in acknowledgement, that all their honour and felicity were bestowed on them of his mercy, they "cast their crowns before the throne;" and declared him to be worthy of all honour and dominion, as the great Creator of all worlds, by whose sovereign will they continued to exist, as they had been originally formed for his glory. (*Notes*, vii. 9—12. *John* i. 1—3. *Col.* i. 15—17.)—In the next chapter we shall find the same company worshipping the Son, as the Redeemer of sinners, and joined by the angels in that sacred service. (*Note*, iv. 8—11.)

Pleasure. (11) Θελημα. *Will. John* vi. 38, 39, 40. *Eph.* i. 5. 9. 11. *Col.* i. 1.

PRACTICAL OBSERVATIONS.

V. 1—5.

The Lord Jesus, 'having overcome the sharpness of 'death, hath opened the kingdom of heaven to all be-'lievers;' and if we look unto him by faith, and obediently attend to his voice, whilst he calls us to "set our "affections on things above;" we shall, by the teaching of the Holy Spirit, behold the glory of our reconciled God upon his "throne of grace;" be encouraged by the engagements of his everlasting covenant, and draw nigh in humble boldness with our worship; notwithstanding the terrors of his justice, and the awful curses of his broken law. For blessed are all they who belong to his church, in heaven, or on earth. Great is the honour and dignity conferred on them, or prepared for them; yea, far greater than all the thrones, sceptres, diadems, or triumphs, which have excited the ambition or envy of mankind in every age and place; and which have been sought by furious contests, and most horrible crimes, and through seas of human blood.—But our conflicts are of a more benign and benevolent kind, though generally requiring much self-denial and patience. If, however, we are baptized with the illuminating, purifying, and transforming influences of the Holy Spirit, washed in the pure fountain of the Redeemer's blood, and clothed in the sacerdotal robe of his righteousness; we shall ere long have done with conflict and suffering, receive the victor's honourable crown, and join in the rapturous adoration of the heavenly worshippers. (*Note*, vii. 13—17. *P. O.* 9—17.)

V. 6—11.

Here on earth the Lord conducts the affairs of his church by his ministers, whom he has brought nearer to him than their brethren, and who ought to aspire after a proportionable pre-eminence in holiness. Many indeed bear that name, who are far from answering the scriptural character of ministers: and we all may learn, by these instructive emblems, what need we have to be humbled, and ashamed of our inconsistent conduct, and defective services: for though faithful ministers emulate the obedience of angels; yet they are conscious, that they "do "not the things which they would." It behoves us, how-

CHAP. V.

The apostle beholds a sealed book, which none could open, and he weeps on that account, 1—4. He is assured by one of the elders, that the Lamb had prevailed to open it; who accordingly comes and takes it, 5—7. He hears the living creatures and the elders adoring the Redeemer; while angels, and all creatures, join in the praises of "him who sits on the "throne, and of the Lamb that was slain," 8—14.

AND I saw in the right hand of him [a] that sat on the throne, [b] a book written within and on the backside, [c] sealed with seven seals.

2 And I saw [d] a strong angel proclaiming with a loud voice, [e] Who is worthy to open the book, and to loose the seals thereof?

3 And [f] no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, [g] because no man was found worthy to open and to read the book, neither to look thereon.

5 And [h] one of the elders saith unto me, [i] Weep not: behold, [k] the Lion of the tribe of Juda, [l] the Root of David, [m] hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, [n] in the midst of the throne and of the four beasts, and in the midst of the elders, stood [o] a Lamb as it had been slain, having [p] seven horns and [q] seven eyes, which are [r] the seven spirits of God sent forth into all the earth.

7 And he came and took the book [s] out of the right hand of him that sat upon the throne.

a *See on* iv. 3.
b x. 2. 8—11. Is. xxxiv. 16. Ez. ii. 9, 10.
c vi. 1. Is. viii. 16. xxix. 11. Dan. viii. 26. xii. 4—9.
d Ps. ciii. 20.
e 5. Is. xxix. 11, 12. xli. 22, 23.
f 13. Is. xl. 13, 14. xli. 28. Rom. xi. 34.
g iv. 1. Dan. xii. 8, 9.
h iv. 4. 10. vii. 13.
i Jer. xxxi. 16. Luke vii. 13. viii. 52. xxiii. 28. John xx. 13.
k Gen. xlix. 9, 10. Num. xxiv. 9. Heb. vii. 14.
l xxii. 16. Is. xi. 1. 10. Jer. xxiii. 5, 6. Rom. i. 3. xv. 12.
m i. 1. vi. 1.
n *See on* iv. 4—6.
o 9. 12. vi. 16. vii. 9—17. xii. 11. xiii. 8. xvii. 14. xxi. 23. xxii. 1. 3. Is. liii. 7, 8. John i. 29. 36. Acts viii. 32. 1 Pet. i. 19, 20.
p 1 Sam. ii. 10. Dan. vii. 14. Mic. iv. 13. Hab. iii. 4. Luke i. 69. Phil. ii. 9—11.
q 2 Chr. xvi. 9. Zech. iii. 9. iv 10.
r *See on* iv. 5.
s 1.—*See on* iv. 2, 3.

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ever, to look into this mirrour, that we may learn "what "manner of persons we ought to be," and what we are; and may thus know what to pray and strive for; that we may become more bold, laborious, loving, prudent, spiritual, active, vigilant, attentive to our own hearts, and devoted to the work of our gracious Lord. May he bless, uphold, encourage, and prosper all, who in any measure answer to these characters: may he raise up numbers of such ministers, in all the four quarters of the globe: and may he convert many blind guides into faithful pastors: and 'illuminate all bishops, priests, and deacons, with the 'true knowledge of his holy word.' Thus the worship of the church on earth, under the guidance and instruction of able and spiritual ministers, will become more like that of adoring seraphim: whilst the multitude of his people, in every place, as with one heart and voice, ascribe the whole honour of their redemption and conversion, their present privileges and future hopes, to the eternal and most holy God, who is "worthy to receive glory and do-"minion," as the Omnipotent Creator and Sustainer, and the Sovereign Lord of the whole universe. May the name of our "heavenly Father be" thus "hallowed, his "kingdom come, his will be done on earth, as it is in "heaven." Amen. (*Notes, Matt.* vi. 9, 10. 13.)

NOTES.

CHAP. V. V. 1—4. The vision still continuing, the apostle next "saw a book in the right hand of him who "sat upon the throne," (*Note*, iv. 1—3,) which was "written within, and on the outside, and sealed with seven "seals." (*Note, Ez.* ii. 9, 10.) It appeared as a roll, consisting of several parchments, according to the custom of those times: and though it was supposed to be written within, yet nothing could be read till the seals were loosed. It was afterwards found to contain seven parchments, or small volumes, each of which was separately sealed: but if all the seals had been on the outside, nothing could have been read till they had all been loosed; whereas the loosing of each seal was followed by some discovery of the contents of the roll: yet the appearance on the outside seems to have indicated, that it consisted of seven, or at least of several parts. This roll, however, was an emblem of the secret decrees and purposes of God, relative to future events, from which all prophecies are, as it were, extracts; but it represented especially those secret purposes of God which were about to be revealed; and it may therefore be considered as the same, for substance, with that part of this book of the Revelation, which follows.—A mighty angel, as the Lord's herald to all creatures, by proclamation, enquired who was "worthy," by his personal dignity or excellency, or the extraordinary services performed by him, to have the honour of opening this book. But there was *no one*, either angel in heaven, or man on earth, or spirit of man in the separate state, whose body lay under the earth, who could claim so high an honour; or so much as behold, and obtain the least insight into "the deep things of God" which it contained. (*Notes*, 11—14. *Phil.* ii. 9—11.) When this was made known, the apostle, who had gone up thither, with earnest desires and expectations of hearing things, which should come to pass in after times, wept much at his supposed disappointment.

On the backside. (1) Οπισθεν. Some copies read εξωθεν, *on the outside.*—*Proclaiming.* (2) Κηρυσσοντα. *Matt.* iii. 1. iv. 17. xi. 1.—*No man.* (3) Ουδεις. *Not one.*

V. 5—7. One of the Elders, the emblematical representatives of the church, seemed to the apostle, in his vision, to notice his grief, and to encourage him with the assurance, that "the Lion of the tribe of Judah" had prevailed to open the book; being distinguished from all creatures, and honoured far above them all. A tradition has generally prevailed, that a lion was painted on the standard of Judah, when the nation of Israel encamped in the wilderness; but this is not at all probable. (*Note, Num.* ii. 2.) Christ, however, was descended from Judah,

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, [u] having every one of them harps, [x] and golden vials full of [*] odours, which are [y] the prayers of saints.

9 And they [z] sung a new song, saying, [a] Thou art worthy to take the book, and to open the seals thereof: [b] for thou wast slain, [c] and hast redeemed us to God by thy blood, [d] out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God [e] kings and priests: [f] and we shall reign on the earth.

t 1:4.—*See on* iv. 4. 10.—vii. 10—12. xix. 4. John v. 23. Rom. xiv. 10—12. Phil. ii. 9—11. Heb. i. 6.
u xiv. 2, 3. xv. 2. Ps. xxxiii. 2. xliii. 4. lxxxi. 2. cl. 3.
x xv. 7.
* Or, *incense.*
y viii. 3, 4. Ps. cxii. 2.
z vii. 10—12. xiv. 3. Ps. xxxiii. 3. xl. 3. xcvi. 1. xcviii. 1. cxliv. 9. cxlix. 1. Is. xlii. 10.
a *See on* 2, 3. iv. 11.
b 6. 12. xiii. 8.
c xiv. 6. Matt. xx. 28. xxvi. 28. Acts xx. 28. Rom. iii. 24—26. 1 Cor. vi. 20. vii. 23. Eph. i. 7. Col. i. 14. Tit. ii. 14. Heb. ix. —14. 1 Pet. i. 18, 19. 2 Pet. ii. 1. 1 John i. 7. ii. 2.
d vii. 9 xi. 9. xiv. 6. Dan. iv. 1. vi. 25. Mark xvi. 15, 16. Col. i. 23.
e i. 6. xx. 6. xxii. 5. Ex. xix. 6. 1 Pet. ii. 5—9.
f xx. 6. Dan. vii. 18. 27.

and had been predicted under this emblem of a lion, in Jacob's blessing. (*Notes, Gen.* xlix. 8—10.) He was infinitely superior in dignity and power to all others of the tribe; and he is most terrible to his obstinate enemies, merciful to those who submit to him, and the guardian of his people: so that this title was peculiarly suited to him. He was described as "the Root of David:" in his human nature he was "a Branch of renown," sprung up from the decaying root of David's royal family; in respect of his Deity, he was the Root whence David himself sprang; and, as the promised Messiah, he was the great Honour, and the Source of all the dignity and authority of that distinguished race. (*Notes,* xxii. 16, 17. *Is.* xi. 1. *Jer.* xxiii. 5, 6. *Matt.* xxii. 41—46.) While the Elder was informing John, that Christ had prevailed to open the book; he looked, and saw with astonishment, that near to the throne, and within the circle formed by the living creatures and the elders; (*Note,* iv. 4, 5;) there stood "a Lamb, even "as it had been slain," with the marks of the mortal wounds upon it, though it had been marvellously restored to life. (*Notes,* 8—14. vi. 15—17. vii. 9—17. *John* i. 29.) This was an emblematical representation of the Saviour's High Priesthood, before God, in our nature, as risen from the dead, through the merit of his Sacrifice, in behalf of "all who come to the Father through him:" so that it was in consequence of that atonement, which the sacrificing of spotless lambs had prefigured from the beginning, that he prevailed to open the book. "The seven horns" of this emblematical Lamb, represented the power of his providential kingdom, to protect his subjects, and annoy his enemies; and his "seven eyes" may denote his prophetical office, and his personal knowledge of all hearts and of all events; but especially, the "treasures of wis-"dom," laid up in him to be communicated to his church by "the seven Spirits of God sent forth into all the earth;" that is, the Holy Spirit, as given by him to reveal the truth and will of God to apostles and prophets, that they might be written for the instruction of mankind; and as illuminating the understanding and preparing the hearts of his people to receive that instruction. (*Notes,* i. 4—6. iv. 4, 5.)—Several eminent expositors suppose, that seven superior angels, or arch-angels, are meant; but the texts referred to, and the emblematical style of the book, are inconsistent with that interpretation. (*Notes, 2 Chr.* xvi. 7—10. *Zech.* iii. 9, 10. iv. 8—10. vi. 1—8.)—This divine Saviour, however, approached to receive the book from "the hand of him that sat upon the throne."

V. 8—10. When Christ, as "the Lamb which had been "slain," had received the book, and was preparing to loose "the seals," the "four living creatures, and the elders," who had before prostrated themselves in adoration of the great Creator, (*Note,* iv. 9—11,) now fell down in like manner to worship the Lamb, or the incarnate Son, as the Saviour of sinners; thus rendering him divine honour, even in the presence of the Father's manifested glory. Their "harps" (with reference to the musick and psalmody of the temple,) were emblems of their melodious praises and thanksgivings: "the golden vials," or small censers or cups, full of odours, like the burning of incense at the tabernacle and temple, represented the acceptableness of the prayers of the saints, through the intercession of Christ, and by the influences of his sanctifying Spirit. (*Note, Ps.* cxli. 2.) These were presented by the living creatures and elders, as the prayers of Israel were offered, while the priests were burning incense in the sanctuary. (*Note, Luke* i. 8—10.) For though heaven is the scene of these visions: yet they had continual reference to the temple and its worship; and the state of the church on earth is throughout particularly adverted to. Moreover, they all joined in a song of praise, which was not only most excellent; but it was also *new,* in respect of the occasion and composition: for the Old Testament church celebrated the praises of JEHOVAH, their Redeemer from Egypt, and anticipated the coming of the expected Messiah; but the New Testament church adored Christ, as actually come, as having finished his work on earth by his sacrifice on the cross, and as entered into his mediatorial glory. (*Marg. Ref.* z.—*Notes,* vii. 9—12. xiv. 1—5. xv. 1—4.) He, therefore, and he alone was worthy to take the book, and disclose the purposes of God to mankind; for he had become incarnate, and, for the glory of God, and the salvation of men, had willingly given himself to be slain as a Sacrifice. Thus "he had redeemed them to "God," by the shedding of his all-atoning blood; that he might bring them, as reconciled and accepted worshippers, into his presence; and he had collected them, by the preaching of the gospel and the power of his grace, out of the various families, languages, and nations of the world, to be exalted and consecrated, "as kings and "priests," through their union with him and conformity to him: they were therefore assured, that even on earth they should acquire the ascendancy both over their personal enemies, and those of his church, as well as "reign "with him for ever in heaven:" (*Note,* i. 4—6:) and that their cause also would finally triumph on earth. (*Notes,* xviii—xx. 1—6.)—It is indisputably manifest, that the "four living creatures," join in, or rather lead, the worship of the Lamb, as "having redeemed *them* to God:" and this proves beyond controversy, that part of the redeemed church is meant by this emblem; and not angels, whose worship is next described, but in language evidently different. (*Notes,* 11—14. iv. 4—11.)—*Every kindred* (9) *Note,* vii. 9—12.

Vials. (8) Φιαλας. xv. 7. xvi. 1, 2, 3, 4. 8. 10. 12. 17.

11 And I beheld, and I heard
the voice of [f] many angels round
about [h] the throne, and the beasts
and the elders: and the number
of them [i] was ten thousand times
ten thousand, and thousands of thou-
sands;

12 Saying with a loud voice, [k] Worthy
is the Lamb that was slain [l] to receive
power, and riches, and wisdom, and
strength, and honour, and glory, and
blessing.

13 And [m] every creature which is in
heaven, and on the earth, and under
the earth, and [n] such as are in the sea,
and all that are in them, heard I say-
ing, [o] Blessing, and honour, and glory,
and power, *be* unto [p] Him that sitteth
upon the throne, [q] and unto the Lamb,
for ever and ever.

14 And [r] the four beasts said, Amen.
[s] And the four *and* twenty elders fell
down and worshipped him that liveth
for ever and ever.

f vii. 11. 1 Kings xxii. 19. 2 Kings vi. 16—18. Ps. ciii. 20. cxlviii. 2.
h *See on* iv. 4. 9, 10.
i xix. 6. Deut. xxxiii. 2. Ps. lxviii. 17. Dan. vii. 10. Heb. xii. 22.
k *See on* 9. Zech. xiii. 7.
l iv. 11. vii. 12. xix. 1. Matt. xxviii. 18. John iii. 35, 36. xvii. 2. 2 Cor. viii. 9. Phil. ii. 9—11. 1 Tim. i. 17.
m 5. vii. 9, 10. Ps. xcvi. 11—13. cxlviii. 2—12. Luke ii. 14. Phil. ii. 10. Col. i. 23.
n Is. xxiv. 14. xlii. 10.
o 12. i. 6. 1 Chr. xxix. 11. Ps. lxxii. 18, 19. Matt. vi. 13. Rom. xi. 36. xvi. 27. Eph. iii. 21. 1 Tim. vi. 16. 1 Pet. v. 11. Jude 25.
p *See on* iv. 2, 3.
q *See on* 6. 9.—vi. 16. vii. 10.
r xix. 4.
s *See on* iv. 10, 11.

xvii. 1. xxi. 9.—*Redeemed.* (9) Ηγορασας. 1 *Cor.* vi. 20. vii. 23.—*Marg. Ref.* c.

V. 11—14. While these adoring praises were rendered, by the representatives of the church of redeemed sinners, to their divine Saviour; the apostle heard likewise "the "voice of many angels round about the throne," and encircling *without* the living creatures and elders; whose number amounted to many millions, and could not be ascertained. Yet they all, in perfect harmony, with a loud voice of adoration confessed, that "the Lamb, who "had been slain," for the redemption of sinful men, was "worthy to receive power," in his mediatorial character, and in human nature, over all creatures in heaven and earth; and "riches," even all the treasures of grace and glory, for the benefit of his people; and that "wisdom, "strength, honour, glory, and blessing," should be vested in him and ascribed to him, as the Object of universal adoration, praise, gratitude, and admiring love. Thus "the innumerable company of angels," though they do not stand related to the Saviour as partakers of the same nature, and have no *immediate* concern in his redemption, are yet represented, as beholding such divine excellency and glory in him, and his mediatorial work, (for "into "these things they desire to look,") that they adore and honour him with most rapturous ascriptions of praise; rejoice in his exaltation "far above all principality and "power," and his authority in human nature over all of them; and seem to vie with redeemed sinners in his worship! (*Notes*, *Eph.* iii. 9—12. 1 *Pet.* i. 10—12.)—In this they were immediately joined by all the inhabitants of heaven and earth, and the souls of those in the separate state, whose bodies were under the earth, or in the sea; or by all creatures in the universe, according to their several capacities, with the exception of none but the determined enemies of God. (*Notes*, *Ps.* cxlviii.) These indeed the nature of the case, and the whole tenour of scripture, as well as other visions in this book, necessarily exclude; yet they too, though reluctantly, shall bow to Christ, and be put under his feet. (*Notes*, *Is.* xlv. 20—25. *Rom.* xiv. 10—12. 1 *Cor.* xv. 20—28. *Phil.* ii. 9—11.) All the rest, however, rendered and ascribed "blessing "and honour and glory to him that sat on the throne, "and to the Lamb, for ever and ever;" to which "the "four living creatures" joined a cordial "Amen." Thus the whole church, by its representatives, fell down and worshipped the eternal God. (*Notes*, i. 8—11. iv. 9—11. *John* v. 20—23. 1 *John* v. 20, 21.)—What words could more fully and emphatically declare, that Christ is and ought to be worshipped, equally with the Father, by all creatures, to all eternity? Will any one, after reading this, assert that he is a mere Man, or a created Being? or that it is idolatry to worship him? Or will such persons profess to believe, that this book is the *unerring word of God?* If they waver as to this point, can they disprove the divinity of a book, the prophecies of which have already been so remarkably accomplished? Or can any man, who opposes the worship of Christ, or the doctrines of his Deity and atonement, and of salvation through faith in his blood, suppose that he can ever enter heaven? or, if this might be, that he could join in the work and worship of that blessed world, or even so much as endure it?—But there can be no dissentients, no discordant voices, in that world of light and love! (*Note*, *Col.* i. 9—14.)

Ten thousand, &c. (11) Μυριαδες μυριαδων. Not "ten "thousand times ten thousand;" but "ten thousands of "ten thousands," both being plural. (*Note*, ix. 16.)—*Him that liveth for ever and ever.* (14) Ζωντι εις τους αιωνας των αιωνων. i. 18. iv. 9. Here the same language is undeniably used of Jesus Christ, along with the Father.

PRACTICAL OBSERVATIONS.

V. 1—7.

How vain and presumptuous must all man's endeavours be, to discover future events, beyond the discernment of a sagacious probable conjecture, or as instructed by "the "sure word of prophecy:" seeing that all things respecting the future are sealed up in impenetrable secrecy; and no creature in heaven, earth, or hell, is able or worthy to disclose the least tittle of them, except the incarnate Son of God alone! We need not indeed weep, that we cannot foresee the future events respecting ourselves in this world: as the eager expectation and prospect of distant prosperity would unfit us for present duties and conflicts; and the foresight of future calamities would render our most prosperous days distressing. Yet in this distracted evil world, we may properly desire to learn, from the promises and prophecies of scripture, what will be the final event to believers, and to the church; and, in both respects, the Incarnate Son has prevailed to procure us all the information which our circumstances need. May we then value, and study to become acquainted with, every part of that revelation, which he has given us.—What apparently contrary excellencies centre in our Redeemer's character! "The Lion of the tribe of Judah," is also a meek and spotless Lamb, and a bleeding Sacrifice for sin: and while as a Lion he protects his people, even as a

CHAP. VI.

The opening of six of the seven seals, and the emblematick discovery of future events made after each of them, 1—17

a See on v. 5—7. AND I saw [a] when the Lamb opened one of the seals, and I heard, as it were [b] the noise of thunder, [c] one of the four beasts saying, Come and see.

2 And I saw, and behold, [d] a white horse: [e] and he that sat on him had a bow; [f] and a crown was given unto him: [g] and he went forth conquering, and to conquer.

b iv. 5. v. 3, 4. xi. 19.
c 3. 5. 7. iv. 6, 7. Acts iv. 20.
d xix. 11. 14. Zech. i. 8. vi. 3.
e Ps. xlv. 3—5.
f xiv. 14. xix. 12. Zech. vi. 11—13. Matt. xxviii. 18.
g xi. 15. 18. xv. 2. xvii. 14. Ps. xcviii. 1. cx. 2. Is. xxv. 8. Rom. xv. 18, 19. 1 Cor. xv. 25. 55—57. 2 Cor. x. 3—5.

Lamb he is most formidable to his obstinate enemies. (*Note*, vi. 15—17.) The whole universe could never, in any other instance, shew such a union of unsearchable riches and deep poverty, of sovereign authority and willing entire subjection, of divine dignity and immense humiliation and condescension, of majesty and meekness, of holiness and love of sinners, of justice and mercy, of desert of honour and happiness, with patient endurance of most complicated sufferings. In these, and various other respects, he is altogether worthy of our admiration, confidence, and imitation, as far as it is possible for us to be placed in similar circumstances.

V. 8—14.

As the omnipotent and omniscient Lord of all, our gracious Saviour rules all things by his universal providence, and the energy of his omnipresent Spirit, in subserviency to his great concern of "redeeming us to God "with his blood." His faithful ministers, therefore, through all the earth, while they instruct men to worship the Creator and Governor of the world; will also excite them, by their doctrine and example, most humbly to adore "the Lamb that was slain;" and to present their loudest, sweetest songs of praise to him, in and through whom "the prayers of the saints" ascend as incense before the throne of God. He is worthy to reveal and to direct the dispensations of Providence; yea, he is entitled to universal adoration: and if all the angels of God with one voice proclaim, "Worthy is the Lamb that was slain, "to receive authority, riches, wisdom, honour, glory, and "blessing;" and if all holy and accepted creatures, in the whole universe, give the same "blessing, and honour, "and glory, to him that sitteth on the throne, and to the "Lamb, for ever and ever" surely they, "whom he "hath redeemed to God with his blood, out of every kin-"dred, and tongue, and people, and nation," of the earth, should cordially say Amen to it! Can we allow those persons to be his ministers and disciples, who refuse that honour to him, which all obedient creatures render him without one discordant voice? If it were possible for true Christians to refuse these adorations to the eternal Son of the Father, "even the very stones would cry out" in abhorrence of man's ingratitude to him, who stooped so low for their salvation. We cannot err in adoring him, "whom "all the angels of God worship." Thus we shall most acceptably "glorify him, that liveth for ever and ever," and be trained up for the work and joy of heaven; for which no sinner is qualified, who cannot cordially join "the new song" of the redeemed, and ascribe "salvation, "and glory, and blessing, to him that sitteth on the "throne, and to the Lamb for evermore." Amen.

NOTES.

CHAP. VI. V. 1, 2. It is generally agreed, that this chapter relates to the events, which took place from the time of the vision, to the establishment of Constantine the Great upon the Imperial throne, as the first Christian emperor; by which the persecutions of Pagan Rome ceased, and Christianity became the established and favoured religion, throughout the empire.—When the Lord Jesus, as "the Lamb that had been slain," "opened "the first seal," the apostle's attention was excited, by a voice like thunder; and one of "the four living creatures," called on him to come and see what passed. This was the voice of him who was "like a lion:" and the same took place, respecting the other living creatures in their order, after the opening of the next three seals; but the meaning of the emblem does not clearly appear. (*Note*, iv. 6—8.)—The apostle then beheld, with astonishment, "a white horse," on which One was mounted, armed with a bow, as for the battle: to him "a crown," denoting royal authority, was given, and he went forth conquering all who opposed him, and still preparing to obtain new victories. (*Notes*, xix. 11—16. *Ps.* xlv. 3—5. *Zech.* ix. 13—16.)—Those who suppose the apostle to have had this vision in the reign of Nero, about A. D. 68, explain this emblem of the victories gained by Vespasian and Titus, among which the taking and destruction of Jerusalem was most considerable. But it is almost incredible, that this most important event should be only thus obscurely hinted at; if it had been then in futurity: and it is far more likely, that the apostle wrote this book a considerable time after that event. Others, therefore, explain this discovery of some victories, obtained by the Emperor Trajan, over the surrounding nations: but these events had no immediate connexion with the affairs of the church; and Trajan, who was a *persecutor*, however celebrated in other respects, was not aptly described by one mounted "on a white horse." (*Notes*, *Zech.* i. 7—11. vi. 1—8.) This emblem rather denotes righteousness and purity: and the mild beneficent victories of Christ, by his word and Holy Spirit, in the conversion of sinners to "the obedience of faith," seem to have been thus predicted. After his advancement to his mediatorial throne, he had gone forth, as a merciful and beneficent Conqueror, and had obtained many victories: but both Jews and Gentiles opposed the progress of his gospel; yet the opening of this seal, shewed that he would still go on with his conquests, and more widely than ever extend his spiritual dominion. Accordingly, accurate historians are of opinion, that Christianity spread more rapidly and extensively among the Gentiles just after this time, than it had before done.—*A crown*, &c. (2) xiv. 14. xvii. 12. *Matt.* xxviii. 18.

h See on 1.

3 And h when he had opened the second seal, I heard the second beast say, Come and see.

i xii. 3. xvii. 3. 6. Zech. i. 8. vi. 2.
k xiii. 10. Ex. ix. 16, 17. Is. xxxvii. 26, 27. Ez. xxix. 8—20. Dan. ii. 37, 38. v. 19. John xix. 11.
l Ps. xvii. 13. Is. x. 5, 6. Ez. xxx. 24, 25.

4 And there went out another i horse *that was* red: k and *power* was given to him that sat thereon, to take peace from the earth, and that they should kill one another: l and there was given unto him a great sword.

m See on 1. 12. 6, 7. v. 5. 9.
n Zech. vi. 2. 6.
o Lev. xxvi. 26. Lam. v. 10. Ez. iv. 10. 16.

5 And when m he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, n a black horse; and he that sat on him o had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, p A measure of wheat for a penny, and three measures of barley for a penny; q and *see* thou hurt not the oil and the wine.

• The word *chœnix*, signifieth a measure containing one wine quart, and the twelfth of a quart.
p ix. 4. Ps. lxxvi. 10.
q See on 1. 35.

7 And q when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

r Zech vi. 3.
s xx. 13, 14. Is. xxv. 8. Hos. xiii. 14. Hab. ii. 5. 1 Cor. xv. 55. *marg.*
† Or, *to him.*
t viii. 7—12. ix. 15. 18. xii. 4.
u Lev. xxvi. 22—33. Jer. xv. 2, 3. xvi. 4. 16. xliii. 11. Ez. v. 15—17. xiv. 13—21.

8 And I looked, and behold, a r pale horse: and his name that sat on him s was Death, and hell followed with him. And power was given † unto them t over the fourth part of the earth, u to kill with sword, and with hunger, and with death, and with the beasts of the earth.

To conquer. (2) Ἵνα νικήσῃ. *That he might conquer*, or *add to his conquests.* (*Notes, Ps.* cx.)

V. 3, 4. The "red horse," which appeared at the opening of the second seal, leads our thoughts to wars and conquests of another nature, than those before considered. The Lord Jesus, in his righteous providence, seems to be here represented, as commissioning and employing the executioners of his vengeance on his obstinate enemies. (*Marg. Ref.* i—l.) Accordingly historians record, that insurrections, bloody battles, massacres, and devastations of a most extraordinary kind, took place, between A. D. 100, and A. D. 138. Five hundred and eighty thousand Jews are computed to have been slaughtered, in different places during that period; and even a larger number of the Romans and Greeks seem to have been butchered by them, in the most barbarous manner imaginable. So that the two parties of the enemies of Christ and the gospel, the Jews and idolaters, seemed to vie with each other, in executing his righteous vengeance on their competitors. Thus the instruments of his indignation were empowered "to take peace from the earth," and to set men on to kill one another; and "a great sword," of war and slaughter, was put into their hand. (*Notes, Is.* x. 5—15. *Jer.* xxvii. 4—9. li. 20—24. *Ez.* xxx. 20—26.)—Some make this period to have lasted longer, than is above stated; but such difficult questions cannot be particularly discussed, in this compendious view of these comprehensive prophecies.

V. 5, 6. "The black horse," which appeared on the opening of the third seal, was a proper emblem of calamity and mourning; and the balances in the hand of the rider denoted, that in the times referred to there would be a great scarcity of provisions; so that men would have their food weighed out to them, with great exactness, as it is done when any company is reduced to short allowance. (*Lev.* xxvi. 26. *Note, Ez.* iv. 9—17.) The voice also, which proclaimed the price of corn, has the same meaning; though to an English reader it seems to denote the contrary. For the measure specified, according to the most accurate calculation, held no more than the usual daily allowance for bread to a labouring man, or even to a slave; and the penny, or denarius, (about seven-pence half-penny,) was commonly his day's wages. (*Matt.* xx. 2.—*Table of Money.*) If then a poor man could only earn enough to buy a sufficient quantity of bread for himself, without any other necessary of life; to what straits must he be reduced, in endeavouring to sustain a family! The barley indeed was stated to have been much cheaper: but then it is much less serviceable for bread; and the poor could not possibly have obtained more than a bare subsistence, on the meanest food, without reserving any thing for raiment, or other necessaries.—Yet the orders given to the emblematical executioner of this sentence, to "spare the oil and "the wine," may imply, that there should not be a total failure of the fruits of the earth. Perhaps the luxuries were not so much injured as the bread-corn. (*Note, Gen.* xliii. 11, 12.)—This seal is supposed, by some expositors, to have reached from A. D. 138, to A. D. 193; though others state it differently. There is, however, no material disagreement between them; and there are accounts, in the history of those years, of long continued scarcities, through the whole Roman empire; during which, all the care of the emperors and their ministers, could only just prevent the horrors of entire famine.—This was another method, by which Christ fought against the persecutors of his church.

A measure. (6) Χοινιξ. Rather more than a quart. See *Table of Measures.*

V. 7, 8. The pale horse, which appeared at the opening of the fourth seal, on which Death rode as a terrifick conqueror, followed by hell, (or the grave, and the state of departed souls) to seize on the dead, was an apt emblem of the several divine judgments, which are afterwards enumerated; and through which, it is said, that "power "was given to death and hell," over the fourth part of the earth; or a large proportion of its inhabitants, especially throughout the whole Roman empire. Some expositors make this seal to reach from A. D. 193, to A. D. 270: others include only 50 years of that time under it. However, within the shorter period, there were more than twenty Roman emperors, who for a time ruled with great power, and most of them with great tyranny and cruelty, as long as their dominion continued: there were also above thirty usurpers in different parts of the empire, who supported their claims by war, and perished with multitudes of their adherents. Amidst such intestine convulsions

9 And when he had opened the fifth seal, [x] I saw under the altar [y] the souls of them that were [z] slain for the word of God, and for the testimony which they held:

10 And [a] they cried with a loud voice, saying, [b] How long, O Lord, [c] holy and true, [d] dost thou not judge and avenge our blood on them that dwell on the earth?

11 And [e] white robes were given unto every one of them; and it was said unto them, [f] that they should rest yet for a little season, [g] until their fellow-servants also, and their brethren, that should be killed as they *were*, should be fulfilled.

12 ¶ And I beheld when he had opened the sixth seal, and lo, [h] there was a great earthquake; [i] and the sun became black as sackcloth of hair, and the moon became as blood;

x ix. 13. Lev. iv. 7. John xvi. 2. Gr. Phil. ii. 17. 2 Tim. iv. 6.
y xx. 4. 2 Cor. v. 8. Phil. i. 23.
z i. 9. ii. 13. xi. 3—7. xii. 11. xix. 10. 2 Tim. i. 8.
a Gen. iv. 10. Ps. ix. 12. Luke xviii. 7, 8. Heb. xii. 24.
b Ps. xiii. 1. xxxv. 17. lxxiv. 9, 10. xciv. 3, 4. Dan. viii. 13. xii. 6. Zech. i. 12.
c See on iii. 7.—xv. 3, 4.
d xi. 18. xvi. 5—7. xviii. 20. xix. 2. Deut. xxxii. 36—43. Judg. xvi. 28. 1 Sam. xxiv. 12. Ps. lviii. 10, 11. Is. lxi. 2. lxiii. 1—6. Luke xxi. 22. Rom. xii. 19. 2 Thes. i. 6—8.
e See on iii. 4, 5.—vii. 9. 14.
f xiv. 13. Is. xxvi. 20, 21. Dan. xii. 13.
g vii. 14. xiii. 15. xvii. 6. Matt. x. 21. xxiii. 34, 35. John xvi. 2. Heb. xi. 40.
h viii. 5. xi. 13. xvi. 18. 1 Kings xix. 11—13. Is. xxix. 6. Am. i. 1. Zech. xiv. 5. Matt. xxiv. 7. xxvii. 54. xxviii. 2.
i Is. xiii. 9, 10. xxiv. 23. lx. 19, 20. Ez. xxxii. 7, 8. Joel ii. 10. 30, 31. iii. 15. Am. viii. 9. Hag. ii. 6, 7. 21, 22. Matt. xxiv. 29. xxvii. 45. Mark xiii. 24, 25. xv. 33. Luke xxiii. 44, 45. Acts ii. 19, 20.

and fierce contests *within* the several provinces of the empire, "death on his pale horse" must have destroyed immense numbers with the sword. This universal war and confusion, by taking men off from the cultivation of the earth, and destroying the fruits of it when produced, naturally made way for famine; which grievously prevailed in every place. The scanty, low, and unwholesome diet, occasioned by hunger or famine, naturally introduced *pestilence*, which is often called *death* by the eastern writers: and the most learned men have declared, that so extensive and destructive a pestilence, as that which during this period wasted the empire for fifteen years together, is not met with in universal history. These desolations must also have given opportunity to wild beasts to increase upon the residue of the inhabitants; and accordingly we read, that they were forced to wage war with wolves, lions, and tigers, and that many were devoured by them. (*Notes*, *Ez.* v. 14—17. xiv. 13—21.)

Pale. (8) Χλωρος. viii. 7. ix. 4. *Mark* vi. 39.—The word more generally signifies *green*: but the meaning of *pale* is also of full authority, and must be here intended.—*Death.*] Θανατος. *Note*, xx. 11—15. 1 *Cor.* xv. 55—58.—*Hell.*] Ἁδης. *Note*, *Ps.* xvi. 8—11.

V. 9—11. On the opening of the fifth seal, the apostle observed "under the altar," (for there is a continual reference to the appearance of the divine glory in the sanctuary, and to the peculiarities of the Jewish worship, *Notes*, *Is.* vi. 1—8,) "the souls of those" persons, "who had been "slain" for believing and obeying the word of God, and "for the testimony which they" had borne to the truth of the gospel. These appeared as sacrifices, which had newly been offered; to shew their fellowship with Christ in his sufferings, (*Note*, v. 5—7;) and the acceptableness of their faithfulness unto death, through his propitiatory oblation: for it is probable, that the altar of burnt offering is intended; though some understand it of the golden altar for incense, within the sanctuary. These souls appear to have represented, not only such persons as had suffered martyrdom before the apostle had this vision; but the whole multitude, who were slain previous to the prophetical period referred to, beginning about A. D. 270. They however, with one consent and a loud voice, enquired of the Lord, as "holy and faithful," or "the holy and the "true One," (*Note*, iii. 7,) how long he would endure the provocations of the persecutors, before he proceeded to judge their cause, and avenge their blood on the inhabitants of the earth, by the subversion of the persecuting power of Pagan Rome. This was the language of their zeal for the honour of God, and their desire of the prevalence of the gospel. (*Notes*, xviii. 20. *Deut.* xxxii. 34, 35. *Ps.* xciv. 1—7. *Rom.* xii. 17—21.) The "white "robes given" to each of them denoted, that they were immediately admitted into a state of felicity, as accepted and holy: but they were required to "rest," and wait a short space for "the avenging of their blood;" as there were many others of their brethren, who would suffer death in the same cause, before the purposes of God respecting the destruction of their persecutors were fulfilled. (*Notes*, vii. 13—17. xii. 7—12. xviii. 20. xix. 1—6.)—'Mr. Lowman observes very well, that this representation 'seems much to favour the immediate happiness of de-'parted saints, and hardly to consist with that uncomfort-'able opinion, the insensible state of departed souls, till 'after the resurrection.' *Bp. Newton.*—This seal seems to have been a prediction of the terrible persecution of the church, under Dioclesian, which reached much further, and was far more bloody, than any of those that had preceded it. The fury of it lasted for ten years, which was called by Christians, 'The Æra of martyrs;' but this seal is supposed by some expositors to relate to the whole time between A. D. 270, and 304.—Here also there are *immaterial* differences of opinion among learned men: and as so many interesting events are hinted at in a few verses; it can scarcely be supposed that, after many centuries, we should be able to determine these matters with exactness; especially as the historians of those times were uncommonly inaccurate and confused in their writings.

O Lord, holy and faithful. (10) Ὁ Δεσποτης, ὁ ἁγιος, και ὁ ἀληθινος. iii. 7. *Acts* iv. 24. 2 *Pet.* ii. 1.—*Should rest.* (11) Αναπαυσωνται. See on *Matt.* xi. 28.

V. 12—14. The great earthquake, (or *violent concussion*, whether of the earth or the heavens,) which followed the opening of the sixth seal, was the emblem of extraordinary revolutions, in the civil and religious state of the world, attended with vast commotions of every kind. The extreme "blackness of the sun," and "the moon becom-"ing blood," denote the extinction, with horror and bloodshed, of the most exalted and conspicuous persons, such as the emperors and their chief ministers, officers, and nobles: the "falling of the stars," was emblematical of the degradation, or death, of illustrious persons in great numbers, such as magistrates and senators. The departure of the heaven, like the "rolling up of a parchment" to be laid aside; and the removal of the mountains and islands, seem to have represented the total subversion of the Pagan persecuting dominion, by the victories of Con-

13 And [k] the stars of heaven fell unto the earth, even as a fig-tree casteth her [*] untimely figs, when she is [l] shaken of a mighty wind:

14 And [m] the heaven departed as a scroll when it is rolled together; [n] and every mountain and island were moved out of their places.

15 And [o] the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, [p] hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, [q] Fall on us, and hide us from [r] the face of him that sitteth on the throne, [s] and from the wrath of the Lamb:

17 For [t] the great day of his wrath is come; and [u] who shall be able to stand?

k viii. 10—12. ix. 1. Ez. xxxii. 7. Dan. viii. 10. Luke xxi. 25.
* Or, *green figs.*
l Is. vii. 2. xxxiii. 9. Dan. iv. 14. Nah. iii. 12.
m Ps. cii. 26. Is. xxxiv. 4. Heb. i. 11, 12. 2 Pet. iii. 10.
n xvi. 20. Is. ii. 14—17. Jer. iv. 24—26. li. 25.
o xviii 9—11. xix. 18—21. Job xxxiv. 19, 20. Ps. ii. 10—12. xlix. 1, 2. lxxvi. 12. cx. 5, 6. Is. xxiv. 21, 22.
p Josh. x. 16, 17. Judg. vi. 2. 1 Sam. xiii. 6. Is. ii. 10. 19. xlii. 22. Mic. vii. 17. Heb. xi. 38.
q Ix. 6. Jer. viii. 3. Hos. x. 8. Luke xxiii. 30.
r iv. 2. 5 9. xx. 11.
s 10. xix. 15. Ps. ii. 9—12. xiv. 5. xxi. 8—12. cx. 5, 6. Zech. i. 14, 15. Matt. xxvi. 64. 2 Thes. i. 7—9.
t xi. 18. xvi. 14. Jer. xxx. 7. Joel ii. 31. Zeph. i. 14. Rom. ii. 5. Jude 6.
u Ps. cxxx. 3, 4. Joel ii. 11. Mal. iii. 2.

stantine, and by his accession to the imperial throne; and the entire and universal change, which took place at that time. 'The great lights of the heathen world, the powers 'civil and ecclesiastical, were all eclipsed and obscured, 'the heathen emperors and Cæsars were slain, the heathen 'priests and augurs were extirpated, the heathen officers 'and magistrates were removed; the heathen temples were 'demolished, and their revenues were appropriated to 'better uses.' *Bp. Newton.* (*Marg. Ref.* i.—*Notes, Is.* xiii. 9, 10. *Jer.* iv. 19—27. *Ez.* xxxiii. 7, 8. *Matt.* xxiv. 29—35.)—Such bold metaphorical descriptions of great revolutions abound in the prophecies of scripture; for these events are emblems and anticipations of the end of the world, and the day of judgment: nor could any revolution be more properly represented by this language, than the entire and final subversion of the greatest fabrick of Pagan idolatry, tyranny, and persecution, which ever existed on earth. (*Note*, xx. 11—15.)

Earthquake. (12) Σεισμος. See on *Matt.* viii. 24. The similitude of the figs, in a strong wind, falling from the fig-tree, is highly energetick.

V. 15—17. This unexpected change would throw all the persecuting and opposing party into the utmost consternation and despair: and the apostle, in his vision, saw them all, even the slaves and freed-men, as well as the kings, captains, and great or rich men, endeavouring to shelter themselves in dens and caverns, and vehemently wishing to be crushed by rocks and mountains; if that might but cover them from the power and manifested presence of God, and from "the wrath of the Lamb," whose gospel they had opposed, and whose servants they had persecuted. For the prevalence of Christianity, and the accession of a Christian emperor, would lead them to conclude with desperation, that Jesus was indeed the Lord; that the time was come when he would take full vengeance on his enemies; and that none could resist him, escape from him, or pacify him. (*Notes*, ix. 6. *Josh.* x. 16—18. *Is.* ii. 19—22. *Hos.* x. 7, 8. *Luke* xxiii. 26—31.)—The series of prophetick events requires us to interpret this seal, of the victories and accession of Constantine; when the Christian church gained a complete triumph over the persecuting power of Rome Pagan: but the passage may profitably be accommodated to the day of judgment. (*Notes*, *Ps.* ii. 7—12. xxi. 8—12.)

PRACTICAL OBSERVATIONS.

V. 1—8.

The ministers of the gospel ought to call men's attention to the prophecies of scripture, and to the events in Providence, which accomplish them.—The victories of our exalted Redeemer, by the preaching of the gospel, in bringing "the nations to the obedience of faith," have been and will be progressive, till his cause be universally triumphant, we should therefore rejoice to be in any way instrumental in promoting these beneficent conquests; and our prayers, that "he may still go forth, conquering and to conquer," should continually be presented before "the throne of grace."—But he fights in another manner against the despisers of his salvation, and the opposers of his glory: he can raise up and employ sanguinary potentates, or insurgents, to execute his vengeance on his enemies; (*Note, Matt.* xxii. 1—10;) and when he gives them power, and leaves them to their "own "hearts' lusts," they soon excite multitudes to kill one another by "the force of the sword." He can also withhold the influences of the heavens, and restrain the earth from yielding its increase; and so visit the nations with distressing scarcity, or destructive famine: and death, when commissioned by him, marches forth on "his pale horse," and pestilences sweep away millions into the grave, and their eternal state; till at length the beasts of the earth seem to acquire the dominion of the desolated lands, and add to the miseries of the few remaining inhabitants. How mad must it then be for the potsherds of the earth to contend against his iron rod!—But let us be thankful for our exemption, in this highly favoured land, from these dire calamities, and for our peace, liberty, plenty, and manifold advantages; and let the rich be reminded, even in times of comparative scarcity, to give more liberally to the relief of their poor neighbours, and needlessly spend much less on themselves. In these temporal judgments, the Lord in wrath remembers mercy; and even his own people also partake of many of the calamities, in addition to the persecutions which they often endure; but he will be with them, and cause all to "work together for their "good;" and bring them forth out of them, as gold purified in the furnace.

V. 9—17.

Multitudes have already been "slain for the word of "God, and for the testimony which they held constantly" to the truth; and many more will, probably, be thus killed, before his purposes shall be accomplished. But the Lord himself is the Comforter of his afflicted servants: "pre-"cious is their blood in his sight;" and their patience unto death in his cause, is a sacrifice most honourable, and therefore most "acceptable, to him through Jesus

CHAP. VII.

The four winds are restrained, by four angels, from hurting the earth, till "another Angel" seals the servants of God in the forehead, 1—3. The number of the sealed from the several tribes of Israel, 4—8. An innumerable multitude of all nations are seen before the throne, 9—12; with an account of the way in which they came thither, and the blessedness which they enjoy, 13—17.

AND [a] after these things, I saw [b] four angels standing on the four corners of the earth, [c] holding the four winds of the earth, that [d] the wind should not blow on the earth, nor on the sea, nor on any tree.

2 [e] And I saw another Angel ascending from the east, [f] having the seal of [g] the living God: and he cried with a loud voice to the four angels, [h] to whom it was given to hurt the earth and the sea,

3 Saying, [i] Hurt not the earth, neither the sea, nor the trees, [k] till we have sealed [l] the servants of our God [m] in their foreheads.

a iv—vi.
b iv. 6 ix. 14. Ez. vii. 2. xxxvii. 9. Zech. i. 18—20. vi. 1. Matt. xxiv. 31. Mark xiii. 27.
c Is. xxvii. 8 Jer. xlix. 36. Dan. vii. 2. viii. 8. Jon. i. 4. Matt. viii. 26, 27. xxiv. 31.
d vi. 6. ix 4. Is. xxvii. 3.
e viii. 3. x. 1. Mal. iii. 1. iv. 2. Acts vii. 30—32.
f 3—8. v. 2. x. 4. Cant. viii. 6. John vi. 27. 2 Cor. i. 22. Eph. i. 13. iv. 30.
g *See on* Deut. v. 26. 1 Sam. xvii. 26. 36. 2 Kings xix. 4. Matt. xxvi 63. 1 Thes. i. 9. Heb. xii. 22.
h 1. 3. viii. 7—12.
i vi. 6. ix. 4. Is. vi. 13. xxvii. 8. lxv. 8. Matt. xxiv. 22. 31.
k Ex. xii. 13. 23. Is. xxvi. 20, 21. Ez. ix. 4—6. Zeph. ii. 3.
l xix. 2. Is. liv. 17.
m xiii. 16. xiv. 1.

Dan. iii. 17. 26. vi. 16. 20. Mal. iii. 18. John xii. 26. Rom. vi. 22. xx. 4. xxii. 4.

"Christ." Their enemies can "only kill the body:" then "the Lord delivereth them out of *all* their troubles;" "white robes" of joy and triumph "are given to every "one of them;" they enter into immediate rest; and, after a short season, "the earth shall disclose their blood," and the vengeance which is written will be executed on all their impenitent persecutors, by the holy and faithful Lord of all. (*Notes*, *Ps.* cxlix. 7—9. *Is.* xxvi. 20, 21.) He has gained many signal victories over the most powerful enemies of his church; and vast revolutions, and convulsions in empires, have been effected, in order to the establishment of Christianity, in defiance of opposing princes and nations: yet hitherto the commanders in this contest have rallied their scattered troops, and returned to the desperate charge. But he will shortly gain a more decided, universal, and durable victory, than any which he has yet obtained: and with more terrible destruction to the armies of the aliens. (*Notes*, xix. 11—21.) And if, on such occasions, the most powerful kings, and valiant captains, and all other opposers of his power, are so dismayed, as to hide themselves in dens and caverns; what will the terror of the wicked be at the day of judgment, when the sun and moon shall literally be turned into darkness; when the heavens and earth shall become one common conflagration, till "they pass away, and no place "be found for them;" and when the great day of the wrath of the Lamb will indeed be come, and none of his enemies will be able to abide it! In vain will they then "call to the rocks and mountains, to hide them from him "that sitteth upon the throne, and from the wrath of the "Lamb;" from which none will be preserved, except that despised company, who have here believed, loved, and obeyed him. "Heaven and earth shall pass away, but his "words shall not pass away." Be wise now, therefore, O "ye kings, be instructed, ye judges of the earth; serve "the LORD with fear, and rejoice with trembling. Kiss "the Son, lest he be angry, and ye perish." (*Notes*, *Ps.* ii. 7—12.) And may all those who "look for such things "be diligent, that they may be found of him in peace, "without spot, and blameless." (*Note*, 2 *Pet.* iii. 10—13.)

NOTES.

CHAP. VII. V. 1—3. This chapter is a continuation of the sixth seal. (*Notes*, vi. 12—17. viii. 1—6.)—The "four angels, standing on the four corners of the earth," represent the instruments of Providence throughout the nations, in all parts of the earth: and their "restraining "the winds," that no destructive tempests might be excited by land or sea, is supposed to be an emblem of the tranquillity of the Roman empire, and of all nations, subsequent to Constantine's accession to the imperial throne; which was the more delightful, as it succeeded such long-continued and terrible convulsions and desolations.—At the same time, "another angel came up from the east." This angel seems to have been an emblem of Christ himself; for who else could have "the seal of the living God," even the Holy Spirit, by which his people are "sealed "unto the day of redemption?" (*Notes*, 2 *Cor.* i. 21, 22. *Eph.* i. 13, 14. iv. 30—32.)—By his gospel, he came from the eastern nations, where his religion was first published; as the rising sun proceeds from east to west: and he diffused that heavenly light to the western, or European, provinces of the empire, and accompanied it by his new-creating Spirit; and thus "sealed" great numbers as "the servants of God." This great "Angel of the cove-"nant," as one having sovereign authority, called to the other angels, to whom a commission had been given, to bring calamities on mankind by land and sea; ordering them not to execute it, till he and his ministers, as the instruments of his grace, had sealed the "servants of God "in the forehead;" that they might be evidently distinguished from others, and so be preserved during the approaching calamities. This signified, that great numbers would be baptized, and profess themselves disciples of Christ, during the happy tranquillity which followed Constantine's accession; and that very many would be really converted, and renewed to the image of God, by the sanctification of the Holy Spirit.—The gospel was very extensively preached during this period, and immense multitudes embraced Christianity. The favour, indeed, shewn to the converts to Christianity, in an indiscriminate and injudicious manner, induced numbers from secular motives to profess themselves Christians; and thus tended greatly to fill the church with hypocrites, which introduced a worldly spirit, and at length caused manifold evils: yet this prophecy fully proves, that real religion was *at first* greatly promoted by the advancement of a Christian emperor; and that it obtained an establishment in many places, which before had little regarded it.—'I saw another Angel, 'even the great Angel of the covenant, Christ Jesus, 'ascending up from the eastern coast, where Jerusalem 'stood; who, by virtue of his Mediatorship, had in his

4 And [n] I heard the number of them which were sealed: *and there were* sealed [o] an hundred *and* forty *and* four thousand of [p] all the tribes of the children of Israel.

5 Of the [q] tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of [r] Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 ¶ After this I beheld, and lo, [s] a great multitude, which [t] no man could number, [u] of all nations, and kindreds, and people and tongues, [x] stood before the throne, and before the Lamb, [y] clothed with white robes, [z] and palms in their hands;

10 And cried with a loud voice, saying, [a] Salvation to our God which [b] sitteth upon the throne, and [c] unto the Lamb.

11 And [d] all the angels stood round about the throne, and *about* the elders and the four beasts, [e] and fell before the throne on their faces, [f] and worshipped God,

12 Saying, [g] Amen: [h] Blessing, and glory, and wisdom, and [i] thanksgiving, and honour, and power, and might,

n iv. 16.

o xiv. 1. 3. Gen. xv. 5. Rom. ix. 27. xi. 5, 6.

p Ez. xlvii. 13. xlviii. 19. 31. Zech. ix. 1. Matt. xix. 28. Luke xxii. 30. Acts xxvi. 7. Jam. i. 1.

q Ez. i. 2—4. Num. i. 4—15. x. 14—27. xiii. 4—16. 1 Chr. ii. 1, 2.

r Luke ii. 36.

s Gen. xlix. 10. Ps. ii. 8. xxii. 27. lxvi. 4. lxvii. 2. lxxii. 7—11. xcviii. 3. cx. 2, 3. cxvii. 1. Is. ii. 2, 3. xlix. 6—8. lx. 1—14. Jer. iii. 17. xvi. 19. Zech. ii. 11. viii. 20—23. Rom. xv. 9—12.

t v. 11. xi. 15. Gen. xiii. 16. Hos. i. 10. Luke xii. 1. Rom. xi. 25. Heb. xi. 12. xii. 22.

u v. 9. Dan. iv. 1. vi. 25.

x Luke xxi. 36. Eph. vi. 13.

y 13, 14.—*See on* iii. 4, 5. 18.—iv. 4. vi. 11.

z Lev. xxiii. 40. John xii. 13.

a xix. 1. Ps. iii. 8. xxxvii. 39. lxviii. 19, 20. cxv. 1. Is. xliii. 11. xlv. 15, 21, 22. Jer. iii. 23. Hos. xiii. 4. Jon. ii. 9. 1Zech. ix. 9. Luke iii. 6. John iv. 22. Eph. ii. 8.

b iv. 2, 3. 9—11. v. 7. 13, 14. xxi. 5.

c v. 6. 9. xxii. 3. John i. 29. 36.

d iv. 6. v. 11—13. xix. 4—6. Ps. ciii. 20, 21. cxlviii. 1, 2.

e xi. 16.

f iv. 10. xv. 4. xix. 4. xxii. 9. Ps. xlv. 11. xcvii. 7. Matt. iv. 10. John v. 23. Heb. i. 6.

g i. 18. v. 14. xix. 4. Ps. xli. 13. lxxii. 19. lxxxix. 52. cvi. 48. Matt. vi. 13.

h *See on* v. 12, 13.

i Neh. xii. 8. 46. Ps. l. 14. xcv. 2. c. 4. cvii. 22. cxvi. 17. cxlviii. 7. Is. li. 3. Jer. xxxiii. 9. 11. Jon. ii. 9. 2 Cor. iv. 15. ix. 11, 12. Col. ii. 7. iii. 17.

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[c] hand that Seal, or mark of the living God, which in his [c] eternal decree is set upon his elect, whereby they are [c] sealed both to salvation in the end, and to a gracious [c] protection till then: who did, by the mighty voice of his [c] word, command these four angels, ...saying, Hold your [c] hands, &c.' *Bp. Hall.* (*Notes*, ix. 3—5. *Ez.* ix. 1—7.)

V. 4—8. This account of the numbers sealed from the twelve tribes, cannot be understood in a literal sense; for if we explain it exclusively of converts from the nation of Israel, it can hardly be supposed, that exactly the same number of each tribe was sealed. But Israel was the ancient people of God, which after some generations was incorporated as a church and a nation: and the Christian church, which succeeded to it, had, after a long time, supplanted both the Mosaick dispensation, and the idolatry of Pagan Rome, and acquired an establishment upon the ruins of them. For the times of Constantine seem intended. (*Note*, vi. 12—14.) As therefore the tribes of Israel were numbered, after they were formed into a nation; so the numbers added to the church, in consequence of this establishment, were *figuratively* declared to be one hundred and forty-four thousand, or twelve times twelve thousand; a large definite number, probably, being put for an indefinite: and this being divided into twelve parts, one of them was assigned to each of the tribes of Israel; intimating that these persons succeeded to their privileges and occupied their place: for, I apprehend, the Gentile converts, as well as those of Israel, were intended, (*Note*, 9—12,) since none else are mentioned as having been sealed. —The tribes are here arranged differently than in any other place. Judah is placed first, in honour of Christ who sprang from him: Dan is wholly omitted, perhaps because idolatry was first publickly established by that tribe. (*Notes, Judg.* xviii.) Others, however, think that the tribe of Dan had long before become nearly extinct: and, indeed, the tribe is not expressly mentioned in the genealogies contained in the first of Chronicles. Levi is numbered with the rest; and Joseph is placed instead of Ephraim, while Manasseh is likewise continued. The order of primogeniture is neglected; nor is any regard shewn to the children of the free-women, above those of the bond-women, as both are alike in Christ.—No satisfactory reason for these variations can be assigned. (*Gen.* xxix. 32—35. xxx. 1—22. xlix. *Num.* i. xxvi. *Deut.* xxxiii.)

V. 9—12. Many expositors suppose, that the preceding verses relate exclusively to the Jewish converts, who were at this time added to the church; and that these refer to the Gentiles who embraced the gospel during the same period; and others explain them of the peace and prosperity of the church during those days. But it appears to me evident, that the happy estate of those, who had adhered to Christ during the preceding calamities, and had been "faithful unto death," was intended: for though they had been slain, or had otherwise been removed, before the favourable change took place; they were by this no losers, nay, exceedingly benefited: and the language of the subsequent verses is so energetick, that nothing short of heavenly felicity can answer to it. (*Note*, 13—17.)—A multitude so large, that no man could number it, collected from the several nations of the earth known in those days, appeared to "stand before the throne," as accepted worshippers of God; and "before the Lamb," as his redeemed people. (*Notes*, v. 8—10. xix. 1—6.) This view and interpretation give us enlarged conceptions of the success of the gospel, during the first three centuries; and may encourage the hope, that vast numbers lived by obedient faith, and died in Christ, unknown to history;

be unto our God for ever and ever. Amen.

13 And [k] one of the elders answered, saying unto me, What are these which are [l] arrayed in white robes? [m] and whence came they?

14 And I said unto him, Sir, [n] thou knowest. And he said to me, These are they which [o] came out of great tribulation, [p] and have washed their robes, and made them white in [q] the blood of the Lamb.

15 Therefore [r] are they before the throne of God, [s] and serve him day and night in his temple: and he that sitteth on the throne shall [t] dwell among them.

16 They shall [u] hunger no more, neither thirst any more; neither shall [x] the sun light on them, nor any heat:

17 For the Lamb which is [y] in the midst of the throne shall [z] feed them, and [a] shall lead them unto living fountains of waters: and [b] God shall wipe away all tears from their eyes.

k iv. 4. 10. v. 5. 11.
l *See on* 9.
m Gen. xvi. 8. Judg. xiii. 6. John vii. 28.
n Ez. xxxvii. 3.
o ii. 9. vi. 9—11. xv. 2. xvii. 6. John xvi. 33. Acts xiv. 22. Rom. v. 3. 2 Thes. i. 4.
p i. 5. Is. i. 18. Zech. iii. 3—5. xiii. 1. John xiii. 8—14. 1 Cor. vi. 11. Eph. v. 26, 27. Heb. ix. 14. 1 John i. 7.
q v. 9. xii. 11. Heb. xiii. 12. 1 Pet. i. 19.
r iv. 4. xiv. 3—5. Heb. viii. 1. xii. 2.
s xx. 10. xxii. 5. Ps. cxxxiv. 1, 2.
t xxi. 3. xxii. 3. Ex. xxix. 45. 1 Kings vi. 13. 1 Chr. xxiii. 25. Ps. lxviii. 16—18. John i. 14. 1 Cor. iii. 16. 2 Cor. vi. 16.
u Ps. xlii. 2. lxiii. 1. cxliii. 6. Is. xli. 17. xlix. 10. lxv. 13. Matt. v. 6. Luke i. 53. vi. 21. John iv. 14.
x Ps. cxxi. 6. Cant. i. 6. Is. iv. 5, 6. xxv. 4. xxxii. 2. Jon. iv 8. Matt. xiii. 6. 21. Mark iv. 6. 17. Jam. i. 11.
y *See on* v. 6.
z Ps. xxii. 26. xxiii. 1. 5. xxviii. 9. xxxvi. 8. Cant. i. 7, 8. Is. xxv. 6. xl. 11. xlix. 9. Ez. xxxiv. 23. Mic. v. 4. vii. 14. Matt. ii. 6. *marg.* John xxi. 15—17. Acts xx. 28. 1 Pet. v. 2.
a xxi. 6. Ps. xxxvi. 9. Is. xii. 3. xxx. 25. xxxv. 6, 7. Jer. ii. 13. xxxi. 9. John iv. 11. 14. vii. 37, 38.
b xxi. 4. Is. xxv. 8. xxx. 19. xxxv. 10. lx. 20.

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notwithstanding the lamentable account transmitted to us, of the heresies, contentions, and corruptions, which prevailed at that early period. For these form by far the most prominent subjects, in the ecclesiastical records of those times.—Every one of this company was "clothed in white "robes," as perfectly justified, sanctified, and made happy in heaven. (*Notes*, iii. 4—6. vi. 9—11. xix. 7, 8. *Ps.* li. 7. *Is.* i. 16—20. 1 *Cor.* vi. 9—11.) They had also been engaged in war: as victors, they carried the well known emblem of palm-branches: and having obtained complete salvation, in respect of their souls, they ascribed it in no degree to themselves, or to their own wisdom, strength, labours, services, sufferings, or martyrdom; but gave the whole glory of it to their God and Father, who was seated "on the throne," as being the effect of his unmerited love and grace; "and unto the Lamb," as it was entirely bestowed on them through his atonement and mediation. While these redeemed sinners stood next to the throne, and led the worship of heaven, in virtue of their union with the incarnate Son of God; the angels, free from the least emotion of envy, and rejoicing in their exaltation, and the glory of God in it, stood without the circle, made by the emblematical representatives of the church and its ministers, and in prostrate adoration added their cordial Amen, to the praises rendered to God and the Lamb. They then shewed their delight in that solemn and rapturous worship, by ascribing "blessing and glory to" their God and Portion, as the Fountain of all excellency and felicity; celebrating his manifold wisdom in these surprising events; joining their thanksgivings to those of redeemed sinners; rendering him the honour of all his wonderful works; and rejoicing that power and might belonged to him for ever and ever. This, being connected with their consent to the praises rendered to God and the Lamb, clearly intimated that "they honoured the Son, "even as they honoured the eternal Father." (*Note*, v. 11—14.)

Palms. (9) Φοινικες. *John* xii. 13. (*Notes*, *Lev.* xxiii. 39—42. *Matt.* xxi. 8—11. *Luke* xix. 28—40.)—*For ever and ever.* (12) Εις τους αιωνας των αιωνων. iv. 9. v. 13, 14. x. 6. xi. 15. xiv. 11. xv. 7. xix. 3. xx. 10. xxii. 5. Αιων, *quasi* αει ων, *always existing.*

V. 13—17. The scene, thus presented to the apostle's mind, related to events which did not occur till above two hundred years afterwards, namely, in the time of Constantine: as he was, therefore, receiving prophetical information, one of the representatives of the universal church enquired of him, whether he knew who they were, thus "arrayed in white robes," or whence they came. And the apostle having respectfully replied, that he was persuaded the elder well knew, thus intimating his desire of instruction; he was shewn, that "these were persons "who had come out of great tribulation."—This could not be meant of the Gentiles, converted to Christianity after the accession of Constantine; for they had come out of no great tribulation peculiar to them rather than others: and though it might be accommodated to the state of the church at large in those peaceful days, which had succeeded to a season of extreme tribulation; yet it far more aptly and emphatically represented the case of those multitudes, who had been "faithful unto death," amidst the harassing persecutions of the foregoing ages. (*Notes*, vi. 9—11. *Acts* xiv. 19—23. 1 *Thes.* iii. 1—5. 2 *Thes.* i. 5—10. 2 *Tim.* iii. 10—12.)—They had, indeed, been "in "great tribulation," from many causes, but they were now come forth out of it; and their sorrows and sufferings were finished and terminated for ever.—They were attired "in white robes:" but their robes had not always been white; for they had "washed them and made them white." This they had effected, not by their repentance, or forms, or services, or acts of charity; no, not by their labours and sufferings for the gospel, or their blood shed in martyrdom: but they had washed their robes from the guilt and pollution which had contaminated them, "in the blood of the "Lamb;" by faith in his atoning Sacrifice and prevailing intercession, and by trusting in his name for the mercy and grace, which he died to procure for sinners; and by living by the sanctification of his Spirit unto obedience. "Therefore" they had found acceptance with God, and admission into heaven, and "stood before the throne;" where with unceasing, yea, continually augmented pleasure, they served and worshipped God "day and night;" (*Notes*, *Ps.* cxxxiv. *Heb.* iv. 3—11, *v.* 9;) whilst he graciously dwelt among them as their Father and Friend, overshadowing them with his presence, and filling them with ineffable and rapturous joy. Thus, by his love, and the displays of his glory, all their thirstings after him and holiness were fully satisfied; nor were they troubled with one desire of any other or greater happiness, than they securely enjoyed. (*Notes*, *Matt.* v. 6. *Luke* xvi. 24—26. *John* iv.

CHAP. VIII.

The seventh seal is opened; and, after a short silence, seven angels appear with seven trumpets prepared to announce approaching judgments; with reference to Christ's intercession, and the prayers of his saints, 1—6. The sounding of four of the trumpets, with the emblematical predictions following each of them; and an intimation of more awful calamities, under the other three, 7—13.

10—15. vi. 30—35.) Neither were they exposed to any affliction, temptation, fear, or persecution; (like the heat of the noon-day sun;) as all these were finally passed away. (*Notes*, *Ps.* cxxi. 5—8. *Is.* xxvi. 3—6. xxxii. 1, 2. *Matt.* xiii. 3—8. 20, 21.) For "the Lamb who redeemed "them to God with his blood;" and who, in consequence of his victory, was seated with his Father upon his throne, employed his power and authority in satisfying and anticipating all their wants, and conducting them to the inexhaustible Fountain-head of unalloyed felicity; whilst the eternal Father, as "delighting over them to do "them good," "wiped away all tears from their eyes," and turned their former sorrows into the fulness of eternal joy. (*Notes*, xxi. 1—4. 22—27. xxii. 1—5. *Is.* xxv. 6—9. lx. 15—22.)—Nothing on earth can fully answer to such language as this: and indeed the prosperity of the church at the time predicted very soon terminated as a dream; (*Notes*, xii;) and cannot be reasonably considered, as exclusively, or primarily, nor indeed at all intended, by this most energetick and rapturous language. But such a view of the immediate felicity of those, who followed Christ faithfully in the predicted season of persecution, was very proper to reconcile the minds of Christians to their trials, and to animate them to face death in its most terrifying forms. Accordingly, the church, during these times, seems to have studied this book more, and even to have understood *this first part of it* far better, than Christians in succeeding generations have generally done.—"With God is the Fountain of life:" but it is "the Lamb "that was slain," who "leads sinners unto that Fountain "of living waters." (*Note*, xxii. 1.)—*Washed*, &c. (14) How could such an idea ever enter the human mind, as washing linen garments in blood, and so rendering them white; apart from the doctrine of the atonement, and the efficacy of faith in that atonement, to cleanse the soul from sin? (*Notes*, i. 4—6. 1 *Pet.* i. 17—21. 1 *John* i. 5—7.)

Great tribulation. (14) Της θλιψεως της μεγαλης. *The great tribulation.*—*Serve.* (15) Λατρευουσιν. *Matt.* iv. 10. *Luke* i. 74. *Rom.* i. 9. Λατρεια, *John* xvi. 2. *Rom.* ix. 4. xii. 1.—*Heat.* (16) Καυμα. xvi. 9.—*Lead them.* (17) Ὁδηγησει. *John* xvi. 13. (*Notes*, *Ps.* xxiii. 1—3. *Prov.* viii. 20, 21.)

PRACTICAL OBSERVATIONS.

V. 1—8.

The intervals of peace on earth are caused by a *positive* divine interposition, to restrain the furious passions of men, and the agency of Satan; which at all times naturally tend to confusion, discord, mischief, and misery.—When the Lord Jesus sees good to grant his church seasons of rest, and to raise up men endued with authority, to countenance and concur in promoting the gospel; he commonly "seals" many by his converting grace, "unto "the day of redemption:" (*Note*, *Acts* ix. 31.) But human depravity, and the artifices of Satan, often pervert peaceful and prosperous days into an occasion of negligence and hypocritical profession; and this makes way for the ministering angels being again commissioned to bring calamities upon the earth. Nothing, however, can finally hurt those, who are "sealed by the Spirit:" nor let it be deemed futile to observe, that this seal must be "on the "forehead," visible both to friends and foes, but not to the believer himself, except as he looks stedfastly in the glass of God's word. (*Notes*, *Ez.* ix. 1—7. *P. O.*)—It is encouraging to those, who are decidedly on the Lord's part in this evil world, to hear of the increase of "the "true Israel of God;" and they will pray him to add to their numbers "a hundred fold more, how many soever "they be:" and, though they, who offer these fervent prayers, may not live to witness this blessed change, they must exult to recollect what multitudes are gone before them to heaven; and what accessions are daily making to the number from all the nations of the earth; and what glorious times are coming, according to the sure word of prophecy.

V. 9—17.

The *few* believers, who are scattered abroad in this world, seem a solitary and singular remnant, and as such are generally despised: yet they have innumerable friends and coadjutors, with whom they will shortly and for ever be united. The whole multitude, who now stand before the throne of God, with all that ever shall be saved, were once "dead in sin" and exposed to wrath; but they were taught their guilt and danger, and led to trust in the Lamb of God. (*Notes*, 2 *Cor.* v. 13—15. *Eph.* ii. 1—10.) Thus they began to fight the good fight of faith, against Satan, the world, and sin; amidst many fears, sorrows, and temptations: at length they obtained "the garments of joy," and the palm of victory; and now they ascribe all their "salvation to God, and to the Lamb;" while adoring angels delight to swell the chorus of their joyful thanksgivings. Could we ascend into heaven, and enquire, "who they are that are arrayed in white robes, and "whence they came;" amidst ten thousand differences in other matters, we should learn that every one of them had come out of sorrow, and out of sin; that they had all been in conflict and tribulation; and that they had all "washed their robes, and made them white in the blood "of the Lamb."—Not one discordant voice will be heard in heaven for ever; nor could those who expect salvation, in any other way, join the praises of that blessed world, or even say, Amen, to them. As all the redeemed owe their felicity wholly to the sovereign mercy of the Father, through the atonement of the Son, and by the sealing and new creation of the Holy Spirit; so the work and worship of God their Saviour is their element, and his presence and favour complete their felicity; nor can they conceive of any other joy. Let us then enquire whether we have, in our judgment, experience, and affections, "the meet-"ness for this inheritance of the saints in light." (*Note*, *Col.* i. 9—14.) All who are admitted to the marriage-supper of the Lamb, previously seek and obtain "the

a v. 1. 9. vi. 1. 3. 5. 7. 9. 12.
b Job iv. 16.—Ps. xxxvii. 7. lxii. 1. marg. Hab. ii. 20. Zech. ii. 13.
c xv. 1. xvi. 1. Matt. xviii. 10. Luke i. 19.
d 6—12. ix. 1. 13, 14. xi. 15.—*See on* Num. x. 1—10. 2 Chr. xxix. 25—28. Am. iii. 6—8.
e vii. 2. x. 1.—*See on* Gen. xlviii. 15, 16. Ex. iii. 2—18. Acts vii. 30—32.
f ix. 13. Ex. xxx. 1—8. 2 Chr. xxvi. 16—20. Rom. viii. 34. Heb. vii. 25.
g Lev. xvi. 12. 1 Kings vii. 50. Heb. ix. 4.
h Lev. xvi. 13. Num. xvi. 46, 47. Mal. i. 11.
* Or, *add it to the prayers.*
i 4. v. 8. Ps. cxli. 2. Luke i. 10. Heb. iv. 15, 16. x. 19—22. 1 John ii. 1, 2. k ix. 13. Ex. xxxvii. 25, 26. xl. 26. l 3. xv. 8.

AND when he had opened the seventh seal, there was [b] silence in heaven about the space of half an hour.

2 And I saw the [c] seven angels which stood before God; and to them were given seven [d] trumpets.

3 And [e] another Angel came and stood at the altar, [f] having a golden censer; and there was given unto him [h] much incense, that he should [*] offer *it*, [i] with the prayers of all saints, upon [k] the golden altar which was before the throne.

4 And [l] the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the Angel's hand.

5 And the Angel took the censer, [†] [m] and filled it with fire of the altar, and cast *it* [†] into the earth: [n] and there were voices, and thunderings, and lightnings, and [o] an earthquake.

6 And the [p] seven angels, which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed [q] hail and fire mingled with blood, and they were [r] cast upon the earth: and [s] the third part of trees was burnt up, and all green grass was burnt up.

m xvi. 1, &c. Is. lxvi. 6. 14—16. Jer. li. 11. Ez. x. 2—7. Luke xii. 49.
† Or, *upon.*
n *See on* iv. 5.—xi. 19. xvi. 18. 2 Sam. xxii. 7—9. Ps. xviii. 13. Is. xxx. 30. Heb. xii. 18, 19.
o xi. 13. 19. 1 Kings xix. 11. Is. xxix. 6. Zech. xiv. 5. Matt. xxiv. 7. xxvii. 52—54. Acts iv. 31. xvi. 26.
p *See on* 2.
q xvi. 21. Ex. ix. 23—25. 33. Josh. x. 11. Ps. xi. 5, 6. xviii. 12, 13. lxxviii. 47, 48. cv. 32. Is. xxviii. 2. xxix. 6. xxx. 30. xxxii. 19. Ez. xiii. 10—15. xxxviii. 22. Matt. vii. 25—27.
r xvi. 2. s 9, 10. 12. vi. 8. Is. ii. 12, 13. x. 17, 18. Jam. i. 11. 1 Pet. i. 24.

" wedding-garment:" none will ever join this company before the throne, who have not on earth learned to lisp their song, and to anticipate their felicity. If this be our privilege, let us bless God for his mercy, and patiently endure our season and measure of tribulation; expecting shortly " to hunger no more, and thirst no more;" to have no more sin, temptation, or sorrow; to be with our beloved Saviour, enjoying the fulness of his love, drinking ineffable delights from " the living fountains of waters," to which he will lead us, and to have all tears for ever wiped from our eyes.—" I have waited for thy salvation, O " LORD." (*Notes, Gen.* xlix. 18. *Is.* xii. 1—3. *Luke* ii. 25—32.)

NOTES.

CHAP. VIII. V. 1—6. The last of the seven seals contains under it far more than all the others; as it introduces, and indeed *included* that period which fell under the seven trumpets. When this seal was opened, " there " was silence in heaven for about half an hour;" which either intimated, that the peace of the church and of the empire, would be of a very short continuance, or it was expressive of the solemn expectation excited on the occasion. During this interval, the apostle saw " the seven " angels who stood before God," having been appointed to this service, of whom we shall read more afterwards: and " to each of them was given a trumpet," that they might in succession sound an alarm to the nations. (*Marg. Ref.* d.)—At the same time " another Angel" appeared as a Priest, standing before the altar of incense. The appearance of a Lamb was emblematical of " Christ our " Passover, sacrificed for us;" and this Angel no doubt represented him in his priestly character, offering up the prayers of all his saints before God, accompanied by his all prevailing intercession. (*Note, Luke* i. 8—10.) This being done, " the Angel filled the censer with fire from " the altar." As there was no fire on the golden altar, except that in the censer, which was taken from the altar of burnt-offering; the fire, here spoken of, must have at first come from the altar of burnt-offering. This the Angel cast on the earth; " and there were voices, and " thunderings, and lightnings, and an earthquake." This denoted, that the approaching calamities would be the effect of the displeasure of God with men, for their opposition to the gospel of his Son, and their injurious and cruel treatment of his people; and so in fact be inflicted, as an answer to their prayers for deliverance, through the intercession of Christ. (*Notes*, vi. 9—11. xi. 15—18.) After this, the seven angels prepared to sound the trumpets.—' The great Angel of the covenant ... came and stood, as ' the High Priest of his church, before the altar of heaven; ' ... and many holy and effectual prayers were offered unto ' him, that he might by his merciful mediation present ' them to God the Father.' *Bp. Hall.*—' The placing of ' this circumstance immediately before the sounding of ' the trumpets, suggests, that the subject of these prayers ' was the occasion of something to be called for by these ' trumpets; and what could this be, but that of the de- ' struction of the Roman empire? It is plainly suggested, ' that the petition for some delay would be accepted; yet ' all further applications on that head, are discouraged by ' a most significant emblem, the censer being cast away.' *Whitaker.* (*Notes, Ex.* xxvii. 1—8. xxx. 1—8. *Lev.* x. 1, 2. xvi. 11—14.)

Censer. (3) Λιβανωτον. From λιβανος, *frankincense. Matt.* ii. 11.

V. 7. The emblematical predictions following the four first trumpets, principally related to the gradual, but complete subversion of the Roman empire, in the *western* part of the world; though this was connected with multiplied calamities in the *eastern* provinces, which are also implied. Constantine the Great built Constantinople, and made it his residence, and the metropolis of the empire; and, by a concurrence of circumstances some time after his death, that vast fabrick, the Roman empire, was divided into two parts, governed by two distinct successions of emperors. But the western and eastern empires, when thus separated, were not wholly unconnected: so that the ruin of the western empire was attended by great convulsions in the eastern; and the subsequent subversion of the latter occasioned manifold evils in the countries, which had constituted the former. As therefore the events, which related to the two divisions of the empire, were thus involved with one another, it was proper that the predictions of them should be so likewise: yet the residue of the chapter pri-

8 ¶ And the second angel sounded, [t] and as it were a great mountain [u] burning with fire was cast into the sea; [x] and the third part of the sea became blood:

9 And [y] the third part of the creatures which were in the sea, and had life, died; and the third part of [z] the ships were destroyed.

10 ¶ And the third angel sounded,

t Jer. li. 25. Mark xi. 23.
u Am. vii. 4.
x 7. xvi. 3. Ex. vii. 17—20.
y 7. 10. 12. Ex. vii 21. Zech. xiii. 8.
z Ps. xlviii. 7. Is. ii. 16. xxiii. 1.

marily predicts the subversion of the western, and the next chapter that of the eastern empire. (*Notes*, ix.)—The calm, which followed Constantine's accession to the throne, did not last long: even the latter part of his life was far from being undisturbed; and after his death many bloody wars were waged within the empire, by his sons with each other, and other competitors, for the imperial authority: whilst the church was disturbed by various descriptions of hereticks; and unnatural persecutions were raised, by men who called themselves Christians. These and other evils weakened both the church and the state; and after a time, the Huns and Goths from the northern regions of Europe, broke in upon the distracted empire, and made terrible ravages in many of its provinces. The latter events seem to have been especially intended by the storm of "hail and fire mingled with blood," by which a third part of the productions of the earth were destroyed; that is, multitudes were killed, both high and low, grown persons and infants, through the whole Roman empire, which might be deemed a third part of the earth, as discovered at that time. (*Ex.* ix. 22—25. *Marg. Ref.*)—This period is supposed by some approved expositors, to reach from A. D. 338, to 412: but others explain it principally of the incursions of the Goths under Alaric, who entered the empire A. D. 395; and after spreading desolation by fire and sword through the provinces, A. D. 410, took and plundered Rome, with circumstances of barbarity very correspondent to these emblems, as contemporary writers have testified: especially in that he slew without distinction, princes, nobles, priests, and people, and shewed no mercy even to the tender infants; thus destroying "the trees and the green grass," or smaller vegetable productions, indiscriminately.—'The first four trumpets 'describe the removal of that power; which in the days 'of Paul, ... prevented the developement of "the man of '"sin:" namely, the western imperial dignity of Rome.' *Faber.*—'On the decease of Theodosius, that great prince, 'A. D. 395, the northern cloud, which had been so long 'gathering, discharged itself. He died in the month of 'January, and before the end of the same year, the Gothick 'nation was in arms.—The barriers of the Danube were 'thrown open; the savage warriors of Scythia issued from 'their forests; and the uncommon severity of the winter, '(the season in which *natural hail and snow* are generated,) 'allowed the poet to remark, that they rolled their ponderous waggons over the broad and icy back of the indignant river. The fertile fields of Phocis and Beotia were 'covered with a deluge of barbarians, who massacred the 'males of an age to bear arms, and drove away the beautiful females, with the spoil and cattle of the flaming 'villages.' *Gibbon.*—'I have adopted the language of the 'historian. Unconscious, that he was bearing his testimony to the truth of prophecy, he has used the same allegorical language, as that employed by St. John. 'The ''correspondence of nations,' says he, 'was in that age ''so imperfect and precarious, that the revolutions of the ''north might escape the knowledge of the court of Ra''venna; till the dark cloud, which was collected along ''the coasts of the Baltick, burst in thunder upon the ''banks of the upper Danube.'' *Faber.*—The nature of this publication must exclude most of the quotations, which might be made from Gibbon, the *elegant* and *infidel* historian of the decline of the Roman empire: but he has certainly, without intending it, shewn the exact completion of these prophecies, in many instances.—Different opinions prevail, as to the duration of the events, predicted by the sounding of the first trumpet; but it cannot be expected, that these topicks, which after all, very slightly affect the main subject, should be here particularly noticed. Some think, that all the calamities brought on the empire, by the northern invaders, and especially those of Attila, mentioned in the ensuing note, were intended by the general language of this verse; though other eminent expositors place a part of them under the second trumpet.

V. 8, 9. "A great burning mountain" is an emblem of a mighty destructive warrior, and has been so used by the most celebrated poets. (*Note, Jer.* li. 25.) The Roman empire, with its vast multitude of people and nations, might be aptly compared to the sea. (xvii. 15.) This "great mountain, burning with fire," therefore, being "cast into the sea," with the effects produced by it, represented most emphatically the irruption of the barbarous nations, under ferocious leaders, into the Roman empire, and their shedding of the blood of immense multitudes, and destroying the cities, or desolating the country with fire and sword. After Alaric, with his Goths, had finished his depredations; Attila, at the head of a vast army of Huns, ravaged the empire during the space of fourteen years, massacreing, plundering, and destroying all before him, in the most barbarous manner which can be conceived. He even called himself 'the scourge of God, and 'the terror of mankind;' and perhaps no man ever better merited that title. He was indeed a "burning mountain "cast into the sea, and turning it into blood;" for he drenched the countries with the blood of the inhabitants, and destroyed every thing which came in his way; nor did any part of the empire wholly escape his fury. These events seem to have been principally intended; but we may include under this trumpet the various calamities, which befel the empire from A. D. 412, to 450.—If these devastations under Attila from the north, belong to the first trumpet; those under Genserick, king of the Vandals, from Africa, to the south, must be here intended. (*Note*, 10, 11.)—But, whether Attila or Genserick were meant, it is manifest, that the "third part of the sea turned into "blood," is the emblem of the Roman empire, supposed to contain a third part of the world; and the burning mountain must consequently mean the *conqueror*, who produced these effects, and not the *conquered*: else in the same verse there are two emblems of the *latter*, and none of the *former*. (*Notes*, xvi. 3—7. *Ex.* vii. 15—21.)

V. 10, 11. The "great star falling from heaven," is

and there fell [a] a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon [b] the fountains of waters.

11 And the name of the star is called [c] Wormwood: and the third part of the waters became wormwood: and [d] many men died of the waters, because they were made bitter.

12 ¶ And the fourth angel sounded, [e] and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, [f] and the day shone not for a third part of it, and the night likewise.

13 ¶ And I beheld, and heard an

a i. 20. vi. 13. Ix. 1. xi. 4. Is. xiv. 12. Luke x. 18. Jude 13.
b xvi. 4. Ex. vii. 20, 21. Judg. v. 11. 2 Kings ii. 19—22. 2 Chr. xxxii. 3. Is. xii. 3. Hos. xiii. 15, 16.
c Deut. xxix. 18. Ruth i. 20. Prov. v. 4. Jer. ix. 15. xxiii. 15. Lam. iii. 5. 19. Am. v. 7. vi. 12. Heb. xii. 15.
d Ex. xv. 23.
e xvi. 8, 9. Is. xiii. 10. xxiv. 23. Jer. iv. 23. Ez. xxxii. 7, 8. Joel ii 31. Am. viii. 9. Matt. xxiv. 29. xxvii. 45. Mark xiii. 24. xv. 33. Luke xxi. 25. xxiii. 44, 45. Acts ii. 20.
f Ex. x. 21—23. 2 Cor. iv. 4. 2 Thes. ii. 9—12.

explained by some expositors, of the Arian and Pelagian heresies, and the contests and persecutions connected with them. And, no doubt, such events might very aptly be represented by "the falling of a star," and its embittering and poisoning the waters, to the destruction of those who drank of them; the church also was miserably corrupted, and deformed by heresy, during that period. (*Notes, Ex.* xv. 22—24. *2 Kings* ii. 19—22.)—Yet, the series of the prophecy favours the interpretation of those, who explain these verses, to predict the continuation of those calamities, which subverted the empire. An eminent prince, suddenly appearing in the heart of the empire, and conspicuous even in the mischiefs which he occasioned, might be aptly represented by "a great star," or luminous meteor, shooting "from heaven, and burning as a lamp." The name "Wormwood," and the effect of its falling upon the waters, denoted the further desolations of the empire, and the ruin of the remaining comforts, which were left to the relicks of the miserable inhabitants; who were so harassed and afflicted, that they could not seek for the necessary support of life, without exposing themselves to the fury of the invaders. (*Notes, Judg.* v. 11. *Lam.* v. 8—10.) Thus the embittering and poisoning of the rivers and fountains, completed the former judgment of turning the sea into blood.—Accordingly, very soon after Attila's retreat, Genserick unexpectedly invaded the empire with three hundred thousand Vandals and Moors from Africa; besieged and took Rome, and abandoned that city to the cruelty, avarice, and licentiousness of his troops; and by this success he so weakened the empire, that it was soon after subverted. As this assault was made at the very source of the Roman power and prosperity, it might on this account likewise be represented, as poisoning the rivers and fountains of waters.—Genserick was also a bigoted Arian, and a cruel persecutor of the orthodox Christians; and in this sense too he poisoned the fountains. These events occurred between A. D. 450, and 456.

Wormwood. (11) Ἄψινθον. Here only. (*Note, Deut.* xxix. 18.)

V. 12. Under the fourth trumpet the sun, moon, and stars, or the great luminaries of the Roman empire, were eclipsed and darkened: (*Notes,* vi. 12—14. *Matt.* xxiv. 29—31:) for the third part, though spoken of the luminaries, or the time of their shining, seems still to refer to the extent of the empire, as containing one third of the then known world. While the splendour of the eastern empire was greatly tarnished, and it shone but with a feeble and almost expiring light; that of the western was gradually extinguished. 'Genserick left it in a weak and 'desperate condition: it struggled hard, and as it were 'gasped for breath, during eight short and turbulent reigns, 'for the space of twenty years, till at length it expired, 'A. D. 476, under Momyllus, who was in derision called 'Augustulus, or the diminutive Augustus.' *Bp. Newton.* Still, however, though the Roman sun was extinguished, its subordinate luminaries faintly shone, whilst the senate and consuls continued. But, after several other changes, at length, A. D. 566, the whole form of the ancient government was subverted, and Rome itself was reduced, from being the empress of the world, to be a poor dukedom tributary to the Exarch of Ravenna.—The events of above two hundred years are here predicted in six verses; events peculiarly important in themselves, and in their consequences, yet recorded by historians in the most disorderly and intricate manner. However therefore it may suit the design of those, who confine their labour to this one part of scripture, to enter into particulars, or to argue either for or against any interpretation; it cannot fall in with the design of a practical exposition of the whole word of God. The author observes, with satisfaction, that the interpreters agree in the grand outline: and even the testimony of infidels, when writing the history of these times, demonstrates the exact accomplishment of the prophecy.—'I 'have now accomplished the laborious narrative of the de-'cline and fall of the Roman empire, from the fortunate 'age of Trajan and the Antonines, to its utter extinction 'in the west, about five centuries after the Christian era. 'At that unhappy period, the Saxons fiercely struggled 'with the natives for the possession of Britain; Gaul and 'Spain were divided between the powerful monarchies of 'the Franks and the Visigoths, and the dependent king-'doms of the Suevi and Burgundians: Africa was exposed 'to the cruel persecution of the Vandals, and to the savage 'insults of the Moors: Rome and Italy, as far as the 'banks of the Danube, were afflicted by an army of bar 'barian mercenaries, whose lawless tyranny was succeeded 'by the reign of Theodorick the Ostrogoth. All the sub-'jects of the empire, who, by the use of the Latin lan-'guage, more particularly deserved the name and privi-'leges of Romans, were oppressed by the disgrace and 'calamities of foreign conquest; and the victorious nations 'of Germany established a new system of manners and 'government, in the western countries of Europe.' *Gibbon.* —Can there now be the shadow of a doubt, concerning the exact accomplishment of these compendious prophecies, some hundreds of years after they were written? And who can then hesitate to say, that St. John wrote by the inspiration of that God, who sees the end from the beginning?

V. 13. This "angel flying through the midst of heaven," to denounce a woe thrice repeated, on the inhabitants of the earth, under the three remaining trumpets, was an em-

g xiv. 3. xix. 17. Ps. cii. 20. Heb. i. 14.
h ix. 1. 12. xi. 14. Is. ii. 10.

angel [g] flying through the midst of heaven, saying with a loud voice, [h] Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAP. IX.

The fifth trumpet sounds, and the bottomless pit is opened, 1, 2. The success of the Saracens, and the propagation of the imposture of Mohammed, are emblematically predicted, 3—12. The sixth trumpet sounds; and predictions of the successes of the Turks, and the impenitence of those who escaped their ravages, are delivered, 13—21.

a 12, 13. viii. 6—8. 10. 12. xi. 14, 15.
b i. 20. viii. 10. Is. xiv. 12. Luke x. 18. 2 Thes. ii. 3—8. 2 Tim. iii. 1—5.
c i. 18. xx. 1.
d 2. 11. xvii. 8. xx. 19. Luke viii. 31. Rom. x. 7. Gr.
e 17. xiv. 11. Gen. xv. 17. xix. 28. Is. xiv. 31. Joel ii. 30. Acts ii. 19.
f See on viii 12.—Ex. x. 21—23. Joel ii. 2. 10.

AND [a] the fifth angel sounded, and I saw [b] a star fall from heaven unto the earth: and [c] to him was given the key of [d] the bottomless pit.

2 And he opened the bottomless pit; and [e] there arose a smoke out of the pit, as the smoke of a great furnace; [f] and the sun and the air were darkened by reason of the smoke of the pit.

blem intended to excite the strictest attention, and most awful expectation; and to intimate that evils still greater, more extensive, and durable, would come on mankind in the subsequent ages; the events of which were about to be predicted. Hence they are generally called 'the three woe-trumpets:' and this introduction should be kept in mind.

Midst of heaven.] Μεσουρανηματι. xiv. 6. xix. 17.—See 1 *Chr.* xxi. 16. *Sept.*

PRACTICAL OBSERVATIONS.

The intervals of peace, which the church has hitherto enjoyed, have commonly been of short continuance.—Amidst the confusion occasioned by the vices of mankind, we should rejoice that "the LORD reigneth;" and that the prayers of all true believers, being presented through the meritorious intercession of our great High Priest, will surely be accepted and answered.—All created angels are "ministering spirits," for the benefit of "the heirs of "salvation;" even when they are employed to visit nations with terrible calamities: nay, "the fire from the altar," being cast on the earth, (the vengeance inflicted for men's contempt of the sacrifice and salvation of Christ, and the injuries done to his people,) causes the most terrible desolations which occur in human affairs.—While the present wrath of God and of the Lamb, through those executioners of vengeance who mean not so, fills countries with misery, destroys the wretched inhabitants, and embitters and poisons all the comforts of life, till the greatest prosperity is totally darkened and extinguished, and all ranks and orders of men involved in one common and dire calamity; the messengers of the Lord are ordered to proclaim aloud in all the world, that still more dreadful woes are in reserve for all the impenitent "workers of iniquity:" for what are all temporal evils, compared with "the destruction of "body and soul in hell?" Let sinners then take warning to "flee from the wrath to come:" let believers learn to value and to be thankful for their privileges; and let them "patiently continue in well-doing," and so "look for the "mercy of our Lord Jesus Christ unto eternal life."

NOTES.

CHAP. IX. V. 1, 2. (*Note*, viii. 10, 11.) There can scarcely remain a doubt, in the mind of an attentive enquirer, who has competent information on the subject, that these verses predict the rise and progress of Mohammed and his successors, as ruling over the Arabians or Saracens. Early in the seventh century, (about A. D. 606—608,) Mohammed began to aver a very extraordinary intercourse with God: declaring that the angel Gabriel was frequently sent to him, to teach a religion, which he was to propagate in the world, being an improvement and a perfecting both of the religion of Moses and of Jesus, as at first delivered, and a reformation of them from subsequent perversions and corruptions. His fabled journey to heaven was announced some years after. He pretended, that he had been predicted in the books of Moses; but that the Jews had expunged these predictions. He also declared that Jesus had foretold his coming, under the name of *Ahmed*, which signifies *very illustrious*, and is nearly allied to Mohammed. (It is supposed that he mistook Παρακλητος, *comforter*, for περικλυτος, *very illustrious*.) These pretences are here, as it is generally agreed, described by "a star falling from the heaven to the earth;" and the emblem is the more appropriate, because he shone with a very conspicuous, though pestiferous light. The key given to him, to "open the bottomless pit," or the abyss of hell, was a very suitable emblem of the power and influence which God was pleased to permit him to acquire, for the propagation of his satanical delusions; as if hell itself had been opened by him, and its destructive exhalations allowed to obscure the sun and infect the air. (*Note*, iii. 7.) For this most artful, politick, and prosperous impostor, gradually acquired such ascendency among the Arabians, or Saracens, to whom he belonged, that they not only received his religious system, but enlisted under his banner as their captain and ruler; and he led them forth to conquest, that they might by this method compel others to receive his doctrine. In this enterprize, he and his successors were so prosperous, that the light of Christianity was obscured; and many nations, where once it had shone in the clearest manner, were almost totally darkened, and infected with this smoke from the abyss.—Mohammed had never been "a star," as that emblem marks out the ministers of Christianity; (*Note*, i. 12—20;) and he emerged from obscurity, acquired eminence and celebrity, and never declined from it. It has therefore been reasonably questioned, whether he could properly be denoted under the emblem of "a falling star;" or rather, according to the original, "a star which *had fallen*, from heaven "unto the earth." (*Notes*, xii. 7—12. *Luke* x. 17—20.) An apostate Nestorian monk, called Sergius, or Baheira, has therefore been considered as this star; because he assisted Mohammed in forging his imposture, and was in many ways subservient to his designs. Thus he is supposed to have opened the abyss, and let forth the locusts

3 And there came out of the smoke [g] locusts upon the earth: and unto them was given power, [h] as the scorpions of the earth have power.

4 And it was commanded them [i] that they should not [k] hurt the grass of the earth, neither any green thing, neither any tree; but only those men [l] which have not the seal of God in their foreheads.

5 And to them [m] it was given that [n] they should not kill them, but that [o] they should be tormented five months: [n] and their torment *was* as the torment [p] of a scorpion, when he striketh a man.

[g] Ex. x. 4—15. Judg. vii. 12. Is. xxxiii. 4. Joel i. 4. ii. 25. Nah. iii. 15. 17.
[h] 5. 10, 11. Deut. viii. 15. 1 Kings xii. 11. Ez. ii. 6. Luke x. 19.
[i] vi. 6. vii. 3. Job i. 10. 12. Ps. lxxvi. 10. Matt. xxiv. 24. 2 Tim. iii. 8, 9.
[k] viii. 7.
[l] See on vii. 3, 4. —xiv. 1. Ez. xii. 23. Ez. ix. 4. 6. Eph. iv. 30.
[m] xiii. 5. 7. Dan. v. 18—22. vii. 6. John xix. 11.
[n] xi. 7. Job ii. 6.
[o] 10.
[p] See on 3.

and their king. (2. 11.) But it may be doubted, whether so important a part, according to the general style and manner of prophecy, would be assigned to an individual comparatively obscure; of whose name few, except those who have very particularly studied Mohammed's history, have so much as heard. If "the fallen star" then means some agent distinct from Mohammed, who was his forerunner, as I conceive it does; I should fix upon the western corrupter of Christianity, whose "mystery of ini-"quity" had been long working, but burst forth almost at the same time with the imposture of Mohammed. (*Notes, 2 Thes.* ii. 3—7.) The worship of images, saints, and angels, prayers for the dead, and many other of the corruptions of popery, had at this time made very great progress in Christendom. These corruptions, of which the bishop and church of Rome were the source, centre, or principal support, evidently prepared the way for Mohammed, in connexion with the wickedness of the professors and ministers of Christianity; and furnished him with his most plausible pretexts; and so the "fallen star," the western antichrist, (if that name may for brevity's sake be used,) opened the door for Mohammed and his imposture, that is, for the eastern Antichrist. It appears clearly, that not an individual, no not Mohammed, as considered apart from the Caliphs his successors, is meant, either by "the "fallen star," or "the angel of the abyss;" but a succession of men, or associated bodies of men, carrying on from generation to generation the same design. And, as the corrupters of Christianity made way for the imposture of Mohammed, and the apostasy which it occasioned; who can more properly be designated by "the star fallen from "heaven to earth," and "opening the abyss," than they? (*See Faber, Vol.* ii. 29—33.)—'The Christians of the 'seventh century relapsed into a semblance of Paganism: 'their publick and private vows were addressed to the re-'licks and images, that disgraced the temples of the east. 'The throne of the Almighty was darkened by a crowd of 'martyrs and saints and angels, the objects of popular 'veneration: and the Collyridian hereticks, who flourished 'in the fruitful soil of Arabia, invested the Virgin with the 'name and honours of a goddess.' *Gibbon.*

Bottomless pit. (1) Φρεατος της αβυσσου. *The pit*, or *well, of the abyss.* 11. xi. 7. xvii. 8. xx. 1. 3. *Luke* viii. 31.—*Gen.* i. 2. *Ps.* cvi. 9. *Sept.*

V. 3—5. "Out of the smoke" above mentioned "came locusts:" that is, great armies of Arabians, or Saracens were raised, by means of Mohammed's imposture, to spread desolations through the nations. (*Notes, Ex.* x. 6. 13. *Joel* i. 4—7. ii. 4, 5. 7—9. 18—20.) They resembled locusts in their numbers; and they came from the same regions, whence the largest swarms of those destructive insects have in all ages arisen. Locusts are said to be bred in pits and caverns; and these proceeded from "the "smoke, which came out of the bottomless pit." Yet, at the same time, they also resembled scorpions, the sting of which gives extreme pain, and often proves mortal. Thus, whilst locusts destroy the fruits of the earth, yet do not hurt the bodies of men; these mystical locusts were commanded not "to hurt the grass;" or other vegetable productions; but only "those men, who had not the seal of "God upon their foreheads:" and it is remarkable, that the Saracen armies were expressly laid under a similar injunction.—'When Yezed was marching with his army to 'invade Syria, Abubeker charged him with this, among 'other orders, Destroy no palm-trees, nor burn any fields 'of corn; cut down no fruit-trees, nor do any mischief to 'cattle, only such as you kill to eat.' *Bp. Newton.* Corrupt and hypocritical professors of Christianity were especially meant by "those men, who had not the seal of God in their foreheads;" which fully proves, that something wholly distinct from outward baptism, and exclusively belonging to true Christians, is denoted by that emblem. (*Notes,* vi. 5, 6. vii. 1—3.)—Now, it is well known, that the Saracens extended their conquests principally in those countries, where the worship of saints and angels, and other corruptions of Christianity, prevailed; whilst the places, where religion was preserved more pure, were sheltered from their fury: and no doubt God permitted this scourge to come on the nations, where his gospel was perverted, for their correction or punishment.—It was also predicted, that they would be restrained from killing those, whom they were commissioned to torment: but as immense multitudes were slain by these cruel victors, this cannot with propriety be interpreted *literally;* and it evidently means, that they would be empowered *durably* to ravage, harass, and disturb the nations and the church; but not utterly to destroy them.—'They might kill them 'as individuals; but still they should not kill them as a 'political body, as a state, or empire.' *Bp. Newton.*—Accordingly, they miserably desolated and oppressed, both the Greek and Latin churches, and the nations in which they were established, but they could not totally extirpate them: they repeatedly besieged Constantinople, but were always repulsed; they even plundered Rome, but they could not make themselves permanently masters of it; they took from the eastern empire many of its richest provinces, but they could not utterly subvert it.—Moreover, it was predicted, that they should distress and torment mankind, during "five months;" according to the term of life, which naturalists assign to locusts (10). These months consisting of thirty days, and each day denoting a year, amount to one hundred and fifty years: and Mohammed first began publickly to propagate his imposture, A. D. 612; and A. D. 762, (just one hundred and fifty

6 And in those days [q] shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And [r] the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and [s] their faces *were* as the faces of men.

8 And they had [t] hair as the hair of women, [u] and their teeth were as *the teeth* of lions.

9 And [x] they had breast-plates, as it were breast-plates of iron; [y] and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had [z] tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And [a] they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* * Abaddon, but in the Greek tongue hath *his* name † Apollyon.

12 One [b] woe is past; *and*, behold, there come [c] two woes more hereafter.

13 ¶ And [d] the sixth angel sounded, and I heard [e] a voice from the four horns of the golden altar which is before God,

14 Saying [f] to the sixth angel which had the trumpet, [g] Loose the four an-

q vi. 16. 2 Sam. i. 9. Job iii. 20—22. vii. 15, 16. Jer. viii. 3. Hos. x. 8. Jon. iv. 8. 9. Luke xxiii. 30.

r Joel ii. 4, 5. Nah. iii. 17.

s Dan. vii. 4. 8.

t 2 Kings ix. 30. Is. iii. 24. 1 Cor. xi. 14, 15. 1 Tim. ii. 9. 1 Pet. iii. 3.

u Ps. lviii. 4. Joel i. 6.

x 17. Job xl. 18. xli. 23—30. Joel ii. 8.

y Job xxxix. 25. Is. ix. 5. Joel ii. 5—7. Nah. ii. 4, 5.

z See on 3. 5.

a xii. 9. John xii. 31. xiv. 30. xvi. 11. 2 Cor. iv. 4. Eph. ii. 2. 1 John iv. 4. v. 19.

* † That is, *a destroyer*. John viii. 44.

b See on 1, 2.

c 13—21. viii. 13. xi. 14.

d See on 1.

e See on viii. 3—5. Heb. ix. 24. x. 21.

f viii. 2. 6.

g 15. xvi. 12.

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years afterwards,) the city of Bagdad was builded, the Saracens ceased from their ravages, and became a settled people; they made no more rapid conquests, and obtained no further accession to their power, which thenceforth began to decline. They then ceased to be *locusts;* though this "woe-trumpet" continued much longer, as it will presently be seen.—These invaders speedily conquered Palestine, Syria, Armenia, almost all Asia Minor, Persia, India, Egypt, Numidia, Barbary, Spain, Portugal, part of Italy, and the principal islands in the Mediterranean sea. *Scorpions.* (3) *Note, Luke* x. 17—20. Comp. *Matt.* vii. 10, with *Luke* xi. 11, 12.

But only. (4) Ει μη. *Matt.* xii. 4. *Luke* iv. 26, 27. *John* xvii. 12.

V. 6. It was also foretold, that these tremendous conquerors would cause extreme calamities and miseries to the inhabitants of the countries which they ravaged, by giving the utmost licence to the cruelty, rapacity, and lust of the soldiers. So that death would appear to vast numbers more desirable than life; and the conquerors would have been more merciful, if they had dispatched the wretched victims of their unbridled passions than by constraining them to drag on an unwilling life; and so prolonging those miseries, which they ardently wished for death to terminate. (*Notes*, vi. 15—17. *Deut.* xxviii. 65—67. 1 *Kings* xix. 3, 4. *Job* iii. 20—23. *Jon.* iv. 9—11.)

V. 7—10. The shape of these figurative "locusts" was next described: they resembled horses; as indeed locusts do, especially in their heads. Now the Arabians were remarkable for their skill in horsemanship, and their chief force lay in cavalry. (*Note, Joel* ii. 1—6.) The "crowns "on their heads like gold," may denote the turbans, which the Arabians have always worn; or it may refer to the many kingdoms, which they subjected to their dominion. They had "faces, like men;" but they wore their hair like women, plaited, or flowing down their backs; and the Arabians are known to have done this. The "teeth, "as of lions," which are ascribed to them, represented their strength and fury to destroy; whilst their "breast-"plates of iron" shewed their care to protect themselves, by defensive armour, that is, by the most effectual publick measures. The sound of their wings prefigured the fury with which they assaulted their enemies, and the rapidity of their conquests. But though they devoured and caused desolations, like locusts; yet the principal mischief which they did was effected by their tails, in which they had "stings like those of scorpions;" for wherever they extended their conquests, they left behind them the poison of their abominable religion: so that the consequences of their victories were far more mischievous, than the slaughter made by them.

Stings. (10) Κεντρα. *Acts* ix. 5. xxvi. 14. 1 *Cor.* xv. 55, 56.

V. 11. The king over these locusts, who was "the "angel of the abyss," or a messenger from the abyss, may signify their Caliphs in succession, who were the chief priests of their religion, the commanders of their armies, and their emperors. The name of this king, even "the "destroyer," (for so the word means in both languages,) was peculiarly suitable to a succession of rulers, who murdered both the bodies and souls of men, by the same malignant expeditions; as they seemed to be Satan the first murderer's vicegerents and visible representatives upon earth.—Every circumstance of this emblematical prediction so exactly accords to the Saracens, and so little suits the church or hierarchy of Rome, or any of their religious orders, (who gained their advantage by priest-craft, not by arms,) that there can be no propriety in attempting to explain it of them; especially as they are described with sufficient precision in what follows. Prophecies have a determinate meaning; and by giving loose to a lively imagination, to find distant resemblances, we are more like to perplex, than to satisfy the enquirer.

V. 12. After the apostle had seen these things, he was informed, that "one woe was past, and two" others were coming.—'This is added, not only to distinguish the woes, 'and to mark more strongly each period; but also to sug-'gest, that some time will elapse between this first woe 'of the Arabian locusts, and the next of the Euphratean 'horsemen.' *Bp. Newton.* (*Note*, 13—15.) It also serves to fix the order of time, in respect of the predicted events.

V. 13—15. The "voice from the horns of the altar," on which incence used to be burned, strongly indicated,

[h] Gen. ii. 14. 2 Sam. viii. 3. Jer. ii. 63. gels which are bound in [h] the great river Euphrates.

15 And the four angels were loosed, which were prepared [*] for [i] an hour, and a day, and a month, and a year, [k] for to slay the third part of men.

[*] Or, at. [i] 5. 10. [k] 18. viii. 7. 9. 11, 12.

that the judgments about to be predicted were appointed to punish men for corrupting the gospel, and so turning it into "the savour of death" and condemnation. (*Notes*, viii. 1—6. 2 *Cor.* ii. 14—17.)—After the sixth angel had sounded his trumpet, he was ordered to "loose the four "angels, who had been bound near the Euphrates;" which was done accordingly. This is explained, by the most approved interpreters according to the emblematical style of the prophecy, to be a prediction, that the Turks, or Othmans, who had hitherto been restrained beyond the Euphrates, would be released from that restraint, and proceed to make conquests to the west of that river. The only material objection to this interpretation is drawn from the distance of time, which intervened between the events before predicted, and the victorious invasions of the Turks. But this is readily answered, by observing, that "the three woe-trumpets" must necessarily take in all the intervening time, between the subversion of the western empire, and the destruction of the beast, which is yet to be expected. (*Note*, xi. 13, 14.) The Saracens continued to *possess*, though they did not *extend*, their dominions, till the Turks supplanted them, and all this time properly belongs to the first woe-trumpet. Indeed no other events can be found in history, satisfactorily correspondent to the discoveries made after this second woe-trumpet; nor any other, which will not leave a far greater distance, between it and the third woe-trumpet, than this interpretation leaves between the first and the second. (*Note*, xi. 15—18.)—The Turks pouring into Persia, and the regions bordering on the Euphrates, in the eleventh century, established four sultanies, or kingdoms, in those parts: but they were prevented from making further conquests; especially by the Croisades, or religious wars, waged in that and the two following centuries, by the western Christians, who attempted to wrest Palestine out of the hands of the infidels. But when these ruinous projects were finally abandoned, the "four angels which had been "bound in the Euphrates," who were emblems of these four sultanies, "were loosed." Then the Turks, uniting together, began their ravages and victories; and made great havock among the inhabitants of that part of the world, which had constituted the Roman empire, and which we have often read of, as "the third part of men." (*Note*, viii. 7.) The western empire had been broken to pieces under the four first trumpets; (*Notes*, viii;) the eastern had been nearly ruined under the fifth; and under the sixth it was finally subverted. The Turks conquered all the countries, which had belonged to it. A. D. 1453 they took Constantinople, and thus brought to an end the whole Imperial power, which originally belonged to Rome. —These powers were prepared for a certain fixed time, which being computed by a year for each day, according to the prophetick manner, and twelve months of thirty days each being allowed to the year here mentioned, that is, 360 days, or years; thirty more being added for the month, and one for the day; the whole amounts to 391 years and fifteen days. Now the first conquest of the Turks over the Christians took place, A. D. 1281: and the last success, by which they extended their dominions, was A. D. 1672; being exactly 391 years from the one to the other. So that one of their historians (Prince Cantemir) here divides his narrative, calling the former part 'The growth 'of the Othman empire,' the latter, 'The decay of the 'Othman empire.' Since that period, they have had little success in any of their wars; and their power is so much weakened and straitened at present, by the rival power of Russia, that it is not at all probable, they will ever recover their ascendancy, or renew their conquests. Had we records of these events sufficiently exact, we should no doubt find, that the half-hour, or fifteen days, was fixed with the same punctuality by the Spirit of prophecy.—Though the term of their "slaying the third part of men," or that during which they would extend their ravages and conquests, was predicted; yet that of the duration of their empire was not; but it will end after the sounding of the third woe-trumpet. (xi. 14.)—'Dr. Lloyd, ... bishop of 'Worcester, who has now, for above twenty years, been 'studying the Revelations, with an amazing diligence and 'exactness, had long before this year said, The peace, be-'tween the Turks and the papal Christians, was certainly 'to be made in the year 1698, which he made out thus; 'the four angels, mentioned in...Revelation, that were 'bound in the river Euphrates, which he expounds to be 'the captains of the Turkish forces, that till then were 'subject to the sultan at Babylon, were to be loosed, and 'freed from that yoke, and set up for themselves. And 'these were prepared to slay the third part of men, for an 'hour, a day, a month, and a year. He reckons the year 'in St. John, as the Julian year of three hundred and 'sixty-five days; a month is thirty of these days, and a day 'makes one: which added to the former number makes 'three hundred and ninety-six. Now he proves from his-'torians, that Ottoman came, and began his conquests at 'Proussē, in the year 1302; to which the former number, in 'which they were to slay the third part of men, being added, 'it must end in the year 1698. And though the historians 'do not mark the hour, or the twelfth part of the day, or 'year; yet he is confident, if that ever is known, that the 'prophecy will be found, in that, to be punctually accom-'plished. After this, he thinks, their time of hurting the 'papal Christians is at at end. They may indeed still do 'mischief to the Muscovites, or persecute their own 'Christian subjects, but they can do no more hurt to the 'papalins.' *Bp. Burnet's History of his own Time.*—In several subordinate particulars this statement differs from that above given; which seems to be the more exact, both as to the beginning of the Othmans' successes, and the close of them; and also of the method by which the time should be computed. Yet the grand outline of interpretation is the same: and, considering the date of bishop Lloyd's conclusions, which preceded the final successes of the Othmans, but which have, for substance, been verified for much above a hundred years, they may justly be considered as extraordinary; and as an important proof of the true meaning of the prophecy, and of its exact accomplishment. (*Note*, xvi. 12—16.

16 And [l] the number of the army of the [m] horsemen *were* two hundred thousand thousand: and [n] I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, [o] having breast-plates of fire, and of [p] jacinth, and [q] brimstone: and the heads of the horses *were* [r] as the heads of lions: and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was [s] the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and [t] in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, [u] yet repented not of the works of their hands, that they should not [x] worship devils, [y] and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk,

21 Neither repented they of [z] their murders, nor of [a] their sorceries, [b] nor of their fornication, nor of their thefts.

l Ps. lxviii. 17. Dan. vii. 10.
m Ex. xxiii. 6. xxxviii. 4. Dan. xi. 40.
n vii. 4.
o 9.
p xxi. 20.
q 18. xiv. 10. xix. 20. xxi. 8. Gen. xix. 24. Ps. xi. 6. Is. xxx. 33. Ez. xxxviii. 22.
r 1 Chr. xii. 8. Is. v. 28, 29.
s *See on* 15. 17.
t 10. Is. ix. 15. Eph. iv. 14.
u 21. ii. 21, 22 xvi. 9. Deut. xxxi. 29. 2 Chr. xxviii. 22. Jer. v. 3. viii. 4—6. Matt. xxi. 32. 2 Cor. xii. 21.
x Lev. xvii. 7. Deut. xxxii. 17. 2 Kings xxii. 17. 2 Chr. xxxiv. 25. Is. ii. 8. Jer. xxv. 6 xliv. 8. Acts vii. 41. xix. 26. 1 Cor. x. 20, 21. 1 Tim. iv. 1.
y Ps. cxv. 4—8. cxxxv. 15—18. Is. xli. 7. xlii. 17. 18. xliv 9—20. xlvi. 5—7. Jer. x. 3—5. 8, 9. 14. 15. xvi. 19, 20. li. 17. 18. Dan. v. 23 Hab. ii. 18—20. Acts xvii. 29. Rom. i. 21—23.
z xi. 7—9. xiii. 7. 15. xvi. 6. xviii. 24. Dan. vii. 21—25. xi. 33.
a xiii. 13. xviii. 23. xxi. 8. xxii. 15. Is. xlvii. 9. 12. lvii. 3. Mal. iii. 5.
b xiv. 8.

V. 16. The number of the army of horsemen was declared to be "two hundred millions;" (δυο μυριαδες μυριαδων, *twice ten thousand times ten thousand;*) that is, an immense multitude, a very large definite number being put for an indefinite. (*Note*, v. 11—14.) Accordingly, the Turks brought vast armies into the field, often to the amount of four, five, six, or seven hundred thousand men, chiefly cavalry: and when the whole multitude of those is considered, who were employed in this manner during the conquests of 391 years, we shall see the propriety of the apostle's strong prophetical language.

V. 17—19. The apostle likewise saw both "the horses "and their riders," in his vision, as having "breast-plates "of fire, hyacinth, and brimstone;" which may be considered as representing the scarlet, blue, and yellow colours, for which they have always been remarkable. The horses' heads, like those of lions, denoted their strength, courage and fierceness: and "the fire, smoke, and brim-"stone, which issued out of their mouths, and killed the "third part of men," appears to me an evident and most astonishing prediction of the use of gunpowder and of artillery, which were first invented about this period, and which the Turks employed with great success in their wars, especially in the siege of Constantinople; when immensely large guns were used, so that one of them is said to have carried a stone of three hundred pounds weight. By these the walls of that city were at length battered down, which made way for the final destruction of that empire.—These tremendous conquerors, before whom desolation marched, and from whose mouths "fire, and "smoke, and brimstone issued," not only slew men in battle, when they faced them; but they had tails like serpents, with heads upon them, with which they hurt men, as by an envenomed bite. That is, the Othmans or Turks left behind them, wherever they went, the same poisonous and ruinous religion, which the Saracens had done before them; and this proved more durably mischievous than their most bloody conquests. So that the remains of the Greek church, and of Christianity in those countries, were almost wholly extirpated; and Mohammedism became universally prevalent, and indeed continues so to this day, in that part of the world, in which the gospel had been for a long time most signally successful.—*Tails.* (19) *Note*, 7—10, v. 10.

Jacinth. (17) Υακινθινος. Here only. Υακινθος, xxi. 17. *The colour of a hyacinth.—Brimstone.*] Θειωδεις. From θειον, *sulphur*, or *brimstone.—Power.* (19) Εξουσιαι, *powers*, or *authorities*. *Rom.* xiii. 1.

V. 20, 21. "The rest of the men," who were not destroyed, or compelled to become Mohammedans, by the above-mentioned calamities, did not repent of their evil works. The Latin or Roman church, which escaped this destruction, still persisted in the idolatrous worship of demons, or angels and departed saints, real or fictitious, by which devils are virtually worshipped; (*Notes*, *Dan.* xi. 38. 1 *Tim.* iv. 1—5;) in their stupid adoration of senseless images, for which they have no better plea to use than the Pagans had; in their "murders," massacres, and bloody wars with *hereticks*, so called, and their execrable persecutions; in their "sorceries," or pretended revelations and miracles: and in "their fornication;" forbidding marriage, yet conniving at concubinage in the clergy; binding numbers by vows to a single life, and yet licensing brothels by publick authority of the Pope, in Rome itself: and in "their thefts," or those exactions and impositions, by which they fraudulently, oppressively, and iniquitously drew immense treasures from the nations. (*Notes*, xiii. 11—17. xvi. 10, 11. xvii. 1—6.) The eastern church, in which many corruptions first prevailed, was punished by *the first woe* of the Saracens; and as this did not bring them to repentance, the *second woe* of the Turks or Othmans completed its ruin. But the western church, not repenting of her abominations, will at length be overwhelmed with *the third woe*. For the reformation from popery, and all that has hitherto taken place in these western regions, has amounted only to the "two witnesses," (*Note*, xi. 3—6,) protesting against the prevailing abominations: and the prevalence of infidelity, scepticism, and heresy, in proportion to the supposed decline of popery and superstition, gives no just room to suppose, that matters are very much improved in the western church. In this sceptical, profane, licentious, and superficial age, indeed, Satan has evidently changed his ground; but the scriptural Christian will readily perceive, that he has hitherto in great measure maintained it.—The persevering *idolatry* in the remains of the Greek church and elsewhere, and the iniquity of professed Christians, notwithstanding the desolations made among them by the Saracens and Turks,

CHAP. X.

The apostle in vision beholds a mighty Angel, with a little book open in his hand; and hears the voice of seven thunders, which he was ordered to seal up, 1—4. The Angel swears by the eternal Creator, that at an appointed time, after the sounding of the seventh trumpet, the mystery of God shall be finished, 5—7. The apostle receives and eats the little book, 8—11.

AND I saw [a] another mighty Angel come down from heaven, [b] clothed with a cloud: [c] and a rainbow *was* upon his head, [d] and his face *was* as it were the sun, and his feet as [e] pillars of fire:

2 And he had in his hand [f] a little

a 5, 6. v. 2. vii. 1, 2. viii. 2—5. 13. ix. 13, 14. xiv. 14, 15.
b i. 7. Ex. xvi. 10. Lev. xvi. 2. Ps. xcvii. 2. civ. 3. Is. xix. 1. Lam. iii. 44. Dan. vii. 13. Luke xxi. 27.
c iv. 3. Gen. ix. 11—17. Is. liv. 9. Ez. i. 28.
d i. 16. Dan. x. 6. Matt. xvii. 2.
Acts xxvi. 13. e i. 15. Cant. v. 15. f 10. v. 1—5. vi. 1. 3. Ez. ii. 9, 10.

renders the prophecy more circumstantial, and the exact accomplishment of it more wonderful. The very things which infidels urge, as objections to the divine original of Christianity, are expressly predicted in the New Testament, and demonstrate its divine inspiration.

PRACTICAL OBSERVATIONS.

V. 1—11.

The Lord frequently sees good to punish the abuse of spiritual advantages, by spiritual judgments; leaving "the "sun, and the air, to be darkened with the smoke of the "infernal pit," and the word of the gospel to be withdrawn, or corrupted, by the artifices of Satan; because men would not walk in the light, while they enjoyed it. "A fallen star," some apostate endued with abilities and possessed of influence, often proves Satan's instrument in blinding and deceiving mankind. This judgment, however, would *for the present* be little regarded, if other visitations were not connected with it: but, sooner or later, devouring locusts and tormenting scorpions will come out of the baleful smoke; and the prevalence of false religion against the truth of Christ will make way for such calamities on guilty nations, as may render life itself a burden, and death the only apparent and desired relief.—In the future world, all the wicked will be tormented, but not killed: they will desire in vain to sink into non-existence: in this sense "death shall flee from them," and they shall never overtake it. As we ought to "fear him, who is able to destroy "both body and soul in hell," far more "than them that "can only kill the body;" so those destroyers are most to be dreaded, who act as "angels of the bottomless pit," and vicegerents of Satan, by diffusing pernicious heresies and impostures, contrary to the pure doctrine of Christ. For that grand deceiver, which, "transformed into an angel "of light," and his ministers when they appear to be teachers of righteousness, do far more mischief to mankind, than the most barbarous and successful warriors could ever accomplish: but he who murders at once both the souls and bodies of men, most completely merits the title of *Abaddon*, *Apollyon*, the *Destroyer*.

V. 12—21.

We may rejoice, that the Lord has "a hook in the "nose, and a bridle in the mouth" of every boasting enemy, by whatever method he threatens to subvert his cause. He gives deceivers or destroyers power, till his own purposes of judgment or correction are accomplished; and then he cuts them off, or lays them aside, at his pleasure. Thus one woe comes after another, on hypocrites and corrupt churches; but they "who have the seal of God in "their foreheads" cannot be hurt: for the Lord binds and looses, limits or enlarges, increases or diminishes nations and their rulers, "according to the counsel of his own "will." The attentive reader of scripture and of history may therefore find his faith and hope increased by those events, which in other respects fill his heart with horror and anguish, and suffuse his cheeks with floods of tears: while he contemplates men's ingenuity and indefatigable industry in the work of destruction, and in extending misery among their fellow creatures; and while he observes, that the rest of men, who escape these plagues, repent not of their evil works, but go on with their idolatries, impiety, infidelity, iniquity, oppression, cruelty, and licentiousness, "till wrath come upon them also to the ut-"termost."

NOTES.

CHAP. X. V. 1. In the conclusion of the former chapter, the apostle had received some intimations, concerning the pertinacious corruptions of the western church, and other professed Christians, during the period of the two preceding trumpets: but before he was made acquainted with the events which would follow the sounding of the seventh trumpet, he was shewn something more of the state of that church, in the ages previous to this grand event. This information was introduced by a most august and consolatory vision. Being, in his own apprehension, on earth, he saw another "mighty Angel "come down from heaven, clothed with a cloud" to veil the splendour of his appearance, and as an emblem of the darkness of the dispensations which were predicted; "a rainbow," signifying "the covenant of grace," surrounded his head; his "face shone like the sun, and his "legs were as pillars of fire." (*Notes*, i. 12—20. iv. 1—3.) This mighty Angel must be either Christ himself, or an emblematical display of his glory.

V. 2—4. The Angel, thus introduced, held in his hand "a little book" as containing the Revelation of the purposes of God, which he was about to communicate to his servant. This was distinct from the larger book beforementioned, being a kind of appendix or codicil to it. (*Note*, v. 1—4.) Or it might be one of the seven parts of that book, which as some think, might each be called "a "little book." It had been sealed, but appeared as *having been opened:* and contained a part of "the book be-"fore spoken of," though thus introduced separately, to call and fix the attention. At least it perfectly coincided with the contents of it. Several respectable interpreters suppose this *little* book, to have contained all the following parts of "the Revelation;" and thus they make it much *greater*, than all the rest of the book, of which Christ opened the seals: containing (as some of them suppose,) all which should take place after the sounding of the seventh trumpet: whereas the former part of the

book open: and [g] he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with [h] a loud voice, as *when* a lion roareth: and when he had cried, [i] seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, [k] I was about to write: and I heard a voice from hea-

[g] s. 8. Ps. ii. 8. lxv. 5. Prov. viii. 15, 16. Is. lix. 19. Matt. xxviii. 18. Eph. i. 20—22. Phil. ii. 10, 11.

[h] Prov. xix. 12. Is. v. 29. xxxi. 4 xlii. 13. Jer. xxv. 30. Joel iii. 16. Am. i. 2. iii. 8.

[i] viii. 5. xv. 1. 7.

[k] i. 11. ii. 8i. Is. viii. 1. Hab. ii. 2, 3.

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next chapter, and all the two following chapters at least, belong to the sixth trumpet. These are objections against that arrangement, to which I could never find a satisfactory answer: besides, the great book would end abruptly in the middle of the sixth trumpet; and the same subject would be as abruptly taken up in "the little book." It therefore appears to me, that this little book contained no more, than the former part of the next chapter; (*Notes*, xi. 1—14;) which was an important appendix to the ninth chapter, as it gives a general account of the state of the western church, and all connected with it, during the period of the fifth and sixth trumpets. Then the former subject proceeds, the seventh trumpet is sounded, and a compendious view is given of the subsequent events to the end of the world. (*Note*, xi. 15—18.) After this the second part of the book is introduced; (*Note*, xi. 19;) and the apostle is shewn a great variety of events, tending to explain those, which had before been predicted, in a more summary manner; but chiefly relative to the state of the church, as the former part had been to those which concerned the empire. This arrangement, which is *nearly* the same with that adopted by Bishop Newton, makes no material alteration in the plan of the celebrated Mr. Mede, and those who have followed him; while it avoids the difficulty of making the little book by far the largest, and the necessity of dividing the sixth trumpet, between the two books. Still every event is referred to the times, to which, according to the *synchronisms* of that able and laborious writer, it belongs, and which are evidently deduced, not from vague hypothesis, but from the internal construction of the prophecy itself. And the observation of another learned writer, Bp. Hurd, stands equally good: 'The knowledge of this order is a great restraint on the 'fancy of an expositor, who is not now at liberty to apply 'the prophecies to events of any time to which they may 'appear to suit; but to events only falling within that 'time, to which they belong, in the course of this pre-'determined method: and if to this restriction we add *an-'other*, which arises from the necessity of applying not one, 'but many prophecies, to the same time; we can hardly 'conceive how an interpretation should keep clear of all 'these impediments, and make its way through so many 'interfering checks, unless it were the *true* one. Just as when a lock (to use Mr. Mede's allusion,) is composed 'of many and intricate wards; the key, that easily turns 'within them, and opens the lock, can only be that which 'properly belongs to it.'—Since I first wrote these remarks, expositors have arisen, (especially the pious and learned Mr. Faber,) who suppose, that the little book contained the eleventh, twelfth, thirteenth, and fourteenth chapters of Revelation. But, after very much consideration, I feel *constrained* to dissent from this opinion, however respectably supported. First, because it makes the little book, or codicil, bear a too great proportion to the whole prophecy. The prophetical chapters, properly speaking, are only twelve; namely, the sixth, eighth, ninth, eleventh, to the fourteenth inclusive, and the sixteenth to the twentieth inclusive: for the seventh, tenth, and fifteenth contain not much explicit prediction; and the two last chapters, succeeding, as it appears to me, the day of judgment, are rather descriptive of the heavenly state, than prophetical, in the ordinary sense of the word. Now the four chapters, assigned to the little book, not being very short, yet crowded with most important predictions, contain at least a third of the whole prophecy; which is more than can properly be assigned to "the little book." Secondly, the eleventh chapter evidently carries on the prediction, in a general manner, to the Millennium, and indeed to the end of the world. (*Note*, xi. 15—18.) Now, the succeeding chapters to the twentieth, plainly treat of times previous to the Millennium. The prophet must, therefore, somewhere *go back* to take a more particular view of his subject, than he at first gave: but no place can be assigned for this, so satisfactorily, as the close of the eleventh chapter. The course of predicted events cannot be *successive*, in those chapters; therefore some of them must be *coincident*. Thirdly, no interpretation of the former verses of the twelfth chapter, gives the least satisfaction, except that which recalls the reader's attention to the events, which took place when pagan persecution terminated, the Roman emperors professed Christianity; and further corruptions, calamities, and persecutions, sprang from that very source, which seemed to promise far happier days. I therefore am most decidedly of opinion, that "the little book" contains only the first fourteen verses of the next chapter, to the close of the sixth trumpet; being coincident, as to the state of things in the west, with that of the eastern empire, as predicted in the ninth chapter. I am not, however, unwilling to concede, that the following verses, to the close of the eighteenth, may be assigned to it, as a general pre-intimation of the final success of that cause, which had so long been trampled under foot. Several objections to this interpretation will be obviated as we proceed.—The mighty Angel above described, "set his right foot on the sea, and his left on the "dry land," to denote his sovereign authority over the whole terraqueous globe; and perhaps intimating his determination of spreading the gospel through every part of it: and he demanded attention, with a loud voice like the roaring of a lion; to shew the power and terror of his word to his obstinate enemies. After this seven thunders were heard, which in the most majestick manner uttered intelligible voices: these either related to matters proper for the apostle to know, but not proper to be published; or else they are coincident with some things, which are afterwards more clearly revealed. They were, however, ordered to be sealed up, and it does not become us to enquire any further concerning them.

Little book. (2) Βιβλαρίδιον. 8, 9, 10. '*Valde diminu-'tivum; a very little book.*' Leigh.—*Roareth.* (3) Μυκᾶται. 'It is used without distinction, of a lion, an ox, a camel, 'or an ass.' *Leigh.*

ven, saying unto me, [l] Seal up those things which the seven thunders uttered, and write them not.

5 And the Angel which I saw [m] stand upon the sea and upon the earth [n] lifted up his hand to heaven,

6 And sware [o] by him that liveth for ever and ever, [p] who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, [q] that there should be time no longer:

7 But [r] in the days of the voice of the seventh angel, when he shall begin to sound, [s] the mystery of God should be finished, [t] as he hath declared to his servants the prophets.

8 And [u] the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book, which is open in the hand of the Angel which standeth upon the sea and upon the earth.

9 And I went unto the Angel, and said unto him, Give me the little book. And he said unto me, [x] Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth [y] sweet as honey; and as soon as I had eaten it [z] my belly was bitter.

11 And he said unto me, [a] Thou must prophesy again before many peoples, and nations, and tongues, and kings.

l Deut. xxix. 29. Is. viii. 16. xxix 11. Dan. viii. 26. xii. 4. 9.

m *See on* 2.

n Gen. xiv. 22. xxii. 15, 16. Deut. xxxii. 40. Ez. xx. 5, 15. 23. 28. 42. xxxvi. 7. xlvii. 14. Dan. xii. 7. Heb. vi. 13.

o i. 18.—*See on* iv. 9, 10.—Jer. x. 10.

p *See on* iv. 11.—xiv. 7. Gen. i. ii. Ex. xx. 11. Neh. ix. 6. Ps. xcv. 3—6. cxlvi. 5, 6. cxlviii. 1—7. Jer. x. 11—13. Acts xiv. 15. xvii. 23, 24. Rom. i. 20, 21.

q xvi. 17. Dan. xii. 7.

r xi. 15—18.

s Rom. xi. 25. xvi. 25. Eph. iii. 3—9.

t *See on* Luke xxiv. 44—47. Acts iii. 21.

u *See on* 4, 5.—Is. xxx. 21.

x Job xxiii. 12. Jer. xv. 16. Ez. ii. 8. iii. 1—3. Col. iii. 16.

y Ps. xix. 10. civ. 34. cxix. 103. Prov. xvi. 24. Ez. iii. 3.

z Ez. iii. 14. *marg.*

a xi. 9. xiv. 6. xvii. 15. Jer. i. 9, 10. xxv. 15—30.

CHAP. XI.

The apostle is directed to measure the temple, the altar, and the worshippers; but to leave "the outer "court to the Gentiles;" with a prediction of their prevalence for forty-two months, 1, 2. Power is given to two witnesses, who prophesy in sackcloth, during twelve hundred and sixty days, 3—6. The beast makes war upon them, and slays them: but after three days and a half, they arise, and ascend into heaven, 7—12. Divine judgments overtake their enemies, 13, 14. The seventh trumpet sounds; and a discovery is made of the glorious events which shall follow, 15—18. An introduction to the prophecies of the subsequent chapter, 19.

V. 5—7. The apostle next saw the mighty Angel "lift "up his hand to heaven," as it was customary to do when solemn oaths were taken; (*Notes, Deut.* xxxii. 40—42. *Dan.* xii. 5—9;) and heard him swear by the self-existent, eternal Creator of all things, (*Note*, iv. 9—11. *Marg. Ref.* o, p,) "that there should be time no longer:" or as it may be rendered, that "the time should not be yet:" that is, the time of those glorious things, with which "the mystery of God would be finished." Further delays must be expected: till at length, in "the days of the "seventh angel," after he had begun to sound his trumpet, *that* would be accomplished, according to the predictions of former prophets; namely, as it may be supposed from the subsequent part of the book, in the destruction of every opposing power, and the universal prevalence of true religion; which would continue, with little interruption, to the consummation of all things, and so terminate in the eternal state. (*Notes*, xi. 15—18. xviii—xx.) But before those events began to take place, other preparatory transactions must occur; and this solemn declaration seems to have been intended to teach Christians, in the intervening ages, to wait with patience, and to expect a happy event of the calamities of the church, though the time of it seem long delayed. (*Notes, Dan.* vii. 9—14. 23—27. viii. 13, 14. xii. 5—13.)—If we adhere to our translation, the meaning must be, that all the subsequent events, to the end of time, would fall under the period of the seventh trumpet.—*Liveth*, &c. (6) i. 18.

Declared. (7) Ευηγγελισε. *Proclaimed the gospel*, referring to the glad tidings of the Millennium.

V. 8—11. (*Notes, Ez.* iii. 1—3. 12—15.) The apostle's "eating the book," was an emblem of his duly considering and understanding it; and thus making it his own, as it were, to the purposes for which he received it. The knowledge of future events was at first very sweet to him, as honey to the taste; (*Notes*, v. 1—4. *Jer.* xv. 16—18;) but when he had more fully understood them, they occasioned him inward grief and anguish of heart. By publishing the contents of this little book, and the rest of the predictions, which he was about to receive, he has indeed "prophesied before many peoples, and "nations, and tongues, and kings," and does so to this very day, in all the languages into which the scriptures have been or shall be translated; and in all the countries in which they are circulated.

Make bitter. (9) Πικρανει. viii. 11. *Col.* iii. 19. It is used figuratively for whatever excites uneasy and painful sensations.

PRACTICAL OBSERVATIONS.

The divine Surety of the new covenant, who "pur-"chased the church with his own blood," manages all things in heaven and earth with uncontroulable authority. His power and his word are most terrible to his enemies; but the believer can have no reason to fear his unchangeable Friend; for he will communicate those discoveries and consolations to him, which are kept secret from all others. (*Notes, Ps.* xxv. 14. *John* xv. 12—16.)—The final salvation of the righteous, and the final prevalence of true religion on earth, are engaged for by the same unfailing word of the Lord: and, though "the time shall "not be yet," we have solid ground to conclude, that

a xxi. 15. Is. xxviii. 17. Ez. xl. 3—5. xlii. 15—20. Zech. ii. 1, 2. Gal. vi. 14—16.
b x. 1—5
c Ez. xl—xlviii. 1 Cor. iii. 16, 17. 2 Cor. vi. 16. Eph. ii. 20—22. 1 Pet. ii. 5, 9.
d Ez. xl. 17—20. xlii. 20.

AND there was given me [a] a reed like unto a rod: [b] and the Angel stood, saying, Rise, and [c] measure the temple of God, and the altar, and them that worship therein.

2 But [d] the court which is without the temple [e] leave out, and measure it not; for [e] it is given unto the Gentiles: [f] and the holy city shall they [g] tread under foot [h] forty *and* two months.

3 And [†] I will give *power* unto my

• Gr. *cast out.*
e xiii—xviii. Ps. lxxix. 1. Lam. i. 10. Luke xxi. 24. 2 Thes. ii. 3—12. 1 Tim. iv. 1—3. 2 Tim. iii. 1—6.
f xxi. 2. xxii. 19. Is. xlviii. 2. iii. 1. Matt. iv. 5. xxvii. 53.
g Dan. vii. 19. viii. 10. 24. 25. Matt. v. 13. Heb. x. 29.
h 3. 11. xii. 6. xiii. 5. Num. xiv. 34. Dan. vii. 25. xii. 7. 11, 12.
† Or, *I will give unto my two witnesses, that they may prophesy.* John iii. 27. 1 Cor. xii. 28. Eph. iv. 11.

"the sounding of the seventh trumpet" is near at hand, when glorious scenes will be exhibited. Very soon, however, to us, "*time* shall be no more:" but if we are believers, a happy *eternity* will follow; and we shall look down from heaven, to behold and rejoice in the triumphs of Christ, and his cause on earth. Let us then rely on the unchangeable word and oath of the Lord, for strong consolation amidst all our trials; let us attend to and obey the voice from heaven, which calls us from the attractions of things present, that we may consider "the things which "shall be hereafter." Let us seek our instructions from Christ, and obey his orders; daily meditating on his word, and so digesting it, and turning it into nourishment to our own souls; and then declaring it to those around us, according to the duties of our several stations. Indeed the sweetness of such contemplations will often be mingled or followed with bitterness; while we compare the scriptures with the state of the world, and the church, or even with that of our own hearts. Yet, if we have scriptural ground to conclude, that we are interested in the salvation of Christ; and if we be employed in any measure for the good of others; we should not so much regard our present feelings, as the glory of God in our eternal happiness, in that of those with whom we are connected, and in the salvation of sinners in all the regions of the whole earth.

NOTES.

CHAP. XI. V. 1, 2. It has before been supposed, that the former part of this chapter exhibits the contents of the little book; (*Notes*, x. 2—4;) which represents the state of the western church, during the two preceding woe-trumpets, and before the sounding of the seventh trumpet (15); and this fixes the chronology of it.—The discoveries of this little book are related under emblematical appearances and actions, as before. The scene is the temple; and "a reed," like a "measuring rod," being given to the apostle, he was ordered to measure the temple, the altar, and the worshippers in the inner court. (*Notes*, *Ex.* xxvii. 9—19. *Ez.* xl. 3) This denoted that, in the predicted period, there would be a small number, whose doctrine, worship, and behaviour would bear measuring by the word of God; and that these only would be acceptable interior worshippers: whereas "the outer court," being left by express command unmeasured, and "given unto the Gentiles," emphatically shewed, that the greatest number of professed Christians would be formal, superstitious, and idolatrous worshippers; Christians only in name, but Gentiles in wickedness, and even in idolatry. The "holy city" also, being "trodden under foot" by them, implied that the church at large, and its most lucrative and eminent places, would be filled with idolaters, infidels, and hypocrites, and that true Christians would be oppressed in a grievous manner. The duration of these evil times was fixed to forty-two months, or twelve hundred and sixty days, which by prophetical computation are so many years. (*Notes*, *Dan.* vii. 23—27. viii. 9—14. xii. 5—13.) The whole of Daniel's prophecies should be compared with the subsequent parts of this book, as the same events and dates are intended in both; and this gives a measure of certainty to the interpretation. Daniel also fixes these events to the remains of the fourth monarchy, after it was broken to pieces, and formed ten kingdoms; and this determines the geography of them especially to the western empire, which was properly the seat of that monarchy. So that the outlines, both of the *time* and *place*, to which these prophecies belonged, are unalterably determined, by the prophets themselves: nor can the accomplishment of them be referred to any other times or places, without doing the most manifest violence to them in both respects. Indeed the prophecies of Daniel, and those of the apostle, when properly explained, and compared with each other and with their accomplishment, constitute the fullest imaginable demonstration of the truth of the scripture. But demonstration itself cannot convince those, who will not bestow due pains to examine it.—The beginning of these twelve hundred and sixty years must be placed subsequent to the first four trumpets, on the subversion of the western empire, which was completed A. D. 566. This made way for the pope, in process of time, to acquire a vast accession of ecclesiastical dominion. (*Note*, *2 Thes.* ii. 3—7.) He became universal bishop, A. D. 606; and was fully established as a temporal prince, A. D. 756. Did we know exactly at what time to date the beginning of the twelve hundred and sixty years, we might shew with certainty when they would terminate: but this would not consist with that wise obscurity, which always in some respects rests on prophecies, before they are fulfilled. Till the event, therefore, shall explain this matter, it must be left undetermined: but perhaps the *beginning* of the rise and of the fall of this antichristian tyranny, and the *completion* of them, may both be at the distance of twelve hundred and sixty years from each other; as in more than one way the Babylonish captivity lasted seventy years. (*Notes*, *2 Kings* xxiv. 1. 8—16. *Ezra* i. 1—4. *Dan.* i. 1, 2.) The beginning however of these years cannot well be fixed sooner than A. D. 606, nor later than A. D. 756 It is, indeed, far from probable, that the beginning fell so late as this; but that it did not much precede 606, will I think afterwards appear. (*Note*, 7—12.)—'*Measuring* 'the servants of God is equivalent to *sealing* them.—The 'unmeasured tenants of the outer court, and the unsealed 'men throughout the Roman empire, are alike the votaries 'of the apostasy: while they that were measured, and 'they that were sealed, are the saints who refused to be 'partakers of his abominations.' *Faber.*

V. 3—6. It would be tedious even to mention the conjectural explications, which have been given of this pro-

[j] Num. xxv. 20. Deut. xvii. 6. xix. 15. Matt. xviii. 16. 2 Cor. xiii. 1.
[k] xx. 4. Luke xxiv. 48. John xv. 27. Acts i. 8. ii. 32. iii. 15. xiii. 31.
[l] See on b. 2.—xii. 6.
[m] Gen. xxxvii. 34. 1 Chr. xxi. 16. Esth. iv. 1, 2. Job xvi. 15. Is. xxii. 12. Lam. ii. 10. Jon. iii. 5—8. n Ps. lii. 8. Jer. xl. 16. Zech. iv. 2, 3. 11—14. Rom. xi. 17. o i. 20. Matt. v. 14—16. Luke xi. 33. p Deut. x. 8. 1 Kings xvii. 1. q Ex. viii. 22. Is. liv. 5. Mic. iv. 13. Zech. iv. 14. r Num. xvi. 28—35. 2 Kings i. 10—12. Is. xi. 4. Jer. i. 10. v. 14. Ez. xliii. 3. Hos. vi. 5. Zech. i. 6. ii. 8. Acts ix. 4, 5.

[1] two [k] witnesses, and they shall prophesy [l] a thousand two hundred *and* threescore days, [m] clothed in sackcloth.

4 These are the [n] two olive-trees, and the [o] two candlesticks [p] standing before [q] the God of the earth.

5 And if any man will hurt them, [r] fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have [s] power to shut heaven; that it rain not in the days of their prophecy: and [t] have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

[s] 1 Kings xvii. 1. Luke iv. 25. Jam. v. 17, 18.
[t] Ex. vii—xii. xiv. Ps. cv. 26—36.

phecy concerning the witnesses: but they generally and notoriously violate the apostle's rule; (*Notes, 2 Pet.* i. 20, 21;) not proceeding upon a large and comprehensive view of the subject, but confining the interpretation to *private*, and comparatively *little* events. A "king," in prophetical language, commonly means a *succession* of monarchs: a "witness," therefore, must be explained by the same rule; and not individuals, but a *succession* of men, who, during the period referred to, bore testimony to the truth, must be intended by the prophecy. "Two witnesses" were mentioned, because one was insufficient for the legal proof of any fact. (*Notes, Deut.* xvii. 2—7, *v.* 6. xix. 15—21, *v.* 15.) For these "witnesses" would be as few, as could suffice to attest the true gospel, and to enter a publick protest against the antichristian perversions of it: perhaps Moses and Aaron, Elijah and Elisha, and the apostles and seventy disciples, sent forth "two and two," might be alluded to. All real Christians, who boldly professed their religion, may be considered as uniting in this testimony: yet ministers, and especially bold and zealous men, who attempted reformation, were "the witnesses" primarily intended. The Angel before-mentioned (1), even the Lord Jesus, declared that he would "give them power," or authority, "to pro-"phesy," during the assigned time; yet "in sackcloth," as expressive of their afflicted persecuted state, and of their deep concern and sorrow of heart, on account of the abominations against which they protested.—It has been shewn by many writers, that during the darkest ages of popery, men were raised up, who bore a decided testimony against the prevailing corruptions of the Roman church, and for the leading doctrines of the gospel. It was indeed the interest and the constant practice of their opponents, to silence their testimony, to blacken their characters, or to destroy them as hereticks: yet, after all their endeavours to suppress, misrepresent, and mutilate their writings; enough remains to shew, that Christ had a remnant of faithful witnesses and disciples, through all the ages intended, even to this day. From the eighth to the eleventh century inclusive, we find accounts of individuals, or collective bodies, who, under the brand of heresy, and in the face of persecution, evidently held, and openly professed, the great doctrines of salvation by faith in Christ, and through his mediation, merits, and grace; and protested against the abuses of popery: and these, who just prevented the total darkness of that gloomy period, could by no means be extirpated. On the contrary, they continued to increase in many places: in the valleys of Piedmont especially, vast multitudes were collected, and called *Waldenses* and *Albigenses*, who were evidently Calvinists, (to speak in modern language,) more or less moderate, and consistent in their views; and their lives were generally exemplary, as some of the Papists themselves have allowed. These subsisted during the twelfth, thirteenth, and following centuries: though they were persecuted with such unrelenting fury, and pursued with such cruel and destructive wars, that in France alone, a million of them are computed to have been slain, for the sole crime of protesting against the tyranny of the Pope, and the corruptions of the church of Rome! They, however, continued to "prophesy in sackcloth;" and when driven from Piedmont, they settled in other places, propagated their religion, and prepared the way for the Reformation. Connected with them, and agreed in their leading doctrines, and in opposition to the church of Rome, were the Lollards in England; and the Bohemians, from among whom arose John Huss and Jerom of Prague, who were burnt in the fifteenth century by the council of Constance. Multitudes embraced the doctrines of the gospel in different places, during those times, and professed or preached it at the hazard of their lives; and great numbers were burnt or put to death in the most cruel manner, for so doing.—'The visible assemblies of the Paulicians, or Albi-'geois were extirpated by fire and sword; and the bleed-'ing remnant escaped by flight, concealment, or catholic 'conformity. But the invincible spirit which they had 'kindled still lived and breathed in the western world.—'In the state, in the church, and even in the cloister, a 'latent succession was preserved of the disciples of St. 'Paul, who protested against the tyranny of Rome, em-'braced the Bible as the rule of faith, and purified their 'creed from all the visions of the Gnostic theology. The 'struggles of Wickliff in England, and of Huss in Bo-'hemia, were premature and ineffectual: but the names 'of Zuinglius, Luther, and Calvin, are pronounced with 'gratitude as the deliverers of nations!' *Gibbon.*—'How 'striking a testimony is here given, by an enemy of Christ-'ianity, to the fulfilment of prophecy! Gibbon writing 'an involuntary comment on St. John!' *Cunninghame.* At length Luther arose, and the reformation took place; since which time, the same testimony for the truth of Christ, and against the errors of Antichrist, has been maintained. Nor does it appear, that the term is yet expired; for "they "shall prophesy 1260 days clothed in sackcloth." The term of their "prophesying in sackcloth," before they "are slain and rise again," (*Note*, 7—12,) must extend through the whole of the forty and two months, and cannot terminate till these are ended. This is wonderfully overlooked by many expositors, who inconsistently suppose the witnesses to have finished their "testimony in "sackcloth," and having been slain, to have risen again;

u 3. Luke xiii. 32. John xvii. 4. xix. 30. Acts xx. 24. 2 Tim. iv. 7.
x xiii. 1. 7. 11. xvii. 6—8. xix. 19, 20. Dan. vii. 21, 22, 25. viii. 23, 24. 2 Thess. ii. 8, 9.
y 9. Ps. lxxix. 2, 3. Jer. xxvi. 23. Ez. xxxvii. 11.
z 18. xiv. 8. xvi. 19. xvii. 5. xviii. 2. 10. 16. 21.
a Gen. xiii. 13. xix. 24. Jer. xxiii. 14. Ez. xvi. 53—55. Am. iv. 11. Matt. x. 15. 2 Pet. ii. 6. Jude 7.
b Ex. i. 13, 14. iii. 7. Ps. lxxviii. 43—51. Acts ix. 4. Heb. vi. 6. xiii. 12.
c xviii. 24. Luke xiii. 33, 34.

7 And [u] when they shall have finished their testimony, [x] the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And [y] their dead bodies *shall lie* in the street of [z] the great city, which spiritually is called [a] Sodom, and [b] Egypt, where also [c] our Lord was crucified.

9 And they of [d] the people, and kindreds, and tongues, and nations shall see their dead bodies [e] three days and an half, [f] and shall not suffer their dead bodies to be put in graves.

10 And they that [g] dwell upon the earth shall [h] rejoice over them, and [i] make merry, and shall send gifts one to another; because [k] these two prophets tormented them that dwelt on the earth.

d x. 11. xiii. 7. xvii. 15.
e *See* on 2, 3. 11.
f *See* on v. 8.—xix. 17, 18. Ec. vi. 3. Is. xxxiii. 1. Jer. vii. 33. Matt. vii. 2.
g xii. 12. xiii. 8. 14. Matt. x. 22.
h Judg. xvi. 23, 24. Ps. xiii. 4. xxxv. 19. 24—26. lxxxix. 42. Prov. xxiv. 17. Jer. l. 11. Ob. 12. Mic. vii. 8. John xvi. 20.
i Neh. viii. 10—12. 1 Cor. xiii. 6. Esth. ix. 19—22.
k 5, 6. xvi. 10. Acts v. 33. vii. 54
1 Kings xviii. 17. xxi. 20. xxii. 8. 18. Jer. xxxviii. 4. John vii. 7. —57. xvii. 5, 6.

at a time, when, by their own computation, the 1260 years were not closed. The witnesses are not indeed at present exposed to such terrible sufferings, as in former times: but those scenes may be re-acted before long, for what any man can foreknow; and they have abundant cause "to prophesy in sackcloth," on account of the declined state of religion even in the protestant churches.—However, though men despised and hated the witnesses, they were in reality "the two olive-trees," endued with spiritual gifts and grace, that through their instrumentality, others also might receive "the unction from the Holy "One;" and "the two candlesticks," to hold forth the light of divine truth in this benighted world: they stood to minister with acceptance, "before the God of the "earth," the Proprietor and Governor of all mankind; and were the champions, as it were, of his cause, and the heralds of his glory, in the countries where they lived. (*Notes*, i. 12—20. *Zech.* iv. 2, 3. 11—14.) Moreover, if any man, being enraged by their testimony, and emboldened by their apparent weakness, should attempt to injure them; "fire proceedeth from their mouths, and "devoureth their enemies," who would in this manner be slain: that is, the Lord would certainly plead and avenge their cause, and resent the injuries done to them, as done against himself. (*Notes*, *Zech.* ii. 6—9. *Acts* ix. 3—6.) Their warnings and instructions would tend to the condemnation of those, who hated them on that account: the denunciations of divine vengeance, uttered by them, would infallibly be accomplished; and even their prayers would be answered in judgments on those, who persisted in their enmity. For, in this respect, they would have power, like Elijah, "to shut heaven, and to restrain the "rain from falling," during "the three years and a half" of their prophesying; (*Notes*, 1 *Kings* xvii. 1. *Jam.* v. 16—18;) or to prevent blessings coming from above on those, who rejected their testimony and persecuted them for it: as well as to "turn the waters into blood," or to inflict all other plagues at their pleasure, as Moses did upon the Egyptians. (*Notes*, *Ex.* vii. 15—25.) That is, they would have as great an interest in heaven, as the most eminent of the prophets; and God would as surely punish those nations, princes, or persons, who injured them, as he did those who had formerly oppressed his people, or murdered his messengers.

V. 7—12. When these witnesses "shall have finished," or "shall be about to finish," their testimony; "the "beast that ascendeth out of the bottomless pit," (that is, the persecuting power, which will afterwards be more fully described, *Notes*, xiii. 1—7. xvii. 7, 8,) shall fight against them, and "kill them." Many *private* interpretations, (for so they appear to me,) have been given of this passage, as if it related to the martyrdom of *individuals*, or partial persecutions, in past times; and some strangely imagine, that it only denotes the constant persecution of true Christians, through the whole period of twelve hundred and sixty years: I cannot, however, but think, that it relates to events yet future; and the fulfilment of it must be nearly at the same time, as the sounding of the seventh trumpet.—"The great city," in the street of which the dead bodies of the witnesses shall lie unburied, does not seem to mean either Rome or Jerusalem *literally*; but Jerusalem *mystically*; that is, the professing church of God, as possessed by Gentiles (2); and so become the rival of "Sodom" in lewdness; of "Egypt" in cruelty to the children of God; and of "Jerusalem" at the time when Christ was there crucified, in general enmity to him and his cause. Yet the arrangement of the prophecy in other respects shews, that the countries, which belonged to the church of Rome, when at the height of its power, and most prosperous in its rage, "for crucifying our Lord "afresh" in his people, were principally intended: and indeed it is worthy of notice, that though our Lord *personally* was crucified at Jerusalem, it was by the authority of the Roman emperor, when Judea was a province of that empire. Present appearances, indeed, in some degree may seem to favour the opinion, that this general and successful war of the beast against the witnesses of Christ, will be conducted under another form, and other pretences, and perhaps by other instruments and means, than former assaults have been. Papal persecutors were often concealed infidels; and infidels concealed under any other mask, and so opposing vital Christianity within the same district, may perhaps equally answer to the prediction: for the peculiar opinions of this antichristian power are not here specified, and the apostle elsewhere speaks of antichrist as one, who opposes the doctrine, the authority, or glory of Christ. (*Notes*, 1 *John* ii. 18—25. iv. 1—3.) The prevalence of infidelity in different forms, throughout Europe, and the zeal, with which principles of that tendency are every where propagated, when contrasted with the declining state of Popish superstition, renders it not wholly improbable, that "the beast" may change his ground and method of attack, before he thus prevails against the witnesses; for that time approaches: though popery itself is far more deeply rooted in a vast proportion of professed Christians, than is generally supposed; and

11 And after [l] three days and an half, [m] the Spirit of life from God entered into them, and they stood upon their feet; [n] and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, [o] Come up hither. [p] And they ascended up to heaven in a cloud; [q] and their enemies beheld them.

l Gen. ii. 7. Ez. xxxvii. 5—14. Rom. viii. 2. 11.
m Josh. ii. 9. Jer. xxxiii. 9. Hos. iii. 5. Acts v. 5. 11.
n Ps. xxxvi. 17. cxii. 10. Mal. iii. 18. Luke xvi. 23.
o iv. 1. Ps. xv. 1. xxiv. 3. Is. xl. 34.
p iii. 21. xii. 5. 2 Kings ii. 11. Is. xiv. 13. Acts i. 9. Rom. viii. 34—37. Eph. ii. 5, 6.
q Ex. xiv. 25. Ps

seems at present (1815) greatly prevailing against open infidelity, nay, I fear nominal protestantism.—It likewise appears from the prediction, that the temporary victory of this enemy over the truth will be so entire, throughout the extent of the western church, that there will be scarcely any open profession or preaching of the true gospel, or steady opposition to the prevailing antichristianity, in all that part of the world: so that the different nations of Europe, and others as connected with them, will have nothing to do, but to contemplate and insult "over the "dead bodies of the witnesses," which they will not suffer to be buried. This may signify, that they will revile and deride all those, who before had professed and preached the truth; and thus preserve them from oblivion, by exposing them to ignominy. At the same time, they will use the customary methods of mutual congratulation on an event, which they deem so joyful: supposing that they have at last finally extirpated a race of men, whose examples, doctrines, warnings, and reproofs, alarmed and disquieted their minds, and prevented them from proceeding, without disturbance, in their ungodliness and iniquity. (*Notes, Judg.* xvi. 23—31. *Mic.* vii. 8—10. *Matt.* xxvii. 39—44. *John* vii. 3—10.) But the "triumphing of these "wicked men" shall be short; for "after three days and "a half," prophetically computed, the witnesses shall rise again from the dead, to the great consternation of their insulting murderers. That is, the Lord will speedily raise up a competent number of witnesses, to stand up for his pure gospel; to the terror of its opposers, who hoped that it was finally extirpated. (*Note*, xx. 4—6.) Nay, these witnesses will be called by "a voice from heaven, to "ascend thither," which they will accordingly do, in the sight of their enemies. That is, the apparent extirpation of genuine Christianity in the western church, (the bounds of which are considered in their largest dimensions; for all true protestants are only "witnesses" for the truth, within the dominions of the beast,) will make way for more glorious times, when the ministers and professors of the gospel shall be far more zealous, honoured, and prospered, than before; even as the ascension of Christ to glory was subsequent to his death and resurrection; and preparatory to the success of the gospel.—The outline of the above interpretation was given in the first edition of this work: and since that time, during twenty-four years, the author has had abundant opportunity of reconsidering his interpretation; and of comparing it with those of many other commentators, and with events which have occurred in Providence. He must, however, still avow his full conviction, that the transactions, predicted under the emblems of these verses, have not hitherto taken place.—It is generally agreed, that this chapter coincides in time with the ninth; (*Notes*, ix;) and that the state of the church, and of the nations in the western empire, is here predicted, as that of the eastern empire had before been. The whole testimony, therefore, against idolatry and popery, in the ten kingdoms, during "the twelve hundred and sixty "years," must be intended: and till that testimony is *generally* suppressed, the witnesses are not slain. The triumphs of the persecutors, in Germany, Bohemia, Spain, or Italy, did not amount to any thing, which can with the least propriety, be called "the slaying of the witnesses;" so long as a publick testimony against papal corruptions, and for the true gospel, was borne in any other parts of the western empire.—However we explain the expression, "when they shall have finished their testimony," we must make it agree with this part of the prediction; "they "shall prophesy a thousand, two hundred, and sixty days, "clothed in sackcloth." Now, if the witnesses were slain at the council of Constance, or by the total ruin of the league at Smalcalde, or at any of the times, which different expositors fix upon; it inevitably follows, that they prophesied one, two, or three, "hundred days in sackcloth" less than the predicted period: except any will say, that they "prophesied in sackcloth," after their resurrection and ascension into heaven.—The different opinions of eminently learned and able men on the subject, and the extreme difficulty which they all seem to find, in making one part of their interpretations consistent with the others, are powerful arguments in my mind, that they have not *fact* and *truth* to bear them out.—The fulfilment of the prophecy seems to me indispensably to require the following particulars: 1st. The general suppression of the publick testimony for the truth, and against the grosser perversions of Christianity, in doctrine and worship throughout all the kingdoms of the western empire: but no such general suppression has taken place, especially in the latter ages of the period in question. 2dly. The *open, avowed*, and *general* triumph of enemies, however distinguished; as if the hated cause of true Christianity were finally ruined: but this has never yet been the case, throughout the ten kingdoms, however a part, and comparatively a small part, vainly exulted in some of them. 3dly. The very speedy and unexpected "revival of the witnesses;" and the immediate, general, and extraordinary triumphs of the gospel, in all those countries, where it was supposed to be extirpated.—Whether this will be, as some with much probability think, the last persecution before the Millennium, the event must determine: but *the war of the beast against the witnesses*, is surely a widely different thing, from *the war of Christ against the persecutors*, which, I apprehend, is meant by the pouring out of the vials, at the opening of the seventh trumpet. (*Notes*, xvi.) During the former, the enemy triumphs, and "the witnesses pro-"phesy in sackcloth," till slain: during the latter, the witnesses and their cause triumph, and their enemies are destroyed by tremendous judgments. Yet these distinct events have, by some respectable expositors, been apparently confounded.—'The death and resurrection of the 'witnesses, whatever events may be intended thereby, 'happen, as we learn from the concluding clause of the

r 19.—*See on* vi. 12.—viii. 5. xvi. 18.
s viii. 9—12. xiii. 1—3. xvi. 10.
• Gr. *names of men.* Iii. 4. Gen. vi. 4. Acts i. 15.
t *See on* 11.
u xiv. 7. xv. 4. xvi. 9. Josh. vii. 19. 1 Sam. vi. 5. Jer. xiii. 16. Mal. ii. 2.
x viii. 13. ix. 12. xv. 1. xvi. 1, &c.

13 And the same hour [r] was there a great earthquake, [s] and the tenth part of the city fell, and in the earthquake were slain of [•] men seven thousand: [t] and the remnant were affrighted, and [u] gave glory to the God of heaven.

14 The [x] second woe is past; *and,* behold, the third woe cometh quickly.

15 ¶ And [y] the seventh angel sounded: [z] and there were great voices in heaven, saying, [a] The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; [b] and he shall reign for ever and ever.

y viii. 2—5. 12. ix. 1. 13.
z xii. 10. xvi. 17. xix 6. Is. xxvii. 13. xliv. 23. Luke xv. 6. 10.
a xii. 10. xv. 4. xvii. 14. xx. 4. Ps. xxii. 27, 28. lxxii. 11. lxxxvi. 9. lxxxix. 15—17. Is. ii. 2, 3. xlix. 6, 7. 22, 23. lv. 5. lx. 3—14. Jer. xvi. 19. Dan. ii. 44, 45. vii. 14. 22. 27. Hos. ii. 23. Am. ix. 11, 12. Mic. iv. 1, 2. Zeph. iii. 9, 10. Zech. ii. 11. viii. 20—23. xiv. 9. Mal. i. 11.
b Ex. xv. 18. Ps. cx. 4. cxlvi. 10. Is. ix. 7. Ez. xxxvii. 25. Dan. ii. 44. vii. 18. 27 Mic. iv. 7. Matt. vi. 13. Luke i. 33. Heb. i. 8.

'above passage, before the end of the second woe, and 'before the coming of the third woe.' *Cunninghame.* Had this writer, in company with many others, forgot the third verse, when he wrote this, and when he dates the slaying of the witnesses A. D. 1546? Were the 1260 days of "their prophesying in sackcloth," terminated at that time? Or from what year does he date the beginning of the twelve hundred and sixty years? Certainly this calculation dates it from A. D. 286: earlier by several centuries, than the date hitherto by almost general consent, assigned to it: or by himself in other places. (*Notes*, 1, 2. *Dan.* vii. 23—27. viii. 13, 14. xii. 5—9.) Indeed it makes it precede the times of Constantine. (*Note*, xii. 3—6.)—If the slaying of the witnesses be future; it is of vast importance that Christians should be aware of it, and act accordingly. It does not follow, from the suppression of the publick testimony, viz. the general silencing of faithful ministers, and inhibiting the public administration of ordinances, in the purity and simplicity of Christian worship, through the ten kingdoms, that there will be no true Christianity in those kingdoms. Nay, it is not improbable, that the prevalence of true Christianity will provoke this persecution; that there will be thousands, and tens, nay hundreds of thousands, who *secretly*, at the hazard of their lives, will meet together, for the worship of God; that books, previously circulated, containing clear and practical religious instruction, will in a very great degree supply the want of publick ordinances, during this short interruption; that the persecution itself, and the suppression of the testimony, will so shew the odiousness of the persecutors, and the excellency of true Christians, as, by the divine blessing, exceedingly to multiply real believers, during the interdiction; and, in short, that the means previously used, nay, the seed which we are now sowing, may be abundantly prospered, in bringing forward the glorious times which shall succeed this event. The term of three years and a half, according to the prophetical calculation of the days, in which the testimony shall be suppressed; and the energy and success with which it shall then burst forth, from the ashes under which it had been smothered; and this, through all the ten kingdoms, appear to me to give an astonishing interest to this view of the subject; as well as most animating motives, now to sow to the utmost that seed, which will then produce the glorious harvest. In many other cases, we should "rejoice with trembling;" but in this, while we cannot but tremble, at the prospect before us; we should *tremble with rejoicing*. Like the believer's death, it will be a dark and painful entrance on scenes inexpressibly delightful: and the approach of it, if perceived, will assure the intelligent Christian, that the final triumphs of the church are at hand, even at the door.—In what way, the accomplishment will take place, the event must shew; and it is in vain to argue against the improbability of it; for the dispensations of Providence commonly subvert all our preconceptions of probability.—It should also be noted that this exceedingly depressed state of real Christianity seems only to relate to the western church exclusively: and probably in America, in Africa, in the East Indies, or other parts of Asia, there may be very flourishing churches at the same time.

V. 13, 14. Immediately after the events, intended by the resurrection and "ascension of the witnesses," some terrible judgment will befal a large part of the antichristian city, in which they were slain and lay unburied, especially some one of the ten kingdoms; which will destroy a great number of persons, and so alarm others, as to tend to their conversion, and to "the glory of God" in it.—The original expression, "seven thousand *names of men*," (*Note*, *Acts* i. 15,) induces many to think, that this refers to the degradation and destruction of the most renowned and powerful supporters of the papal Antichrist: but the event alone can determine the precise meaning of this. Thus the second woe, or the sixth trumpet will terminate; and behold, the third woe will speedily approach.—Whether the revolutions and desolations in France and on the Continent, during the last twenty years, are specially meant, (as some expositors confidently decide,) our descendants will be more competent to determine, than we are. But if the whole, concerning the slaying of the witnesses, be yet unfulfilled, as I decidedly think, that cannot be.—*Same hour.* (13) The destruction implied in this verse must be coincident with the ascension of the witnesses, at the very same time, or when the prophecy is fulfilled.

V. 15—18. "The little book" has been shewn to contain such extensive and important predictions, as abundantly to account for the solemnity with which it was delivered to the apostle. (*Note*, x. 2—4.) He therefore next proceeds with the subject which closed the ninth chapter. When "the seventh angel had sounded" his trumpet, there were great voices in heaven; all the blessed inhabitants rejoicing with admiring gratitude, because "the kingdoms of this world," which had so long "lain under the "wicked one," were become willingly subject to JEHOVAH, and to his anointed King, who would reign over them for ever; for his kingdom on earth would continue to the end of time, and in heaven to eternity. (*Note*, xix. 1—6.) Then the emblematical representatives of the whole church were seen to prostrate themselves, in adoring worship; praising and rendering thanks to him, as the self-existent, omnipotent, and eternal Lord God; because he had "taken to him the power" over the nations, which was his by right at all times, and had now established his kingdom throughout the earth. (*Notes*, *Ps.* ii.

16 And [c] the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, [d] We give thee thanks, O [e] Lord God almighty, [f] which art, and wast, and art to come; because [g] thou hast taken to thee thy great power, and hast reigned.

18 And [h] the nations were angry, [i] and thy wrath is come, [k] and the time of the dead, that they should be judged, [l] and that thou shouldest give reward unto thy servants the prophets, and to the saints, [m] and them that fear thy name, small and great; and [n] shouldest destroy them which [*] destroy the earth.

19 ¶ And [o] the temple of God was opened in heaven, and there was seen in his temple [p] the ark of his testament: [q] and there were lightnings, and voices, and thunderings, and an earthquake, [r] and great hail.

c iv. 4. 10. v. 5—8. 14. vii. 11. xix. 4.
d iv. 9. Dan. ii. 23. vi. 10. Matt. xi. 25. Luke x. 21. John xi. 41. 2 Cor. ii. 14. ix. 15. 1 Tim. i. 12.
e *See on* i. 8. iv. 8.—xv. 3. xvi. 7. 14. Gen. xvii. 1.
f *See on* i. 4. 8.—xvi. 5.
g *See on* 15.—xix. 6. 11—21. xx. 1—3. Ps. xxi. 13. lvii. 11. lxiv. 9, 10. xcviii. 1—3. cii. 13—18. Is. li. 9—11. lii. 10.
h 2. 9, 10. xvii. 12—15. xix. 19, 20. Ps. ii. 1—3. Is. xxxiv. 1—10. lxiii. 1—6. Ez. xxxviii. 9—23. Joel iii. 9—14. Mic. vii. 15—17. Zech. xiv. 2, 3.
i *See on* vi. 15—17.—xiv. 10. xv. 1. 7. xvi. xix. 15.
k *See on* vi. 10, 11.—xx. 4, 5. 12—15. Is. xxvi. 19—21. Dan. vii. 9, 10. xii. 1, 2.
l xxii. 12. Matt. v. 12. 2 Thes. i. 5—7. Heb. xi. 26, 26.
m xix. 5. Ps. lxxxv. 9. ciii. 11. cxv. 13, 14. cxlvii. 11. Ec. viii. 12. xii. 13. Luke i. 50.
n xiii. 10. xviii. 16—24. xix. 19. 21. Dan. vii. 26. viii. 25. xi. 44. 45.
* Or, *corrupt.*
o xiv. 15—17. xv. 5—8. xix. 11. Is. vi. 1—4.
p Ex. xxv. 21, 22. Num. iv. 5. 15. x. 33. 2 Cor. iii. 14—16. Heb. ix. 4—8.
q 13. 15.—*See on* Josh. x. 11. Job xxxviii. 22, 23. Ps. xviii. 12. cv. 32. Is. xxviii. 2. xxx. 30. xxxii. 19. Ez. xiii. 11.
r viii. 7. xvi. 21. Ex. ix. 18—29.

7—12. xxii. 27—31. lxxii. 8—11. *Is.* ix. 6, 7. *Zech.* ix. 9, 10. *Matt.* vi. 13.)—If this be not addressed to Christ personally, (as some think,) it must be allowed to include him, as One with the Father and the Holy Spirit, in the Unity of the Godhead. (*Note*, i. 3. 8—11.)—What follows is explained by some persons, to relate to the execution of the wrath of God on the nations before the Millennium, for their rage and enmity against his people whom they had slain; but who were figuratively "raised from "the dead," in the revival and final prevalence of the gospel, and rewarded in the exceeding prosperity of the church, whilst those who destroyed the earth, were exterminated: (*Notes*, xviii. xix. xx. 4—6:) but others suppose it to refer to the temporary opposition raised against the gospel after the Millennium, and just before the general resurrection, and the final judgment. (*Notes*, xx. 7—10.) The account, however, in this place is very brief; for it will be explained and dilated on afterwards, in several chapters: and perhaps both events are compendiously hinted at. (*Marg. Ref.* a, b.—*Notes, Dan.* ii. 34, 35. 44, 45. vii. 9—14. 19—27.)—'Thus we are arrived at the 'consummation of all things, through a series of prophe-'cies, extending from the apostle's days to the end of the 'world. This series has been the clue to conduct us in 'our interpretation of these prophecies: and though some 'of them may be dark and obscure, considered in them-'selves; yet they receive light and illustration from others 'preceding and following. Altogether they are, as it were, 'a chain of prophecies, whereof one link depends on and 'supports another. If any parts remain yet obscure and 'unsatisfactory, they may perhaps be cleared up, by what 'the apostle has added by way of explanation.' *Newton.*

V. 19. This verse introduces a new subject, and should have been placed at the beginning of the next chapter. (*Notes*, iv. 1—3. xv. 5—8. xvi. 17—21. *Is.* vi. 1—4.) The scene of the vision was laid at the temple, which was so far opened, that "the ark of the covenant" became visible: this denoted, that further discoveries were about to be made, relating to the *interior* parts of religion; for the preceding chapters chiefly referred to the affairs of the empire, and the *external* concerns of the church. "The "lightnings, and voices, and thunderings," were tokens of the special divine presence; and emblems of the terrible judgments, which were about to be revealed. (*Marg. Ref.* q, r.) The next chapter seems to go back to the primitive ages of the church: and we must pass a second time through many of the succeeding periods as before: though principally with relation to the times of the three last trumpets, called the woe-trumpets. (*Note*, xii. 1, 2.)

PRACTICAL OBSERVATIONS.

V. 1—6.

The Lord measures his professed worshippers by the rule of his word, and weighs them in his balance. His ministers must also use the same standard; and they, who would be approved as inner courtworshippers, must try themselves by the same unerring touchstone. For mere nominal professors are accounted Gentiles before God; and "the holy city" has frequently been trodden under foot by such enemies of the Lord, in the habit of worshippers!—Indeed, for many ages, a small number of "wit-"nesses, prophesying in sackcloth;" have appeared on the part of Christ and the truth; whilst multitudes, in great splendour and power, have been ranked on the side of antichrist, in one form or another. But it is a most honourable employment to unite with these witnesses, however few, despised, or persecuted they may be; and to enter a publick protest, connected with a holy and exemplary conduct, against the prevailing corruptions of the age and place in which we live. They who do this, are "green "olive-trees in the house of God," and "shining lights" in the dark places of the earth. (*Notes, Ps.* lii. 8, 9. *Matt.* v. 13—16. *Phil.* ii. 14—18.) But we cannot obtain this honour, without courage, self-denial, and patience. Christians of this description are "harmless;" and they appear to be *helpless* and friendless: but it is safer to meet a roaring lion, or to face a battery of cannon, than to injure them; "for the LORD will plead their cause, and spoil the "souls of those that spoil them;" (*Note, Prov.* xxii. 22, 23;) and their pious instructions, friendly warnings, and benevolent prayers, will be as fire to consume their inveterate enemies. Indeed the wrath of God, against the persecutors of his saints, will either stop the current of his bounty, or turn their comforts into curses, or bring the heaviest plagues on offending nations.

V. 7—12.

Neither Satan, nor any of his emissaries, can cut off the Lord's ministers, till they have "finished their testimony," and are ripe for glory. The cruelties and outrages of persecutors, on the living, or on the dead, as if they would carry their revenge into another world, cannot hinder the

CHAP. XII.

The apostle sees in vision a travailing woman, watched by a red dragon, that he might devour her offspring: she is delivered of a son; he is caught up to the throne of God, and she flees into the wilderness, 1—6. Michael overcomes, and casts out Satan; joy in heaven on that occasion; and woe denounced on the earth, through Satan's rage and malice, 7—12. The dragon persecutes the woman; she having wings given her flies into the wilderness, and is preserved from his unwearied and varied efforts, 13—17.

AND [a] there appeared a great [*] wonder in heaven; [b] a woman [c] clothed with the sun, [d] and the moon under her feet, and upon her head [e] a crown of twelve stars:

2 And she, being with child, cried, [f] travailing in birth, and pained to be delivered.

3 And there appeared another [†] wonder

a 3. xi. 19. xv. 1. 2 Chr. xxxii. 31. Mark xiii. 25. Acts ii. 19.
* Or, *sign.* Matt. xii. 38. xxiv. 30. Luke xxi. 11. 25.
b Is. xlix. 14—23. liv. 5—7. lx. 1—4. Hos. ii. 19, 20. John iii. 29. 2 Cor. xi. 2. Eph. v. 25—27. 32.
c xxi. 23. Ps. lxxxiv. 11. Is. lx. 19, 20. lxi. 10. Mal. iv. 2.
d Gal. vi. 14. Tit. ii. 11, 12.
e i. 20.
Rom. iii. 22. xiii. 14. Gal. iii. 27. xxi. 14. Is. lxii. 3. Zech. ix. 16. xvi. 21. Gal. iv. 19. 27.
f 4. Is. liii. 11. liv. 1. lxvi. 7, 8. Mic. v. 3. John
† Or, *sign.* *See* on 1.

immediate felicity of their souls, the glorious resurrection of their bodies, or their final admission into heavenly mansions. But by such impious barbarities, "Christ is "crucified afresh," and Jerusalem is turned into Sodom and Egypt: and the external homage paid to Christ by men of this character, (as the papists adore the crucifix,) seems even to crucify him again in effigy; after the example of those who builded the sepulchres of the prophets, and murdered the incarnate Son of God. (*Note, Matt.* xxiii. 29—33.)—Determined rebels against the light rejoice, as on some most happy event, when they can silence, or drive to a distance, or destroy, the faithful servants of Christ, whose doctrine and conduct are a torment to them: but this joy is soon turned into terror and anguish; for the servants of God will rise again to be swift witnesses against them: then they will behold them ascending to the glory of the Lord, while more terrible vengeance awaits their enemies, than earthquakes, or death in its most terrifick forms, can so much as shadow forth.

V. 13—19.

Many woes await the impenitent in this world; but the most dreadful woe will, as it were, cause all the rest to be forgotten; and it will arrive quickly. For the seventh angel shall sound; and the inhabitants of heaven will rejoice, because "the kingdoms of the earth shall become "the kingdoms of the Lord and of his Christ, and he shall "reign for ever." At present, prayer for that blessed revolution in the state of the world, is the duty of all real Christians; but shortly they will be called to join in songs of loud thanksgiving and humble adoration, "to the LORD "God almighty, who is, and was, and is to come." Oh may the name of our "heavenly Father be thus hallowed; "may his kingdom thus come, and may his will be done in "earth, as it is in heaven;" for his "is the kingdom, the "power, and the glory, for ever. Amen." (*Notes, Matt.* vi. 9, 10. 13.)—The anger of the nations against his righteous authority will bring on the great day of his wrath: "the time of the dead, when they shall be judged," will soon come: then shall his faithful servants and friends, both great and small, be most munificently rewarded; and they who have destroyed the earth, shall be themselves destroyed. In the mean time, we, through the rended veil, may see the ark of the covenant, and our God upon a mercy-seat: and if we humbly approach him in this "new and living Way," the most tremendous threatenings of his word, and the most awful judgments of his hand, will do us no harm, and should cause us no consternation.

NOTES.

CHAP. XII. V. 1, 2. The prophecies of this book (as it appears to me,) naturally divide themselves into two parts; the second of which begins with the last verse of the preceding chapter: though some begin it with the first verse of this chapter. So that we are here brought back to the primitive ages of the church; though they are far more briefly mentioned, than those are which followed. Inattention to this circumstance has occasioned much perplexity, in many attempts to explain these predictions: for if we do not keep hold of the clue, which has properly been called the internal geography and chronology of the book, imagination will rove at large; and supposed allusions to *detached* events, in different ages and places, will disjoint the interpretation, and render the whole ambiguous and suspicious.—The church, under the common emblem of "a woman," the mother of individual believers, deriving its original from "heaven," and being destined to return thither, was beheld, by the apostle in vision, in heaven; with such attire and circumstances as rendered the appearance peculiarly wonderful, or "a sign," being significant of some great events. She was "clothed with "the sun;" as an emblem of her being justified, sanctified, and irradiated, by virtue of her union with Christ, "the Sun of righteousness:" she had "the moon under "her feet;" to denote her superiority to the reflected and feebler light of the Mosaick dispensation, and to the love of all sublunary objects: her "crown of twelve stars," represented her honourable maintenance of the doctrine of the twelve apostles. Her pregnancy and travailing pains seem to be an emblem of the afflicted state of the church in the three first centuries; during which time, amidst many hardships and persecutions, with fervent prayers and earnest labours, she sought deliverance from her oppression, and an increase of her family, and waited the appointed term, which was to bring a happy crisis to these her sorrows. (*Note, Hos.* ii. 2—5. *Gal.* iv. 17—20.)

Pained. (2) Βασανιζομενη. ix. 5. xiv. 10. xx. 10. *Matt* viii. 29. *2 Pet.* ii. 8. The word shews the extreme sufferings, or tortures, by which the faith and patience of the church were proved, previously to her deliverance, especially immediately before it.

V. 3—6. About the same time, another marvellous sight or "sign," was seen in heaven, even "a great red "dragon."—"A dragon" was a known emblem of Satan, and of his principal agents or vicegerents on earth. (*Note,* 7—12.—*Marg. Ref.* g.) "Red," purple, or scarlet, was the distinguishing colour of the Roman emperors, consuls,

der in heaven; and behold [g] a great red dragon, having [h] seven heads and [i] ten horns, and [k] seven crowns upon his heads.

4 And [l] his tail drew the third part of the stars of heaven, and did cast them to the earth: and [m] the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And [n] she brought forth a man child, who was to [o] rule all nations with a rod of iron: and her child was [p] caught up unto God, and *to* his throne.

6 And [q] the woman fled into the wilderness, where she hath a place prepared of God, [r] that they should feed her there [s] a thousand two hundred *and* threescore days.

g 4. 3. 17. xiii. 2. 4. xvi. 13. xvii. 3, 4. xx. 2. Is. xxvii. 1. li. 9.
h xiii. 1. 3. xvii. 9.
i xvii. 3. 7. 12. 16. Dan. ii. 42. vii. 7, 8. 20. 24.
k xiii. 1.
l ix. 10. 19. Dan. viii. 9—12.
m Ex. i. 16. Matt. ii. 3—16. John viii. 44 1 Pet. v. 8.
n 2. Is. vii. 14. Jer. xxxi. 22. Mic. v. 3. Matt. i. 25.
o *See on* ii. 26, 27. —xix. 15. Ps. ii. 9.
p *See on* xi. 2.—Mark xvi. 19.
q 14.
r 1 Kings xvii. 3—6. 9—16. xix. 4—8. Matt. iv. 11.
s *See on* xi. 2, 3.

and generals; even as it has been since of the popes and cardinals. (*Note*, xvii. 3—5.) "The seven heads" of the dragon signify the seven hills on which Rome was built; and the seven forms of government which successively prevailed there. (*Note*, xvii. 9—14.) "The ten horns" marked out the ten kingdoms, into which the western empire was at length divided. (*Notes*, *Dan.* ii. 31—49. vii. 23—27.) But "the seven crowns on the dragon's heads," and not "ten crowns on his horns," shewed, that the whole power was yet vested in the emperors and senate, at Rome; and not, as afterwards, in the monarchs of the ten kingdoms. This circumstance, which many have not observed, precisely fixes the date of the prophecy, and undeniably proves, that it related to the *pagan* emperors, and not to the antichristian power afterwards mentioned. (*Note*, xiii. 1.) "The tail" of the dragon, "drawing a "third part of the stars," represented the power of the Romans, which had cast down the princes of one third part of the earth, and reduced their countries to subjection. (*Note*, viii. 7.) This monster appeared to watch the woman, being prepared to devour her offspring; as Pharaoh destroyed the male children of Israel, or as Herod sought the life of Christ. (*Notes*, *Ex.* i. 15—22. *Matt.* ii. 16—18.) Thus the Roman emperors and magistrates jealously watched the progress of Christianity from the first, and harassed the church with constant persecutions. —But, at length, the woman was delivered of a male child. During the time of the persecuting emperors the church was greatly increased; until one sprang from her, who ascended the imperial throne, being appointed to be the vicegerent of Christ, in ruling the nations, and crushing the enemies of the gospel, "as with a rod of iron." (*Notes*, ii. 24—28. vi. 12—17. *Ps.* ii. 7—9.) Thus the offspring of the church, even Christians in general; and Constantine, with the Christian emperors, who succeeded him in particular, escaped the rage of the red dragon; and the latter was exalted to very great honour and authority, under the immediate protection, and by the special favour of God.—New trials, however, awaited the woman, which at length drove her into the wilderness, or rendered her desolate and distressed. For the termination of Pagan persecution made way for those events, which at length terminated in the antichristian power, the continuance of which was fixed to one thousand two hundred and sixty years. (*Notes*, xi. 1—14. 2 *Thes.* ii. 5—7.) But God had provided a place where he would sustain the church when the time arrived: and her flight into the wilderness is here mentioned by way of anticipation.—This interpretation has been objected to, because the sixth verse is supposed to be introduced by anticipation: but, in fact, it is manifest, that the apostle thus introduces it; else, why does he resume it, with some additional circumstances, after several verses predicting most important events? (14.) Yet even then, the church is represented only as prepared to fly, not as yet actually fled.—The author has before shewn his decided opinion, and stated his reasons for it, that "the "little book" contained no more than part of the eleventh chapter: that the slaying of the witnesses is yet *future:* and that the concluding part of the preceding chapter, to the end of the eighteenth verse, brings the series of predicted events to the Millennium, and indeed to the end of the world. (*Notes*, x. xi.) If then, this and the following chapters relate, as undoubtedly they do, to events *preceding* the Millennium; the sacred writer must in some place go back, and resume his subject: and no part can be selected, in which this can so naturally be fixed, as the last verse of the preceding chapter, which introduces the beginning of this.—'We would also divide the Revelation 'into two parts; or rather the book so divides itself. For 'the former part proceeds, as we have seen, in a regular 'and successive series, from the apostle's days to the con-'summation of all things. Nothing can be added, but it 'must fall somewhere or other within the compass of 'this period; it must be a resumption of the same sub-'jects; and this latter part may most properly be consi-'dered as an enlargement and illustration of the former. 'Several things, which before were only touched upon, 'required to be more copiously handled, and placed in a 'stronger light. It was said that "the beast should make '"war against the witnesses, and overcome them:" but 'who or what *the beast* is, we may reasonably conjecture; 'but the apostle himself will more surely explain. The 'transactions of the seventh trumpet are all summed up 'and comprised in a few verses; but we shall see the 'particulars branched out and enlarged on into as many 'chapters. In short, this latter part is designed, as a 'supplement to the former, to complete what was defi-'cient, to explain what was dubious, to illustrate what 'was obscure: and as the former described more the 'destinies of the Roman empire, so this latter relates to 'the fates of the Christian church.' *Bp. Newton.*—Nothing more fully confirms my opinion, that Bishop Newton's outline is the true interpretation, than the dissatisfaction which permanently rests on my mind, after carefully considering those expositions, which have been substituted in the place of it. While objections are stated, I hesitate, not at once perceiving how they can be answered; but when the interpretation, substituted in its place, has excited my attention, still more insuperable objections crowd on my mind.—'The man-child is the mystick word of

7 ¶ And there was [t] war in heaven: [u] Michael [x] and his angels fought against [y] the dragon; and the dragon fought and [z] his angels,

8 And [a] prevailed not; neither was [b] their place found any more in heaven.

9 And [c] the great dragon was cast out, [d] that old serpent, called [e] the Devil, [f] and Satan, which [g] deceiveth the whole world: [h] he was cast out [i] into the earth, and his angels were cast out with him.

10 And [k] I heard a loud voice, saying in heaven, Now is come salvation, and strength, and [l] the kingdom of our God, and [m] the power of his Christ: for [n] the accuser of our brethren is cast down, which accused them before our God day and night.

11 And [o] they overcame him by [p] the blood of the Lamb, and by [q] the word of their testimony; and [r] they loved not their lives unto the death.

12 Therefore [s] rejoice, *ye* heavens, and ye that dwell in them. [t] Woe to the inhabiters of the earth and of the sea, for the devil is come down unto you, having great wrath, [u] because he knoweth that he hath but a short time.

t xiii. 7. xix. 11—20. Is. xxxiv. 5. Eph. vi. 12. *Gr.*
u Is. lv. 4. Dan. x. 13. 21. xii. 1. Heb. ii 10. Jude 9.
x Matt. xiii. 41. xvi. 27. xxiv. 31. xxvi. 53. 2 Thes. i. 7.
y *See on* 3, 4.
z 9. Ps lxxviii. 49. Matt. xxv. 41.—2 Cor. xii. 7. *Gr.*—2 Pet. ii. 4.
a 11. Ps. xciii. 4. cxviii. 10—13. cxxix. 2. Jer. i. 19. v. 22. Matt. xvi. 18. Rom. viii. 31—39.
b Job vii. 10. viii. 18. xx. 9. xxvii. 21—23. Ps. xxxvii. 10. Acts i. 25. Jude 6.
c 3. 7. d 14, 15. xx. 2. Gen. iii. 1. 4. 13. Is. xxvii. 1. lxv. 25. e ix. 20. xvi. 14. xviii. 2. Matt. iv. 1. 5. 8. xiii. 39. Luke viii. 12. John viii. 44. 1 Tim. iii. 6, 7. Heb. ii. 14. 1 John iii. 8—10. Jude 9. f ii. 9. 13. 24. iii. 9. 1 Chr. xxi. 1. Job i. 6—12. ii. 1. Ps. cix. 6. Zech. iii. 1, 2. Matt. iv. 10. Luke xiii. 16. xxii. 3. 31. Acts v. 3. xxvi. 18. Rom. xvi. 20. 2 Cor. ii. 11. xi. 14. xii. 7. 2 Thes. ii. 9. g xiii. 14. xviii. 23. xix. 20. xx. 3. 8. 10. Matt. xxiv. 24. Rom. xvi. 18. 2 Cor. xi. 3. Eph. iv. 14. 2 Thes. ii. 3. 9—11. 1 Tim. ii. 14. 2 Tim. iii. 13. 1 John v. 19. h ix. 1. Ez. xxviii. 16. Luke x. 18. John xii. 31. i Job i. 7. ii. 2. Is. xiv. 12. lxv. 25. John xiv. 30. xvi. 11. 2 Cor. iv. 4. 1 Pet. v. 8.
k *See on* xi. 15.—xix. 1—7.
l 1 Chr. xxix. 11. Ps. xxii. 28. xlv. 6. cxlv 11—13. Dan. ii. 44. Matt. vi. 10. Luke xi. 2.
m ii. 26. Ps. ii. 8—12. cx. 5, 6. Matt. xxvi. 64. xxviii. 18. 1 Cor. v. 4. 2 Cor. xii. 9.
n Job i. 9. ii. 5. Zech. iii. 1, 2. Luke xxii. 31.—Tit. ii. 3. *Gr.*
o ii. 7. 11. 17. 26. iii. 5. 12. 21. John xvi. 33. Rom. viii. 34—39. xvi. 20. 1 Cor. xv. 57. 2 Cor. x. 3—5. Eph. vi. 13—18. 2 Tim. iv. 7, 8. Heb. ii. 14. 15. 1 John ii. 13, 14. iv. 4. v. 5.
p vii. 10—14. xiv. 1—4. xv. 3.
q 17.—*See on* i. 2. 9. vi. 9. xi. 7.—xix. 10.
r ii. 10. 13. xx. 4. Luke xiv. 26. Acts xx. 24. xxi. 13. Heb. xi. 35—38. s xviii. 20. xix. 1—7. Ps. xcvi. 11—13. cxlviii. 1—4. Is. xlix. 13. lv. 12, 13. Luke ii. 14. xv. 10. t viii. 13. ix. 12. xi. 14.
u x. 6. Heb. x. 37. 2 Pet. iii. 8.

'God, which is described as the Son of the church, be-
'cause it is the incorruptible seed, from which all true
'believers are born.' *Faber.*—The 'mystick word,' according to this statement, is in fact the *parent*, not the *son*, of the church: but waving this, if the respectable writer here cited could not make out his system, without having recourse to so indefinite and allegorical an interpretation, of an event evidently most important in the prophecy; I cannot but conclude, that his plan of interpretation is, in this respect, erroneous: and I must give that of Bishop Newton the decided preference. Most certainly, the subversion of the Pagan persecuting Roman empire, and that of the immense ancient system of idolatry, as supported by all the genius, influence, and power of Greece and Rome, was no inconsiderable event, in the prophetical history of the Christian church: and had it not been specially and prominently marked, it might have been thought an extraordinary omission. (*Note*, vi. 11—14.) Whatever the character of Constantine or that of his successors was, the revolution was wonderful, and indeed one of the most extraordinary recorded in universal history. (*Note*, *Zech.* viii. 20—23.) The whole pagan system was cast down from its "heaven," its authority and persecuting domination; and the ruler or rulers of the nations professed Christianity, and protected the church. Subsequent corruptions, terminating in still more dire and destructive persecutions, indeed followed, and are particularly foretold: but surely, it is natural to suppose, that the prophet, if indeed he resumed his subject, to give a more particular account of the periods which he had compendiously mentioned, should go back to the first ages, and in few words mark the deliverance of the church from pagan persecution, and the revolution in the empire from pagan to Christian. I by no means think, with Bishop Newton, that Galerius, or any personal enemy to Constantine, is meant by the red or fiery dragon; but the whole pagan authority and influence, instigated by the devil, (as the papal power and influence afterwards was,) and seeking the destruction of Christianity, and of the Christian rulers and princes who supported it. So that we may understand, as literally as we choose, the language concerning "the old dragon;" only remembering that he "works in" and by "the children of disobedience." (*Notes*, *Eph.* ii. 1, 2. 1 *John* iv. 4—6. v. 19.)—Christians are spoken of, as exercising the authority of Christ, and ruling the nations with a rod of iron: (ii. 27:) it can therefore be no objection, that the same allusion is made, in respect of the first Christian emperors, under whom the most entire revolution, from persecuting idolatry in full domination, to the establishment of Christianity as the religion of the Roman empire, took place.—Some commentators, indeed, would interpret this *man child* to be Christ himself; but this cannot be meant, for he was born of the church of Israel, not of the Christian church; nor is he ever spoken of as "the Son of the church;" but rather as the Husband, or even Father of it. (*Notes*, *Ps.* xxii. 30, 31. *Is.* ix. 6, 7. liii. 9, 10. liv. 4, 5. lix. 20, 21. *John* iii. 27—36.) The apostle also spake as *a prophet*, not as *a historian*; therefore events, future to him, must exclusively be intended.

Red. (3) Πυρρός. vi. 4. *Fiery red.* Πυρράζω, *to be red like fire*, *Matt.* xvi. 2, 3.—*Dragon.*] Δρακων. 4. 7. 9. 13. 16, 17. xiii. 2. 4. 11. xvi. 13. xx. 2. (*Notes*, *Is.* xxvii. 1. li. 9. 11. *Jer.* li. 34—37. *Ez.* xxx. 3—5.) The largest and most terrible of the species of serpents.—*Man child.* (5) Υἱον ἀρρενα. *A son, a male.* This repetition of the same idea seems to imply the vigour and *manliness*, so to speak, of this son of the church.

V. 7—12. The events, here foretold, *preceded* and made way for the flight of the church into the wilderness; (*Note*, 13—17;) and therefore cannot possibly mean the reformation which took place many ages after that event. The strenuous and combined efforts of the Pagans against the establishment of Christianity, and the destruction of their idolatrous worship, was, as I apprehend, represented by "the dragon and his angels" warring in heaven against "Michael and his angels;" perhaps with some reference to the expulsion of Satan and his adherents from heaven, on their original apostasy. (*Notes*, *Luke* x. 17—20. *John* xii. 27—33. 2 *Pet.* ii. 4—9.) Michael may represent Christ; (*Marg. Ref.* u;) and "the devil, and Satan," the old slanderer, adversary, and murderer of mankind, was

13 And when the dragon saw that he was cast unto the earth, [x] he persecuted the woman which brought forth the man *child.*

[x] 4, 5. Gen. iii. 15. Ps. xxxvii. 12—14. John xvi. 33.

14 And [y] to the woman were given two wings of a great eagle, [z] that she might fly into the wilderness, into her place, where she is nourished for [a]

[y] Ex. xix. 4. Deut. xxxii. 11, 12. Ps. lv. 6. Is. xl. 31.
[z] See on 6.—xvii. 3.
[a] xi. 2, 3. Dan. vii. 25. xii. 7.

the invisible commander of the opposite army. The former employed as his instruments Christian magistrates, faithful ministers, and believers, as well as holy angels: the latter fought by persecuting emperors, such as Julian the apostate, idolatrous priests, and heathen philosophers. (*Note*, *Gen.* iii. 14, 15.) The conflict was long and sharp: but it ended in the total defeat of Satan's army, in the deposing of idolaters from all rule and authority, and in their reduction to the most abject condition. This was represented by the devil being cast out of heaven: for, by the power of idolatrous emperors and magistrates, he had maintained that false religion, by which he had deceived all the world, and seduced them to be his subjects and worshippers; but, by the subversion of that authority, and the subsequent demolition of idolatry, he was cast down from his dignity, as "god and prince of this world," for a time, and in a measure. When the Pagan emperors were dethroned, Satan's angels were cast out with him: for both the instruments and ministers of idolatry were laid aside, and even their very idols were destroyed with contempt and execration.—It is remarkable, that Constantine himself, and others of his time, describe these events under the same image of the dethroning of the dragon. 'Moreover, 'a picture of Constantine was set up over the palace-gate, 'with a cross over his head, and under his feet the great 'enemy of mankind, (who persecuted the church by 'means of impious tyrants,) in the form of a dragon, 'transfixed with a dart through the midst of its body, and 'falling headlong into the depth of the sea.' *Bp. Newton.* This shews how Christians then understood the prophecy; and no doubt they rightly interpreted it.—Upon this great victory, the apostle heard songs of praise in heaven; because "salvation and strength were come," the church was delivered from persecution, and its friends advanced to authority; the kingdom of God was openly established, and the power of his anointed Son most gloriously displayed. (*Note*, xix. 1—6.) "For," say they, "the accuser "of our brethren is cast out of his dominion," and deprived of his influence: he could no longer lay grievous crimes to the charge of the Christians, for which to put them to death; as Satan had accused Job before God himself, and was ready to accuse others continually, night and day. (*Notes*, *Job* i. 9—11. ii. 4, 5. *Zech.* iii. 1—4.) But this victory was not ascribed to the sword of war, which was only a subordinate means, when matters were brought to a crisis: for it was acquired through the merit and efficacy of the atoning sacrifice of Christ, by faith in his blood, and a bold and holy profession of his gospel; together with "the word of *their* testimony," even that of those who went forth every where preaching the doctrine of salvation; and "who loved not their lives unto the "death," but readily sealed their testimony with blood, when called to it. These were the warriors and the weapons, by which Christianity undermined and subverted the power of the idolatrous empire, and acquired an entire ascendancy over their Pagan enemies: and if Christians had continued to fight with these weapons, and such as these, their victories would have been more numerous and glorious, and the effects of them more durable. The "heavens were, therefore, called upon to rejoice, with all "the inhabitants of them," or all who were on the Lord's side in this contest. But at the same time a woe was denounced upon the inhabitants of the earth and the sea, or the nations in general; because the devil, and his dethroned agents, would not rest in their disgraced condition: though idolatry was suppressed, it was not destroyed, and its partizans would surely excite fresh commotions. Nay, the devil would be the more furious in his opposition to the gospel, to the ruin of numbers of souls, and to the great distraction of the empire; as he would know that "his "time was short," that Pagan idolatry would soon be totally crushed, and that "the Seed of the woman would "at length bruise his head:" he would, therefore, take his opportunity of doing all possible mischief to mankind, whilst he had it in his power.—*His angels*, &c. (9) *Note*, *Matt.* xxv. 41—46.—*A short time.* (12) This is made an objection to interpreting the prophecy of the ruin of Pagan idolatry: but any limited time is short, compared with the *eternal* doom awaiting the great enemy of the church and all its coadjutors.—They who interpret it of the Reformation, strangely forget, that the dragon had at the time of his being cast out, "the crowns on his "*seven heads*," and not on his *ten horns*: (*Notes*, 3—6. xiii. 1:) and that this event *preceded* the 1260 years of the church's abode in the wilderness.

That old serpent, called the devil. (9) Ὁ ὄφις ὁ ἀρχαιος, ὁ καλουμενος διαβολος. xx. 2. 2 *Cor.* xi. 3. A learned commentator has lately endeavoured to prove that the animal, by which the devil deceived Eve, was *an ape*, or some animal of the ape species.—It is however evident, that the Hebrew word, used *Gen.* iii. 1, never means *an ape*, in the Old Testament. The Arabick word, adduced, is indeed one name of the devil; and some words from the same root signify an ape; but they also signify *a lion*, *a wild cow*, or any animal, with a peculiar kind of nose. (*Richardson's Arabick, Persian, and English Dictionary.*) —Waving this, however, are we to suppose, that the inspired writers of the New Testament, kept up, by express words, when not quoting from the Septuagint, the *false* opinion, derived from that version, that Satan deceived Eve, as concealed in *a serpent*, when in fact he was concealed in *an ape?* Is this our reverence for the words of the living God!—*Now.* (10) Αρτι. *Matt.* iii. 15. xxvi. 29. *Hitherto.* "Hitherto the Lord has helped us." (*Note*, 1 *Sam.* vii. 12.)—The church and all her friends might praise God, very properly, for deliverance from Pagan persecution, though other trials still awaited her.

V. 13—17. While the idolatrous party, who were the agents of the devil, were constrained to submit to the power of Christian rulers; they still persisted in their persecuting enmity to the church, and tried various methods of re-establishing their ancient worship. Several attempts were made of this kind, during the reign of Constantine. Julian, afterwards the apostate, left no method untried,

time, and times, and half a time, from the face of the serpent.

15 And the serpent [b] cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And [c] the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And [d] the dragon was wroth with the woman, and went [e] to make war with the remnant of her seed, [f] which keep the commandments of God, [g] and have the testimony of Jesus Christ.

[b] xvii. 15. Ps. xviii. 4. lxv. 7. xciii. 3, 4. Is. viii. 7. xxviii. 2. lix. 19.

[c] Ex. xii. 35, 36. 1 Kings xvii. 6. 2 Kings viii. 3.

[d] See on 12.—John viii. 44. 1 Pet. v. 8.

[e] xi. 7. xiii. 7. xvii. 6. 14. xviii. 20. xix. 19. xx. 8, 9. Gen. iii. 15. Dan. vii. 23—26. xi. 36.

[f] xiv. 12. xxii. 14. Matt. xxviii. 20. 1 John v. 2, 3.

[g] See on 11. i. 2. 9. vi. 9. xx. 4. 1 Cor. ii. 1. 1 John v. 10.

by which he could hope to effect it. He endeavoured to hinder the liberal education of the Christians, that their ignorance might expose them to contempt, and render them incapable of defending or propagating their religion: he employed writers, of great learning and ingenuity, to ridicule, revile, and reason against Christianity: he excited Arian princes to persecute their orthodox subjects; and in many other ways he attempted to undermine the cause of Christ. At the same time, the devil and his agents, prevailed to corrupt the church with manifold heresies, to deform it with various scandals, and to rend it in pieces with fierce contentions; and these evils grew worse and worse, during the period of the first four trumpets. (*Notes*, viii.) Thus the way was preparing for the erection of another idolatrous persecuting power, which will be shortly considered. In the mean time, "two "wings, as of a great eagle, were given to the woman;" that she might be ready to fly to her place in the wilderness, when the time came. (*Note*, *Ex.* xix. 4.) These are supposed by some writers to refer to the eastern and western empires, the standard of which was an eagle, and the protection afforded by them was the means of preservation to the church, till the prefixed time of her obscurity arrived. In the midst of the preceding convulsions and heresies, the church was, as it were, preparing to flee away to her retreat, from the fury of her opposers; where she was at length to be nourished, "for a time, and times, "and half a time;" or, for three years and a half, forty-two months, or one thousand two hundred and sixty days: but her flight was not completed, till the establishment of the antichristian power spoken of in the next chapter. (*Notes*, xiii. 1.) Her continuance in the wilderness, therefore, exactly accords to the time during which the "two witnesses prophesied in sackcloth:" both relate to the same events, and both began and must end together. (*Note*, xi. 3—6.) If the beginning of this term of time be fixed, A. D. 606, it will terminate A. D. 1866: and whatever dates "the slaying of the witnesses" earlier than that time, removes proportionably backward the commencement of this term. (*Note*, 3—6.) If this event took place in 1546, as Mr. Faber and Mr. Cuninghame suppose; then, beyond all controversy, the 1260 years began about A. D. 286: yet Mr. Cuninghame afterwards dates them A. D. 533. I do not presume to say, when it began; but consistency is essentially requisite in our interpretations. (*Note*, xi. 1, 2.)—To prevent the escape of the woman, "the dragon cast out of his mouth a flood of water," to carry her away. This is explained by many expositors, with great propriety, of the inundation of the Huns, Goths, Vandals, and other barbarous nations, by which the western empire was overwhelmed: (*Notes*, viii:) for it is known, that the strenuous adherents to paganism encouraged these irruptions, in hopes of subverting Christianity by their means; and no doubt Satan expected to overwhelm the church, when idolaters overturned the empire. But the event proved entirely contrary to all their expectations. "The earth helped the woman, and swallowed up the "flood:" the victorious barbarians united themselves to the vanquished Romans, and formed one people with them, in the several provinces of the empire; they even embraced, in form at least, the Christian religion. Ungodly men of various descriptions, from regard to their secular interests, protected the church amidst these convulsions: and the subversion and dismembering of the western empire did not at all help the cause of idolatry; nay, it tended to the propagation of Christianity!—But the dragon, being disappointed in this attempt, was the more enraged, and took another method of making war against true Christians, as "the seed of the church." (*Note*, *Gen.* iii. 14, 15.) These were but "a remnant:" for superstitions and heresies of various kinds, and corruptions, had long before this increased exceedingly; which afforded the enemy his opportunity for the assault and success predicted in the next chapter.—If the plan of interpretation, before laid down, be well grounded, these verses must, as has been stated, predict the events which made way for the establishment of the persecuting domination of nominal Christians; the flight of the church into the wilderness; and the prophesying of the witnesses in sackcloth, during one thousand two hundred and sixty days. The particulars of these latter events are predicted in the two following chapters; with several things relating to the approach and earnests of the church's delivery, and the destruction of her grand enemy. In the fifteenth chapter there is a solemn pause, as introductory to the subsequent events; and then the prediction proceeds in regular order, to the Millennium, the day of judgment, and the heavenly world. Thus, from the beginning of this chapter, where the prophet resumes his subject, a series of events, succeeding to each other, is predicted; and every part casts light on all that which precedes or follows. But if the predictions of these verses be referred to any part of the twelve hundred and sixty years, or to the end of them; this order is, as it appears to me, without necessity, and without proof, disturbed and deranged; and indeed an entirely new interpretation of all the subsequent chapters, shewing that they relate to *future* events, seems indispensably necessary to preserve the consistency of the interpretation.—As I am fully persuaded, that the transactions predicted in the two next chapters (the concluding part of the fourteenth alone excepted,) are already fulfilled: I must adhere to the outlines of Bishop Newton's interpretation, in preference to later systems.

That he might cause her to be carried away of the flood. (15) Ἵνα ταυτην ποταμοφορητον ποιηση. (*Notes*, *2 Sam.* xxii. 5, 6. *Ps.* lxv. 6, 7. xciii. 3, 4.)

CHAP. XIII.

A vision of "a beast rising out of the sea;" with an account of its power, rage, and success, 1—10: of a "second beast, rising out of the earth," exercising the power of the former beast, making an image of it, and compelling all to worship it, 11—17. The number of the beast, 18

AND I stood [a] upon the sand of the sea, [b] and saw a beast rise up out of the sea, [c] having seven heads and ten horns, and upon his horns [d] ten crowns, and upon his heads the [*] name of [e] blasphemy.

[a] Jer. v. 22.
[b] xi. 7. xvii. 8. Dan. vii. 2, 3.
[c] *See on* xii. 3.—xvii. 3. 7—12. 16. Dan. vii. 7, 8. 19, 20. 23, 24.
[d] xii. 3.
[*] Or, *names*.
[e] 5, 6. xvii. 3. 5. Dan. vii. 25. xi. 36. 2 Thes. ii. 3, 4.

PRACTICAL OBSERVATIONS.

V. 1—6.

True Christians, being of heavenly birth, and expecting a heavenly felicity, have "put on Christ," are "clothed "in his righteousness," irradiated by his light, beautified by his image, and taught to put earthly things beneath their feet; and they deem it their honour to profess, adorn, and recommend the doctrine of the holy apostles. All who are thus minded should pray fervently, and labour diligently, in their several places, for the increase, prosperity, and purity of the church: and ministers should especially abound in these holy employments. For the devil and his instruments are vigilant, united, bold, and unwearied, in their efforts to destroy the religion of Christ; and too generally the "kingdoms of the world" have been seduced into their service: surely then, the servants of God ought not to be timid, heartless, or negligent, in opposing their designs!—It is a striking proof of the wretched state of this apostate world, that so large a proportion of its inhabitants have generally been subjected to men, eminent only for tyranny and cruelty: and it is a great mystery in Providence, that these are left to attempt and effect so many things against his church. They cannot, however, prevent the conversion of sinners, or the final salvation of believers: nor can they withstand him, who is exalted to "the throne of God, to rule over all nations "with a rod of iron;" or overcome those, who are invested with authority and armed with power by him, for the benefit of his church, and to crush those who persecute it. (*Notes, Zech.* iv. 4—10. xii. 2—5.) The Lord has not hitherto indeed generally wrought by the arm of the magistrate; but when he is pleased to raise up rulers to protect his people, and by *scriptural means* to promote his cause, we should be thankful for them, and avail ourselves of their countenance and assistance: though the church has her place prepared, and her sustenance given her, far more frequently in a wilderness, than in an imperial palace.

V. 7—17.

Whilst "Michael our Prince," "his angels," and his servants, fight against "the dragon and his angels;" we need not fear the final prevalence of any enemy, either against the church, or any true believer. The "great "dragon, even the old serpent called the devil, and Satan," while he deceives and rules over all the rest of the world, will as surely be prevented from hurting the true church, as he and his angels were cast out of heaven at first. For "salvation and strength, the kingdom of our God, and "the power of his Christ," will renewedly come, from time to time, till the dominion of every enemy be destroyed, and the mouth of every "accuser of the bre-"thren" be stopped. (*Notes, Is.* liv. 15—17. *Rom.* viii. 32—39.) But victory in this holy war can be obtained only "by the blood of the Lamb, and by the word of the "testimony" of his servants. Faith, prayer, a holy life, patient continuance in well-doing, and a willingness to venture or suffer even unto death, with zealous and faithful preaching, are the weapons by which the saints have always conquered; and we must go forth with the same armour, and fight in the same manner, if we would share their triumphs. (*Note, 2 Cor.* x. 1—6.) Over such victories all heaven rejoices, and all that love the kingdom of Christ.—But Satan and his agents, however degraded and baffled, will proceed to bring "woe on the inhabitants "of the earth:" nay, they rage the more, when their plots are defeated; and multitudes are by them deceived and destroyed. Yet the church still maintains its ground on earth, and believers continually enter heaven: when dangers seem to overtake them, they are furnished with "eagles' wings," to "fly away and be at rest:" when heresies, infidelity, or tribulation, appear ready to overwhelm them, the earth opens and swallows up the flood. Even worldly men give assistance to the church, when the Lord is pleased to make use of them; and she will be preserved for ever, with all the remnant of her seed, "who keep the commandments of God, and have the "testimony of Jesus Christ."

NOTES.

CHAP. XIII. V. 1. The apostle, "standing on the" shore, saw a savage "beast rise out of the sea;" that is, a tyrannical, idolatrous, and persecuting power, springing up out of the commotions which took place in the world. All interpreters agree, that the Roman empire, in one form or other, was here intended: and Papists, continuing such, must contend, though against the most conclusive evidence which can be imagined, that *Pagan* Rome was meant. But Rome Pagan had existed many hundred years when the apostle had this vision; and yet he saw "the rise of "this beast."—It may indeed be said that Daniel, in vision, saw the rise of the Babylonian empire, though the rise of it preceded his prophecy; (*Notes, Dan.* vii. 1—3;) so that, this circumstance alone may not be altogether conclusive in the argument: but the reign of this beast, during twelve hundred and sixty years, from whatever period it be dated, must be conclusive: for the Pagan Roman empire, properly speaking, did not continue three hundred years, from the time when this prophecy was delivered; and the very last remains of it were subverted in about four hundred years. Indeed, the whole time, from the building of Rome, to the time of Constantine, the first Christian emperor, was considerably less than eleven hundred years; and even to Augustulus, the last emperor, A. D. 476; that is, from its birth to its death; it lasted at the most only twelve hundred and twenty-eight years: and for the first five or six hundred years of this term, the Romans had not the smallest concern in any thing, which respected the church of God. It is therefore *absolutely certain*, that the Roman power,

2 And the beast which I saw [f] was like unto a leopard, [g] and his feet were as *the feet* of a bear, [h] and his mouth as the mouth of a lion: and [i] the dragon [k] gave him his power, and his seat, and great authority.

3 And I saw [l] one of his heads as it were [*] wounded to death; [m] and his deadly wound was healed: [n] and all the world wondered after the beast.

4 And [o] they worshipped the dragon which gave power unto the beast: [p] and they worshipped the beast, saying, [q] Who *is* like unto the beast? [r] who is able to make war with him?

5 And there was given unto him [s] a mouth speaking great things and blasphemies; [t] and power was given unto him [†] to continue forty *and* two months.

6 And [u] he opened his mouth in blasphemy against God, to blaspheme

f Jer. v. 6. xiii. 23. Dan. vii. 6. Hos. xiii. 7. Hab. i. 8.
g 1 Sam. xvii. 34—37. 2 Kings ii. 24. Prov. xvii. 12. xxviii. 15. Dan. vii. 4, 5. Hos. xiii. 8. Am. v. 19.
h Ps. xxii. 21. Is. v. 29. Hos. xi. 10. Am. iii. 12. 2 Tim. iv. 17. 1 Pet. v. 8.
i *See on* xii. 3, 4. 9. 13. 15.
k xvi. 10. xvii. 12. xix. 20. xx. 2.
l 1. 14. xvii. 10.
* Gr. *slain.* Acts viii. 10, 11. 13. 2 Thes. ii. 9—12.
m 12. Ez. xxx. 24.
n 4. xvii. 6. 8. 13. 17. Luke ii. 1. John xii. 19.
o 2. ix. 20. Ps. cvi. 37, 38. 1 Cor. x. 20—22. 2 Cor. iv. 4.
p 12, 13, 15. Dan. xi. 36, 37. 2 Thes. ii. 4.
q xviii. 18.—*See on* Ex. xv. 11. Ps. lxxxix. 8.
r Deut. ix. 2. 1 Sam. xvii. 24. Dan. vii. 8. 11. 25. xi. 36.
s *See on* xi. 2, 3. xii. 6. 14.
t Or, *to make war.* 7. xi. 7.
u Job iii. 1. Matt. xii. 34. xv. 19. Rom. iii. 13.

as professing Christianity, and not that of Pagan Rome, is meant. The dragon before mentioned had "seven crowns "on his heads," but this "beast has ten crowns on his "horns." (*Note*, xii. 3—6.) This plainly shewed, that a revolution would take place before the time predicted should arrive; and that the dominion would be removed from the imperial city, and divided among ten kingdoms. —The seven heads had indeed lost their crowns, but they had preserved, or acquired, a name, or names, "of blas- "phemy." (*Notes, Dan.* ii. 40—43. vii. 6—8. 19—27. viii. 9—12.) Imperial Rome was often called The eternal city, and The goddess of the earth, with other blasphemous titles; and altars, temples, and sacrifices were assigned to her, as a deity: and it will appear in the sequel, how anti-christian Rome, after the loss of the imperial dignity, obtained or resumed similar names of blasphemy. (*Note, 2 Thes.* ii. 3, 4.)—*Out of the sea.*] xi. 7. *Notes*, xvii. 7, 8. *Dan.* vii. 2, 3.

V. 2—4. This beast was without a name, like the fourth in Daniel's prophecy; (*Note, Dan.* vii. 7, 8;) but it resembled in divers respects the other three beasts, which that prophet had seen; and thus united the fierceness, cruelty, and terror of all the rest. (*Notes, Dan.* vii. 4—6.) It was indeed the same with Daniel's fourth beast; the same empire, but in one special form: for "the dragon "had now given his power, throne, and great authority," to the beast. The dragon may here mean, either the devil, or the devil's vicegerent, the idolatrous Roman empire. (*Notes*, xii. 3—12.) So that when another idolatrous persecuting power had succeeded to that of the heathen emperors; then "the dragon" had transferred his dominion to "the beast," or the devil had appointed another vicegerent: and all the world knows, that this accords to the history of the Roman empire, Pagan and Papal.—The project of re-establishing the old idolatry having failed; a new species was invented: saints and angels succeeded to gods and demigods; and persecution was the means employed for supporting it. (*Note*, xii. 13—17.) "The "head of the beast, wounded to death," represented the entire subversion of the imperial authority in the time of Augustulus, or when Rome became a dukedom to the Exarchate of Ravenna. (*Note*, viii. 12.) Five of the heads of the beast, or the dragon, (for in this respect they are the same,) were superseded, before the apostle's time, namely, kings, consuls, dictators, decemvirs, and military tribunes, but at the time above mentioned, the sixth received a deadly wound. (*Note*, xvii. 9—14.) It was, however, afterwards healed, by the revival of the imperial name and dignity, in the person of Charlemagne, or Charles the Great, who was proclaimed Augustus, A. D. 800: and this head subsisted ever since in the emperors of Germany, or of 'the holy Roman empire,' till subverted by recent revolutions. For the emperor of Austria, doubtless *by constraint*, has resigned the title; and the present ruler of France (1813) has *usurped it for a season*. But many things seem now (1815) to be reverting into their former channel; and it is too early to judge how this revolution may terminate. After Charles had been thus proclaimed emperor, the temporal and ecclesiastical rulers mutually strengthening each other, the Roman power became again formidable, and "all the world," or all the earth, was astonished to behold that empire revived, which seemed to be totally extinct: so that a superstitious and idolatrous obedience was rendered to this temporal authority, as engaged to support the ecclesiastical tyranny of the Romish church. Thus they virtually "worshipped the dragon, "who gave his power to the beast;" by submitting, without reserve, to the same idolatrous persecuting power as before, only in another form: and they "worshipped the "beast" as one, who never had his equal on earth, or in heaven, and who would surely crush all that presumed to oppose him. Thus the old idolatry was fully re-established, with new names; and the worship of idols, or creatures, is in effect worshipping the devil.—Some explain "the "deadly wound," inflicted on one head of the beast, to mean the revolution which took place, when Christian emperors succeeded the Pagan persecuting emperors; and the healing of this deadly wound, the subsequent establishment of another idolatrous persecuting power, bearing the Christian name. The two interpretations agree in the grand outline; and the nature of this work precludes the particular consideration of subordinate questions.—*Who is like*, &c. (4) *Notes, Ex.* xv. 11. *Ps.* lxxxix. 6—12. *Is.* xl. 25, 26. 2 *Thes.* ii. 3, 4.

Beast. (2) Θηριον, *a wild beast, a beast of prey.*

V. 5—7. To this monstrous savage beast "was given "a mouth speaking great things and blasphemies."—It will soon be stated as the author's opinion, that the ecclesiastical power of Rome was the *agent*, and the Pope the *speaking image* of this beast: (*Notes*, 11—17:) and every one knows what blasphemous and enormous claims of 'His Holiness,' 'Infallibility, Sovereign of kings and 'kingdoms,' 'Christ's vice-gerent on earth,' yea, 'God 'upon earth,' have been spoken by this mouth of the beast. Power also, or authority, even the secular empire, was given him to *continue*, or rather to *practise*, or to prosper in his undertakings, for forty-two months, or twelve hundred and sixty years. Some copies read, "Make

his name, [x] and his tabernacle, [y] and them that dwell in heaven.

7 And it was given unto him [z] to make war with the saints, and to overcome them: [a] and power was given him over all kindreds, and tongues, and nations.

8 And [b] all that dwell upon the earth shall worship him, [c] whose names are not written in the book of life of [d] the Lamb slain [e] from the foundation of the world.

9 If [f] any man have an ear, let him hear.

10 He [g] that leadeth into captivity shall go into captivity: [h] he that killeth with the sword must be killed with the sword. [i] Here is the patience and the faith of the saints.

11 ¶ And I beheld another beast [k] coming up out of the earth; [l] and he had two horns like a lamb, [m] and he spake as a dragon.

12 And [n] he exerciseth all the power of the first beast before him, [o] and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

x xxi. 3. John i. 14. *Gr.* Col. i. 19 ii. 9. Heb. ix. 2. 11, 12.
y iv. 1. 4. v. 13. vii. 9. xi. 12. xii. 12. xviii. 20. xix. 1—6. Heb. xii. 22, 23.
z xi. 7. xii. 17. Dan. vii. 21. 25. viii. 24, 25. xi. 36—39. xii. 1.
a x. 11. xi. 13. xvii. 15. Ex. ix. 16. Is. x. 15. xxxvii. 26. Jer. xxv. 9. xxvii. 6, 7. li. 20—24. Dan. v. 18—23. John xix. 11.
b *See on* 3. 4.—14, 15.
c ii. 5. xx. 12. 15. xxi. 27. Ex. xxxii. 32. Is. iv. 3. Dan. xii. 1. Luke x. 20. Phil. iv. 3.
d *See on* v. 6—9. 12. John i 29. e xvii. 8. Eph. i. 4. Tit. i. 2. 1 Pet. i. 19, 20. f *See on* ii. 7. 11. 17. 29.
g Ex. xxi. 23—25 Is. xiv. 2. xxxiii. 1. Matt. vii. 2.
h xvi. 6. Gen. ix. 5, 6. Is. xxvi. 21. Matt. xxvi. 52.
i i. 9. ii. 2. 19. iii. 10. xiv. 12. Lam. iii. 26. Hab. ii. 3. Luke xviii. 1—8. xxi 19. Col. i. 11. Heb. vi. 12. x. 36, 37. xii. 3, 4. Jam. i. 2—4. v. 7, 8.
k i. xi. 7. xvii. 8.
l Matt. vii. 15. Rom. xvi. 18. 2 Cor. xi. 13—15.
m 17. xii. 3, 4. 17. xvii. 6. Dan. vii. 8. 24, 25. 2 Thes. ii. 4.
n 1—8.
o 8. 14—17. xvii. 10, 11. 2 Thes. ii. 4.

"war" (7): and no doubt that is included. This term coincides exactly with that during which "the two witnesses prophesied in sackcloth." (*Notes*, xi. 3—12.) This beast would, during this period, "open his mouth in "blasphemies against God;" combining with the ecclesiastical power in its usurpations, and in entrenching upon the peculiar honours and prerogatives of God himself. "He would blaspheme the name of God," by requiring all men, at the instigation of the ecclesiastical power, to render that worship to creatures, which belongs to God alone; "and his tabernacle," or true Christians, by stigmatizing, anathematizing, and murdering them, as hereticks; "and them that dwell in heaven," by scandalizing angels and departed saints, as if they sacrilegiously sought and were pleased with the idolatrous worship rendered to them; and by ascribing to the saints a variety of ridiculous actions, which they never did. (*Note*, xviii. 20.) It was also "given to the beast to wage war against the saints, "and to overcome them:" and no computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain, in less than thirty years after the institution of the Jesuits; the duke of Alva boasted of having put thirty-six thousand to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The inquisition destroyed by various tortures one hundred and fifty thousand Christians, within thirty years. These are a few specimens, and but a few, of those which history has recorded: but the total amount will never be known, till "the earth shall disclose her blood, and shall no more cover "her slain." (*Note*, *Is.* xxvi. 20, 21.) These were put to death by the *secular* arm; by that power, of which the empire was the head, and which subsisted in ten kingdoms: for the *persecuting ecclesiastical* power, condescended to employ kings and emperors, as the *executioners* of its murderous decrees!—Mr. Faber has here very justly pointed out an inaccuracy in bishop Newton, who seems to confound this beast, or the secular empire, in all the ten kingdoms, with the little horn predicted by Daniel, which accords to the second beast, afterwards mentioned. (*Note*, 11, 12.) Yet, as the secular power executed the persecuting decrees of the ecclesiastical, and gave its power to that beast; the things, stated by bishop Newton as accomplishments of this prophecy, were evidently such; though he has not, with his usual accuracy, marked the manner in which this took place. (*Notes*, *Dan.* vii. 7, 8. 23—27. xi. 36.)

V. 8—10. By the means above mentioned, the beast maintained his dominion over the inhabitants of the western world, and indeed in many other places; and all worshipped him, by the most abject submission of body, soul, and conscience, except "the remnant according to "the election of grace," (*Note*, *Rom.* xi. 1—6,) "whose "names were written in the book of life," belonging to "the Lamb that had been slain, from the foundation of the "world."—It is not indeed quite clear, whether Christ be here said to "have been slain from the foundation of the "world;" that is, in the purpose of God, and the efficacy of his blood to the salvation of all believers; or whether the names of the persons spoken of were "written in "the book of life, from the foundation of the world," as the elect of God: but the language is in a parallel text more explicit. (xvii. 8.—*Notes*, xx. 11—15. xxi. 22—27. 1 *Pet.* i. 17—21.)—This prophecy was of that importance, to the encouragement and direction of believers, during 'the reign of the beast,' as well as for the due understanding of the greatest part of this book, that the attention of every one was especially called to it. (*Notes*, ii. 10, 11. *Matt.* xiii. 9.—*Marg. Ref.* f.) For the persecutors would assuredly be destroyed, in the same manner as they had destroyed others: (*Notes*, xvii—xix:) yet here would be the trial of "the faith and patience of the saints;" to bear up under such complicated dangers and sufferings, and of so long continuance, beyond the example of all former times; and to persevere in faith and obedience through them.—Faith and patience would be more wanted by the saints, and have more to try and exercise them, and for a longer time than in any other persecution whatever.

V. 11, 12. This second "beast" did not come up out of the sea, or from wars and tumults, as the first did; (*Note*, 1;) but "out of the earth," silently and gradually, as plants spring up: (*Note*, 2 *Pet.* ii. 1—3:) and it "had "horns like unto a lamb;" denoting, that it was a spiritual dominion, professedly derived from Christ, and exercised in a gentle manner. It was, therefore, the emblem of the Roman hierarchy; and his two horns have, very probably, been supposed to signify the *regular* and

13 And [p] he doeth great wonders, so that [q] he maketh fire come down from heaven on the earth in the sight of men,

14 And [r] deceiveth them that dwell on the earth, by *the means of* those miracles which he had power to do in the sight of the beast; saying to them [s] that dwell on the earth, [t] that they should make an image to the beast, which had the wound by a sword, and [u] did live.

15 And he had power to give [u] life

p xvi. 14. xix. 20. Ex. vii. 11, 12. 22 viii. 7. 18. 19. ix. 11. Deut. xiii. 2, 3. Matt. xxiv. 24. Mark xiii. 22. Acts viii. 9—11.

q 2 Thes. ii. 9, 10. xi. 5. Num. xvi. 35. 1 Kings xviii. 38. 2 Kings i. 10—14. Matt. xvi. 1. Luke ix. 54—56. 2 Tim. iii. 8. r xii. 9. xviii. 23. xix. 20. xx. 3. 10. 1 Kings xxii. 20. *marg.* Job xii. 16. Is. xliv. 20. Ez. xiv. 9. 2 Thes. ii. 10—12.

s *See on* 3. 8.

t 3, 4. 11. 16. xiv. 9. 11. xv. 2. xvi. 2. xix. 20. xx. 4. Ez. viii. 10. xvi. 17. Dan. xi. 36. 2 Thes. ii. 4.

u Gr. *breath.* Gen. ii. 7. Ps. cxxxv. 17. Jer. x. 14. li. 17. Hab. ii. 19. Jam. ii. 26. *Gr.*

secular clergy of that church: as the other "beast" was the emblem of the temporal authority exercised in the ten kingdoms of the empire, in support of that spiritual tyranny. The second beast is elsewhere called "the false "prophet;" (xvi. 13. xix. 20;) which abundantly confirms this interpretation. 'In the language of *symbols*, 'horns are *kingdoms;* consequently the horns of an eccle-'siastical beast must be ecclesiastical kingdoms. Now I 'know not what idea we can annex to an ecclesiastical 'kingdom, subservient to the head of an ecclesiastical 'empire, except that of a regularly organized body of ec-'clesiasticks, subject primarily to their own immediate 'superior, and ultimately to the head of the whole empire.' *Faber.* Thus the *regular* clergy, or the different orders of monks, are subject each to the principal of his order, who himself is subject to the church and bishop of Rome: and, in like manner, the *secular* clergy, or parochial ministers and others connected with them, are subject primarily to their ordinary, or diocesan bishop; he, to the archbishop, primate, metropolitan, or patriarch; but all to the church and bishop of Rome. And as they are enjoined celibacy, this subjection, and their devotedness to the common cause of that church, are most entire and efficacious.—But though the beast "had two horns, like a lamb," yet "he "spake as a dragon," or with all the tyranny and cruelty of the persecuting Roman emperors. (*Note*, xii. 3—6.) And the high claims of authority, and the peremptory commands, menaces, and decisions of the Roman hierarchy, are well known. The second "beast" is likewise the minister, adviser, or agent, of the first beast, and "exerciseth all his power before him." Accordingly the different orders of monks, as well as the secular clergy of Rome, have always possessed immense influence in the affairs of the kings and nations, belonging to that communion: their principal ministers of state have generally been cardinals, or other ecclesiasticks: the magistrate has been engaged to use his sword to enforce their decrees, or execute their sentences against hereticks; and bloody wars without number have been waged in support of their anti-christian domination. In return for these services, they "cause the earth to worship the first beast;" they have always been the enemies of civil liberty, and the supporters of tyranny, and even of the *unlawful* and most iniquitous commands of those princes who supported their authority; which is a kind of idolatry, as it exalts the will of man above that of God. So that tyranny upholds them, and they uphold tyranny; they enslave men's consciences, and help kings to enslave their persons; and in both respects enforce idolatry. The ecclesiastical power 'is the common 'centre and cement, which unites all the distinct king-'doms of the Roman empire; and by joining with them, 'procures them a blind obedience from their subjects; and 'so it is the occasion of the preservation of the old Roman 'empire, in some kind of unity, and name, and strength.' *Whiston.*—Implicit obedience, however, to the authority of the beast, as supporting idolatry, and requiring men to worship creatures and images, under heavy penalties, must be especially meant.—'Here we have a plain prediction of 'some spiritual power, ... which should arrogate to itself 'universal or catholick authority in religious matters; 'which should co-exist upon the most friendly terms with 'the ten horned temporal empire, instigating it to persecute 'during the space of forty-two prophetick months, ... all 'such as should dare to dispute its usurped domination, 'and which in short should solve the symbolical problem 'of two contemporary beasts, by exhibiting to the world 'the singular spectacle of a complete empire within an 'empire. Where we are to look for this power, since the 'great Roman beast was divided into ten horns,... let the 'impartial voice of history determine. ... Daniel who fully 'delineates the character of the little horn, is entirely 'silent respecting the two horned beast. John, who as 'fully delineates the character of the two horned beast, is 'entirely silent respecting the little horn.—The little horn 'and the two horned beast, act precisely in the same capa-'city: each exercising the power of the first beast before 'him; and each perishing in one common destruction 'with him. *Faber.* (*Notes*, *Dan.* vii. 7—14. 19—27. viii. 9—12.)

V. 13—17. The second beast maintains his power by "doing great wonders." (*Note*, 2 *Thes.* ii. 8—12.) These, whether they be human impostures, or wrought by the agency of Satan, "he doeth in the sight of men to deceive "them," and "in the sight of the first beast" to serve him; but they are not performed either by the power, or for the glory of God. (*Notes*, *Ex.* vii. 22, 23. viii. 7, 8. *Deut.* xiii. 1—5. *Matt.* xxiv. 23—25. 2 *Tim.* iii. 6—9.) The fire may allude to the miracles wrought by Elijah; (*Notes*, 1 *Kings* xviii. 36—39. 2 *Kings* i. 9—12. *Luke* ix. 51—56;) and predict the vain pretences of the beast to miracles of that kind. But some interpret it thus: 'Heaven is a symbol of the church, and the earth, of the 'Roman empire. The darting forth of fire out of the 'church upon the secular empire, must mean solemn inter-'dicts and excommunications, pronounced against those 'who dared to oppose the authority of the beast.' *Faber.* The miracles, however, of which the advocates for popery boast, as certain marks of a true church, are here shewn to be the distinguishing stigma of antichrist: that is, such ambiguous and suspicious miracles; or indeed any miracles, if wrought in support of idolatry, in opposition to the doctrines of scripture, and to justify the persecuting cruelty of those who profess them. By these means "the "two horned beast," or the regular and secular clergy, deceived the inhabitants of the earth, and induced them to make "an image of the beast," or the temporal authority of the empire, as it formerly subsisted in the reigning emperor at Rome. This image has been variously inter-

unto the image of the beast, that the image of the beast should both [u] speak, and [x] cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, [y] both small and great, [z] rich and poor, [a] free and bond, to [*] receive [b] a mark in their right hand, [c] or in their foreheads:

u Ps. cxv. 5. cxxxv. 16. Jer. x. 5.
x *See on* 14—xvi. 5, 6. xvii. 6. 14. 17. xviii. 20. 24. xix. 20. Dan. vii. 20, 21. 25.
y xi. 18. xix. 5. 18. xx. 12. 2 Chr. xv. 13. Ps. cxv. 13. Acts xxvi. 22.
z Job xxxiv. 19. Ps. xlix. 2.
a vi. 15. xix. 18.
1 Cor. xii. 13. Gal. iii. 28. Eph. vi 8. Col. iii. 11.
* Gr. *give them.*
b xiv. 9—11. xv. 2. xix. 20. xx. 4. Zech. xiii. 6.
c vii. 3. Ex. xiii. 9. Deut. vi. 8. xi. 18. Ez. ix. 4. 2 Tim. iii. 8.

preted. But is not the pope, as a temporal prince, the very image of the ancient emperors? Is he not, as the pretended infallible head of the church, the great idol of all zealous papists? and is he not, in both respects, the representative of the whole antichristian tyranny? Can we then doubt who this "image" is? Or can we help being amazed at this exact and circumstantial prediction of such improbable events, so many hundred years before they took place? The two horned beast, or the Roman clergy, as represented by the consistory of cardinals, which assembles at the death of a pope, with the full concurrence of the rulers and people at large, through the papal dominions, "makes the image," when they elect a private person to that exalted station; and, by putting him in possession of the supreme authority, they "give life to him" as "the image" of the ten horned beast, and "enable "him to speak," by uttering his bulls and mandates, as well as to use the names of blasphemy before mentioned. (*Note*, 5—7.) But before this, they robe and crown the image which they have made; they place him on an altar, and kiss his feet, and they call this ceremony *adoration!* Like other idolaters they make their idol, and then worship him: and an ancient medal, struck on that occasion, has this motto, *Quem creant, adorant,* 'whom they create, 'they adore!' Then they use all their power and influence to support his authority, through all the nations of their communion: and concur in persecuting even unto death all those, who will not join in the same idolatrous observance of it. 'The pope is the principle of unity to 'the ten kingdoms of the beast; and he causeth, as far as 'he is able, all who will not acknowledge his supremacy 'to be put to death. In short he is the most perfect re-'semblance of the ancient Roman emperors; is as great a 'tyrant in the Christian, as they were in the heathen world; 'presides in the same city, usurps the same powers, affects 'the same titles, and requires the same homage and adora-'tion. So that the prophecy descends more and more into 'particulars, from the Roman state, or the ten kingdoms in 'general, to the Roman clergy in particular; and then to 'the pope, the head of the state as well as of the church, 'the king of kings, as well as the bishop of bishops.' *Bp. Newton.*—The two horned beast likewise performs other offices to the first beast; by excommunicating all those, who refuse subjection to its usurped dominion, and conformity to the established worship; and thus exposing them to various temporal incapacities and punishments, as *outlawed* persons. So that, of whatever rank they be, they must either be marked in their right hands and their foreheads, with "the mark, name, and number of the beast," as slaves and cattle are branded and numbered; that is, they must openly profess the religion of the church of Rome, and conform to its idolatries and superstitions, as the bond slaves of the beast and his image, in body, soul, and conscience, and so be "marked with the name of the "beast;" or they must be inhibited from all commercial dealings, and even excluded from the most needful intercourse with mankind. Very many instances of this sort are recorded in history; and indeed the spirit of it pervades the whole system. Thus the second beast, though appearing "as a lamb, spake like a dragon."—By the mark of the beast, some understand the sign of the cross, which is used, not only in a most superstitious, but even an idolatrous manner, continually, as discriminating, and as required by authority in the church of Rome.—Some explain the making of the image, to mean the establishment of image-worship; and the various impostures, by which the deluded votaries were induced to suppose, that the images, lived, moved, and spoke. But, whoever consults the marginal references (u—f,) will perceive such a difference, and even contrast, between this image, and all others, mentioned in the whole scripture, (and doubtless other priests have possessed ingenuity, and bestowed pains, in deluding the people,) that he will hesitate at a conclusion, which makes this image in no respect essentially different from the others. If, however, *life* and *speaking*, might be interpreted to mean the priestcraft, which made the people think the images lived and spoke; surely what follows must be interpreted in a most unnatural manner, when the occasion taken by the priests to persecute, is spoken of in this language, "and the image of the beast "shall both speak, and cause that as many as would not "worship the image of the beast should be killed, &c." It is indeed argued, that the original should be rendered, "made an image *to* the beast, or for his use;" and not *of* him: but instances may be brought from the Greek writers of exactly similar expressions, where the meaning is indisputably according to our translation of this passage. Indeed if a *literal* image, or *literal* images, be meant; and yet the beasts are not supposed to be *literal* beasts, or the horns to be *literal* horns; this blending of the *literal* with the *figurative*, in the same prophecy, is not only contrary to the rules of sound interpretation, but a direct violation of that laid down by the respectable writer, who has adopted this interpretation. 'The whole book, excepting 'those few passages which are avowedly descriptive, must 'be understood either *literally* throughout, or *figuratively* 'throughout: otherwise it will be impossible to ascertain 'the meaning designed to be conveyed.' *Faber.* On the other hand, if the pope be really this image, the language is both natural, and extremely expressive; and it has been fully verified in numerous instances, by papal interdicts, excommunications, and similar measures. The objections of late brought against this interpretation, have led me to perceive, that if preceding expositors could have foreseen, what their successors would have objected to their statement, they would have expressed themselves more cautiously and accurately: but they have produced no hesitation as to the meaning of the emblem.—It is true, that the pope may be considered, as in some sense the head also of the two horned beast: yet, that beast continues to exist, when there is no pope; and the cardinals, as representing the whole ecclesiastical power, are, during that vacancy,

17 And that no man might buy or sell, save he that had [d] the mark, or [e] the name of the beast, [f] or the number of his name.

18 [g] Here is wisdom. Let him that hath understanding, count the number of the beast: for it is [h] the number of a man; and his number *is* six hundred threescore *and* six.

[d] See on 16. [e] iii. 12. xiv. 11. xvii. 5 xxii. 4 [f] 18. xv. 2. [g] i. 3. xvii. 9. Ps. cvii. 43. Dan. xii. 10. Hos. xiv. 9. Mark xiii. 14. [h] xxi. 17. Deut. iii. 11. Rom. iii. 8.

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the head of the beast; and in that character they create the pope, to be the image both of the secular and the ecclesiastical idolatrous persecuting power, the representative of the whole. He does not derive his dominion from any hereditary right, or from popular election, or from regal appointment; but he is the *creature* of the Romish clergy: yet, being *created* by them, he is the object of their worship, and exercises, or at least claims a right to exercise, absolute authority over both them and the kings of the earth. Indeed this claim was long generally admitted by the ten horns of the beast, though in some instances it was disputed. (*Notes*, xvii. 9—18.) This seems sufficient for the purpose, and, amidst so many emblems, it could hardly be supposed, that no shadow of coincidence should appear.—'It may be observed, that when the first, 'or secular beast is represented, as making war with the 'saints, and overcoming them; it is no where said, that 'the second, or ecclesiastical beast, should do more than 'cause them to be killed. The little horn has always 'worn out the saints, by delivering them over to the 'secular arm, not by slaying them himself. The inquisi-'tors, with a disgusting affectation of lamb-like meek-'ness, are wont to beseech the civil magistrates to shew 'mercy to those unfortunate victims, whom they them-'selves have given up to be consigned to the flames.' *Faber*. (*Note*, 5—7.)—There are various other interpretations, by different writers, of several things in these chapters, chiefly explaining them of recent events in France; but not judging any of them either well grounded, or even supported by probable arguments, I did not think it needful to introduce them in this work. The books, written expressly on the subject, must be referred to: and, in general, the writers succeed better in attempting to refute each other's interpretation, than in establishing their own; where they materially differ from the expositors, who wrote before these late transactions.—Mr. Cunninghame, if I rightly understand him, supposes the corrupt church itself to be the *image;* as formed by the joint consent of the clergy and laity: but *of what* is the corrupt church the image? It cannot be the image of the beast, or the secular idolatrous persecuting power, (*Notes*, 1—7,) as this image is expressly said to be (11); nor, as it appears to me, of any thing, except itself, or of those who made it, who are nearly or quite the same persons. 'It was a 'common fashion in St. John's time, for every heathen 'god to have a particular society or fraternity belonging to 'him: and the way of admitting any into these fraternities 'was; 1. By giving him some hieroglyphick mark in the 'head, or forehead, which was accounted sacred to that 'particular god; as that of an ivy-leaf to ... the fraternity 'of Bacchus: 2. By sealing themselves with the name of 'that god: and 3. With that *number*, which the Greek 'letters of *their name* did make up.' *Grotius* in *Cressener*. I suppose, *the name of their idols*. Slaves also were generally branded with the name of their owners.

V. 18. Mention having been made of "the number of "the beast," or that "of his name," the apostle next proposed to men's consideration the number itself; introducing it by saying, "Here is wisdom;" or intimating that the discovery of the *name of the beast from the number*, would be a proof of a man's discernment. "Let him," therefore, "that hath understanding, count the number of "the beast:" who then shall censure or ridicule those who attempt to do it? (*Note*, i. 3.) For it was "the "number of a man;" either such a number as men use, or a number implying in it the name, title, or distinguishing characteristick "of a man." Now the Greek word *Lateinos* signifies the *Latin man;* or *the man of Latium*, from which city the Romans derived their original and their language; and this word, according to the genuine orthography, contains, in numerical letters, exactly the "number six hundred and sixty-six." The church of Rome is properly the *Latin* church, and they use the Latin language in every thing. The beast, therefore, or the authority exercised through the ten kingdoms in support of that church, of which the pope is the living image, may well be called LATEINOS. But though the apostle wrote in Greek, he yet used a few Hebrew names in this book; so we may perhaps think he alluded to a name in that language: and it is most astonishing that the word *Romiith* in Hebrew, which answers to *Lateinos*, signifying *Roman*, contains in numerical letters exactly six hundred and sixty-six. Nor can any other two words be produced from two different languages, which so nearly agree together in meaning, and exactly stand for the same number in numerical letters: the coincidence is really most surprising. As John could only refer to the Greek or the Hebrew language in this matter; and as the number of *the name* of the *Latin man*, or *the Roman*, in both languages is exactly the number of the beast; I see no occasion to doubt, either about the beast or his number, especially as Irenæus in the second century put the same construction on it.—*Romiith* is indeed feminine; but it may signify either the Roman *church*, or *kingdom*, the Hebrew words for both which are feminine. The word *Latinus*, or *Lateinos*, is, however, in all respects by far the most satisfactory, notwithstanding this coincidence.—'No name, though it may possibly com-'prehend the number six hundred and sixty-six, can be the 'name of the beast, unless it equally answers in every other 'particular to the prophetick description of that name.—'*Lateinos* is at once the name of a man, (the ancient king 'of Latium, whence Rome had its origin,) the title of an 'empire; and the distinguishing appellation of every indi-'vidual in that empire: and when the sum of its numeri-'cal letters is taken in the Greek language,...it amounts to 'six hundred and sixty-six. On these grounds then, I do 'not hesitate to assert, that *Latinus*, and nothing but '*Latinus*, is the name of the beast; for in no other word, 'descriptive of the revived temporal beast, or the papal 'Roman empire, can such a fatal concurrence of circum-

CHAP. XIV.

A prophetical view of the remnant of believers, during the reign of the beast, 1—5. Progressive reformation; the dreadful punishment of obstinate opposers; and the immediate felicity of those, who die in the Lord, 6—13. A figurative prediction of terrible judgments, upon the antichristian kingdom and its subjects, which do not seem to have yet begun to be fulfilled, 14—20.

AND [a]I looked, and, lo, [b]a Lamb stood on the [c]mount Sion, and with him [d]an hundred forty *and* four thousand, [e]having his Father's name written in their foreheads.

2 And I heard [f]a voice from heaven, [g]as the voice of many waters, and as

a 14. iv. 1. vi. 8. xv. 5. Jer. i. 11—14. Ez. i. 4. ii. 9. viii. 7. x. 1. 9. xliv. 4. Dan. xii. 5. Am. viii. 2. Zech. iv. 2.
b *See on* v. 6—9. 12, 13. vii. 9—17.
c Ps. ii. 6. cxxxii. 13, 14. Is. xlix. 14. Joel ii. 32.
Mic. iv. 7. Rom. ix. 33. Heb. xii. 22—24.
d *See on* vii. 4—8.
e iii. 12. vii. 3. xiii. 16, 17. Luke xii. 8.
f x. 4. xi. 12. 15. xix. 1—7.
g i. 15. xix. 6. Ps. xciii. 4. Is. xvii. 13. Ez. xliii. 2.

'stances be found.' *Faber.*—The mark of the beast is the sign of the cross, used in endless superstitions, and even idolatries.

PRACTICAL OBSERVATIONS.

The enemies of the church carry on their designs, under a variety of odious and terrifying forms: they often unite, or divide among them, the fierceness and cruelty of savage beasts, with the subtlety and poison of serpents: but if it will answer their purpose better, they appear as gentle "lambs," in order that, when they have opportunity, they may speak "as dragons," and "lord it over God's heritage" with cruel tyranny. (*Notes, Matt.* vii. 15—20. 1 *Pet.* v. 1—4.) They have commonly possessed great power: and when any of the heads of this Leviathan seemed to be broken in pieces, they have been again healed; and in another form they, even to this day, return to the combat. Indeed, they have much encouragement from the world: for men are far more disposed to admire, and to celebrate the praises of these monsters of iniquity, (as if none were like them, or could stand before them,) than to hear the word of God from his faithful witnesses, or even to adore and submit to the Son of God himself! But the mouths, even of those, who "open them in blasphemy," were given by that God whom they thus affront; and that power is derived from him, which they use in "making war against his saints:" nor can men of any description reign over the nations, or practise against the church, further than he sees good to permit. (*Notes, Ps.* lxxvi. 10. *John* xix. 8—12.)—All will, in one way or other, be "deceived, whose names are not written in the "book of life of the Lamb that was slain," "according "to the eternal purpose which he hath purposed in himself." "The vengeance that is written" will surely be executed on all persecutors and wicked oppressors; but the saints need very much "faith and patience," when their lot is cast in evil times; and they should cry unto God continually, that they may be "faithful unto death, "and so receive the crown of life."—Ungodly priests, and tyrannical rulers, support each other's usurpations, iniquities, exactions, and oppressions: whilst the one by war, or cruel executions, destroy all opposers; and the other deceive or terrify men by lying miracles, false doctrines, anathemas, and ecclesiastical censures. But all these evils should be considered as illustrative of the deceitfulness and desperate wickedness of the human heart, (*Note, Jer.* xvii. 9, 10,) and as endearing to us the love of God in Christ Jesus. The review ought also to make us thankful for our civil and religious liberties, in this highly favoured land. We are exposed to no interdicts, no prisons, no cruel tortures or death, for not worshipping after the manner, or at the dictate, of either prince or priest; nor are we tempted, by circumstances of danger, to profess and subscribe what we do not believe, or conform to what we do not approve; though alas! numbers choose to do it, "for filthy lucre's sake." (*Note,* 1 *Tim.* vi. 6—10.) We shall therefore be doubly inexcusable, if we do not embrace and profess the truth of Christ, and worship the Father according to the appointed ordinances: or if we do not pray for the peace of those, under whose mild government we enjoy so many privileges; observing the rule of the wise man, to "fear God and the king, and not to meddle "with those that are given to change." But he who has wisdom and understanding in these things, will see that all the enemies of God are numbered and marked out to destruction; that the term of their power will soon expire, and that all nations shall at length submit to our "King "of righteousness and peace."

NOTES.

CHAP. XIV. V. 1—5. The apostle, having been shewn the foregoing particulars concerning Papal Rome, the antichristian secular and ecclesiastical domination of the Beast, and its image, with all idolatry and tyranny connected with them; had next a vision of the true "church in the wilderness," during the same period: which had special reference to the darkest times, previous to the dawning of the reformation. He "looked, and be"hold a Lamb," the emblem of Christ, "stood on mount "Sion," where the temple was built, which was a type of the true church and of heaven itself; and with him were "a hundred and forty-four thousand" persons. (*Notes,* vii. 1—8.) This seems a mystical number, the twelve patriarchs multiplied by the twelve apostles, and both multiplied by a thousand; as if the hundred and forty-four were leaders of thousands: so that there was a considerable number of true Israelites, and of those who held the apostles' doctrine, and marched under their banner, in the most degenerate times; being the successors of that remnant, which was found, in the first three centuries, during the persecutions of the heathen emperors. (*Notes,* vii. 9—17. *Rom.* xi. 1—6.) As the worshippers of the beast "were marked with his name and number;" (*Note,* xiii. 13—17;) so these disciples of Christ had "the name of "his Father" written in legible characters on their foreheads: they were his worshippers, they bore his image, they avowed and evidently shewed that they belonged to him.—It is evident from history, that there were such persons, in the darkest times, who ventured and laid down their lives for the truth and worship of the gospel. Indeed these were the same as the two witnesses during the times in which they lived, only represented under another emblem. (*Notes,* xi. 1—14.)—This multitude

h i. 10. viii. 7—13. ix. 1. x. 3, 4. xi. 15. Ez. xix. 16. xx. 18. Zech. ix. 14.
i See on v. 8.—xv. 2. xviii. 22. 2 Sam. vi. 5. 1 Chr. xxv. 1—7. Ps. xxxiii. 2. xliii. 4. lvii. 8. xcii. 3. xcviii. 5. cxlvii. 7. cxlix. 3. cl. 3—6.
k See on v. 9.—xv. 3. Ps. xxxiii. 3. xl. 3. xcvi. 1. xcviii. 1. cxliv. 9. cxlix. 1. Is. xlii. 10.
l See on iv. 2—11.
m ii. 17. Ps. xxv. 14. Matt. xi. 25—27. 1 Cor. i. 18. ii. 14.
n See on v. 9.

h the voice of a great thunder: and I heard i the voice of harpers harping with their harps:

3 And they sung as it were k a new song l before the throne, and before the four beasts, and the elders; and m no man could learn that song but the hundred *and* forty *and* four thousand, which were n redeemed from the earth.

4 These are they which were not defiled with women; o for they are virgins. p These are they which follow the Lamb whithersoever he goeth. These q were r redeemed from among men, *being* r the first-fruits unto God and to the Lamb.

5 And s in their mouth was found no guile; for they are t without fault before the throne of God.

o Ps. xlv. 14. Cant. i. 3. vi. 8. Matt. xxv. 1. 1 Cor. vii. 25, 26. 28. 2 Cor. xi. 2. 1 Tim. iv. 3.
p iii. 4. vii. 15—17. xvii. 14. Matt. viii. 19. Luke ix. 57—62. John viii. 12. x. 27. xii. 26. xiii. 37.
q v. 9.
r Gr. *bought.* Ps. lxxiv. 2. Acts xx. 28. 1 Cor. vi. 20. Eph. i. 14. 1 Pet. ii. 9. *marg.*
s Ps. xxxii. 2. xxxiv. 13. lv. 11. Prov. viii. 8. Is. liii. 9. Zeph. iii. 13. Matt. xii. 34. John i. 47. 1 Pet. iii. 10.
t Cant. iv. 7. Dan. vi. 4. Hos. x. 2. Luke xxiii. 4. Eph. v. 27. Col. i. 22. Jude 24.

were "singing a new song before the throne," with a voice loud as that of mighty rushing waters, or that of thunder; yet exquisitely harmonious, and accompanied with the musick of harpers of consummate skill. No doubt "the new song," which they sang, accorded to that which has been already considered. (*Notes*, v. 8—10. vii. 9—12.—*Ps.* xxxiii. 2, 3. xcvi. 1. xcviii. 1—3. *Is.* xxiv. 16. xlii. 10—12.) This was sung in the presence of the emblematical representatives of the church and its ministers; (*Note*, iv. 6—8;) and none could learn it, but the redeemed. (*Note*, ii. 17.) For, as it related immediately to *redemption;* the proud, the impenitent, the unbelieving, and the carnal, could not understand the nature or the glory of this subject: nor could angels join in it, not being "redeemed to God by the blood of the Lamb;" though they unite in worshipping him, as worthy to receive all honour and blessing. (*Note*, v. 11—14.)—The antichristian church at an early period discouraged and reviled marriage, enjoined celibacy on priests, immured numbers of both sexes in convents, extolled virginity as almost essential to piety and purity, and ranked its virgins with the saints and martyrs of the primitive times. (*Note*, 1 *Tim.* iv. 1—5.) But these unnatural restrictions, and attempts to introduce a kind of life on earth, which in general only suits the inhabitants of heaven, made way, not only for exorbitant spiritual pride, but also for the most unnatural and detestable licentiousness, and for crimes too horrid to be specified: and at the same time, the church was polluted with the most manifest and abominable idolatry, or spiritual fornication. (*Notes*, xvii. 1—6.) But, says the apostle by the Spirit of prophecy, these true Christians "are they, who are not defiled with "women." "Marriage being honourable in all, and the "bed *undefiled*," the clause may be understood in the literal sense, and also figuratively: "For," says he, "they "are virgins," even such as the scripture commends, who are espoused to Christ, and unfeignedly love him, who are faithful and obedient to him; and deeming themselves his alone and wholly, wait for the completion of their sacred union with him; and in the mean time prefer suffering and death to the spiritual fornication and adultery to which all others are given up. (*Notes*, xix. 1—6. *Cant.* i. 3. 2 *Cor.* xi. 1—6.) They therefore "followed "him, whithersoever he went," through persecutions and tribulations, into obscurity, or into prisons, with self-denial, obedient faith, and patient hope; "taking up their "cross," and copying his example of meekness, purity, and love. (*Notes*, *John* x. 26—31. xii. 23—26.) These were the persons, "who had been redeemed from among "men," being actually interested in the atonement of Christ; and they were consecrated to God "as first-fruits," (for whose sake he spared others,) and to the Lamb, "as "purified unto him, to be his peculiar people, zealous of "good works." (*Notes*, *Tit.* ii. 14.) They were not hypocrites, but upright in their repentance, faith, and love; and they held, professed, and preached the true doctrine of Christ; so that they were accepted and sanctified persons, against whom no charge could be alledged "before the throne of God." (*Notes*, *Ps.* xxxii. 1, 2. *John* i. 47—51.)—'The hundred and forty-four thousand appeared to the apostle, as standing on the *mount Sion*, or 'in *the true church*, because they constituted the *persecuted* 'church in the wilderness: (*Rev.* xii. 6—14:) and as the '*followers of the beast* have *the mark* and *name of the* '*beast;* so have these *the seal of God* impressed, (*Rev.* 'vii. 3,) and *the name of God* written on their foreheads. 'They alone are able to learn the new song of the heavenly harpers, because they alone are the worshippers of 'the one true God, through the one true mediator Jesus 'Christ; the adherents of *the apostasy* offering up their 'devotions to other objects, and through other mediators. 'They are virgins, undefiled with women, inasmuch as 'they are free from the pollutions of idolatry; which is 'spiritual whoredom and adultery. They follow the Lamb 'whithersoever he goeth, resolutely adhering to the religion of Christ in troublesome times, as well as in prosperous ones, and fleeing into sequestered valleys and 'wild deserts, rather than relinquish their profession of 'the Gospel. They are "redeemed from among men," 'being rescued, by the almighty power of divine grace, 'from the corruptions and abominations of Babylon; and 'they are consecrated as the first-fruits of Christianity, 'unto God and the Lamb, an earnest and assurance of a 'more plentiful harvest, first, at the era of the reformation, and afterwards at the yet more glorious era of the 'Millennium. "In their mouth was found no guile:" 'inasmuch as they handle not the word of God deceitfully, 'like popish venders of indulgences, and preachers of 'purgatory, human merit, and idolatry; but faithfully 'and simply declare the way of everlasting life. And 'they are "without fault before the throne of God," having "washed their robes and made them white in the '"blood of the Lamb;" God not imputing their trespasses 'unto them, but accounting them as if they had never 'sinned, through the imputed righteousness of Christ, 'who was "made sin for them," "in order that they '"might be made the righteousness of God in him." By 'these hundred and forty-four thousand, I understand pe-

6 ¶ And I saw [a] another angel fly [x] in the midst of heaven, having [y] the everlasting gospel [z] to preach unto them that dwell on the earth, and to [a] every nation, and kindred, and tongue, and people,

7 Saying, [b] with a loud voice, [c] Fear God, [d] and give glory to him; for [e] the hour of his judgment is come: and [f] worship him that made heaven, and earth, and the sea, and the fountains of waters.

a 8, 9. viii. 13. Is. vi. 2. 6, 7. Ez. i. 14. Dan. ix. 21.
x Gen. i. 6.
y 2 Sam. xxiii. 5. Ps. cxix. 142. cxxxix. 24. cxlv. 13. Is. xlv. 17. li. 6. 8. Eph. iii. 9—11 2 Thes. ii. 16. Tit. i. 1—3. Heb. xiii. 20.
z Matt. x. 27. Mark xvi. 15. Rom. xvi. 25. Col. i. 23.
a x. 11. xiii. 7. Dan. iv. 1. vi. 25, 26.

b Is. xl. 3. 6. 9. xliv. 23. lii. 7. 8. lviii. 1. Hos. viii. 1.
c See on xi. 13.—xv. 4. xix. 5. Gen. xxii. 12. Ps. xxxvi. 1. lxxxix. 7. Ec. xii. 13, 14.
d iv. 9. xvi. 9. Josh. vii. 19. 1 Sam. vi. 5. Is. xlii. 12. Mal. ii. 2. Luke xvii. 18.
e xi. 18. xviii. 10. 17. 19. Ez. vii. 2, 3. 6. Dan. viii. 19. Matt. xxv. 13. John v. 25—29. 1 Pet. iv. 7.
f iv. 11. Ex. xx. 11. Neh. ix. 6. Ps. xxxiii. 6. xcv. 5. cxlvi. 5, 6. Prov. viii. 22—31. Jer. x. 10—12. Acts xiv. 15. xvii. 23—25.

'culiarly *the depressed church in the wilderness*, previous to 'the time of *the Reformation*: for history sufficiently de-'monstrates, that there have been in every age some faith-'ful worshippers, who consented not to *the general apos-'tasy*, but who prophesied, although in sackcloth, against 'its abominations.' *Faber.*—They who object to this, saying that the church was then in a depressed state; but here exulting and triumphing with joyful praises, seem to forget the Christian's motto; "sorrowful, but always re-"joicing." "We glory in tribulations also, &c." (*Notes, Is.* xxiv. 13—15. *Rom.* v. 3—5. viii. 32—39.)—Zion also was indeed a conspicuous place in the church; but not like the celebrated cities of Greece and Rome. It is very obscure, and little noticed in profane history. (*Notes, Ps.* ii. 4—6. lxxxvii. *Is.* xii. 4—6. *Heb.* xii. 22—25. 1 *John* iii. 1—3.)—*First-fruits.* (4) *Note, Jam.* i. 16—18.

V. 6, 7. It is generally admitted, by the best interpreters, that the three angels, introduced in these and the following verses, were emblematical heralds of the progressive reformation from popery. When, therefore, the extent and prevalence of the power of the beast, at its full height, had been predicted in the foregoing chapter; the diminution and weakening of it, as introductory to his destruction, is intimated in this. Some explain the proclamation of the first angel, of the ninth, tenth, or eleventh centuries: and no doubt there were even then, both princes, bishops, and councils, who struggled against the worship of images, and the other grosser abominations of the church of Rome. Yet they generally concurred in supporting the dominion of the beast; though they were earnest that it should be exercised in a different manner as to some particulars. Such, however, as were real Christians, and entered a proper protest against the prevailing corruptions of the church, whether in the imperial palace, or in the conclave, (if that was ever done,) may properly be ranked in the number mentioned in the preceding verses: for these evidently relate to a later and more publick and general protestation. Others, however, seem to fix the time of their accomplishment too late; and so leave a large vacant space in the series of predicted events; and then crowd too many into the remaining periods.—We may, therefore, I apprehend, interpret this "first "angel," messenger, or herald, to be an emblem of those who first publickly erected the standard of reformation, and who contended for "the everlasting gospel" of Christ, in opposition to all the innovations and usurpations of the beast, his image, and the false prophet. This honour seems to belong to the Waldenses and Albigenses, who had the true gospel among them; avowed its everlasting obligation and excellency; opposed it to the authority of popes, councils, and persecuting princes; declared the pope to be antichrist; and propagated their doctrines with zeal and success, and multiplied into a vast number of churches. And after immense slaughter had been made of them by persecutions and bloody wars, the residue still retained their tenets, and being dispersed into other countries, they rapidly carried "the everlasting gospel" with them; as an angel, a messenger of peace to men, flying through the midst of heaven: so that the Lollards in England, and the Bohemians in Bohemia, and the adjacent regions, and many others in different places, seem to have principally learned the gospel from them; nay, the reformation itself appears to have sprung from the seed which they sowed, and watered with rivers of their blood. So exact was the prophecy, that they had "the everlasting gospel, to preach "to the inhabitants of the earth!" (*Note*, xi. 3—6.) They also loudly called on men to fear and glorify God, as the hour of his judgment was at hand; and to worship the Creator of all things, as revealed in the gospel, by refusing to join the worship of idols, and that of the beast and his image. (*Notes*, xix. 9, 10. *Acts* xiv. 11—18. xvii. 22—29.)—Some respectable commentators explain these verses of Luther, almost exclusively; and suppose, that many things, in his situation, character, and testimony, remarkably answered to it. I cannot however think, that the previous *publick* testimonies against the beast, are wholly passed over, or that an *individual*, however *illustrious*, occupies so conspicuous a station in this concise prophecy. But I am much farther from being convinced, that more modern events, or the present zeal for missions, is meant; because the testimony of the angel, or messenger, was evidently borne against *popery*, not heathen idolatry; and the worship of saints and angels, and of images of God, is as real idolatry, as that of the pagans.—*Everlasting*, &c. (6) 'It is stiled, "The everlasting gospel;" being 'like its divine Author, "the same yesterday, to-day, and '"for ever;" in opposition to the doctrines of the beast, 'and the false prophet, which shall be "rooted up, as not '"of the heavenly Father's planting." *Matt.* xv. 13.' *Bp. Newton.*—It is objected, that the reformers did not "preach to every nation, kindred, and tongue:" and it may be answered, that neither did the apostles, in the strict literal import of the words; (*Col.* i. 6. 23;) nor have any others to this day. But it was the doctrine and desire of the reformers, that the gospel should be preached throughout the earth.—The angel "had the everlasting "gospel." This is by Mr. Cunninghame supposed to be the book containing the gospel, and he seems principally to explain it of the British and Foreign Bible Society.—Far be it from me to withhold or deduct from the honour justly due to that Society: when, by the astonishing success of atheists and infidels, "the enemy came in like a flood," "the Spirit of God has" surprisingly "lifted up a standard "against him;" and the Bible Society has been honoured in this, as in no small degree THE STANDARD BEARER. But we must not interpret prophecy by our *partialities*, or

g See on 6.
h xvi. 19. xvii. 5. 18. xviii. 2. 10. 11. 18—21. Is. xxi. 9. Jer. li. 8. 64.
i xvii. 2—4. xviii. 3. xix. 2. Jer. li. 7. Ez. xvi. 15, &c. Nah. iii. 19.
k xiii. 15—17. xvii. 6.
l See on 6—8.—Jer. xlv. 4.
m 11.—See on xiii. 3—6. 11—17.
n xvi. 19. xviii. 3. Job xxi. 20. Ps. xi. 6. lx. 3. lxxv. 8. Is. xxix. 9. li. 21, 22. Jer. xxv. 15—17. 27. li. 57.

8 And [g] there followed another angel, saying, [h] Babylon is fallen, is fallen, that great city, [i] because she made all nations drink of the wine of [k] the wrath of her fornication.

9 And [l] the third angel followed them, saying with a loud voice, [m] If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall [n] drink of the wine of the wrath of God, which is poured out without mixture [o] into the cup of his indignation; and he shall [p] be tormented with fire and brimstone [q] in the presence of the holy angels, and in the presence of the Lamb:

11 And [r] the smoke of their torment ascendeth up [s] for ever and ever; and they have [t] no rest day nor night,

o xviii. 6. Ps. lxxiii. 10. Is. li. 17. Jer. xlix. 12. Lam. iv. 21. Hab. ii. 16. Matt. xx. 22. xxvi. 39.
p ix. 17, 18. xix. 20. xx. 10. xxi. 8. Gen. xix. 24. Deut. xxix. 23. Job xviii. 15. Ps. xi. 6. Is. xxx. 33. xxxiv. 9. Matt. xxv. 41. Jude 7.
q Ps. xxxvii. 34. liii. 6. xci. 8. Ez. xx. 48.
Matt. xiii. 41, 42. 49, 50. 2 Thes. i. 8, 9. r xviii. 18. xix. 3. Gen. xix. 28. Is. xxxiii. 14. xxxiv. 10. Joel ii. 30. Luke xvi. 23, 24. s iv. 9, 10. v. 13, 14. vii. 12. xi. 15. xx. 10. xxii. 5. Ex. xv. 18. Ps. x. 16. cxlv. 1. Matt. xxv. 41. 46. Heb. i. 8. t Deut. xxviii. 65. Is. lvii. 20, 21. Matt. xi. 28, 29. Mark ix. 43—49. Luke xvi. 24, 25.

even most *legitimate affections;* and the order of events, in the whole arrangement of the prophecy, requires a far different interpretation.

V. 8. If we explain the first angel, as the herald of the dawning of the reformation, in the twelfth, thirteenth, and fourteenth centuries; we may properly explain this of the Bohemians and others in the fifteenth, who were their genuine offspring and successors. Some of these persons, with still greater confidence and vehemence, than the Albigenses, declared Rome to be mystical Babylon, and the pope and church there to be antichrist; and they endured severe persecutions for these protestations, and for their profession of the gospel. John Huss and Jerom of Prague, especially, were perfidiously and cruelly burned by the council of Constance; which council was, in fact, the united power of the whole antichristian beast. These heralds announced the fall of mystical Babylon, as the ancient prophets had done that of literal Babylon, *long before the event.* (*Notes, Is.* xxi. 6—9. *Jer.* l. 2, 3. li. 7—9.) Neither was this doom more certain, than it would be just; as she had corrupted and intoxicated the nations, not only with her love-potions, as a seducing harlot, but by the wine of the *wrath* of her fornications, terrifying men into idolatry by fierce persecutions. (*Notes,* xvii. 1—6. *Jer.* xxv. 15—26. li. 7.) As Rome was mentioned under the name and emblem of a *Gentile* city, so her idolatry was called *fornication* rather than *adultery;* as it generally is in scripture, when committed by the professed worshippers of God. (xvii. 2.)—Bishop Newton explains this verse of the Waldenses, and the foregoing verses of more ancient events; on the contrary, Mr. Faber interprets those verses of Luther, and this of Calvin and his associates. This, however, seems to me, to render *individuals* far too prominent in so concise a prophecy. Nor should I have mentioned the names of John Huss and Jerom of Prague, except as they were the mouth, or voice, of a very large body of men, delivering its testimony in the most publick manner conceivable, and sealing it by martyrdom.—Still, I observe, that the grand outlines are clear; and commentators in general are agreed about them: so that the subordinate differences of opinion do not affect the main argument.—Some indeed would explain this verse of future times, because Babylon is not yet totally fallen: but this deranges the whole plan of interpretation, adopted by the ablest expositors, which is the only clue that can lead us through its mazes; and this would introduce perplexity and uncertainty. Nothing is more common in prophecy, than for future events, as absolutely determined, to be spoken of in the present or past time: and the same words were spoken of literal Babylon, long before her destruction. (*Marg. Ref.* h.)—'The clue that has principally conducted me through 'both parts of the Revelation, is following the series of 'history, and the successive order of events. After the 'description of the two beasts, secular and ecclesiastical, 'whose power was established according to my hypothesis 'in the eighth century, but, according to most commen-'tators, much sooner; there would be a very large chasm, 'without the prediction of any memorable event, if these 'prophecies relate to the time, immediately preceding the 'fall of Antichrist and the Millennium.—What a long 'interval would there be without any prophecy; and how 'thick would the events follow afterwards! For all the 'particulars ... to the end of the nineteenth chapter must 'be fulfilled before the Millennium.' *Bp. Newton.*—It is also worthy of notice, that about the era above mentioned, the opinion began to be publickly avowed, by several persons, that the church, court, and city of Rome, were Babylon, and so inevitably doomed to destruction.

V. 9—11. This third angel and his proclamation "with "a loud voice" may be explained of Luther, and his loud, rough, and vehement protestation against the idolatries of the church and bishop of Rome, and that whole antichristian fabrick: yet we must also take in all his coadjutors and successors, and all the effects of this combined and persevering protestation, to this day, and even beyond it. His voice, with that of those who were raised up in divers countries to join him, and to follow up the assault, was indeed very "loud." They attacked the beast with far more vehemence, than any who went before had done. They not only declared him to be antichrist; but they carried their researches into the idolatries, iniquities, and impostures of the whole papal system; and shewed that it was utterly incompatible with the religion of the scriptures, and founded in ignorance, usurpation, avarice, and hypocrisy. And they insisted strongly on the necessity of separating from so corrupt a church; boldly retorting the charge of heresy and schism, which the popish party brought against them, and fully proving it against their opponents. Thus they induced whole nations to cast off all regard to the church of Rome, and engaged vast multitudes to protest against popery as a *damnable* religion; not only in the persecuting tyrants who imposed it, but in all who, even from dread of persecution, or from more corrupt motives, conformed to it: and this was exactly the purport of the third angel's proclamation. They loudly

a 9. xiii. 15—18. "who worship the beast and his image, and whosoever receiveth the mark of his name.

x See on xiii. 10. 12 Here x is the patience of the
y See on xii. 17. saints: y here *are* they that keep the commandments of God, and z the faith of Jesus.

z iii. 8. 10. 2 Tim. iv. 7.

13 And I heard a a voice from heaven, saying unto me, b Write, c Blessed *are* the dead which d die in the Lord

a xi. 15. 19. xvi. 17. Matt. iii. 17.
b i. 11. ii. 1. x. 4. xix. 9. xxi. 5.
c xx. 6. Ec. iv. 1, 2. Is. lvii. 1, 2. 2 Cor. v. 8. Phil. i. 21—23.
d Rom. xiv. 8. 1 Cor. xv. 18. 1 Thes. iv. 14. 16. v. 10.

insisted upon it, that all who adhered, with a blind and devoted attachment, to the beast and his image; (*Notes*, xiii. 11—17;) professing their abominable doctrines, conforming to their idolatries, concurring in their cruelties, and reducing their principles to practice; (being intoxicated with "the wine of *the wrath* of her fornications;") would drink of the unmingled wine of God's wrath, from the cup of his indignation. (*Notes*, xvi. 17—21. *Ps.* lxxv. 8. *Is.* li. 17—20. *Jer.* xxv. 15—17.) Yea, that they would be tormented with fire and brimstone, or be cast into hell, to be tormented in that flame; that this would be "in the "presence of the holy angels," who would applaud the justice of their punishment; "and in the presence of the "Lamb," who would pronounce and execute the sentence upon them, for their opposition to his gospel, and for giving his mediatorial glory to saints and angels: and "that the smoke of their torment would ascend up for ever "and ever." The words translated "for ever and ever," are the most energetick which are found in the whole Greek language, to signify *eternity*, and seem incapable of any other meaning. (*Note*, vii. 9—12.) The passage, therefore, evidently predicts the clear and strong manner, in which these reformers would protest and argue against *purgatory;* and insist upon it, that the wicked will be "tormented in hell for ever:" and a subsequent verse evidently opposes the same doctrine, by shewing the immediate happiness of believers after death. (*Note*, 12, 13.) —Every one, who is at all conversant with the writings of the reformers and their successors, knows that they generally declared, without hesitation, that popery was a *damnable* religion. Mr. Hooker, in Queen Elizabeth's time, brought himself into suspicion, and was engaged in a controversy, because he asserted, with much caution, and many distinctions, *that papists might be saved:* and, whatever contempt may be cast on their bigotry, in this day of false candour, liberality, and disregard to the scriptures; it is worthy of serious consideration, whether this passage do not warrant by far the greatest part of what these reformers advanced on that subject; though they might not always exactly distinguish between those "who hated the "light," and those whose eyes were too weak to endure its effulgence, when it broke in upon them all at once.— To explain this most energetick passage, (which beyond doubt predicts a *general* and most awful protestation against the leading tenets of popery as *damnable*, in all who embrace and adhere to them, as well as in the inventors and imposers of them,) to signify any testimony, or protest made in a single kingdom, as for instance in England, seems to me a total departure from the grand scale, on which these prophecies should be interpreted; and as in all respects inadmissible. Nor can any *temporal* judgments on *collective bodies*, be the fulfilment of the awful denunciation, which evidently relates to *individuals*, and to each individual who is guilty: and if words can convey the idea of eternal punishment, it is here denounced. (*Marg. Ref.* p—t.—*Notes*, xix. 17—21. xx. 7—10. 11—15. *Matt.* xxv. 41—46.)—It may also be very well worth enquiring, whether there be not some remains of the papal superstition and corruption, even in protestant churches? And how far they, whose grand object it seems to be, to contend *most*, and most *vehemently*, not to say *virulently*, for that which admits of the *least* scriptural proof, or no scriptural proof, keep at a proper distance from this tremendous warning.

V. 12, 13. When the doctrines above mentioned began to be openly propagated, terrible persecutions were raised: it was therefore added, "Here is the patience of the "saints." They would have abundant need to exercise patience and perseverance, in obeying God and holding the true doctrine of Christ, amidst the bloody race of inquisitors and persecutors, who kindled fires on earth to torture and burn them, though in vain they called for fire from heaven to destroy them; and who, by most horrid cruelties, together with wars and massacres, destroyed incredible multitudes, in opposing the progress of the reformation. (*Notes*, xiii. 8—10. xvii. 6.) To encourage the saints to patience, in suffering for the truth even unto death, the apostle shewed, that he "heard a voice from "heaven," ordering him to write, "Blessed are the dead "which die in the Lord," (or in the true faith and hope of the gospel; *Note*, 1 *Thes.* iv. 13—18;) "even from "henceforth."—This verse has much perplexed many commentators, in respect of its prophetical meaning and connexion: but, upon the plan which we are now pursuing, nothing can be more obvious. The doctrine of *purgatory*, with indulgences, human merits to be sold by the church, masses, and prayers for the dead; was one principal source of wealth, influence, and authority to the clergy of the church of Rome. This also first stirred up the spirit of Luther who began his attack by protesting against these atrocious practices: and, by examining the scriptures, he and his followers established it, as a *certain truth*, in the judgment of immense multitudes, that there was no such place as purgatory; but that the wicked, when they die, go directly to hell, and believers immediately enter heaven. Now what words could more aptly predict this change in the sentiments of a large proportion of professed Christians, than these do? It is evident, from the internal chronology of the book, and from the series of predicted events, that the reformation was here intended; and the apostle was ordered to write, just in this place, (probably he knew not on what account,) "Blessed are the dead who die in "the Lord, from henceforth:" that is, from this period believers will generally understand that encouraging truth; and not have to encounter the fears of purgatory, or to apprehend a delay of their felicity, when seized with the agonies of death, or called to suffer martyrdom for Christ's sake. Indeed, it is an undeniable fact, that the expectation of *immediate* happiness, was the joy and support of those numbers, who were burned alive, or otherwise

[a] Or, *from henceforth saith the Spirit; yea.*
[b] vi. 11. vii. 14—17. Job iii. 17—19. Is. xxxv. 10. lvii. 2. Luke xvi. 25. 2 Thes. i. 6, 7. Heb. iv. 9—11.
[c] Ps. xix. 11. lxxxv. 13. Matt. xxv. 35—40. Luke xvi. 9. 1 Cor. xv. 58. Gal. vi. 7, 8. Phil. ii. 17. 2 Tim. iv. 7, 8. Heb. vi. 10, 11.
[d] 15, 16. i. 7. x. i. xx. 11. Ps. xcvii. 2. Is. xix. 1. Matt. xvii. 5. Luke xxi. 27.
[e] i. 13. Ez. i. 26. Dan. vii. 13.
[f] vi. 2. xi. 17. xix. 12. Ps. xxi. 3. Heb. ii. 9.
[g] 15—17. Joel iii. 12, 13. Matt. xiii. 30. Mark iv. 29.
[h] 17. xvi. 17.
[i] vi. 10. Is. lxii. 1. 6, 7.
[k] See on k. 14.
[l] Jer. li. 33. Joel iii. 13. Matt. xiii. 30. 39.
[m] 18. Gen. xv. 16. Zech. v. 6—11. Matt. xxiii. 32. 1 Thes. ii. 16.
[n] † Or, *dried.*
[o] 14. Matt. xvi. 27. John v. 22, 23.
[p] 19. xvi. 1, &c.

[a] 14. 15. 18. xv. 5, 5. xvi. 1.
[b] vi. 9, 10.
[c] xvi. 8.
[d] See on 15. 16.
[e] See on p. 15.
[f] xix. 15—21. Deut. xxxii. 32, 33.
[g] Is. lxiii. 1—6. Lam. i. 15.
[h] xi. 8. Heb. xiii. 12.
[i] xix. 15—21. Is. xxxiv. 5—7. lxvi. 24. Ez. xxxix. 17—21.

13 from henceforth: yea, saith the Spirit, that they may [a] rest from their labours; [b] and their works do follow them.

14 ¶ And I looked, and, [c] behold, a white cloud, and upon the cloud *one* sat, [d] like unto the Son of man, having on his head [e] a golden crown, and in his hand [f] a sharp sickle.

15 And another angel [g] came out of the temple, [h] crying with a loud voice to him that sat on the cloud, [i] Thrust in thy sickle, and reap; for the time is come for thee to reap; [k] for the harvest of the earth [l] is [†] ripe.

16 And [m] he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel [n] came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel [o] came out from the altar, [p] which had power over fire; [q] and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes [r] are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, [s] and cast *it* into the great wine-press of the wrath of God.

20 And [t] the wine-press was trodden [u] without the city, [v] and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

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cruelly martyred, during those times.—This "voice from "heaven" was attested by an internal suggestion of the Holy Spirit, who assured the apostle, that believers rested after death from all their labours and sufferings, and consequently could have no purgatory to fear; and that their works followed them, to prove the sincerity of their faith, and to ensure a gracious reward. (*Notes, Matt.* xxv. 34—40. *Rom.* ii. 7—11. *2 Cor.* v. 9—12. *Marg. Ref.* f.)—*Rest.* (13) 11. *Note, Heb.* iv. 3—11.—To explain this of any state of the church on earth, is doing the greatest violence imaginable to the words of the apostle.—"Dying "in the Lord," and being immediately happy, must refer to individuals, and to another world. (*Notes, 2 Cor.* v. 1—8. *Phil.* i. 21—26.)

V. 14—20. Thus far we have generally proceeded, by the guidance of past events, and considerable satisfaction seems to have been obtained in explaining these prophecies; but here, I apprehend, that direction almost wholly fails us. This supposition is confirmed by the evident inability of expositors to make any regular and consistent application of the subsequent chapters, except as coincident with those things which have been already considered. Under this persuasion, of which further reasons will be afterwards assigned, I shall not obtrude mere conjectures on the reader, nor attempt to pry into "things not seen as "yet." Hitherto, in general, the ground has seemed good, and the road in a measure plain; and I have felt some confidence, as well as used caution, in the progress: but caution must be almost my only companion and monitor in what now remains; for the country is unknown, and no guide is to be found, who understands any thing with certainty concerning the road. The exact and surprising fulfilment of many and complicated predictions, through the course of about seventeen hundred years, has been shewn; which is a real demonstration of the truth of the scriptures: but we must bequeath to posterity the satisfaction of understanding, and being filled with adoring wonder at witnessing the accomplishment of the remainder. The prophecy has been evidently traced down to the reformation; and this may include all, which has intervened to this day, or shall intervene, till "the slaying of "the witnesses," and their resurrection; if these events be as I firmly believe, yet future. (*Notes*, xi. 7—14.) Whether the events here predicted precede or follow the sounding of the seventh trumpet, or third woe-trumpet, I cannot absolutely determine: but they seem evidently to relate to the fall of popery; and perhaps give a succinct intimation of what is more fully predicted in the next and following chapters. (*Notes*, xvi—xix.)—The preceding judgments and transactions not having produced a voluntary and effectual reformation in the kingdom of the beast; the iniquity of the nations of which it is constituted is filled up, and they become ripe for judgments. (*Notes, Gen.* xv. 16. *Zech.* v. 5—11. *Matt.* xxiii. 29—39. 1 *Thes.* ii. 13—16.) These judgments are emblematically described as a harvest and a vintage: and, as the latter succeeds to the former in the course of nature, so it is subsequent to it in the prophecy, and will be by far the most terrible. (*Note, Joel* iii. 9—17.)—Christ appeared to the apostle in vision, "like unto the Son of Man," in human nature; upon "a white cloud," the emblem of his holy, righteous, and mysterious dispensations; his "golden crown" signified his super-eminent authority, and "his sharp sickle" his terrible vengeance on his enemies. "The angel out of "the temple" may signify the ministers of the gospel, as employed to announce the approach of these judgments: and "the second angel coming out of the temple," to reap the vintage, may represent some executioner, or succession of executioners, of the wrath of Christ on the opposers of his authority: while the third angel from the altar, who had power over fire, giving orders to the second angel to reap the vintage, implies, that these judgments would constitute a sacrifice to divine justice, and consume as with fire those, who had despised or perverted the atoning sacrifice of Christ. (*Notes*, viii. 1—6. *Ex.* ix. 1—7.) The "casting of the vintage into the wine-press "of God's wrath," and the "treading of it *without* the "city," (as being no part of the true church,) can only be explained by the event. (*Note*, xi. 1, 2.) But it is remarkable, that sixteen hundred furlongs, or two hundred miles,

CHAP. XV.

A vision of seven angels prepared to execute judgments; with the triumphant song of the church on that occasion, 1—4. Seven vials are given to the angels for that purpose, and the temple is filled with smoke, 5—8.

[a] AND I saw another sign in heaven, great and marvellous, [b] seven angels having the seven [c] last plagues; for in them [d] is filled up the wrath of God.

2 And I saw, as it were, [e] a sea of glass [f] mingled with fire: and them [g] that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, [h] stand on the sea of glass, [i] having the harps of God.

[a] xii. 1—3. Dan. iv. 2, 3. vi. 27.
[b] 6. viii. 2. 6. x. 3. xvi. 1—17. xxi. 9. Matt. xiii. 41, 42. 49, 50.
[c] viii. 13. xi. 14. xvi. 17—21. xvii. 1.
[d] 7. xiv. 10. 19. xvi. 19. xix. 15. Dan. xii. 6, 7. 11, 12.
[e] iv. 6. xxi. 18.
[f] Is. iv. 4. Matt. iii. 11. 1 Pet. i. 7. iv. 12.
[g] xi. 11, 12. xii. 11. xiii. 14—18. xiv. 1—5.
[h] Ex. xiv. 30, 31.
[i] *See on* v. 8. xiv. 2.—xix. 1—7.

is exactly the length of the papal dominions in Italy; and probably these will be deluged with blood, in a most awful manner, which is represented by language tremendously hyperbolical. (*Notes, Is.* xxxiv. lxiii. 1—6. *Jer.* li. 33. *Matt.* xiii. 36—43.)—Some expositors, who have written, since this interpretation was first made, (A. D. 1791,) decide with confidence, that the bloody scenes, lately exhibited in France and on the Continent, are the fulfilment of the prophecy concerning "the harvest;" though the vintage may be yet future; nor do I at all doubt, posterity will clearly see, that these events began to accomplish the prediction. I cannot however think, either that at so early a stage we are capable of determining on the subject; or that a more general and almost universal display of divine vengeance, on *all* the kingdoms of the beast, (those perhaps excepted, but those only, who have fully and decidedly cast off its dominion,) is intended by the harvest; as well as still more tremendous scenes by "the "vintage." (*Notes*, xix. 17—21. *Ps.* cxlix. 7—9. *Ez.* xxxix. 1—20. *Mic.* vii. 14—17.)

PRACTICAL OBSERVATIONS.

V. 1—8.

The Lord reserves a remnant to himself in the worst of times, who dissent from the prevailing idolatries and abominations; who profess his truth and bear his image; who sing the praises of redeeming grace, in strains which none else can learn; who cordially love and devotedly cleave to him; who "follow the Lamb whithersoever he goeth, "being the first-fruits of the earth;" who "are Israelites "indeed," "in whose mouth is found no guile," and who "are without fault," being fully accepted, and really sanctified, before the throne of God. May it be our prayer, our endeavour, yea, our ambition, to be found in this honourable company! If we have a good hope, that we are thus distinguished; we ought to *do* every thing in our power, as well as beseech the Lord continually, that faithful ministers, like beneficent angels, "flying through the "midst of heaven," may carry "the everlasting gospel," and preach it to "all people, nations, and languages:" that so sinners may fear and glorify God; and turn from all their idols and iniquities, to worship the great Creator, and to wait for his Son from heaven, who shall speedily come to be our Judge. These events faith anticipates, as if they were already accomplished.

V. 9—20.

Subtle deceivers, and they who have been betrayed into their delusions by pride, unbelief, a carnal mind, love of sin, and fear of man, will ere long "drink together of the "wine of God's wrath, from the cup of his indignation:" and, however men may flatter or excuse themselves, when they conform to corrupt and sinful customs or impositions, they will find at last that the Lord deeply abhors such prevarication.—Let, therefore, such as "fear the reproach" or the wrath of men, and are tempted to disobey God, remember that awful "torment," the smoke of which ascendeth up "for ever and ever." For the modern *quietus* of a purgatory, *after* the day of judgment, is as destitute of scriptural foundation, as the purgatory before that awful season, which is maintained by the church of Rome; and they who die in their sins, will too late find, that the punishment of hell will endure "for ever and "ever." "Here then is the patience of the saints," to venture or suffer any thing, in "obeying the command-"ments of God," and professing "the faith of Jesus:" may God bestow this patience upon us, that we may be ready, should times of persecution overtake us! We have the best reasons in the world for this conduct; as a "voice "from heaven," attested by the Holy Spirit, assures us, that "Blessed are the dead which die in the Lord; that "they "immediately" rest from their labours, and that their "works follow them," to ascertain their title to unspeakable felicity, and the degree of glory reserved for them: while their persecutors, and all wicked men, are ripening for the harvest and vintage of divine vengeance; and will soon be "cast into the wine-press of the wrath of God." Nor can the most tremendous judgments ever witnessed on earth, or even hereafter to be witnessed, as inflicted on nations ripe for vengeance, give so much as an adequate idea of the vengeance awaiting impenitent workers of iniquity.

NOTES.

CHAP. XV. V. 1—4. This chapter introduces the seven vials, all of which fall under the seventh trumpet, as the seven trumpets were included under the seventh seal: for they contain "the seven last plagues," in which the wrath of God is filled up, or accomplished, on the persecuting idolatrous power, assuming, and disgracing beyond expression, the sacred name of CHRISTIAN. These plagues must therefore be coincident with the last woe-trumpet, in great measure at least. (*Note*, xi. 15—18.) The second part of this prophecy has been traced from the latter years of the sixth trumpet, to the reformation, nay, to the present era: and to go back into former ages, to find out events, which may answer to the *subsequent* predictions, deranges the whole plan of the book, and reduces the interpretation to ambiguity and uncertainty. Our key has hitherto opened the most intricate wards of these predictions, without violence; that is, as far as to the latter part of the sixth trumpet: but no writer, as it appears to me, has yet (A. D. 1815) succeeded in what follows. For the com-

3 And they sing [k] the song of Moses, [l] the servant of God, [m] and the song of the Lamb, saying, [n] Great and marvellous *are* thy works, [o] Lord God almighty; [p] just and true *are* thy ways, [q] thou King of [*] saints.

4 [r] Who shall not fear thee, O Lord, [s] and glorify thy name? for [t] *thou* only *art* holy: [u] for all nations shall come and worship before thee; [x] for thy judgments are made manifest.

5 ¶ And after that I looked, and, behold, [y] the temple of the tabernacle of the testimony in heaven was opened:

6 And [z] the seven angels came out of the temple, having the seven plagues, [a] clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And [b] one of the four beasts gave unto the seven angels [c] seven golden vials full of the wrath of God, [d] who liveth for ever and ever.

8 And [e] the temple was filled with smoke [f] from the glory of God, and from his power; and [g] no man was able to enter into the temple, [h] till the seven plagues of the seven angels were fulfilled.

k Ex. xv. 1—18.
l *See* on Deut. xxxiv. 5.—1 Chr. vi. 49. 2 Chr. xxiv. 6. Neh. ix. 14. Dan. vi. 20. ix. 11. John i. 17. Heb. iii. 5.
m v. 9—13. vii. 10, 11. xiv. 3.
n Ex. xv. 11. Job v. 9. Ps. lxxviii. 12. cv. 5. cxi. 2. cxviii. 22, 23. cxxxix. 14. cxlv. 6. Dan iv. 2, 3.
o *See* on iv. 8. xi. 17. Gen. xvii. 1.
p xvi. 5—7. xix. 2. Deut. xxxii. 4. Ps. lxxxv. 10, 11. xcix. 4. c. 5. cxlv. 17. Is. xlv. 21. Hos. xiv. 9. Mic. vii. 20. Zeph. iii. 5.
q Is. ix. 6, 7. xxxii. 1, 2. xxxiii. 22. Zech. ix. 9.
* Or, *nations*, or, *ages*. xvii. 14. xix. 16.
r Ps. lxxxix. 7. Is. lx. 5. Jer. v. 22. x. 7. Hos. iii. 5. Luke xii. 4, 5.
s Ps. xxii. 23. lxxxvi. 9. Is. xxiv. 15. xxv. 3. Rom. xv. 9. 2 Thes. i. 10—12.
t iii. 7. iv. 8. vi. 10. 1 Sam. ii. 2. Ps. xxii. 3. xcix. 5. 9. cxi. 9. Is. vi. 3. lvii. 15. Hab. i. 12. 1 Pet. i. 16.
u xi. 18. Ps. xxii. 27. lxxxvi. 9. cxvii. Is. lxvi. 18—20. Jer. xvi. 19. Zech. ii. 11. viii. 20—23. xiv. 16. Mal. i. 11.
x xvi. 7. xix. 2. Ps. xcvii. 8. cv. 7. Is. xxvi. 9.
y *See* on xi. 19. Ex. xxv. 21. Num. i. 53. Matt. xxvii. 51.
z *See* on i.
a *See* on i. 13.—Ex. xxviii. 5—8. Ez. xliv. 17, 18. Luke xxiv. 4.
b *See* on iv. 6—9.
c v. 8. xvi. 2, &c. xvii. 1. xxi. 9. Ps. lxxv. 8. Jer. xxv. 15.
d *See* on iv. 9. x. 6. 1 Thes. i. 9.
e Ex. xl. 34. 1 Kings viii. 10. 2 Chr. v. 14. Ps. xviii. 8—14. Is. vi. 4.
f 2 Thes. i. 9.
g Jer. xv. 1. Lam. iii. 44. Rom. xi. 33.
h *See* on i.

mencement of it is, according to my view, precisely the time in which we live; as appears from a due consideration of the twelve hundred and sixty years of the reign of the beast.—Different computations indeed have been made of the period, when these years will end: yet none seem to have *proved* that they will terminate more early than A. D. 1840; while many think they will not end till A. D. 2000. But, whether sooner or later, it seems probable that the time is not arrived: and, therefore, that "the "pouring out of the vials" has not yet begun.—Some indeed of late have fixed the beginning of this period (the 1260 days,) to A. D. 533; when the emperor Justinian issued certain edicts, acknowledging and supporting the Pope, or the bishop of Rome, head of the whole church: and thus they compute, that they terminated A. D. 1792, the æra of the French revolution.—If they be correct, of which I presume not to judge, then the pouring out of the vials has indeed *begun:* but they, who shall live at the latter end of this century, or the beginning of the next, will, I have little doubt, know, that it has but just *begun.* —The apostle had mentioned great woes, which would come under the three last trumpets: (viii. 13. x. 7. xiv. 19, 20:) yet when the seventh trumpet was sounded, he mentioned, almost exclusively, the happy effects of it, to the end of time, without speaking particularly about the woes. (*Note*, xi. 15—18.) But here he resumes that subject, and prophetically shews what woes would follow the sounding of that trumpet. Nothing is more important, in explaining prophecies, than to determine, as far as we can, which events are *past*, and which are to *come:* under this conviction, I must proceed to consider what follows, in general, as in futurity; and shall therefore not *detail* any of the interpretations, or conjectures, which have been made of them, *with relation to past events;* because I cannot myself find any satisfaction from them.—The great and marvellous sign, which the apostle saw in heaven, the scene of his visions, (*Note*, iv. 1—3,) implied, that very interesting and extraordinary events were about to be revealed: for seven angels appeared, who had it in charge to inflict "the seven *last* plagues." But before he saw the effects of their ministry, he records an introductory vision, representing the joy and triumph, which the church would express on that occasion.—The "sea of glass, "mingled with fire," (*Note*, iv. 6—8,) is very differently explained: but as the persons referred to stood *upon* it, we cannot so well understand it of the Fountain, in which they had washed away their sins. Perhaps it was emblematical of the tempestuous times, during which believers then lived; the slippery and fragile nature of their standing considered in itself, and the fiery trials which they endured. Some think that επι (translated *on*) may be rendered *at:* and that being "mingled with fire," denotes the purifying influences of the Holy Spirit. (*Note*, *Matt.* iii. 11, 12.) —They, however, who were conquerors over the beast, who had cleaved to the truth and will of God, and had refused subjection to the spiritual tyranny of antichrist, or to be branded as his slaves, (*Note*, xiii. 13—17,) stood on, or at, this "sea of glass mingled with fire," unhurt and undismayed; as the children of Israel passed through the Red Sea, or standing on its shore, saw their enemies dead before them. (*Notes*, *Ex.* xiv. 26—31.) Feeling, therefore, a holy assurance of their own safety, and a triumphant joy, in the prospect of the destruction of their persecutors, they "sang the song of Moses, the servant of God:" they praised the Lord for their deliverance, as Israel by orders from Moses had done; (*Note*, *Ex.* xv. 1—21;) and they sang "the song of the Lamb," the new song beforementioned. (*Notes*, v. 8—10. vii. 9—12.) Thus they celebrated the "great and marvellous works" of God, the almighty Lord of all; and his justice and faithfulness, as in Christ Jesus "the King of saints," the Protector, Comforter, Ruler, and Portion, of all his redeemed people. In this view, they enquired, who would not, or ought not, to "fear," adore, and glorify the name of JEHOVAH; seeing he only was holy: therefore neither the worship of idols, nor the names of blasphemy, used by the beast and his image, were any longer to be endured: for the time was arrived, in which all should come and worship before the Lord; as his judgments had been, and were then about still more and more to be made manifest. (*Marg. Ref.* k—x.)

V. 5—8. (*Note*, xi. 19.) The appearance of glory above the mercy-seat in the most holy place, "the temple of the "tabernacle of the testimony in heaven," was an emblem of the appearance of God in heaven as reconciled to sinners, through Jesus Christ. "The seven angels," coming

CHAP. XVI.

The first angel pours out his vial on the earth; and the worshippers of the beast are plagued with a noisome sore, 1, 2: the second, on the sea, which becomes blood, 3: the third, on the rivers and fountains, which also become blood; and the angel of the waters celebrates the justice of God, in thus visiting bloody persecutors, which is confirmed by one from the altar, 4—7. The fourth angel pours his vial on the sun; and men, scorched with fire, blaspheme God, 8, 9: the fifth, on the seat of the beast, with the miseries caused, and the blasphemies excited, 10, 11. The sixth angel pours his vial on the Euphrates, to prepare the way of eastern kings, 12. Three unclean frogs, from the mouth of the beast, stir up kings to war against God, 13, 14. A warning to Christians, 15. The seventh angel pours his vial into the air, and the last plagues are tremendously finished on Babylon, &c. 16—21.

AND [a] I heard a great voice out of the temple, saying to [b] the seven angels, Go your ways, [c] and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial [d] upon the earth; and there fell [e] a noisome and grievous sore upon the men [f] which had the mark of the beast, and *upon* them which worshipped his image.

a xiv. 15. 18. xv. 5—8.
b *See on* xv. 1. 6.
c 2—12. 17. xiv. 9—11. xv. 7. 1 Sam. xv. 3. 18. Ez. ix 5—8. x. 2. Matt. xiii. 41, 42.
d viii. 7. xiv. 16.
e Ex. ix. 9—11. Deut. vii. 15. xxviii. 27. 1 Sam. v. 6. 9. 2 Chr. xxi. 15. 18. Job ii. 7, 8. Ps. lxxviii. 66. Is. i. 5, 6. iii. 17. 24. Luke xvi. 20—22. Acts xii. 23.
f *See on* xiii. 15—18.

forth thence, shewed, that these judgments would be executed on the enemies of the church, in mercy to the people of God; while the white clothing and golden girdles, worn by these ministers of vengeance, represented their holiness, and the righteousness and excellency of these awful dispensations. "The living creature," one of the four, an emblem of the gospel ministry, (*Note*, iv. 6—8,) giving the vials to the angels, implied, that the preaching of the truth would be instrumental in bringing the judgments, which were written, upon antichristian opposers: and the temple being filled with smoke, shewed the darkness of those dispensations, and the horror, which would envelop the enemies of God, whilst these plagues were executing. (*Notes*, *Ex.* xl. 34, 35. *Lev.* ix. 22—24. 1 *Kings* viii. 10—14. 2 *Chr.* v. 12—14.)—It is also highly probable, that the same judgments, by which the antichristian power, and other enemies of the church, shall be destroyed, will be employed to purify even the less corrupt parts of it: and in proportion to the degree in which unscriptural usages are contended for and imposed, or scriptural truths and duties are neglected, even professed protestant churches will drink of the cup. (*Notes*, *Is.* lix. 1, 2.) 'God 'will purify his church by such signal judgments, as shall 'arouse the attention of the whole world.' *Bp. Horseley.* So that the happy estate of the true church, as perhaps implied by "entering into the temple;" will not commence, till by the same awful dispensations, obstinate enemies shall be destroyed; and lukewarm, superstitious, or formal Christians shall be purified. Thus whatever is antiscriptural or unscriptural in every company being purged away, the whole, brought to purity, unity, and spirituality, in worship, discipline, doctrine, and practice, shall be firmly established. (*Notes*, *Zeph.* iii. 9—17.)

The temple. (5) Ὁ ναος. The holy of holies seems to be meant.

PRACTICAL OBSERVATIONS.

The many plagues, which the wrath of God inflicts on the wicked, contain things "great and marvellous:" but none can fully understand them, till they have passed through the waves and fiery trials of this evil world, and are made victors over all their adversaries. Yet, while "we stand upon the sea of glass mingled with fire," we should anticipate the triumphs which await our final deliverance; and attempt "the song of Moses and of the "Lamb:" and new mercies continually demand new hymns of praise. The fuller knowledge we acquire concerning the wonderful works of God, the more zealously we shall celebrate his infinite greatness and excellency, as "the Lord God almighty," the Creator and Ruler of all worlds: but his title of Emmanuel, the "King of saints," will peculiarly endear him to us. Who, that considers the power of his wrath, the value of his favour, or the glory of his holiness, would refuse to fear and honour him alone? for his praise is above heaven and earth. May "all "nations," therefore, "come and worship before him," and accept of his salvation! This prayer will be answered, when his tabernacle shall be opened, the executioners of his vengeance on obstinate rebels shall have executed their commission, and the seven vials have been poured out. In the mean time, let us adore his justice and truth, and not dare to object to his deep designs: for when we shall witness the completion of the whole, we shall see him perfectly glorious both in mercy and in judgment.

NOTES.

CHAP. XVI. V. 1, 2. The angels were next ordered, by a voice from the temple, to pour out the contents of "the vials," censers, or cups, which they had received; and which were emblems of "the wrath of God" to be poured out on the antichristian empire, and on all who adhered to it; and indeed on all the opposers of pure Christianity.—As the first four trumpets were so many stages in the destruction of the western empire, and the fifth and sixth shewed the extinction of the eastern empire: so these vials mark the gradual desolation of the Roman church, and the antichristian tyranny of the kingdoms which support it: the one being the *pagan* idolatrous persecuting power; the other, the *papal* idolatrous persecuting power, the beast to whom the dragon had given his seat and empire. (*Note*, xiii. 2—4.) This circumstance occasions a similarity of some of the vials to the trumpets. A resemblance also is found between these vials, and several of the plagues of Egypt; to which Rome may be compared for tyranny, cruelty, and enmity to the people of God. (*Note*, xi. 7—12.) Whether "the noisome and "grievous sore," produced by the pouring out of the first vial, is to be understood literally, with respect to terrible pestilences, or in a figurative meaning, the event must determine. But the plague will be peculiar to the avowed and devoted adherents of the beast and his image; which seems to be intended of the others, though not so expressly mentioned. (*Marg. Ref.*)—Mr. Faber, without

3 ¶ And the second angel poured out his vial [g] upon the sea; and [h] it became as the blood of a dead *man:* and every living soul died in the sea.

4 ¶ And the third angel poured out his vial [k] upon the rivers and fountains of waters; [l] and they became blood.

5 And I heard [m] the angel of the waters say, [n] Thou art righteous, O Lord, [o] which art, and wast, and shalt be, because thou hast judged thus.

6 For [p] they have shed the blood of saints and prophets, and thou hast given them blood to drink; [q] for they are worthy.

7 And I heard another [r] out of the altar say, [s] Even so, Lord God almighty, true and righteous *are* thy judgments.

8 ¶ And the fourth angel poured out his vial [t] upon the sun; [u] and power was given unto him to scorch men with fire.

9 And men were [*] scorched with great heat, and [x] blasphemed the name of God, which hath power over these plagues: [y] and they repented not [z] to give him glory.

10 ¶ And the fifth angel poured out his vial [a] upon the seat of the beast; and his kingdom was [b] full of darkness; and [c] they gnawed their tongues for pain,

11 And [d] blasphemed [e] the God of heaven [f] because of their pains and their sores, [g] and repented not of their deeds.

g viii. 8. x. 2. xiii. 1.
h xi. 6. Ex. vii. 17—21. Ps. lxxviii. 44. cv. 29. Ex. xvi. 38.
i viii. 9. Gen. vii. 22.
k viii. 10, 11.
l 5. xiv. 7. Ex. vii. 20 viii. 5. Is. l. 2. Ez. xxxv. 8. Hos. xiii. 15.
m 4.
n 7.—*See on* xv. 3.—xix. 2. Gen. xviii. 25. Ps. cxxix. 4. cxlv. 17. Lam. i. 18. Dan. ix. 14. Rom. ii. 5. iii. 5. 2 Thes. i. 5, 6.
o *See on* i. 4. 8.—iv. 8. xi. 17.
p vi. 10, 11. xiii. 10. 15. xvii. 6, 7. xviii. 24. xix. 2. 2 Kings xxiv. 4. Is. xlix. 26. li. 22, 23. Jer. ii. 30. Lam. iv. 13. Matt. vii. 2. xxi. 35—41. xxiii. 30—37.
q xi. 18. xviii. 20. Jer. xxvi. 11. 16. Luke xii. 48. Heb. x. 29.
r *See on* vi. 9.—viii. 3—5. xiv. 18. Is. vi. 6. Ez. x. 2. 7.
s *See on* 5. xv. 3, 4.
t vi. 12. viii. 12. ix. 2. Is. xxiv. 23. Luke xxi. 25. Acts ii. 20.
u vii. 16. ix. 17, 18. xiv. 18. Jon. iv. 8. Matt. xiii. 6.
* Or, *burned.*
x 10. 11. 21. 2 Kings vi. 33. 2 Chr. xxviii. 22. Is. i. 5. viii. 21 Jer. v. 3. vi. 29, 30. Ez. xxiv. 13.
y 11. ii. 21. ix. 20. Dan. v. 22, 23. Luke xiii. 3. 5. 2 Cor. xii. 21.
z xi. 13. xiv. 7. Josh. vii. 19. Jer. xiii. 16. Am. iv. 6—12.
a xi. 2. 8. xiii. 2. xvii. 9. 17, 18. xviii. 2, 3. 21—23.
b ix. 2. xviii. 11—19. Ex. x. 21—23. Ps. lxxviii. 49. Is. viii. 21, 22. Matt. viii. 12. xxii. 13. 2 Pet. ii. 17.
c xi. 10. Matt. xiii. 42. 50. xxiv. 51. Luke xiii. 28.
d *See on* 9.
e 2 Chr. xxxvi. 23. Ezra i. 2. v. 11, 12. vi. 10. vii. 12. 21. 23. Neh. i. 4. ii. 4. Ps. cxxxvi. 26. Dan. ii. 18, 19. 44. Jon. i. 9.
f 2. 9.
g *See on* 9.—2 Tim. iii. 13.

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hesitation, interprets this plague, of the *atheistical* spirit, which has long secretly pervaded the nations, adhering to the Roman church; and which broke out so extensively and fatally about the time of the French revolution. I am by no means disposed to argue against this interpretation: yet I am not able to adopt it, as a *probable opinion;* even if 'the pouring out of the vials' may, in the order of the predicted events, be allowed to begin at so early a period; which seems to me inadmissible. Many others, beside *devoted papists*, were involved in the effects of this atheism and infidelity: but the predicted judgment is stated as selecting *them* for its exclusive objects.

V. 3—7. (*Note*, viii. 8—11.) "Seas, rivers, and "fountains," turned into blood, are proper emblems of vast slaughter and devastation. Yet "the angel of the "waters," who was appointed to preside over them, or to be "a ministering spirit" in these dispensations, celebrated the justice of the eternal Lord, who had determined to punish, with such calamities, the blood-thirsty murderers of saints and prophets; and in appointing them, as it were, "blood to drink." (*Notes*, xvii. 3—6. xviii. 20. xix. 1—6. *Ex.* i. 22. vii. 21—23.) And another angel, "from "under the altar," (*Note*, vi. 9—11,) as speaking in the name of the holy martyrs, concurred in these praises; and also declared the truth of "the Lord God almighty," in thus fulfilling his ancient predictions, and his promises to his church.—If the events here predicted be still future, the fulfilment of the prophecy alone can clearly explain it. Mr. Faber, however, interprets the whole passage, of the bloody transactions in France and on the Continent, which have occurred during these last twenty years. I presume not to decide, whether his opinion be well grounded or not: yet I object to it for these reasons. 1st. The stage, on which these tragedies have been acted, seems by no means large enough for the completion of the prophecy. France, and the countries connected with it, form only part of the kingdom of the beast; and several countries belonging to it, have hitherto been little affected by these sanguinary measures; though perhaps they may ere long be involved in them: in fact many since the time when this was first written, have been, though not in that degree, or to that extent, which the prophecy seems to require. 2dly. The term, since the commencement of the French revolution seems too short, to answer to the idea, excited by this prophecy, of the judgments to be inflicted: when it is considered, in how few verses the most interesting events perhaps of two or three hundred years are comprehended. 3dly. I doubt whether the time for the pouring out of the vials is arrived; and whether it will arrive, till after the middle of this century.—It seems, however, still more improper to suppose all the seven vials coincident, and all as having been begun already to be poured.

V. 8, 9. (*Note*, viii. 12.) Whether burning seasons producing drought and famine, or some other judgment figuratively described, by the scorching heat of the sun, be intended, the event must shew. But the extreme distress of the sufferers, instead of inducing them to glorify God, by confessing, repenting of, and forsaking their sins, will irritate them to blaspheme the name of God, and so tend to the increase of their guilt and final condemnation. (*Marg. Ref.*—*Notes*, 10, 11. 17—21.)—These verses are interpreted by Mr. Faber, to mean the present tyranny of the ruler of France, over that nation, and the other kingdoms of the beast, on the Continent. Not being disposed to controvert this interpretation, and much less to subscribe to it, I only again observe, that in my view, our posterity, at the end of this century, will be more competent judges of this subject, than we can be.

V. 10, 11. This predicts some great calamity to Rome itself, yet of such a nature as will darken the whole antichristian empire. (*Notes*, xviii.) But it will only excite the sufferers to more horrid blasphemies, and more desperate defiance of God.—Interpreters of these prophecies in general allow, that this vial is not yet poured out: and this is a sufficient reason, why a *commentator* should decline giving any conjecture, in what manner so compendious and so *obscure* a prediction will be fulfilled. When fulfilled, it will cease to be *obscure.*

12 ¶ And the sixth angel poured out his vial [h] upon the great river Euphrates: [i] and the water thereof was dried up, [k] that the way of the kings of the east might be prepared.

13 And I saw [l] three unclean spirits [m] like frogs, *come* [n] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of [o] the false prophet.

14 For they are [p] the spirits of devils, [q] working miracles, [r] *which* go forth unto the kings of the earth and of [s] the whole world, [t] to gather them to the battle of that great day of [u] God almighty.

15 Behold, [x] I come as a thief. [y] Blessed *is* he that watcheth, and keepeth his garments, [z] lest he walk naked, and they see his shame.

16 And [a] he gathered them together into a place, called in [b] the Hebrew tongue, [c] Armageddon.

17 ¶ And the seventh angel poured out his vial [d] into the air: and [e] there came a great voice out of the temple of heaven, from the throne, saying, [f] It is done.

18 And there [g] were voices, and thunders, and lightnings; and there was [h] a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And [i] the great city was divided into three parts, and the cities of the nations fell: and [k] great Babylon came [l] in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And [m] every island fled away, and the mountains were not found.

21 And [n] there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men [o] blasphemed God because of the plague of

h xi. 14. Is. viii. 7, 8.
i xvii. 15. Is. xi. 15. xiii. 15. xliv. 27. Jer. l. 38—40. li. 36.
k Is. xli. 25. Ez. xxxviii. xxxix. Dan. xi. 43—45.
l 14. 2 Thes. ii. 9—11. 1 Tim. iv. 1—3. 2 Tim. iii. 1—6. 2 Pet. ii. 1—3. 1 John iv. 1—3.
m Ex. viii. 2—7. Ps. lxxviii. 45. cv. 30.
n xii. 3, 4. 9—13. xiii. 1—7. 11—18.
o xix. 20. xx. 10.
p xii. 9. 1 Kings xxii. 19—23. 2 Chr. xviii. 18—22. Ez. xiv. 9. John viii. 44. 2 Cor. xi. 13—15. Jam. iii. 15.
q xiii. 13, 14. xix. 20. Deut. xiii. 1, 2. Matt. xxiv. 24. Mark xiii. 22. 2 Thes. ii. 9.
r 1 Kings xxii. 6. 10, 11. 19—22. Acts xiii. 8—10.
s iii. 10. xii. 9. xiii. 3. Luke ii. 1. Rom. i. 8.
t 16. xvii. 14. xix. 19. xx. 8. Is. xxxiv. 1—8. lxiii. 1—6. Ez. xxxviii. 8—12. Joel iii. 11—14.
u *See on* 7.
x iii. 3. Matt. xxiv. 43. 1 Thes. v. 2, 3. 2 Pet. iii. 10.
y Matt. xxiv. 42. xxv. 13. xxvi. 41. Mark xiii. 33—37. xiv. 38. Luke xii. 37—43. xxi. 36. Acts xx. 31. 1 Thes. v. 6. 1 Pet. iv. 7.
z *See on* iii. 4. 18. Ex. xxxii. 25. Is. xlvii. 3. Ez. xvi. 37. Hos. ii. 3. Hab. ii. 15. 2 Cor. v. 3.
a xvii. 14. xix. 17—21. Judg. iv. 7. Joel iii. 9—14. Zech. xiv. 2, 3.

b ix. 11. John v. 2. xix. 13. 17. Acts xxvi. 14.
c Judg. v. 19. 2 Kings xxiii 29, 30. Zech xii. 11.
d xx. 1—3. Eph. ii. 2. vi. 12.
e 1. xi. 19. xiv. 17. xv. 5, 6.
f x. 6, 7. xxi. 6. Dan. xii. 7—13. John xix. 30.
g iv. 5. viii. 5. xi. 19.
h xi. 13. Dan. xii. 1.
i xiv. 8. xvii. 18. xviii. 2. 10. 16—19. 21.
k xvii. 5. Dan. iv. 30.
l *See on* xiv. 8. 10.—xviii. 5. Is. xlix. 26. li. 17—23. Jer. xxv. 15, 16. 26.
m vi. 14. xx. 11. Is. ii. 14—17. Jer. iv. 23—25.
n viii. 7. xi. 19. Ex. ix. 23—26. Josh. x. 11. Is. xxx. 30. Ez. xiii. 11. 13. xxxviii. 21, 22.
o *See on* 9. 11.—Is. viii. 21.

V. 12—16. If the river Euphrates is here to be understood *literally*; some eastern nation or nations may be expected to invade Europe, or to meet the forces of the antichristian power, in the western parts of Asia, perhaps in Palestine, as the executioner of the Lord's vengeance on the kingdom of the beast. (*Notes, Ps.* cxlix. 7—9. *Is.* xxxiv. lxiii. 1—6. *Ez.* xxxviii, xxxix. *Dan.* ii. 44, 45. vii. 9—12. xi. 40—45. *Mic.* v. 10—15. vii. 14—17. *Zech.* xiv. 12—19.) But as Rome is mystical Babylon, and as Babylon stood on the river Euphrates, and was both enriched and protected by it: perhaps we may understand, by the drying up of the Euphrates, such an enfeebling of the power of Rome, and increase of that of its enemies, as shall embolden and excite the nations to attack her. These events, however, will threaten the destruction of that whole kingdom and domination: so that "three unclean spirits, like frogs, will come out of the mouth of "the dragon," as representing Satan, who gave his power to the beast; "out of the mouth of the beast," or antichristian empire; and "out of that of the false prophet," or the antichristian church and clergy. (*Notes*, xiii. 1—12.) That is, emissaries, commissioned by them, and instigated by unclean spirits, being loathsome, and croaking, and intruding themselves into every place, to the mischief of all, (*Note, Ex.* viii. 1—6,) will go forth to promote idolatry, pretending to work miracles in support of their doctrine; and to collect "the kings of the earth, and of "the whole world," even all in every place who favour that design, that they may make one united effort against the cause of God: and thus they will be "gathered for "the battle of the great day," in which the almighty God intends to destroy them.—Some have imagined these three mystical frogs, to be the Dominicans, the Franciscans, and the Jesuits: and the description given of them would agree well enough with the character of those Janizaries of the church of Rome: but the predicted events must fall much later than the founding of those orders; and Satan will no doubt be able to excite men of the same stamp, for similar services with those performed by *them* in former ages.—These will be times of great temptation; and therefore Christ, by his apostle, called on his professed servants, to expect his sudden coming, and "to "watch," that they might retain and be found in the garments of salvation, and not "walk naked" and so be put to shame, as apostates or hypocrites: for the blessing would belong only to the watchful. This parenthesis interrupts the prediction; which proceeds to shew, that He, even the Lord, gathered together the kings of the earth, in his righteous providence, to a place called Armageddon, or the mountain of destruction, with reference to Megiddo. (*Judg.* v. 19. *2 Kings* xxiii. 29, 30. *Note, Joel* iii. 9—17.)—The coincidence between this prophecy, and those referred to in the notes, as *unfulfilled prophecies in the Old Testament* is worthy of special notice; by all, who would patiently investigate the true meaning of them, and not run away with hasty and crude and partial, though plausible interpretations, grounded on incidental resemblances.—*False prophet.* (14) The same as the second or two-horned beast. (*Note*, xiii. 11, 12.)

V. 17—21. Satan is called "the prince of the power "of the air," (*Note, Eph.* ii. 1, 2,) and this last vial will be poured into the very seat of his empire: for after it, his cause in every place, *without*, as well as *within*, the dominions of the beast, will be finally ruined. A proclamation was therefore made from "the temple of heaven, ... saying, It is done," or *finished;* for "under the seventh "trumpet the mystery of God was to be finished." (*Note*, x. 5—7.) Terrible calamities, awful displays of the divine

the hail; for the plague thereof was exceeding great.

CHAP. XVII.

An angel shews John the persecuting idolatrous power which was to be destroyed; under the emblem of an infamous, but splendid harlot, riding on a scarlet-coloured beast, with a golden cup in her hand, her name inscribed on her forehead, and drunk with the blood of the saints, 1—6. He explains the vision to him, 7—18.

AND there came [a] one of the seven angels which had the seven vials, and [b] talked with me, saying unto me, Come hither; [c] I will shew unto thee the judgment of [d] the great whore, [e] that sitteth upon many waters:

2 With whom [f] the kings of the earth have committed fornication, and the inhabitants of the earth have been

[a] xv. 1. 6. xvi. 1—17. xxi. 9.
[b] iv. 1. xxi. 15. Luke ix. 30. xxiv. 32.
[c] xvi. 19. xviii. 16—19.
[d] 4, 5. 15, 16. xix. 2. Is. lvii. 3. Nah. iii. 4, 5.
[e] 15. Jer. li. 13.
[f] 13. 17. xiv. 8. xviii. 3. 9. 23. Jer. li. 7.

presence; intestine distractions, and the revolt or destruction of cities and nations, &c. will make way for "great "Babylon to drink of the wine of the fierceness of God's "wrath." (*Notes*, xiv. 8—11. xviii. *Jer.* xxv. 26. li. 7—9.) The concurrent judgments are here described in most energetick language; especially, by hail-stones of above a hundred pounds weight each, which must dash in pieces all persons and things whatever, on which they fall. How this is to be understood, the event must shew. (*Note*, xi. 15—18.)—It would be very easy to *give an opinion*, or to quote from those who have done this: but the author would refer the reader to those, who have purposely written on the subject. It is however clear, beyond doubt, that convulsions, revolutions, and the wreck of nations, to a degree and extent never hitherto witnessed or recorded, are yet to be expected, before "the mystery of "God is finished."—The opinion also, that the land of Canaan will be the stage, on which the last grand conflict shall be decided, is highly probable: (*Notes*, xx. 7—10. *Ez.* xxxviii. 9—23. *Dan.* xi. 40—45:) but whether that country, or the papal dominions, be meant, by the thousand and six hundred furlongs, to be drenched with blood, must be left undecided. (*Note*, xiv. 14—20.) The dimensions may suit either one or the other: and it is not certain, whether particular dreadful judgments, on the immediate seat of the beast, or tremendous vengeance on all his remaining adherents, be there foretold.—It may be observed, by some readers, that I have not at all noticed the interpretations of those, who consider several of the vials as long since poured out. This has resulted from a full conviction, that these interpretations are absolutely inconsistent with the chronology of the prophecy, and the whole clue which must direct us in expounding it; and that they are altogether unsatisfactory, even as *insulated* accommodations. The opinion of those, who explain the former of the vials of recent events, which have occurred within these last twenty years, whether well grounded or not, may be allowed to be consistent with the chronology of the book, and with these vials, containing a prediction of "the last plagues." (*Notes*, xv. 1—4.) The grand question to be decided, in this respect, relates to the sounding of the seventh trumpet. If that event be past, the vials have begun to be poured out; if it be future, none of them have been poured out. For it seems to me clear, that as the seventh seal includes all the seven trumpets; so the seventh trumpet includes all the seven vials. Nor do I think it possible for human sagacity to determine, till some considerable time has elapsed, at what precise period events of such immense magnitude, as those here predicted, began to be accomplished.

PRACTICAL OBSERVATIONS.

How infatuated must men be, to set at defiance the power of God, who can fight against them by such varied means, and with such irresistible weapons! especially as he continues to beseech his enemies to be reconciled to him, and to share his omnipotent and everlasting favour! No wonder that angels, who witness or execute his vengeance on the implacable haters of God, of Christ, and of holiness, loudly celebrate the praises of his justice and truth; and adore his awful dispensations, when he brings upon bloody persecutors the tortures, which they had inflicted on his saints and prophets. But "the heart" of man is so "desperately wicked," that the most complicated miseries will never induce any one to repent, without the special preventing grace of God: nay, if men are left to themselves, they will "blaspheme the name of "God," even in the intervals of "gnawing their tongues "with pain!" It is vain, therefore, to expect that purgatory, or hell-fire, will ever bring men to glorify God in true repentance, or in any sense purge away their sins. Hell itself is filled with blasphemies, determined and horrid, in proportion to the degree of its torments: and they are as ignorant of the history of human nature, as of the Bible and of their own hearts, who do not know, that the more men suffer, and the more plainly they see the hand of God in their sufferings, the more furiously they often rage against him. Let then sinners now seek repentance from Christ, and the grace of the Holy Spirit; or they will hereafter have the anguish and horror of an unhumbled, impenitent, and desperate heart, burning with enmity against God, as well as tortured by the fire of his indignation; and thus augmenting guilt and misery to all eternity.—While Satan and wicked men, by every artifice, and with all their power, excite numbers to combine against the cause of God; they are in fact gathered by him, that he may execute judgment upon them. (*Notes*, *Ez.* xxxviii. 10. 16, 17. *Joel* iii. 9—17.) But many of those, who are professedly the friends of God, will have their portion with avowed unbelievers; and, being found destitute of the robes of righteousness and salvation, will walk naked, be put to shame, and perish. (*Notes*, *Gen.* iii. 7, 8.) May we then remember that Christ comes suddenly; that we may watch, and "give diligence to be found of him in peace, "without spot and blameless." (*Notes*, iii. 1—3. *Matt.* xxiv. 42—44. *Luke* xii. 35—46. 1 *Thes.* v. 1—3. 2 *Pet.* iii. 10—16.)

NOTES.

CHAP. XVII. V. 1, 2. This chapter contains a digression from the main subject, and a kind of parenthesis in

made drunk with the wine of her fornication.

3 So [g] he carried me away in the Spirit [h] into the wilderness: and I saw [i] a woman sit upon a scarlet-coloured beast, [k] full of names of blasphemy, [l] having seven heads and ten horns.

4 And the woman was [m] arrayed in purple and scarlet-colour, [n] and [o] decked with gold and precious stones and pearls, having [o] a golden cup in her hand, full of [p] abominations and [q] filthiness of her fornication:

5 And [r] upon her forehead *was* a name written, [s] MYSTERY, [t] BABYLON THE GREAT, [u] THE MOTHER OF [†] HARLOTS AND ABOMINATIONS OF THE EARTH.

g i. 10. iv. 2. xxi. 10. 1 Kings xciii. 12. 2 Kings ii. 16. Ez. iii. 12. viii. 3. xi. 24. Acts viii. 39.
h xii. 6. 14. Cant. viii. 5.
i 4. 6. 18. xii. 3.
k See on xiii. 1—6.—Dan. vii. 8. 20. 25. xi. 36. 2 Thes. ii. 4.
l 9—12. xii. 3. xiii. 1.
m 3. xviii. 7. 12. 16.
n Dan. xi. 38.
o Gr. *gilded.* xiv. 8. xviii. 6. 19. 2. Jer. li. 7. 2 Thes. ii. 3—10.
p Deut. xxix. 17. 1 Kings xiv. 24. 2 Kings xxi. 2. Is. lxvi. 3. Ez. xx. 30. Hos. ix. 10.
q Ezra ix. 11. Lam. i. 9. xxiv. 11. 13. xxxvi. 25. vii. 3. Is. iii 9 Phil. iii. 19.
r 2 Thes. ii. 7. 2 Tim. iii. 1—5.
s
t xi. 8. xiv. 8. xvi. 19. xviii. 2. 10. 21. Jer. li. 47, 48.
u xviii. 9. xix. 2.
† Or, *fornications.*

the course of the prophecy; to shew more precisely what was meant by "great Babylon," the ruin of which had been so tremendously predicted. (*Note*, xvi. 17—21.) One of the angels, who poured out the vials, conversed in vision with John; and called him to come to him, and he would shew him the judgment of that antichristian power, secular and ecclesiastical, which might be emphatically called, "the great whore;" because it had exceeded all other churches, or societies and empires, in seducing men to commit idolatry, and abominations of every kind. "The "many waters," on which this dignified harlot, who was illustrious in her infamy, sat enthroned as a queen, are afterwards explained. (*Note*, 15—18. *Jer.* li. 13.) No one can doubt, but Rome is meant in this chapter; nay, the most zealous papists allow it: and indeed, it would not have been made so undeniable by being expressly named, as it is by this description. The only question then is, whether Rome *Pagan*, or Rome *Papal* is meant. But Pagan Rome never seduced the kings of the earth to join in her idolatries; she never intoxicated the inhabitants "with the wine of her fornication;" she subdued and ruled them with an iron rod, and not by artifices and blandishments; she left them in general to their ancient usages and worship; nay, she imported the idols and vices of the conquered nations, and thus became fatally corrupted. Even when the Roman emperors persecuted the Christians, they did it rather from a desire of crushing innovations, which threatened, as they supposed, the peace of the state, connected with enmity against God, and truth, and holiness, than from zeal for any particular form of idolatry. On the other hand, it is well known, by what subtle insinuations, and politick management, "with all the deceivableness of unrighteousness," Rome *Papal*, without any adequate temporal force, has obtained and preserved an ascendancy over kings and nations; attaching them to her usurped dominion in blind submission, and inducing them to conform to her idolatries, and corruptions of Christianity. So that the authority of powerful kings, and the forces of mighty nations, have repeatedly been employed in defence of her tyranny: and multitudes have been intoxicated, and infuriated, by their zeal for that church, to murder their unoffending neighbours, by tens of thousands; and at the same time to enslave, weaken, and impoverish themselves! (*Notes*, 9—14. xiv. 8. xviii. 1—3. *Jer.* li. 7.)

V. 3—5. The angel then carried John, "in the Spirit," (that is, being under the influence of the prophetick Spirit, he seemed to himself to be conveyed,) "into the wilder-"ness;" for the antichristian tyranny and seductions had reduced the church into a most desolate state, and made it like a desert. (*Notes*, xii. 13—17.) There he saw "a "woman seated on a scarlet-coloured beast." This "wo-"man" was the emblem of *the church* of Rome, and "the beast" was the emblem of the *temporal* power, by which it has been supported; and the latter was "full of "names of blasphemy," which we have had repeated occasions to mention. (*Notes*, xii. 3—6. xiii. 1—7. 2 *Thes.* ii. 3, 4.) "The seven heads and ten horns" are afterwards explained. (*Notes*, 7—14. xii. 3—6. xiii. 1.) The woman was "arrayed in purple and scarlet-colour:" for these have always been the distinguishing colours of popes and cardinals, as well as of the Roman emperors and senators: nay, by a kind of infatuation, the mules and horses on which they rode, have been covered with scarlet cloth; as if they were determined to answer this description, and even literally to ride on a scarlet-coloured beast! —"The woman" was also most superbly decorated with gold and jewels: and who can, in adequate language, describe the pride, splendour, and magnificence of the church of Rome, in her vestments and ornaments of every kind? Even papists have gloried in the superiority of their church in this species of magnificence, above ancient Rome when at the height of her prosperity. This appears in all things relating to their publick worship, and in the Papal court, even beyond what can be conceived: and external pomp attaches carnal men to a religion, which excessively interests and gratifies them, and may even be said to *intoxicate* them; whilst they despise the simplicity of spiritual worship.—'This is beyond description, and as much sur-'passed my expectation, as other sights have generally 'fallen short of it. Silver can scarce find an admittance; 'and gold itself looks but poorly, among such an incredi-'ble number of precious stones.' *Addison.*—In the woman's hand likewise there "was a golden cup full of abomina-"tions:" this alludes to the practice of harlots, in inflaming their paramours with love-potions; and represents the various fascinating allurements, the impostures, delusions, promises of impunity, indulgences, absolutions, with hopes of worldly interest and preferment, by which that church has always obtained and preserved her influence; and seduced men to join in her spiritual fornication, the other abominations of her corrupt worship, and the unholiness connected with it. (*Notes*, xviii. 4—8. xix. 1—6.) —To distinguish this notorious harlot from all others, her name was inscribed on her forehead; as prostitutes of old sometimes made themselves known, by labels on the forehead with their names upon them. This name was "Mys-"tery, Babylon the Great." Her religion was "a mystery "of iniquity," (*Notes*, 2 *Thes.* ii. 5—7. 1 *Tim.* iii. 16,) and she herself was mystically "Babylon the Great."—

x xiii. 7. xvi. 6. xviii. 20—24. Dan. vii. 21. 25.
y ii. 13. vi. 9, 10. xii. 11. Acts xxii. 20.
z Hab. i. 13.

6 And I saw the woman [x] drunken with the blood of the saints, and with the blood of [y] the martyrs of Jesus: and when I saw her, [z] I wondered with great admiration.

a See on i—6. 8.

7 And the angel said unto me, Wherefore didst thou marvel? [a] I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

b ix. 2, 3. xiii. 1—11.

8 The [b] beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and [c] go into perdition: and they that dwell on the earth [d] shall wonder, (e whose names were not written in the book of life [f] from the foundation of the world,) when they behold [g] the beast that was, and is not, and yet is.

c II. xiv. 8—20. xvi. xviii. xix. 15—21. xx. 9. Dan. vii. 11. 26. xi. 45. 2 Thes. ii. 3—8.
d xiii. 3, 4.
e See on xiii. 8.—xx. 12. 15.
f Matt. xxv. 34. John xvii. 24. Acts xv. 18. Eph. i. 4. Tit. i. 2. 1 Pet. i. 20.
g xiii. 1—4. 11, 12.

9 And [h] here *is* the mind which hath wisdom. [i] The seven heads are seven mountains, on which the woman sitteth.

h xiii. 18. Dan. xii. 4. 8—10. Hos. xiv. 9. Matt. xiii. 11. xxiv. 15.
i 3. 7. 18. xiii. 1.

—Now there was nothing in Pagan Rome, to which this title was more proper, than to any other city; nor would it have been any thing very *mysterious* to have substituted one Pagan city for another: but it was indeed a "great "mystery," that the professed metropolis of the Christian church should be another Babylon, in idolatry, iniquity, and cruelty to the people of God: and her very title of 'the Roman Catholick,' or universal 'church,' entitles her to the name of "Mystery, Babylon the Great." She affects indeed the character of 'our holy mother the 'church;' but she is in fact, "the mother of harlots and "abominations of the earth;" the inventor, source, promoter, and principal example, of idolatries, and all kinds of abominable abuses and perversions of Christianity, with which the nations of the earth have been corrupted.—It is asserted by writers of good authority, that before the reformation, the word *mystery* was written in letters of gold, upon the front of the Pope's mitre; but the fact has been controverted, and therefore, though the affirmative evidence vastly preponderates, we cannot be absolutely certain of it.

V. 6. The woman was as notorious for cruelty and persecution, as for idolatry and profligacy; and the apostle saw her "drunken with the blood of the saints and mar-"tyrs of Jesus." (*Notes*, xvi. 3—7. xviii. 20. *Dan.* vii. 19—27.) In this respect Rome *Pagan* and Rome *Papal* were both criminal; but the latter has probably slain more *thousands*, than the former did *individuals:* and the apostle would not have been greatly astonished to see a heathen city persecuting Christians, having witnessed and experienced such persecutions during many years, before he had this vision; but that a city, professedly Christian, and the metropolis of the Christian church, should thus wanton and riot in the blood of the saints, might well excite his highest amazement. 'All this is very plain: but papists 'wonder by what figure of speech hereticks are called '"saints," and rebels against the Pope, "martyrs of '"Jesus."' *Bp. Hurd.* (*Note, John* xvi. 1—3.)

V. 7, 8. Lest any one should mistake or hesitate concerning the meaning of these emblems, the angel became the interpreter of the vision. As the apostle had seen and heard very much on the same subject before, the angel enquired into the reason of his excessive amazement: (*Notes*, xii. 3—6. xiii. 1—17:) and he then shewed to him "the mystery of the woman, riding on the beast." *A beast* is the emblem of an idolatrous and oppressive empire: the Roman empire *was* "the beast" under the Pagan emperors: it ceased to be so, when it became Christian, with reference to which the angel says, by way of anticipation, "It is not." Yet it would afterwards "ascend out of the abyss:" that is, when the antichristian empire became idolatrous and persecuting, and the dragon gave his power to the beast, it seemed to arise out of the sea, the tempestuous state of the nations; but it was in fact from hell, being Satan's grand scheme for opposing the gospel; (*Notes*, ix. 1, 2. xi. 7—12. xiii. 1—4;) and therefore after a time it would go into perdition, and be destroyed finally and for ever.—'The empire was idolatrous 'under the heathen emperors; and then ceased to be so 'under the Christian emperors; and then became idolatrous 'again under the Roman pontiffs; and hath so continued 'ever since.—But in this last form it shall go into perdi-'tion: it shall not, as it did before, cease for a time, and 'revive again, but shall be destroyed for ever." *Bp. Newton.* (*Note, Dan.* vii. 9—14. 23—27. xi. 44, 45.) In the mean while, however, it is foretold, it would deceive into a stupid admiration and blind submission, "all the in-"habitants of the earth," within the sphere of its influence, except the remnant of the elect. (*Note*, xiii. 8—10.)

Shall ascend. (8) Μελλει αναβαινειν. *Is about to ascend.* This determines the rise of the beast to a period *subsequent* to the prediction being delivered; and consequently Rome Pagan cannot be meant, for that had risen long before.

V. 9—14. Here then was a proper trial and exercise of a man's "wisdom," to discover what was meant by the beast, which "had been, was not, and yet was;" being the same but in a different form. (*Notes*, 7, 8. xiii. 18.)—To assist the reader in this enquiry, the angel observed, that "the seven heads" of this symbolical beast "are," or represent, "seven mountains," on which the woman was enthroned; being especially the seat of that ecclesiastical authority, by which the power of the beast is supported. (*Notes*, xiii. 1.) This is the well known situation of Rome: and though Constantinople is also built on seven hills, they are comparatively obscure, and no other mark of the beast answers to it. For "the seven heads" of the beast had another enigmatical meaning, and signified seven "kings," or seven forms of government, or successions of rulers, according to the usual prophetical meaning of the word "kings." They all appeared in vision at once upon the beast; but in fact five of them were fallen, at the time when the apostle had the vision; namely kings, consuls, dictators, decemvirs, and military tribunes; one of them then subsisted, even that of emperors; and another was not yet come, which when it came would endure only for a short time. Some explain this of the Christian em-

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast [k] that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And [l] the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have [m] one mind, and [n] shall give their power and strength unto the beast.

14 These [o] shall make war with the Lamb, and [p] the Lamb shall overcome them; for he is [q] Lord of lords, and King of kings: [r] and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, [s] The waters which thou sawest, where the whore sitteth, [t] are peoples, and multitudes, and nations, and tongues.

16 And [u] the ten horns which thou sawest upon the beast, [x] these shall hate the whore, and shall make her desolate [y] and naked, and shall [z] eat her flesh, [a] and burn her with fire.

17 For [b] God hath [c] put in their hearts [d] to fulfil his will, and to agree and give their kingdom unto the beast, [e] until the words of God shall be fulfilled.

18 And [f] the woman which thou sawest is that great city, which reigneth over the kings of the earth.

k *See on* 8.
l xii. 3. xiii. 1. Dan. ii. 40—43. vii. 7, 8. 20. 24. Zech. i. 18—21.
m Phil. i. 27. ii. 2.
n 17. Is. x. 5—7. Ez. xxxviii. 10. Acts iv. 28.
o xi. 7. viii. 6, 7. xvi. 14. xix. 15—21. Dan. vii. 21. 25. xiii. 9—12. 24, 25. Zech. ii. 8. Matt. xxv. 40. Acts ix. 4, 5.
p vi. 12—17. Ps. ii. 8, 9. xxi. 8—12. cx. 5, 6. Dan. ii. 44. vii. 26, 27. 1 Cor. xv. 24, 25.
q i. 5. xix. 16. Deut. x. 17. Ps. cxxxvi. 2, 3. Prov. viii. 15, 16. Dan. ii. 47. 1 Tim. vi. 15.
r xiv. 1—4. xix. 14. Ps. cxlix. 5—9. Jer. l. 44, 45. Mic. v. 7—9. John xv. 16. Rom. viii. 30. 2 Tim. ii. 4. Heb. iii. 1, 2. 1 Pet. ii. 9.
s *See on* 1.—Ps. xviii. 4. lxv. 7. xciii. 3, 4. Is. viii. 7, 8. Jer. li. 13. 42. 55.
t x. 11. xi. 9. xiii. 7, 8.
u *See on* 2. 10. 12.
x 1, 2. 13. Is. xiii. 17, 18. Jer. l. 41, 42.
y xviii. 16, 17. Ez. xvi. 37—42. xxiii. 45—49.
z Job xxxi. 31. Ps. xxvii. 2. Dan. vii. 5.
a xviii. 8. Lev. xxi. 9.
b *See on* 13.
c Ezra vii. 27. Ps. cv. 25. Prov. xxi. 1. Jer. xxxii. 40. 2 Thes. ii. 10—12. Jam. i. 13—17.
d Luke xxii. 3. 22. 37. John xiii. 2. 18.
e vi. 11. x. 7. xv. 1. Prov. xix. 21. Is. xlv. 27. xlvi. 10, 11. Jer. xxvii. 6, 7. Ez. xxxviii. 16, 17. Dan. xii. 7. John x. 35. xii. 39, 40. xix. 24. 28.
f xvi. 19. xviii. 2. Dan. ii. 40, 41. vii. 23. Luke ii. 1.

perors; but their power must either be included in the sixth head; or it could not be a head of the beast at all, not being *idolatrous*. Others explain it of the Exarch of Ravenna, the deputy of the emperor of the east, under which government this proud city, Rome, continued as a dukedom for above a hundred years. Others explain it of the usurpations of the Pope, before he became a temporal prince, or the prescribed "twelve hundred and sixty "years" of the reign of the beast had entered: but that of the Exarch of Ravenna seems most clear. Many other interpretations have been given, and especially the dominion of Charlemagne and his successors, during several generations, has been fixed upon. In general, however, it related to the intervening space between the subversion of the empire, and the establishment of papal tyranny: during which time Rome was under the *temporal* jurisdiction of the Exarch of Ravenna, and the *spiritual* rule of the Pope; who had already introduced the worship of saints and images, and many other gross abuses. If this be reckoned a distinct form of government; then the beast, as it subsisted when the woman sat on it, was "the eighth," but if it is deemed too inconsiderable to be reckoned a distinct head, "He was one of the seven;" but whether the seventh or the eighth, he would be the last form of government in that idolatrous empire; and "goeth into perdi-"tion." 'The beast, therefore, on which the woman 'rideth, is the Roman government in its last form: and 'this, all must acknowledge, is papal, not imperial.' *Bp. Newton.* For the last head was the only one, which existed when the woman sat on the beast; and was therefore spoken of as the beast itself.—"The ten horns" (which seem to have all grown on the last head,) were "ten kings," or successions of kings; who had "received "no kingdom" when John had this vision: but they would "receive power as kings one hour with the beast," or *at the same time*, and *for the same period*. This points out the division of the Roman empire into ten distinct kingdoms, yet all united in one design to support the idolatry of the church of Rome; and it is wholly incompatible with *Pagan* Rome. They might be kings; but they were not horns of the beast, till they embraced that religion, and both strengthened the hands of the pope and church of Rome, and were strengthened by them. These were *contemporary*, not *successive* princes, as the seven kings before mentioned were: and, notwithstanding the continual interference of their several political interests and measures, and their contests in other things, they were "of one mind "to give their power to the beast:" implicitly submitting to that idolatrous religion; defending its tyranny and usurpations; enduring its exorbitant exactions; and obeying its mandates to make war, in opposing the cause of Christ, and in order to extirpate his disciples. But it was predicted, that they would all be finally defeated in that war, by "the Lamb of God;" as he is "Lord of lords, and "King of kings," as many vain mortals have affected to call themselves: (*Notes*, 1 *Kings* xx. 1. *Ezra* vii. 12. *Dan.* ii. 37:) and his followers are effectually called to enlist under his standard, in consequence of his special choice of them; and therefore they are true believers, faithful to his cause, and to their own engagements. (*Notes*, xix. 11—21. *Matt.* xxii. 11—14.)—*Ten kings.* (12) *Notes*, *Dan.* ii. 40—45. vii. 7, 8.—*King of kings.* (14) *Notes*, *Ps.* lxxii. 8—11. *Prov.* viii. 15, 16. 1 *Tim.* vi. 13—16.

V. 15—18. The angel next explained to the apostle "the many waters, on which the woman sat" in regal dignity. Four distinct words, all in the plural number, aptly describe the extensive dominion of the church of Rome, not only over those within the territories belonging to the papacy, but over all the kingdoms of that communion: and in their remote dependencies, in the East Indies, in south America, and other places. Indeed the pope has claimed the right over all nations, to dispose of crowns, and depose princes, at his pleasure, as if he were "lord of lords, and king of kings!" and the very titles of 'universal bishop,' and 'the Roman catholick church,' fully accord to this description. This, however, will not always be the case; for the "ten horns," or kingdoms, which once exalted and supported the ecclesiastical tyranny,

CHAP. XVIII.

A mighty angel announces the fall of Babylon, and its utter desolation, because of its abominations, 1—3. A voice from heaven calls on the people of God to come out of her, lest they should be involved in her destruction, 4—8. The kings and merchants connected with her lament her fall, 9—19: and the apostles and prophets are called to rejoice over it, 20. Her final and total overthrow first signified by a millstone cast into the sea; and then is emphatically described, 21—24.

AND after these things [a] I saw another angel come down from heaven, having great power; [b] and the earth was lightened with his glory.

[a] *See on* xvii. 1.

[b] xxi. 23. Is. lx. 1—3. Ez. xliii 2. Luke xvii. 24. 2 Thes. ii. 8.

will at length "hate, desolate," strip, devour, and destroy it. Most of them will be the principal instruments in the destruction of popery, and the ruin of Rome itself; though some will lament over these events. (*Note*, xviii. 9, 10.) —How far some late revolutions may lead to this crisis, we cannot tell: but present appearances render it not improbable, that the last victory of the beast over the witnesses of Christ, will be obtained in some other way, than directly by papal delusions. Yet these appearances are continually changing.—(*Note*, xi. 7—12.)—God had so influenced the hearts of these kings, by his power over them, and by the dispensations of his Providence; that they fulfilled his will, or did those things, without intending it, which he had purposed and predicted. (*Notes, Ezra* i. 1—4. *Ps.* cv. 23—25. *Ez.* xiv. 9—11. xxxviii. 10. 2 *Thes.* ii. 10—12.) Thus they had agreed together to "give their kingdom to the beast;" to make him, as it were, their liege lord; and to reign over others, only in order to render them subservient to him. But they will at length better understand their own interest, and their duty to God and their subjects, than thus any longer to prostitute their power.—To terminate the description of the woman, who sat on this symbolical beast, she was declared to be "that great city, which reigned over the kings of the "earth," when John had this vision: and every body must know Rome to be that city. Indeed this was the avowed object, aim, and ambition of Rome, from its foundation; and, in different ways, it has accomplished its purpose, with little interruption, even to this present time.—*Eat her flesh.* (16) *Notes, Job* xxxi. 29—32. *Ps.* xxvii. 1—3. *Dan.* vii. 5.—*Burn her.*] The punishment of a priest's daughter, who committed whoredom. (*Note, Lev.* xxi. 9.) —*Put it in their heart.* (17) *Marg. Ref.* c.—*Until*, &c.] With what frequent repetition is this idea brought before the reader; The "counsel of the LORD shall stand, and "he will do all his pleasure!" (*Notes, Ps.* xxxiii. 10—12. xix. 21. *Is.* xiv. 24—27. xlvi. 10, 11. *Dan.* iv. 34—37. *Matt.* xxvi. 21—24. *Acts* ii. 22—24. iv. 23—28. *Eph.* i. 9—12. iii. 9—12.)

His will. (17) Την γνωμην αυτου. *His counsel, purpose, mind.* 13. *Acts* xx. 3. 1 *Cor.* i. 10. vii. 25. 40. 2 *Cor.* viii. 10. *Philem.* 14.

PRACTICAL OBSERVATIONS.

The Lord takes pleasure in satisfying his people, concerning the reasons and equity of his judgments on his enemies; that they may not be intimidated by the severity of them, or fail to adore and praise him on that account.—Great prosperity, pomp, and splendour, commonly feed the pride and lusts of the human heart; yet they form no security against divine vengeance.—Those who allure or tempt others to sin, must expect more aggravated punishment in proportion to the degree of the mischief done by them.—The worst abominations, idolatries, filthinesses, cruelties, and blasphemies, have been perpetrated within the professing church: and a magnificent religion, adorned with purple, and decked with gold and jewels, is generally antichristian. Indeed, every attempt to accommodate the truth or worship of God to the taste of carnal minds, must mar its simplicity, and corrupt its purity. But "the *golden* image," or "*golden* cup," in the hand of Babylon and her daughters, will reconcile most men to "the mysteries of iniquity" connected with it; and make them willingly swallow down the wine of their fornications; and even induce them to join in making themselves "drunken with the blood of the saints and martyrs of "Jesus." (*Notes, Dan.* iii. 1—12.) Let all then beware of a splendid, a lucrative, or a fashionable religion: let us avoid "the mysteries of iniquity," and study diligently "the great Mystery of godliness;" that we may learn humility, simplicity, self-denial, and gratitude, in the stable at Bethlehem, in the carpenter's shop at Nazareth, by the side of the well at Sychar, in the garden of Gethsemane, and on mount Golgotha: for the more we resemble Christ, the less shall we be liable to be deceived by antichrist.—We cannot but "wonder" at the oceans, as it were, of Christian blood, which have been shed by men called Christians: but our wonder will abate, when we consider these prophecies; and the awful fact "will turn to us for "a testimony" of the truth of the gospel. Whatever enemies at any time "make war against the Lamb" of God, they must surely be overcome by him. "Though hand join "in hand" such wicked men "shall not be unpunished;" even if all the kings and nations of the earth should agree in opposing him: for he is "Lord of lords, and King of "kings;" and his "called, chosen, and faithful" followers are always on the strongest side. May we approve ourselves to be of that number! And then we shall be "received to his glory," when wicked men will be destroyed in a most tremendous manner; and when their concurrence together in sin will be turned into the bitterest hatred and rage, and they will eagerly assist in tormenting each other. But "The LORD's Portion is his people;" "his counsel shall stand, and he will do all his pleasure;" and no counsel or machination of men or creatures can do more than fulfil his words, and that "purpose which "he has purposed in himself," "to the praise of his glory," and to the everlasting felicity of all his chosen and faithful servants.

NOTES.

CHAP. XVIII. V. 1—3. (*Note*, xvi. 17—21.) After the apostle had been certified who "Babylon the Great" was, and what she had done, he had the vision of her destruction continued. "Another angel," distinct from those who "poured out the vials," came down from heaven, possess-

2 And he [c] cried mightily with a strong voice, saying, [d] Babylon the great is fallen, is fallen, and is [e] become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For [f] all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and [g] the merchants of the earth are waxed rich through the [*] abundance of [h] her delicacies.

4 And I heard another voice from heaven, saying, [i] Come out of her, my people, that ye be not [k] partakers of her sins, and that ye receive not of her plagues:

5 For her sins have [l] reached unto heaven, [m] and God hath remembered her iniquities.

6 [n] Reward her even as she rewarded you, and [o] double unto her double according to her works: in [p] the cup which she hath filled, fill to her double.

7 How [q] much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, [r] I sit a queen, and am [s] no widow, and shall see no sorrow.

8 Therefore [t] shall her plagues come in one day, death, and mourning, and famine, [u] and she shall be utterly burned with fire: [x] for strong *is* the Lord God who judgeth her.

c Ch. 16. v. 2. x. 3. xiv. 18. Jer. xxv. 30. Joel iii. 16.
d Ch. 10. 21. xiv. 8. xvi. 19. xvii. 5. 18. Is. xiii. 19. xxi. 9. Jer. li. 8. 60—64.
e Lev. xi. 13—19. Is. xiii. 20—22. xiv. 23. xxxiv. 11—15. Jer. l. 39, 40. li. 37. Mark v. 3—5. Luke viii. 27, 28.
f Ch. xiv. 8. xvii. 2. Jer. li. 7.
g Ch. 11—17. 23. Is. xlvii. 15. 2 Pet. ii. 1—3.
* Or, power. Prov. xxiii. 1—3.
h Jer. li. 34. Lam. iv. 5. Luke vii. 25.
i Gen. xix. 12, 13. Num. xvi. 26, 27. Is. xlviii. 20. lii. 11. Jer. l. 8. li. 6. 45. 50. Matt. xxiv. 15, 16. 2 Cor. vi. 17.
k Ps. l. 18. Matt. xxiii. 30. 1 Tim. v. 22. 2 John 11.
l Gen. xviii. 20, 21. 2 Chr. xxviii. 9. Ezra ix. 6. Jer. li. 9. Jon. i. 2.
m *See on* xvi. 19.
n Ch. xiii. 10. xvi. 5, 6. Ex. xxi. 23—25. Ps. cxxxvii. 8. Jer. l. 15. 29. li. 24. 49. 2 Tim. iv. 14.
o Is. xl. 2. lxi. 7. Jer. xvi. 18. xvii. 18. Zech. ix. 12.
p *See on* xiv. 10. xvi. 19. xvii. 2. 4.
q Is. xxii. 12—14. xlvii. 1, 2. 7—9. Ez. xxviii. 2—10. Zeph. ii. 15. 2 Thes. ii. 4—8.
r Ps. xlv. 9. Jer. xiii. 18.
s Is. xlvii. 7, 8. Lam. i. 1.
t Ch. 17. 19. Is. xlvii. 9—11. Jer. li. 6.
u Ch. 9. xvii. 16. xix. 3. Jer. li. 58.
x Job ix. 19. Is. xxvii. 1. Jer. l. 31. 34. 1 Cor. x. 22.

ing great power, and illuminating the earth with his glory. This was either Christ himself, or an emblematical representation of his coming to destroy his enemies, and to diffuse the light of his gospel through all nations; to which events the language naturally directs our thoughts. (*Note*, 2 *Thes.* ii. 8—12.) He therefore repeatedly proclaimed "with a strong voice," which all might hear, and which implied great power and authority, that "Babylon the "Great is fallen," totally and finally. (*Notes*, xiv. 8. *Is.* xxi. 6—9.) It was become not only desolate, but a kind of hell upon earth. Some think, that the words may refer to the discoveries which will then be made, of the diabolical ambition, impostures, lies, murder, and horrible uncleanness, with which the city is filled, under the mask of religion; but the expressions are figurative and borrowed from the Old Testament. (*Notes*, *Is.* xiii. 19—22. xxxiv. 9—17. *Jer.* li. 61—64.) It is most manifest, that no desolations have hitherto left Rome in this condition; unless any choose to say, that it "hath been the habitation "of devils, and the hold of every foul spirit, and a cage of "every unclean and hateful bird," ever since popes and cardinals have made it their residence: for, unless this be admitted, it must be manifest to all men, that the prophecy is not yet fulfilled.—To the reasons before assigned for the ruin of this city, it is here added, that "the merchants of "the earth are waxed rich, through the abundance of her "delicacies." Her outward magnificence, luxury, and excess, have proved a source of immense wealth to vast multitudes; and the various arts, trades, manufactures, and species of commerce, which flourish by means of her pompous religion, have always helped to support it: for "by that craft vast multitudes have their wealth." Painting, sculpture, architecture, musick, and all the fine arts, have also met with the most ample encouragement, and been cultivated, in the greatest perfection, in that splendid church. (*Notes*, xviii. 3—5. *Acts* xix. 23—31. *P. O.* 21—31.) But the spiritual merchandize, by which unnumbered multitudes have wickedly lived in affluence, and enjoyed abundant delicacies, by the sins and follies of mankind, seem principally intended.

V. 4—8. As Lot was called forth out of Sodom, before it was destroyed by fire and brimstone; (*Notes*, *Gen.* xix. 14—22. 27—29;) so the people of God are directed by a voice from heaven, to come out of Babylon before her fall. (*Notes*, *Is.* lii. 11, 12. *Jer.* l. 7, 8. li. 6, 7. 45, 46.) This summons concerns all persons in every age. Those who believe in Christ, and "worship God in the Spirit," should separate from so corrupt a church, and from all others which copy her example of idolatry, persecution, cruelty, and tyranny; and avoid "being partakers of her sins," even if they have renounced her communion: or else they may expect to be involved in her plagues. (*Note*, xiv. 9—11.) Her crimes, her daring, presumptuous, and atrocious wickednesses, resembled mountains "reaching to "heaven;" and "God had remembered her iniquities," though his forbearance had been mistaken for disregard. (*Marg. Ref.* l, m.—*Notes*, xvi. 17—21.) The persons therefore, or nations, who had been persecuted by her, were called on to retaliate upon her as a condemned criminal; and to give her a double measure of the wine of God's wrath, from the cup of his indignation; according to the atrociousness of her sins, and the cruel treatment which they had received at her hands. Thus torture and anguish would be rendered to her, proportionable to her former ostentation, splendour and luxury; and to the pride and presumption, with which she had set these predictions at defiance, declaring that "she sat as a queen, was no" bereaved destitute "widow, and should see no sorrow," whatever the word of God had threatened. (*Notes*, 20. vi. 9—11. xiv. 8—11. xvi. 3—7. xix. 1—6. *Ps.* cxxxvii. 7—9. cxlix. 7. 9. *Is.* xiv. 1, 2. 12. xlvii. 7—10. *Jer.* li. 9, 10. 34—37.) Therefore all the plagues which had been denounced against her would surely "come on her in one "day," suddenly and unexpectedly; death in every dreadful form would fill the city with mourning, and dire famine would attend the other desolations; till she should *utterly* be burned with fire; (*Note*, xvii. 15—18.) and then she would know that the Lord, who had judged and condemned her, was strong, and fully able to execute the tremendous sentence.—As Rome has never hitherto been "utterly

9 And [y] the kings of the earth, who have committed fornication, and lived deliciously with her, [z] shall bewail her, and lament for her, when they shall see [a] the smoke of her burning,

10 Standing [b] afar off, for the fear of her torment, saying, [c] Alas, alas, [d] that great city Babylon, that mighty city! [e] for in one hour is thy judgment come.

11 And [f] the merchants of the earth shall weep and mourn over her, for no man [g] buyeth their merchandise any more:

12 The [h] merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all [*] thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And [i] cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, [k] and [†] slaves, [l] and souls of men.

14 And the fruits that [m] thy soul lusted after are [n] departed from thee, and all things which were dainty and goodly are departed from thee; and thou shalt find them no more at all.

15 The merchants of these things, [o] which were made rich by her, [p] shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, [q] Alas, alas, that great city, that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls!

17 For [r] in one hour so great riches is come to nought. [s] And every ship-

y See on 8. 7.—xvii. 2. 12, 13.

z 19 Ps. lviii. 10. Jer. l. 46. Ez. xxvi. 16, 17. xxxii. 9, 10. Dan. iv. 14. Zech. xi. 2, 3.

a 18. xiv. 11. xix. 3. Gen. xix. 28. Deut. xxix. 23. Is. xiii. 19. xxx. 33. xxxiv. 9, 10. Jer. l. 40.

b Num. xvi. 34.

c 16. 19. Jer. xxx. 7. Joel i. 15. Am. v. 16.

d See on xiv. 8.—Is. xxi. 9.

e See on 8.—Jer. li. 8. 9.

f 3. 9. 15. 20. 23. xiii. 16, 17. Is. xxiii. 1—15. xlvii. 15. Ez. xxvi. 17—21. xxvii. 27—36. Zeph. i. 11. 18.

g Prov. iii. 14. Matt. xxii. 5. John ii. 16. 2 Pet. ii. 3.

h xvii. 4. 1 Kings x. 11, 12. Prov. viii. 10, 11. Ez. xxvii. 5—25.

* Or, *sweet.* 1 Kings x. 11.

i 1 Kings x. 10. 15. 25. 2 Chr. ix. 9. Prov. vii. 17. Cant. i. 3. iv. 13, 14. v. 5. Am. vi. 6. John xii. 3—8.

k Ex. xxi. 16. Deut. xxiv. 7. xxviii. 68. Neh. v. 4, 5. 8. Is. l. 1. Ez. xxvii. 13. Am. ii. 6. viii. 6. 1 Tim. i. 10.

† Or, *bodies.*

l 2 Pet. ii. 3.

m Num. xi. 4. 34. Ps. lxxviii. 18. cvi. 14. 1 Cor. x. 6. Jam. iv. 2. 1 John ii. 16, 17.

n Luke xii. 20. xvi. 25.

o 3. 11. Hos. xii. 7. 8. Zech. xi. 5. Mark xi. 17. Acts xvi. 19. xix. 24—27.

p See on 11.—Judg. xviii. 23, 24. Ez. xxvii. 31. Am. v. 16, 17.

q See on 10, 11. xviii. 4.—Luke xvi. 19.

r 10. Is. xlvii. 9. Jer. li. 8. Lam. iv. 6.

s 11. Is. xxiii. 14. Ez. xxvii. 27—36. Jon. i. 6.

"burned with fire," it is undeniable that events yet in futurity are predicted.—*Be not partakers of her sins.* (4) *Notes,* 1 *Tim.* v. 21, 22. 2 *John* 7—11.—*Double.* (6) *Marg. Ref.* o.

Lived deliciously. (7) Εστρηνιασε. *Note,* 1 *Tim.* v. 9—12.

V. 9, 10. Some of the kings, who had previously supported the church of Rome, will adhere to her, even when the rest of them will unite in destroying her; (*Note,* xvii. 15—18;) and they will lament her fall, having been bigoted to her idolatries, and having lived in more abundant and excessive luxury and magnificence, through their alliance with her. They will, therefore, bewail at a distance, beholding "the smoke of her burning" and torment, without being able to quench the one, or relieve the other: so that they must either at length renounce her, or share her doom. (*Notes,* 11—19. *Ez.* xxviii. 16—23.) In this situation they will say, "Alas! alas!" Or, "Woe! "woe!" for this will be the third woe before mentioned. (*Note,* xi. 13, 14.) Not that the fall of Rome will terminate that woe; (though it will end with the pouring out of the seventh vial, and its immediate consequences;) for the events predicted in the following chapter will form a very considerable part of it. Nor is there any satisfactory proof, though it has generally been supposed, that the second woe-trumpet will end in the destruction of the Othman empire. (*Note,* ix. 13—21.) On the contrary, it may perhaps subsist in an enfeebled state, till after the fall of the western antichrist. This may be one grand means of the national conversion of the Jews; and their restoration to their own land may produce the subversion of the Othman empire, the destruction of the Mohammedan delusion, and the calling of the other Gentiles. (*Notes, Ez.* xxxviii. xxxix. *Dan.* xi. 40—45.)—We ought not indeed to be confident in such matters; yet the arrangement of this and the two following chapters, seems to favour the supposition: as the destruction of all Christ's implacable enemies, the conversion of the nations, and the binding of Satan, are predicted *in order,* after the fall of Rome. (*Notes,* xix. xx. 1—3.)

Alas, alas. (10) Ουαι, ουαι. 16. viii. 13. xi. 14.

V. 11—19. (*Notes,* xvii. 3—5. *Ez.* xxvi. xxvii. 12—25.) This lamentation of these "merchants," over Rome, coincides in many respects with that of the merchants over Tyre. The various articles of commerce here enumerated do not require a particular consideration: the whole is calculated to convey, in the most impressive manner imaginable, some idea of the splendour, luxury, excess, and self-indulgence of all kinds, which have so long triumphed in the powerful, magnificent, elegant, luxurious, and licentious metropolis of popery; and which have always enriched a vast number of individuals, in different ways, by impoverishing the nations belonging to that communion. Neither is it requisite to accommodate the various particulars, to the several kinds of spiritual merchandize, by which the popes, cardinals, bishops, abbots, priests, and other retainers, have been enriched, at the expense of the people. These are indeed evidently alluded to; when not only "slaves," but "the *souls* of men," are mentioned as articles of commerce; which is, beyond comparison, the most infamous of all trafficks that the demon of avarice ever devised; even almost infinitely more atrocious, than the infamous slave-trade. Yet alas, it is very far from uncommon. The sale of indulgences, dispensations, absolutions, masses, and bulls, has always enriched the Romish clergy and their dependents, to the deceiving and destroying of the souls of millions; and thus "by feigned words, "they made merchandize of them:" nor has the management of church-preferments, and many other things, been any better than trafficking in souls; and it would be highly gratifying to protestants, if we could say, that this merchandize has been peculiar to the Roman antichrist, and exclusively their guilt; and that none among us were "partakers of their sins." (*Note, Is.* lvi. 9—12. *P. O.* 9—12. *Note, Matt.* xxi. 12, 13. *P. O.* 12—16.) In gene-

master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried [t] when they saw the smoke of her burning, saying, [u] What *city is* like unto this great city!

19 And [x] they cast dust on their heads, and cried, [y] weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate.

20 [z] Rejoice over her, *thou* heaven, [a] and *ye* holy apostles and prophets; for [b] God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, [c] Thus with violence shall that great city Babylon be thrown down, [d] and shall be found no more at all.

22 And [e] the voice of harpers and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And [f] the light of a candle shall shine no more at all in thee; [g] and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for [h] thy merchants were the great men of the earth; [i] for by thy sorceries were all nations deceived.

24 And [k] in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

t *See on* 9.

u 10. xiii. 4. Is. xxiii. 8, 9. Ez. xxvii. 32.

x Josh. vii. 6. 1 Sam. iv. 12. 2 Sam. xiii. 19. Neh. ix. 1. Job ii. 12. Ez. xxvii. 30.

y *See on* 10. 15, 16.

z xix. 1—3. Judg. v. 31. Ps. xlviii. 11. lviii. 10. xcvi. 11—13. cvii. 42. cix. 28. Prov. xi. 10. Is. xliv. 23. xlix. 13. Jer. li. 47, 48.

a Eph. ii. 20. iii. 5. iv. 11. 2 Pet. iii. 2. Jude 17.

b vi. 10. xix. 2. Deut. xxxii. 42. Ps. xviii. 47. xciv. 1. Is. xxxv. 21. Luke xi. 49, 50. xviii. 7, 8.

c Ex. xv. 5. Neh. ix. 11. Jer. li. 63, 64.

d 22. xvi. 20. xx. 11. Job xx. 8. Ps. xxxvii. 36. Ez. xxvi. 21. Dan. xi. 19.

e Is. xxiv. 8, 9. Jer. vii. 34. xvi. 9. xxv. 10. xxxiii. 11. Ez. xxvi. 13.

f xxii. 5. Job xxi. 17. Prov. iv. 18, 19. xxiv. 20.

g *See on* 22.

h 3. 11—19. Is. xxiii. 8, 9. Ez. xxvii. 24, 25. 33, 34.

i 3. 9. xii. 9. xiii. 13—16. xvii. 2—5. xxi. 8. xxii. 15. 2 Kings ix. 22. Is. xlvii. 9. Nah. iii. 4. Acts viii. 11.

k xi. 7. xvi. 6. xvii. 6. xix. 2. Jer. ii. 34. Ez. xxii. 9. 12. 27. Dan. vii. 21. Matt. xxiii. 27—Luke xi. 47—51. Acts vii. 52. 1 Thes. ii. 15.

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ral, however, all this will at length come to nothing, and no man will "buy the merchandize" of Rome any more: but all who have shared the gains of her commerce, temporal or spiritual, will stand afar off, for fear of her torment, and "behold the smoke of her burning," as that of Sodom was seen at a distance. (*Gen.* xix. 28. *Notes, Deut.* xxix. 20—25. *Is.* xxxiv. 9—15. *Dan.* vii. 9 14.)—Probably, the destruction of Rome will be finished by some immediate judgment of God: and the nature of the soil in the vicinity, the frequent eruptions of subterraneous fires, and terrible earthquakes, which have often occurred, seem to point out the method: the combustibles are provided, and the train is already laid; there only wants the "breath of the Almighty to kindle it." (*Note, Is.* xxx. 33.)

V. 20. While united numbers, whose hopes of further gains will be gone, or whose vain confidence in superstition and idolatry will be ruined, shall lament most dolefully, and with anguish and trembling of heart, over the fall of Rome; the inhabitants of "heaven," and especially the "holy apostles and prophets," are called on to rejoice over it: as God had "avenged them" in that idolatrous persecuting city; as well as made way for the preaching of his gospel to all nations. (*Notes*, vi. 9—11. xii. 7—12. xvi. 4—7.)—It is peculiarly worthy of observation, that "the apostles," who are idolatrously honoured at Rome, and daily worshipped, should be specially mentioned as rejoicing in her fall; as if it "avenged them" on her, for the dishonour cast on their characters, while it vindicated the glory of God. (*Note*, xiii. 5—7.)—There could be no reason why Christians should rejoice in the judgments inflicted on ancient Rome, by the Huns, Goths, Vandals, and other idolatrous nations; for the Christians were peculiarly sufferers in those calamities. The judgments on *papal* Rome must therefore be exclusively intended.

V. 21—24. As a stone was tied to a book, and cast into the Euphrates, by Seraiah, in token of literal Babylon's fall; (*Note, Jer.* li. 61—64;) so "a mighty angel" here cast a large millstone into the sea, to represent the violence of mystical Babylon's fall, and to shew that she would never rise again. This event is further illustrated by varied emphatical expressions taken from the ancient prophets. (*Notes, Is.* xxxiv. 8—15. *Jer.* xxv. 10. xxxiii. 10, 11. *Marg. Ref.* e—g.)—'But Rome is still standing, and 'flourishing, and is honoured by many nations, as the 'metropolis of the Christian world; she still resounds 'with *singers and musicians;* she still excels in *arts*, which 'serve to pomp and luxury: she still abounds with *can-*'*dles*, and *lamps*, and *torches*, burning even by day, as 'well as by night; and consequently this prophecy hath 'not been, but remains yet to be fulfilled.' *Bp. Newton.* Her merchants being said to be "the great men of the "earth," in connexion with "all nations being deceived "by her *sorceries*," plainly refers to the infamous traffick before mentioned.

No more at all. (21) Ουκετι. 11. Ουκετι ε μη, 14. Ου μη ετι, 22, 23. These repeated, varied, and emphatical negatives, should not pass unnoticed. (*Notes, Is.* xiii. 18—22. xiv. 21—23.) Of what other city, literal Babylon alone excepted, is such decisive language used, concerning its absolute and final destruction?

PRACTICAL OBSERVATIONS.

V. 1—8.

When collective bodies are ripe for vengeance, their sins will be punished in this world; but individuals are reserved unto "the wrath to come."—Impunity and prosperity in wickedness, constitute the most fatal incentive to further crimes; and, as the day of punishment will arrive, they may be accounted the most dire calamities.—When the Lord shall come in his great power, to "lighten the earth "with his glory;" he will cast down the proudest cities, which are filled with iniquity, and oppose his cause. The magnificence of wicked kings and emperors, or the riches of ungodly merchants, will then alike avail nothing; except to augment, and render more intolerable, the vengeance to be inflicted: and surely even the contempt and torment of hell must be more dreadful to those who

CHAP. XIX.

The apostle hears in vision all the servants of God praise him with loud acclamations, 1—6. An intimation is given of the vast success of the gospel, under the emblem of the marriage of the Lamb, 7, 8. An angel declares the blessedness of those, who are called to the marriage-supper, 9. John, about to worship the angel, is reproved, and forbidden, 10. Christ and his followers, on white horses, are seen obtaining great and decisive victories, and utterly destroying all opposers, especially the beast and the false prophet and their adherents, who are cast alive into a lake of fire and brimstone, 11—21.

AND [a] after these things [b] I heard a great voice of much people in heaven,

[a] See on xviii. [b] xi. 15. xviii. 20

" have glorified themselves and lived deliciously," than to other sinners!

V. 9—19.

No allies or helpers can deliver those, against whom the Lord God, as a strong Judge and Avenger, is pleased to contend: they can only lament the victims of his indignation, and tremble for themselves. (*Note, Num.* xvi. 28—34.) The prosperous merchants and traders, in great commercial cities, should learn from these prophecies, " to buy the truth," " to get wisdom," and " with all " their getting to get understanding;" to " sell all, and " purchase the Pearl of great price;" to ensure " the un- " searchable riches of Christ;" and to be " faithful " stewards in the unrighteous mammon:" (*Notes, Luke* xvi. 1—13:) otherwise, even in this life, they may lament, that " no man buyeth their merchandize any more," as recent events most fully shew; and that " all the fruits " that their souls lusted after are departed from them." Death however will soon terminate their commerce, and in that " one hour" all the riches of the ungodly will come to nought, and all " their purple and fine linen," will be exchanged, not only for the coffin and the worm, but for " the fire that never shall be quenched." (*Notes, Luke* xvi. 19—31.)—Alas! too often, injustice, oppression, fraud, avarice, or excessive indulgence, are connected with extensive commerce: and to number " the persons of " men," with oxen, asses, sheep, and horses, as the stock of a farm, or with bales of goods, as the cargo of a ship, is no doubt a most detestable and *antichristian* practice, fit only for " Babylon the Great." Yet even this, cruel, unrighteous, and hateful as it is, must not be considered as the *worst traffick*, even of this our land: for the souls of men are traded for by those, who take the cure of them for the sake of the emolument, and the abundance of the delicacies obtained by it; and then either leave them to perish in ignorance, or poison them by heresy, or lead them on the road to hell by a profligate example: strenuously, and by every calumny, if stronger means are withheld, opposing all, who attempt to prevent the dire effects of their vile conduct. How fervently should we then pray, that God would 'illuminate all bishops, priests, 'and deacons, with the true knowledge and understanding 'of his word,' and raise up rulers and reformers, who may contend as firmly, perseveringly, and *successfully*, against this vile merchandize, as some truly honourable and philanthropical persons have done against the accursed slave-trade! For when Christ shall again come to " drive " the buyers and sellers out of the temple," he will have much to do, in various other places besides Rome. Many of these spiritual wickednesses, and this merchandize of souls, by feigned words, equivocating subscriptions and declarations, nay, worshipping God in expressions, which are avowedly deemed false by those who use them, and all this " for filthy lucre's sake," will be found, under different forms, even in the protestant churches: and perhaps no denomination is quite free from the guilt of rendering religious profession, and sacred functions, *subservient* to worldly interest, credit, ease, and indulgence. These are the remains of the antichristianity derived from Rome, which most need protesting against and removing; in these things we ought to " come out and separate from " Babylon," if we would not partake of her plagues. Compared with such evils, a posture, a garb, or a ceremony, though perhaps inconvenient in itself, and derived from Rome, is scarcely worth noticing: yet bigotry exerts itself principally the other way; and externals are decried against with great warmth, while the spiritual pride, avarice, worldly indulgence, and intolerance of Rome are not so much disliked! But the vengeance of heaven is coming upon Rome, not for gestures, garbs, and ceremonies, though multiplied, ridiculous, and of bad consequence in themselves; but for idolatry, ambition, oppression, cruelty to the people of God; imposture, avarice, licentiousness, and spiritual tyranny. These are the sins which have " reached to the heavens;" the iniquities that God remembers; and the evils, for which we must stand aloof from her communion, and that of all others, who resemble her, or we shall be involved in their destruction. But we must needs go out of the world, and the church too, if we renounce every religious society, because some of the members or leaders of it are criminal in such matters.

V. 20—24.

When the world rejoices, the disciples of Christ often mourn; but they are called to " rejoice" when the world is filled with lamentation. (*Note, John* xvi. 16—22.) It is of comparatively little consequence, what becomes of all the riches, magnificence, and costliness of the earth; if the Redeemer's kingdom be but promoted, and his enemies either converted, or deprived of the power to do mischief. " Apostles and prophets rejoice in heaven" on such occasions, and we ought to rejoice on earth; even though they be connected with the fall of mighty cities and empires, to " rise no more for ever." But let sinners take warning by the judgments executed on others, to tremble and " flee " from the wrath to come," and to stand at a distance from those things, which have brought others to destruction: (*Note,* 1 *Tim.* vi. 6—10:) and let us all take occasion, from the view given us of the changeable nature of earthly things, to " set our affections on things above, " where Christ sitteth at the right hand of God." (*Note Col.* iii. 1—4.)

NOTES.

CHAP. XIX. V. 1—6. When the apostle had witnessed the destruction of mystical Babylon, (*Notes,* xviii.

saying, [c] Alleluia; [d] Salvation, and glory, and honour, and power, unto the Lord our God:

2 For [e] true and righteous *are* his judgments: for he hath [f] judged the great whore, which did corrupt the earth with her fornication, [g] and hath avenged the blood of his servants at her hand.

3 And again they said, [h] Alleluia. [i] And her smoke rose up for ever and ever.

4 And [k] the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, [l] Amen; [m] Alleluia.

5 And [n] a voice came out of the throne, saying, [o] Praise our God, all ye his servants, and ye that fear him, [p] both small and great.

6 And I heard, as it were, the voice of a great multitude, [q] and as the voice of many waters, [r] and as the voice of mighty thunderings, saying, Alleluia: [s] for the Lord God omnipotent reigneth.

7 Let us [t] be glad and rejoice, and give honour to him: [u] for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And [x] to her was granted, that she should be arrayed in fine linen, clean and [*] white: for [y] the fine linen is the righteousness of saints.

9 And he saith unto me, [z] Write, [a] Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, [b] These are the true sayings of God.

c See on xv. 3, 4. 6.—Ps. cvi. 1. cxi. 1. cxv. 18. cxlvi. 1. cxlviii. 1. cxlix. 1. cl. 1. *marg.*

d iv. 10, 11. v. 9—13. vii. 10, 11. xi. 15. xii. 10. 1 Chr. xxix. 11. Ps. iii. 8. Jon. ii. 9. Matt. vi. 13. Tim. i. 16, 17.

e See on xv. 3. xvi. 5—7.—Deut. xxxii. 4. Ps. xix. 9. Is. xxv. 1.

f xvii. 1, 2 15, 16. xviii. 3. 9. 10. 23.

g See on vi. 10. xviii. 24.—Deut. xxxii. 35. 43.

h See on c. 1.

i See on xiv. 11. xviii. 9. 18—Gen. xix. 28. Is. xxxiv. 10. Jude 7.

k iv. 4—10. v 8—11. xi. 15, 16. xv. 7.

l v. 14. 1 Chr. xvi. 36. Neh. v. 13. viii. 6. Ps. xli. 13. lxxii. 19. lxxxix. 52. cvi. 48. Jer. xxviii. 6. Matt. vi. 13. xxviii. 20. 1 Cor. xiv. 16.

m See on c. 1.

n vii. 15. xi. 19. xvi. 17.

o Ps. civ. 20—22. cxxxiv. 1. cxxxv. 19, 20. cxlviii. 11—13.

p See on xi. 18.—xx. 12.

q i. 15. xiv. 2. Ez. i. 24. xliii. 2.

r iv. 5. vi. 1. viii. 5. xi. 19. Job xl. 9. Ps. xxix. 3—9. lxxvii. 18.

s xi. 15—18. Ps. xlvii. 2. 7. xciii. 1. xcix. 1. Is. lii. 7. Matt. vi. 13.

t Deut. xxxii. 43. 1 Sam. ii. 1. Ps. ix. 14. xlviii. 11. xcv. 1—3. xcvii. 1. c. 1, 2. cvii. 42. Prov. xxix. 2. Is. lxvi. 10. 14. Zech. ix. 9. John iii. 29. Phil. iii. 3.

u xxi. 2. 9. Ps. xlv. 10—16. Cant. iii. 11. Is. lxii. 5. Hos. ii. 19, 20. Matt. xxii. 2. xxv. 1—10. 2 Cor. xi. 2. Eph. v. 32.

x iii. 4, 5. 18. Ps. xlv. 13, 14. Is. lxi. 10. Ez. xvi. 10. Matt. xxii. 12. Rom. iii. 22. xiii. 14. Eph. v. 26, 27.

* Or, *bright*, Matt. xvii. 2. Mark ix. 3. Luke xxiv. 4. Acts i. 10.

y vii. 13, 14. Ps. Is. viii. 1. Hab. b 11. xxi. 5.

cxxxii. 9.

z i. 19. ii. 1. 8. 12. 18. iii. 1. 7. 14. x. 4. xiv. 13. ii. 2.

a See on 7, 8.—Matt. xxii. 2—4. Luke xiv. 15, 16. xxii. 6. 1 Tim. i. 15. iv. 9. 2 Tim. ii. 11. Tit. iii. 8.

20—24,) he heard "the loud voice of much people in "heaven," singing the praises of God in exalted strains; ascribing to him their own salvation and that of his church; and adoring his glorious perfections, as displayed in these events and in all his wonderful works, and his sovereign and everlasting dominion. (*Note*, vii. 9—12.) For his truth and justice had been made alike conspicuous, in the judgments which had been executed on that corrupt and persecuting church and city. (*Notes*, xv. 1—4. xvi. 3—7.) And again they cried Alleluia, or "Praise the LORD;" while the smoke of the city arose up perpetually, and was an emblem of the final and eternal misery of the wicked inhabitants, who had been cut off in their sins. (*Note*, xiv. 9—11.) In these praises, the emblematical representatives of the church, and her ministers, most cordially united: (*Note*, iv. 4—8:) and a voice from the throne of God, or from some one who was very near it, called on all the servants of God in heaven and earth, great and small, even all his worshippers, all who feared God, without distinction, to praise him. (*Notes*, *Ps.* cxviii. 1—4. cxxxv. 15—21.) This was followed by the acclamations of a multitude, like the rushing of a cataract, or the roaring of the sea, nay, of mighty thunders; who joined in praising the Lord, because by his omnipotence he had taken the throne, and would reign in and by his Son all over the earth. (*Notes*, v. 8—14. xi. 15—18. xiv. 1—5. *Ps.* xcvi. xcvii. 1. xcviii.)—The repeated use of the word "Alleluia," or, *Hallelujah*, which is Hebrew, (*Notes*, *Ps.* cvi. 1. cxlix,) is supposed by some persons to be an intimation that the Jews will be converted about the time of the destruction of Rome: and, whatever may be thought of this, it is exceedingly probable that the accomplishment of the New Testament prophecies, in this respect, will be one principal means of effecting that happy change, if it have not previously taken place.

V. 7, 8. The whole company, beforementioned, next call on one another, "to rejoice, and give glory to" the Lord; "because the marriage of the Lamb is come, and "his wife hath made herself ready." Christ is the Bridegroom of his ransomed church: this sacred union will be fully completed in heaven; but the beginning of the glorious Millennium may be considered as a remarkable celebration of his espousals on earth. (*Notes*, xxi. 1—4. 9—21. *Ps.* xlv. 9—17. *Cant.* i. 2. iii. 11. *John* iii. 27—36. 2 *Cor.* xi. 1—6. *Eph.* v. 22—27.) All that has hitherto been done seems to be merely an introduction to that happy Æra; when innumerable multitudes will be converted all over the earth, and the state of the church will greatly resemble heaven itself. Then "the marriage of "the Lamb" will come; and his espoused church, being purified from heresies, divisions, and antichristian corruptions, in doctrine, discipline, worship, and practice, will be "made ready," and meet to be publickly owned by him, as his delight and his beloved. Then to her it will be granted to "be arrayed in fine linen, clean and white," or pure and shining, "which is the righteousness of the "saints." The word is plural, and some would render it, "*the righteous acts* of the saints;" but the word *raiment*, in this meaning, seems generally to signify, either the righteousness of Christ imputed to them, or the image of Christ renewed in them, by the sanctification of the Spirit, of which their *righteous acts* are effects and evidences: and indeed both senses may here be intended. (*Notes*, vii. 13—17. *Rom.* xiii. 11—14. *Gal.* iii. 26—29.)—'That is, those 'good works, which are the certain evidences of a living 'faith.' *Beza.*

Righteousness. (8) Δικαιωματα. *Luke* i. 6. *Rom.* v. 16. 18. viii. 4.

V. 9, 10. An angel, either he from whom the voice is supposed to have come (5), or rather the angel who interpreted the foregoing vision, (xvii. 7,) informed the apostle on this occasion, that those persons would be happy, in a peculiar manner and degree, who were "invited to the "marriage-supper of the Lamb." (*Notes*, *Matt.* xxii. 1—

10 And [c] I fell at his feet to worship him. And he said unto me, [d] See *thou do it* not: [e] I am thy fellow-servant, and of thy brethren that have [f] the testimony of Jesus: [g] worship God: [h] for the testimony of Jesus is the Spirit of prophecy.

11 ¶ And I saw [i] heaven open, and, behold, [k] a white horse; and he that sat upon him *was* called [l] Faithful and True, [m] and in righteousness he doth judge and make war.

12 His [n] eyes *were* as a flame of fire, and [o] on his head *were* many crowns; and he had [p] a name written, that no man knew but he himself.

13 And he *was* [q] clothed with a vesture dipped in blood: and his name is called [r] The Word of God.

14 And [s] the armies *which were* in heaven followed him upon [t] white horses, [u] clothed in fine linen, white and clean.

15 And [x] out of his mouth goeth a sharp sword, that with it he should smite the nations: [y] and he shall rule them with a rod of iron: [z] and he treadeth the wine-press of the fierceness and wrath of almighty God.

16 And he hath [a] on *his* vesture,

c xxii. 8, 9. Mark v. 22. vii. 25. Acts x. 25, 26. xiv. 11—15. 1 John v. 21.
d 2 Cor. viii. 7. Eph. v. 15. 33. 1 Thes. v. 15. Heb. xii. 25.
e Ps. cix. 20, 21. Dan. vii. 10.
f Luke i. 19. Heb. i. 14.
g See on i. 9. xii. 11. 17.—xxii. 9. 1 John v. 10.
h iv. 10. xiv. 7. xv. 4. Ex. xxxiv. 14. 2 Kings xvii. 36. Ps. xlv. 11. Matt. iv. 10. John iv. 22—24. Phil. iii. 3.
i Luke xxiv. 25—27. 44. John v. 39. Acts iii. 12—18. x. 43. xiii. 27. Rom. iii. 21, 22. 1 Pet. i. 11, 12. 2 Pet. i. 19—21. —Zech. i. 8.
k See on iv. 1.—xi. 19. xv. 5.
l i. 5. iii. 7. 14. John xiv. 6.
m xv. 3—7. Ps. xlv. 4—7. l. 6 lxxii. 2—4. xcvi. 13. xcviii. 9. xcix. 4. Is. xi. 3—5. xxxii. 1. xlv. 21. lxiii. 1—5. Jer. xxiii. 5, 6. xxxiii. 15. Zech. ix. 9, 10. Heb. vii. 1, 2.
n See on i. 14. ii. 18.
o vi. 2. xii. 3. xiii. 1. Ps. viii. 5. Matt. xxi. 5. xxviii. 18. Heb. ii. 9.
p 16. ii. 17. Gen. xxxii. 29. Ex. xxxiii. 21. Judg. xiii. 18. Is. ix. 6. Matt. xi. 27. Luke x. 22.
q xiv. 20. Ps. lviii. 10. Is. lx. 5. xxxiv. 3—8. lxiii. 1—6.
r See on John i. 1. 14.—1 John i. 1. v. 7.
s xix. 1. 20. xvii. 14. Ps. lxviii. 17. cxlix. 6—9. Zech. xiv. 5. Matt. xxvi. 53. 2 Thes. i. 7. Jude 14.
t See on 11.
u See on 8.
x 21. i. 16. ii. 12. 16. Is. xi. 4. xxx. 33. 2 Thes. ii. 8.
y ii. 27. xii. 5. Ps. ii. 9.
z xix. 17—20. Is. lxiii. 2—6.
a 12, 13.

14. *Luke* xiv. 15—24.) This seems especially to refer to the more abundant grace and consolation, that Christians will receive in those happy days which are coming. This will render their lives on earth far more blessed than our's are at present, and make them meet for a more exalted felicity in heaven.—The church collectively is the spouse of Christ: believers are often individually spoken of as invited guests to the marriage-feast; which may relate both to their present joy in the Lord, and to the perfect happiness of heaven. The angel further assured John, that "these were the true sayings of God;" thus attesting the whole of the prophecies and promises. Upon which the glorious presence of the angel, and the rapturous prospect of the approaching happy times, threw the apostle's mind into such an agitation, that he fell prostrate before the angel to "worship him." But the angel charged him by no means to do it: as he was not his Creator, or Lord, or in any respect an object of adoration; but a fellow-servant to him, and to his brethren, who had been employed to bear testimony to the Lord Jesus. And he ought to "worship God," and not a creature and a servant: for he (the angel) was only a prophet of superior order, being inspired by the Spirit to bear testimony to Jesus, as the common Lord of men and angels. Indeed, "the testimony of Jesus" was, from the beginning, the great subject of "the Spirit of prophecy," to whomsoever he was given; as also the revelations and predictions of scripture were intended to make the Saviour known, in his personal and mediatorial glory, to make way for his coming, to announce it, to lead the attention of men to him, or to prove the doctrines revealed concerning him.—'Thither, 'as to that one and certain scope, or object, all the pro-'phecies tend: whence it is effected, that, at last, the true 'Spirit of prophecy, to which we must hearken, is that 'which leads us unto Jesus.' *Beza.* (*Notes, Luke* xxiv. 25—35. 44—49. *John* v. 39—47. xvi. 14, 15.)—Christ never declined such honour, as John was forbidden to render to the angel, nay, he always shewed his approbation of it: but the angel was a servant, and no more: Jesus is "the King of Glory," and "the Lord of all," "God "blessed for evermore." (*Notes,* xxii. 8, 9. *Matt.* xiv. 33. xv. 25—28. *Acts* x. 24—26.)—It should also especially be remembered, that the worship of creatures, or demons, under the names of saints and angels, forms the most prominent part of that corruption of Christianity by idolatry which has extended its baleful influence through so many populous nations, and continued during so many revolving ages; and against which the apostle was, in this book, required to bear a most decided prophetical testimony. (*Note,* 1 *Tim.* iv. 1—5.) Now, nothing could give more energy to this protest, than the repeated injunction laid on him, not to pay any homage at all resembling adoration, to a most glorious benevolent angel, when visibly present, and acting the part of an instructor to him. Surely then, no *invisible,* and (as far as we can know) *absent creatures,* can be worshipped, without giving to them the glory which belongs exclusively to JEHOVAH. (*Note, Ex.* xx. 3.)

The testimony of Jesus. (10) Ἡ μαρτυρια τυ Ιησῦ. *Notes,* i. 9—11. 1 *John* v. 10—13.—*The Spirit of prophecy.*] Το Πνευμα της προφητειας. *The Spirit of the prophecy. Notes,* 2 *Cor.* iii. 4—6. 17, 18.

V. 11—16. Having noted the rejoicing of the *universal* church, and of "all the servants of God," over the destruction of Rome; the apostle "saw heaven opened," as an indication of further visions: and he beheld "a *white* "horse," the emblem of justice and holiness; and One sat on it, who was "called Faithful and True," fulfilling his promises to his people, and executing threatened vengeance on his enemies. (*Note,* vi. 1, 2.) He was indeed about to "judge, and to wage war" against, those who refused submission to him: yet he was unlike those warriors, whose ambition, rapacity, or malignant passions, have in every age made the earth "a field of blood;" for he conducted both his judicial proceedings, and his military expeditions, by the most perfect rules of righteousness. (*Notes, Ps.* xlv. 6, 7. *Heb.* vii. 1—3.) Yet none could deceive him, or elude his detection, for "his eyes "were as a flame of fire." (i. 14.)—The "many crowns," worn by him denoted the extent of his authority, as Creator of the world, and "Head over all things to his "church;" and the multitude of his victories. "He had "a name written that no man knew but himself;" for, as the eternal Son of God, his perfections and nature are incomprehensible. (*Notes,* ii. 17. *Judg.* xiii. 18—22. *Is.* ix. 6, 7. *Matt.* xi. 27.) His "vesture, dipped in blood," im-

and on his thigh, a name written,
[b] KING OF KINGS, AND LORD OF LORDS.

17 ¶ And I saw [c] an angel standing in the sun; and he cried with a loud voice, [d] saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That [e] ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh [f] of all *men*, *both* free and bond, both small and great.

19 And [g] I saw the beast, and the kings of the earth, and their armies, gathered together to make war against [h] him that sat on the horse, and against his army.

20 And [i] the beast was taken, and with him [k] the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. [l] These both were cast alive into a lake of fire [m] burning with brimstone.

21 And [n] the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: [o] and all the fowls were filled with their flesh.

b *See on* xvii. 14.—Ps. lxxii. 11. Prov. viii. 15, 16. Phil. ii. 9—11. 1 Tim. vi. 15.
c viii. 13. xiv. 6. Is. xxxiv. 1—8.
d 21. Is. lvi. 9. Jer. xii. 9. Ez. xxxix. 17—20.
e Deut. xxviii. 26. 1 Sam. xvii. 44, 46. Ps. cx. 5, 6. Jer. vii. 33. xvi. 4. xix. 7. xxxiv. 20. Ez. xxix. 5. xxxix. 18—20. Matt. xxiv. 28. Luke xvii. 37. *See on* vi. 15. xiii. 16.
f xiii. 1—10. xiv. 9. xvi. 14. 16. xvii. 12—14. xviii. 9. Ez. xxxviii. 8—18. Dan. vii. 21—26. viii. 25. xi. 40—45. Joel iii. 9—14.
g 19.—*See on* xiii. 1—8. 18.—xvii. 3—8. 12, 18. Dan. ii. 40—45. vii. 7. 12—14. 19—21. 23, 24.
h *See on* 11—14.
i xiii. 11—17. xvi. 13. xx. 10. xxii. 15. Dan. vii. 8—11. 24—26. viii. 24, 25. 2 Thes. ii. 8—11.
k xx. 10. 14. Dan. vii. 11. xi. 45.
l xiv. 10. xxi. 8. Gen. xix. 24. Deut. xxix. 23. Job xviii. 15. Ps. xi. 6. Is. xxx. 33. xxxiv. 9. Ez. xxxviii. 22.
m *See on* 11—15.
n *See on* 17, 18.

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plied, either the atonement of his own blood, as the ground of his mediatorial authority; or rather, that he was come from the slaughter of his enemies, and had stained his garments with their blood. (*Notes, Is.* lxiii. 1—6.) But, though none could fully comprehend his perfections and counsels; yet he was known in his church by the name of "the Word of God," as declaring the mysterious perfections, and holy truth and will of God to fallen men. (*Note, John* i. 1—3.) He was also followed by "the armies "of heaven," even his redeemed and converted people, who rode on "white horses," to denote their conformity to him, and their concurrence and agency in his victories. (*Note, Gen.* iii. 14, 15.) These were "clothed in fine "linen," (*Note,* 7, 8,) as accepted in him, and renewed by him. To illustrate the nature of his conquests still more fully, "out of his mouth went a sharp sword," (i. 16. *Notes, Is.* xi. 2—5. *Heb.* iv. 12, 13,) implying that he powerfully executed the denunciations of his word, and smote the opposing nations. (*Notes,* ii. 24—28. *Ps.* ii. 7—12.) Thus "he trode the wine-press of the wrath of "God;" (*Note,* xiv. 14—20;) crushing all other obstinate enemies, as he had done the mystical Babylon. He had also inscribed "on his vesture, and on his thigh," (the part of his garments where the sword is worn) another name or title, implying his universal and absolute dominion, as "KING OF KINGS, AND LORD OF LORDS;" (*Note,* xvii. 9—14.) This carried in it a warning to the most powerful princes to submit to him, or they must fall before him.—These verses and the context seem to predict the progress of the gospel, subsequent to the fall of Rome, in the destruction of the remains of the antichristian empire, the purifying of the visible church, the conversion of Jews and complete restoration of Israel, the termination of Mohammedism, and the bringing in of the fulness of the Gentiles: and they more fully declare most important transactions, which had been before intimated, and which had been also foretold by the ancient prophets. (*Notes, Ps.* cxlix. *Is.* xi. 11—16. xii. xxxiv. xlix. 24—26. li. 21—23. lx. lxiii. 1—6. lxvi. 15—24. *Ez.* xxxviii. xxxix. *Dan.* ii. 44, 45. vii. 9—14. viii. 23—25. xi. 40—45. *Hos.* iii. 4, 5. *Joel* iii. 9—21. *Am.* ix. 13—15. *Ob.* 17—21. *Mic.* v. 7—15. vii. 8—17. *Zeph.* iii. 14—17. *Zech.* xii. 6—14. xiv.)

V. 17—21. The "angel standing in the sun" emblematically denoted, that the predicted judgments would be rendered conspicuous to all the world; and his proclamation shewed the immense slaughter which would be made of the enemies of God. To this place may be referred Ezekiel's prophecy of Gog and Magog; as the subsequent visions seem to relate to the Millennium: (*Notes,* xx. 7—10. *Ez.* xxxviii—xlviii:) for the total ruin of the eastern antichrist, and of all the opposers of the gospel in Asia and elsewhere, seems to be intimately connected with the fall of the western antichrist.—Though Rome "the seat "of the beast" was destroyed, yet "the *beast*" himself is supposed still to subsist: for the spirit of antichrist will survive that antichristian city. Probably the adherents of the party will unite with other enemies of genuine Christianity, in different parts of the world: and "the woman," who was the emblem of Rome, which was to be destroyed, was not "the beast," but "sat upon the beast." (*Notes,* xiii. 1—10. xvii. 3—8. 15—18.) "The beast," or the idolatrous persecuting power, whose chief seat had been at Rome, will form a confederacy with "the kings "of the earth," that, with combined forces, they may fight against Christ and his servants: but, in the event, the antichristian tyranny, and the corrupt clergy, who deceived men by lying miracles to support it, will be seized on and dreadfully destroyed; by being "cast alive into the "lake of fire burning with brimstone:" and then all the remnant of their adherents will be cut off, according to the words of Christ; so that all opposition to his pure religion will then cease, till after the Millennium.—"The false "prophet" evidently denotes the same power, before designated as "the two horned beast:" and this effectually confirms the interpretation which has been given of that great enemy of God and his church. (*Notes,* xiii. 11—18. xvi. 12—16. xx. 7—10.)—*Come,* &c. (17) *Marg. Ref.* d—f.—*Notes, Is.* xxxiv. 1—8. lvi. 9—12. *Ez.* xxix. 3—5. xxxix. 17—20.—*Brimstone.* (20) *Marg. Ref.* l, m.

PRACTICAL OBSERVATIONS.

V. 1—10.

All heaven resounds with the high praises of God, whenever he executes his "true and righteous judgments" on

CHAP. XX.

An angel binds Satan, and imprisons him in the abyss, for a thousand years, 1—3. The glorious state of the church during that period is figuratively described, 4—6. Satan, being loosed, again deceives the nations, and excites terrible war against the church, 7—9; the assailants are destroyed by fire from heaven, and Satan cast into hell, 10. Christ appears to raise the dead, and to judge the world; with the condemnation, and punishment "in the lake of fire," of all, who are not "written in the book of life," 11—15.

AND [a] I saw an angel come down from heaven, [b] having the key of the bottomless pit, and [c] a great chain in his hand:

2 And [d] he laid hold on [e] the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And [f] cast him into the bottomless pit, and shut him up, [g] and set a

a *See* on x. 1. xviii. 1.
b i. 18. ix. 1, 2. Luke viii. 31.
c 2 Pet. ii. 4. Jude 6.
d Gen. iii. 15. Is. xxvii. 1. xlix. 24, 25. Matt. viii. 29. xii. 29. Mark v. 7. Luke xi. 20—22. John xii. 31. xvi. 11. Rom. xvi. 20. Heb. ii. 14.
e *See* on ix. 11. xii. 9. 13. 15 17. xiii. 2. 4.—Job i. 7. ii. 1, 2. 1 Pet. v. 8.
f *See* on i. xvii. 8. Matt. xxvii. 66.
g Dan. vi. 17.

those who corrupt the earth with pernicious principles and ungodly practices, and when he avenges the blood of his servants upon their persecutors. (*Notes, Judg.* v. 30, 31. *Ps.* lxviii. 1—3. cxlix. 7—9.) Though "the smoke "of their torment shall arise up for ever and ever;" the whole company of redeemed sinners, and all the servants and worshippers of God in heaven and earth, will concur in these acclamations, and say, Amen, Hallelujah. Who then are they, that throw out insinuations or openly speak of cruelty and tyranny, on hearing of these "righteous "judgments," but rebels, who blasphemously take part with the enemies of God, and plead against his dealings towards them? Let all beware of every approach to such impiety and presumption; for "the Lord God omnipotent "reigneth."—As "justice and judgment are the basis of "his throne," the earth has cause to tremble; but, as it is established in mercy also, the penitent may rejoice in hope. (*Notes, Ps.* xcvii. 1—7. xcix. 1—3.) Ten thousand times ten thousand, who once were rebels, are now singing, "Salvation, and glory, and honour, and power, be "unto the Lord our God." Let us then be glad in him, and give honour to him; and, while we view "the Lamb "that was slain," espousing redeemed sinners unto himself; let us remember that we are invited to share the blessedness of "the marriage-supper;" that "the wed-"ding-garment" is given to all who properly seek for it; that now is the time to be made ready for those sacred joys; and that all the felicity, which the world can boast, is not worthy to be compared with this unfading crown of glory and happiness. "These are the true sayings of "God:" let none then say, "I pray thee have me ex-"cused."—If created angels are so glorious, as to surprise even the aged apostle into a purposed adoration; how glorious must the Lord of angels be! And if the highest of holy creatures greatly *fear*, and decidedly *refuse*, *undue* honour, how humbly should we sinful worms of the earth behave ourselves! And yet we may and ought to aspire at being made "equal to angels, and the children of God," by faith in Christ Jesus. We should then beware of a voluntary humility; and not degrade ourselves, or dishonour our Head, by worshipping angels, or any mere creature; by "calling men master upon earth," or by the groveling pursuit of worldly things. (*Note, Col.* ii. 18, 19.)—But the blessed Jesus is "the Lord of all;" while angels, apostles, and Christians are fellow-servants: he is "God "over all," and therefore to be worshipped, as one with the Father and the Holy Spirit; and all Revelation is "the testimony" of the Father, by the Spirit, to the Redeemer's personal and mediatorial glory: the whole centres in him, and in his salvation and kingdom.

V. 11—21.

We ought continually to pray, that "the King of kings, "and Lord of lords," whose "name is Wonderful," may speedily go forth, in faithfulness and righteousness, to extend his spiritual conquests; till "all kings fall down "before him and all nations do him service!" May his armies be increased in number, and made more like unto him; being "clothed in fine linen, clean and white, which "is the righteousness of saints!"—We cannot indeed know his whole glory, or his immeasurable love; but let us endeavour to be more acquainted with him, as THE WORD OF GOD; and, accepting of his Salvation, may we be glad in him, who is "the King of kings, and Lord of "lords!" for he will surely smite his proudest and stoutest enemies "with the rod of his mouth," and "with the "breath of his lips will he slay the wicked;" till he has crushed them all "in the wine-press of the fierceness and "wrath of almighty God." It behoves us then to rejoice, and praise the Lord, when opposing tyrants are crushed, and false prophets are put to silence in darkness; and we should not scruple to add, "So let all thine enemies "perish, O LORD." Nevertheless, it is our part to aim at more peaceful and gentle victories; and, by our prayers, example, and improvement of talents, to seek the conversion of sinners, and the salvation of the souls even of our most cruel enemies and persecutors; while we constantly declare, that "except they repent, they will all likewise "perish."

NOTES.

CHAP. XX. V. 1—3. In the foregoing chapter the termination of all open opposition to the gospel, and the dreadful punishment of all those, who had introduced, supported, or concurred in the idolatrous corruptions before described, are most clearly predicted. But, while the *instruments* of mischief had been cut off, the great *agent* was still at liberty; and he would surely excite fresh disturbances, or produce new delusions, if not prevented. The apostle had therefore a vision, emblematical of the restraints which would be laid on Satan himself. An angel from heaven, with "the key of the abyss," (*Note*, ix. 1, 2;) "and a great chain," seized on him, bound him, and "cast him into the abyss," and there "shut him up, and "set a seal upon him;" (*Note, Matt.* xxvii. 62—66;) to prevent his deceiving the nations, as he had before done:

b 8. xii. 9. xiii. 14. xvi. 14—16. xvii. 2. Matt. xxiv. 24. 2 Cor. xi. 3. 13—15. 2 Thes. ii. 9—11.
i Ps. xc. 4. 2 Pet. iii. 8.
k 7—10.
l Dan. vii. 9. 18. 22. 27. Matt. xix. 28. Luke xxii. 30. 1 Cor. vi. 2, 3.
m vi. 9. Mal. iv. 5. Matt. xvii. 10—13. Mark ix. 11—13. Luke i. 17. ix. 7—9.

seal upon him, that he [b] should deceive the nations no more, till [i] the thousand years should be fulfilled: [k] and after that he must be loosed a little season.

4 And I saw [l] thrones, and they sat upon them, and judgment was given unto them: and *I saw* [m] the souls of them that were [n] beheaded

n Matt. xiv. 10. Mark vi. 16. 27. Luke ix. 9.

for [o] the witness of Jesus, and for the word of God, [p] and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; [q] and they lived and reigned with Christ a thousand years.

5 But [r] the rest of the dead lived not

o *See on* i. 2. xi. 3. 7. xii. 11.
p xiii. 12—17. xiv. 11. xv. 2. xvii. 8.
q v. 9, 10. xi. 11. 15. Dan. ii. 44. 45. vii. 18. 27. Rom. viii. 17. xi. 15. 2 Tim. ii. 12.
r 8, 9.—*See on* xix. 20, 21.

and this imprisonment continued during one thousand years. (*Note*, 4—6.) In some places, "the dragon" signifies the persecuting power of idolatrous emperors, who were vicegerents of the devil, and bare his name and style: (*Notes*, xii. 3—6. xiii. 1—4:) but here Satan himself is evidently meant. And it is implied that Christ, with omnipotence and absolute authority, will restrain "the devil "and his angels," even all his legions of evil spirits, from deceiving mankind in general, or any part of them, into idolatry, impiety, heresy, and wickedness, as he has hitherto done. (*Notes*, 7—10. xii. 7—17.) For though human nature is prone to all evil, and averse to all good; yet the agency and influence of fallen angels have immense effect in counteracting the gospel, in exciting men to atrocious crimes and cruel persecutions, and in devising and propagating ingenious, but fatal, delusions. (*Notes*, 2 *Cor.* xi. 13—15. 2 *Thes.* ii. 8—12.) When, therefore, this "roaring lion," or subtle poisonous old serpent, shall be completely restrained; the gospel will be rendered effectual, to purify the church and convert the nations; the Christian religion in all its purity and glory will become universal; and the true "Israel shall blossom and bud, and fill the "face of the world with fruit." Then the first petitions of the Lord's prayer will be wonderfully answered; (*Notes*, *Matt.* vi. 9, 10;) and piety, peace, righteousness, and purity will fill the earth, till Satan shall again for a short space be loosed. (*Marg. Ref.* d—h.—*Note*, *Gen.* iii. 14, 15.)

V. 4—6. The apostle next saw "thrones, and those "that sat upon them." These persons, sitting on thrones, represented the honourable and prosperous state of believers in those happy days; for they appeared to reign as kings on the earth. (*Marg. Ref.* l.—*Notes*, i. 4—6. iv. 4, 5. v. 8—10. *Dan.* vii. 23—27.) "And judgment was "given to them:" they were Christ's assessors, as it were, in the judgment executed on "the beast, the false pro-"phet," and "the devil;" even as all believers will be, when he shall judge the world. (*Notes*, iii. 20—22. *Luke* xxii. 28—30. 1 *Cor.* vi. 1—6.)—And he "saw the *souls*" of the martyrs, confessors, and other eminent Christians of the preceding periods, "who lived and reigned with Christ "a thousand years."—It has long been contended, and by disputants of various descriptions, whether this prophecy should be understood literally, or figuratively: and when prophecies are evidently unfulfilled, modesty and caution are peculiarly requisite. Yet it is necessary here to give an opinion, with the reasons on which it is formed. I am therefore induced to understand it *figuratively*, by the following considerations: 1st. The whole book is enigmatical, and full of emblems: so that a literal exposition would often imply absurdity: and the interpreter's business and skill consist principally in explaining emblems, or hieroglyphicks. A succession of kings is constantly spoken of, as if they were individually the same persons: the two witnesses who were slain, were "raised again, and ascended "into heaven;" when others were sent forth of the same spirit, and to bear the same testimony with greater encouragement and success. (*Notes*, xi. 3—14.) Rome is called Egypt, Sodom, Jerusalem, Babylon; and, in short, this is the style and manner of the whole prophecy, which no man could possibly explain on any other principle. As therefore the Jews expected Elijah to come *personally*, and knew him not when he came *mystically*, in John the Baptist; (*Notes*, *Matt.* xvii. 10—13. *Luke* i. 11—17;) so, I apprehend, many Christians, and men of the utmost respectability for piety and learning, have fallen into the same mistake, in expecting a literal and personal resurrection of the martyrs, at the opening of the Millennium; and they would not know them *at first*, when they *arose*, (as the witnesses did,) in a numerous race of Christians, resembling them in all their most eminent graces. 2dly. It is unaccountable, that "the *souls*" of the persons raised should be exclusively mentioned, if the literal resurrection of their *bodies* was meant: for this rather implies, according to the enigmatical style of the book, that their *souls* re-animated other *bodies*; that is, they appeared to live again, in Christians of the same spirit. (*Note*, vi. 9—11.) 3dly. Some have imagined, that the resurrection of all the righteous will precede the Millennium; because "the "dead in Christ will rise first." (*Note*, 1 *Cor.* xv. 20—28.) But what do they suppose the state of the earth will be during that period? Will no inhabitants dwell on earth except the *risen* saints? Or will all the other inhabitants be wicked? Or, being righteous, will they not die? Or, if they die, will there be three resurrections; one, of the righteous before the Millennium, and another of the righteous after it, and one of the wicked? These questions are not easily resolved on that hypothesis: yet, till they are satisfactorily resolved, the sentiment is wholly inadmissible. The resurrection is always spoken of, as one grand event, occurring nearly at the same time; except, that the righteous will be first raised, and so be prepared to sit with Christ in judgment on the wicked: and it is implied in every one of those declarations, that *all* the dead in Christ will rise together, before the living shall be changed. (*Notes*, *John* v. 28, 29. 1 *Cor.* xv. 20—28. 1 *Thes.* iv. 13—18.) 4thly. We cannot conceive, that it could add to the felicity of those, who, being "absent from the body, are "present with the Lord," (*Notes*, 2 *Cor.* v. 1—8. *Phil.* i. 21—26;) to come again to dwell on the earth; which must be in some degree a scene of pain, suffering, imperfection, and death, till the present state of things is fully ended: and this will not be till the general resurrection; as it sufficiently appears from the loosing of Satan, and the effects of it, after the Millennium. (*Note*, 7—10.)

again, until the thousand years were
s xl. 11. 18. Ez. xxxvii. 2—14. Rom. xi. 15. finished. 6 This *is* the first resurrec-
tion.

6 t Blessed and holy *is* he that hath t 5. xiv. 13. xxii. 7. Ic. iv. 3. Dan. xii. 12. Luke xiv. 15. part in the first resurrection: on such
u the second death hath no power, but u 14. ii. 11. xxi. 8.

5thly. This is the only place, in which any thing like such a literal resurrection, previous to the end of the world, is intimated; whereas there are numerous prophecies of an universal prevalence and triumph of true religion throughout the earth. Now is it most reasonable, to interpret so many plain predictions by one expression in this enigmatical book; or to explain that one expression by the many clear predictions, which give another view of it? Or why should the *literal* sense be here insisted on, when in so many places it must, in that case, be departed from? But, why speak of the *literal* sense? I cannot see, how the resurrection of *souls* can *literally* mean the resurrection of *bodies*. Now, if the resurrection here spoken of be not a *literal*, but a *figurative* resurrection; the same reasons lead us to conclude, that Christ will not come down from heaven *personally* to reign on earth; but that he will reign *spiritually* in the prevalence of his gospel, and by his Holy Spirit in the hearts of men in general. The scriptures speak of his "sitting on the right hand of God" in heaven, till he shall come again to judge the world. (*Notes*, i. 7. *Matt.* xxv. 31—33. *Acts* i. 9—12. iii. 19—21. 2 *Thes.* i. 5—10. *Heb.* ix. 27, 28.) Observe, that in the last quotation, the coming of Christ to judge the world, is expressly called "the second time;" but on the supposition which we combat, his coming to judgment will be the *third* time." The expressions concerning his coming to destroy Jerusalem, (*Notes*, *Matt.* xxiv. 29—31. *Mark* xiii. 24—31,) and those that relate to his presence with and *coming* to his people, are stronger than any here used; yet no good expositor interprets them of his *personal* presence as Man, in the primary meaning of them. (*Notes*, *John* xiv. 18—24.)—Multitudes then of believers will be raised up at the time predicted, as if animated by the souls of those who had been martyred for Christ, or had protested against antichrist; even as the witnesses were "raised again after "three days and a half." (*Note*, xi. 7—12.) These excellent persons will live and reign on earth, in victory, honour, holiness, and joy; being happy in the gracious presence of Christ with their souls, and in their assemblies; (*Notes*, *Matt.* xviii. 19, 20. xxviii. 19, 20;) and without any enemies, or false teachers, to harass, corrupt, or divide them: but "the rest of the dead will not live till the thousand "years be ended." 'There is mention made in this pro-
'phecy of two sorts of dead persons; those who were
'slain for the witness of Jesus, and those who were slain
'by the sword of him that sat on the horse. The former
'were raised to life, and lived and reigned with Christ a
'thousand years: but the others lived not again till a
'thousand years were finished; they had no successors
'of the same wicked and persecuting spirit, till the devil
'was let loose after the Millennium.' *Guise*. This interpretation suits the style of the book, and is to me perfectly satisfactory. The language itself intimated a *figurative* resurrection, and therefore it was carefully distinguished from the *literal* resurrection of the dead. (*Notes*, *John* v. 24—29.) It is moreover an instance of that wise and proper obscurity, which we always find in prophecies, previous to their accomplishment.—"This is the first resurrection," a spiritual and mystical resurrection; and they who shall partake of it, living in those happy times, will be holy and blessed, far more than Christians in other ages. (*Note*, xix. 9, 10.—When it is added, that "the "*second* death shall have no power over them," it is implied, that they must enter heaven by passing through the *first* death: nor is there any thing different in what follows, from the language used concerning believers of other times, except that they shall "reign with Christ a thousand "years;" which naturally signifies, that a succession of such triumphant Christians, made honourable and happy by the Lord's special presence with them, shall continue through the Millennium; even as the two witnesses prophesied in sackcloth, through the whole term of the reign of Antichrist. But on the supposition of a literal resurrection before the Millennium, the expression would imply, that none, except those who were partakers of it, would be free from the dread and danger of the *second* death.—Some expositors compute the thousand years, after the same manner, as the "three years and a half," or "twelve "hundred and sixty days," have been reckoned, each day to signify a year; which would extend this happy period, to 360,000 years at least: this, however, seems so much beyond all proportion to the past duration of the world, and so different from all the views elsewhere given of the speedy approach of the day of judgment, that it is not generally regarded. So that, on the whole, we may expect, that a thousand years will follow the final destruction of all the antichristian, idolatrous, persecuting powers; during which pure Christianity, in doctrine, worship, and universal holiness, will be diffused all over the earth; and that all idolatry, infidelity, impiety, superstition, heresy, false religion, injustice, fraud, oppression, cruelty, war, murder, intemperance, licentiousness, with all other evils, which now harass and desolate the earth, will be restrained by the *omnipotent* operation of the Holy Spirit; and that godliness, righteousness, peace, truth, purity, and love, will render the earth in some measure like heaven itself.—Hitherto the depravity of human nature, and the malignant agency of apostate angels, have been illustrated and displayed, in the state of the world: and the inefficacy of all human inventions, and even of "the word of truth," without the new creating "Spirit of truth," to remedy these evils, has been demonstrated, in opposition to man's proud reasonings. The event of the trial has shewn, that nothing, but the power of God himself, can prevent men from listening to the temptations of fallen angels; or from despising, opposing, neglecting, or perverting, the gospel of salvation itself. But at length the Lord will arise; by the almighty power of his providence, he will confine fallen angels; and by the omnipotent operation of his Spirit, he will new create fallen men, generally all over the earth: and then repentance, faith, and holiness will as certainly prevail, as impenitence, unbelief, and unholiness now do. Still, however, Christianity will be the religion of sinners, and there will be defects and sins in believers, and doubtless some unconverted persons, for a short part of their lives at least: for men will be made holy by *regeneration*,

x i. 6. v. 10. Is. lxi. 6. Rom. xii. 1. 1 Pet. ii. 5. 9.

they shall be x priests of God, and of Christ, y and shall reign with him a thousand years.

y 4. i. 6. v. 10. Rom. viii. 17. 2 Tim. ii. 12

not *born holy:* and therefore they will still continue liable to many natural evils, and to death. Yet that measure of righteousness, which such a prevalence of true Christianity must produce, will immensely lessen the quantity even of natural evil.—We may easily perceive, what a variety of dreadful pains, diseases, and other grievous calamities, must cease, were all men true and consistent Christians. All the evils of publick and private contention will be terminated: domestick, relative, and social felicity must be exceedingly enhanced. Industry in useful things, with frugality and temperance, would prevent that pinching poverty and distress, which now render multitudes wretched: and a greater fertility of the earth may reasonably be expected; according to the former fruitfulness of Canaan, contrasted with its present sterility. Every man will then try to alleviate, instead of adding to, the unavoidable sorrows of all around him; nor "shall they hurt or destroy "in all the holy mountain" of God. The hope of glory, the prospects of a happy meeting in heaven, and the abundant consolations of the Holy Spirit, will render sickness, death, and the loss of beloved friends, far more tolerable than at present: "while communion with God," and 'the 'communion of the saints,' all being of one heart in the worship and service of God, will make religion a constant feast to their souls; and only inferior to heavenly felicity, because not absolutely perfect. Every one must likewise perceive, how immensely the human species would be increased, if wars, many destructive employments, and intemperance were put an end to; and God's ordinance of marriage were generally substituted, instead of that compound of licentiousness and selfishness, which constitute a vicious celibacy, at least till the prime of life is past; or that forced and prudential celibacy, which comparative or real poverty, united with distrust of Providence, often occasions: things which exceedingly tend to corrupt the morals of the human species; and to destroy the lives of both sexes in youth, almost as much as war itself. We may therefore readily allow, that the number of persons, who shall live on earth, during the Millennium, may be immensely greater, than the whole multitude of all the preceding ages; and, consequently, that far more of the human race may yet be saved than shall perish; even though we do not agree to the computations which have been made concerning it.—The wild notions and extravagant practices, grafted on the belief of a Millennium, have long rendered the name of it contemptible or hateful to numbers: yet we have as just grounds to expect such a happy event, as the Jews had to look for a Messiah; but those who suppose it will be a *carnal* Millennium, are as much mistaken, as the Jews were in waiting for a *temporal* Deliverer. It is our duty to pray for the promised glorious days, and to do every thing, in our private or publick situations, which can be instrumental in preparing the way for them; even as David made abundant provision for the temple, which Solomon was to build.—Whether the general opinion, that this thousand years will be the seventh thousand from the creation, or the sabbatical millenary, the event must determine: it is evident, however, that the dawn of this glorious day cannot be very distant.—*The rest of,* &c. (5) 'It is only the rest that 'were slain, (xix. 21,) that "lived not again." It is only 'those, who had no share in the first resurrection, and so 'were neither blessed nor holy (6), nor had their names 'written in the book of life; and, consequently, those, on 'whom the second death had taken place; which death 'they suffered, when "fire came down from heaven and '"devoured them," and "they were cast into the lake of '"fire with the devil." (10. 15.) And that "the rest" 'should signify the same persons, cannot seem strange, if 'we consider, that only four verses intervene betwixt them. 'And that they must be the same persons, is evident from 'the connexion of the words; "The rest of the dead lived '"not, till the thousand years," of Satan's binding, and 'the saints' reign, were ended.—The dead church lives 'again, in the same metaphorical sense, in which the rest 'of the dead, the enemies of the church, live again at the 'end of the thousand years, when Satan is loosed, and 'gathers them to battle against the church. The "souls '"of them, who were slain for the testimony of Jesus, and '"for the word of God," are those Christians, who were 'slain in the time of the ten persecutions; (*Note,* vi. 9—'11;) and the souls of them, who worshipped not the 'beast, are those Christians, who chose rather to die, ... 'than to be guilty of Romish idolatry: and they are said 'to live again; as the beast, who had received the wound 'of death, lived again, in the succession of the anti-'christian beast, ... who exercised the power of the hea-'then emperors over the earth, and revived the idolatry of 'the heathen empire. And as the two witnesses, when 'slain, are said to live again, ... because a succession of 'men of the same faith, and the same opposition to the 'beast, revive and flourish, after they are slain.' *Whitby.* (*Notes, Is.* xxvi. 19. *Ez.* xxxvii. 1—14.)—It appears to me undoubted, that the fathers or early writers of the Christian Church in general expected a Millennium; and several of them, a Millennium not materially differing from that above described. But others, gradually following the impulse of imagination, speculation, and carnal passions, advanced sentiments on the subject, so extravagant, so ridiculous, and even so licentious, that sober, yet injudicious men, became ashamed of the general doctrine. Thus it was disgraced, and almost forgotten, during many centuries: but, about the Æra of the Reformation, it was again revived; and again still more deeply disgraced, by the wild reveries and practical atrocities of those who maintained it, and rendered it subservient to rebellions, insurrections, and every abomination. But, for some considerable time past, the question concerning a Millennium, has been brought forward and discussed in a more sober and holy manner: and, notwithstanding that some still maintain the doctrine of a *literal* resurrection, and a *personal visible* reign of Christ on earth, and others favour the view above given; yet it is evident, that the doctrine itself gains more general credence; is supported, or allowed, by writers of widely discordant theological opinions; and has lost by far the greater part of that odium and contempt which formerly attached to it. Nor can I doubt that, in proportion as the scriptures are diligently and impartially searched and understood, the more generally and unreservedly will the persuasion prevail, that there shall

x See on 2.

7 ¶ And [x] when a thousand years are expired, Satan shall be loosed out of his prison,

a See on 3.

8 And shall go out [a] to deceive the nations which are in the four quarters of the earth, [b] Gog and Magog, [c] to gather them together to battle; [d] the number of whom *is* as the sand of the sea.

b Ez. xxxviii. xxxix.
c See on xvi. 14.
d Judg. vii. 12. 1 Sam. xiii. 5. 1 Kings iv. 20. Is. x. 22. Jer. xxxiii. 22. Heb. xi. 12.
e Is. viii. 7, 8. Ez. xxxviii. 2. 16. Hab. i. 6.

9 And they [e] went up on the breadth of the earth, [f] and compassed [g] the camp of the saints about, and the beloved city: [h] and fire came down from God out of heaven, and devoured them.

f 2 Kings iv. 15. Mic. ii. 13. Matt. xvi. 16—18. Luke xix. 43. xxi. 20.
g Ps. xlviii. 1—3. lxxiv. 2—4. cxxv. 1, 2. Heb. xiii. 13.
h xi. 5. xiii. 13. Gen. xix. 24. Ex. ix. 23, 24. Lev. x. 2, 3. Num. xi. 1. xvi. 35. 2 Kings i. 10—15. Ps. xcvii. 3. cvi. 18. Is. xxx. 33. xxxvii. 36. Ez. xxxviii. k 14, 15.

10 And [i] the devil that deceived them was cast into [k] the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be

22. xxxix. 6. Luke ix. 54. xvii. 29. 2 Thes. i. 8. i See on 2, 3. —See on xix. 20.

be a Millennium; that it is at hand, even at the door; and that we ought to advert to it, and to those things which may prepare the way for it, in all our studies and writings, and in the improvement of our several talents. —Many things, taken from the concluding chapters of this book, and connected with the opinion of the Millennium, either as directing our expectations respecting it, or as forming objections to it, will, I trust, be *proved* to relate exclusively to the heavenly world, and the state of the redeemed, subsequent to the day of judgment.—It may, however, be reasonably conjectured, that the restoration to purity and peace, of the Christian church, will be connected with the conversion of the Jews, as a nation, and their reinstatement in their own land: and that this will introduce the conversion of the nations, in which the converted Jews will be most diligent and successful instruments. This seems to be foretold in many prophecies already considered: yet the event alone can fully shew the order, manner, and instruments of their accomplishment.—*Reigned.* (4) *Note*, v. 8—10.

Beheaded. (4) Πεπελεκισμενων. *Cut with an axe.—The mark.*] Χαραγμα. *Notes*, xiii. 11—18.

V. 7—10. At the end of the Millennium, "when the "thousand years shall have been completed," God will remove the restraint which had been laid on Satan and his angels, for reasons which we are not competent to understand; perhaps, among others, to shew that the long continued happy estate of the world, was not the effect of any amelioration of human nature, as descended from fallen Adam; but of an immediate divine influence on the minds of men by regeneration, "to the praise of the glory of his "grace." Being "loosed out of his prison," this great deceiver will again exert himself, and soon excite agents, who with all earnestness, subtlety, and sagacity will corrupt the gospel; and seduce men into apostasy, idolatry, heresy, infidelity, and vice: and thus, the old generation of believers dying, the succeeding race, through many nations, in "the four quarters of the earth," will be deceived by him: and, having themselves departed from the faith, they will be instigated to hate and persecute such as adhere to it. Thus the spirit of antichrist will rise again after the thousand years are expired. Then religious wars will be undertaken, and at length the whole multitude of the apostate nations, even Gog and Magog, *as risen again*, (*Note*, 4—6. *Ez.* xxxviii. 2,) will confederate against the church, and come to fight against her, with armies innumerable as the sand of the sea. It is vain to enquire, who Gog and Magog will be, or whence they will come: for this also must be understood figuratively, to denote enemies fierce and numerous as Gog and Magog had been before the Millennium; and it is expressly said, that they "were the nations in the four quarters," or corners, "of the earth."—When Satan and his angels shall be loosed, a few years will suffice to seduce multitudes into idolatry or infidelity; and then persecutions and massacres of Christians will be as *natural* as ever, and as readily resorted to; so that it will probably appear to the pious remnant, as if the cause of Christ was about to be altogether ruined. But while these enemies, with most formidable preparations, shall collect from various parts of the world, to compass "the camp," or garrison, "of the "saints," and to besiege "the beloved city" Jerusalem, (for the images are borrowed from the affairs of Israel, in the wilderness, and in Canaan,) they will be destroyed by fire from heaven. Then the Lord, having once more made manifest the depravity of human nature, and the malice and subtlety of the devil, will cast him finally into "the lake of fire," never more to be set at liberty, or to have power to do mischief; but to be for ever and ever punished with persecuting tyrants, idolatrous and wicked priests, and false teachers; who were his prime ministers, during his usurpation, "as god and prince of "this world." (*Notes*, 1—3. xii. 7—12. xix. 17—21.)—The opinion, that some remote nations will continue idolaters, during the whole term of the Millennium, and, at the close of it, come forward as persecutors of the church, which some respectable writers have advanced, and almost *taken for granted*, seems to have no scriptural support, except that Gog and Magog are mentioned both by Ezekiel and St. John. (*Notes*, *Ez.* xxxviii. xxxix.) It is however indisputable, that Ezekiel's prophecy relates to events *previous* to the Millennium; and that St. John speaks of transactions *subsequent* to the Millennium. Magog is mentioned among the sons of Japheth; (*Note*, *Gen.* x. 1—5;) and is generally supposed to have been the progenitor of the nations formerly called Scythians, and in modern times, Tartars; but not of them exclusively; and Gog may be considered as the name, or title, of their king. But, if the same nation be literally and exclusively meant, it may apply to the descendants of Magog, as well *after* the Millennium, as before; and Gog (as Pharaoh, Ptolemy, &c.) may be still considered, as the title of their prince. This, however, can hardly be allowed; because Gog and Magog, in Ezekiel, come exclusively from "the north quarters;" Gog and Magog, in St. John, come, "from the four quar- "ters of the earth."—The supposition of whole nations continuing idolaters, throughout the Millennium, cannot be made consistent with the general tenour of prophecy, or in particular with these predictions: "The kingdoms of "this world are become the kingdoms of our Lord and his

[l] tormented day and night, for ever and ever.

11 ¶ And [m] I saw a great white throne, and him that sat on it, [n] from whose face the earth and the heaven fled away; [o] and there was found no place for them.

12 And [p] I saw the dead, [q] small and great, [r] stand before God: and [s] the books were opened; [t] and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, [u] according to their works.

13 And [x] the sea gave up the dead which were in it; [y] and death and [*] hell delivered up the dead which were in them: [z] and they were judged every man according to their works.

14 And [a] death and hell were cast into the lake of fire. [b] This is the second death.

15 And [c] whosoever was not found written in the book of life, [d] was cast into the lake of fire.

l See on xiv. 10, 11.—Matt. xxv. 41, 46.
m 2. xix. 11. Gen. xviii. 25. Ps. ix. 7, 8. xiv. 6, 7. xlvii. 8. lxxxix. 14, xcvii. 2. Matt. xxv. 31. Acts xvii. 30, 31. Rom. ii. 5.
n vi. 14. xvi. 20. xxi. 1. Jer. iv. 23—26. Dan. ii. 35. Matt. xxiv. 35. 2 Pet. iii. 7. 10, 11.
o xii. 8. Job ix. 6.
p 11. Dan. xii. 2. John v. 28, 29. xi. 25, 26. Acts xxiv. 15. 1 Cor. xv. 21—23. 1 Thes. iv. 15—17.
q See on xix. 5.
r Rom. xiv. 10—12. 1 Cor. iv. 5. 2 Cor. v. 10
s Dan. vii. 10.
t iii. 5. xiii. 8. xvii. 8. xxi. 27. Ps. lxix. 28. Dan. xii. 1. Luke x. 20 Phil. iv. 3.
u 13. ii. 23. xxii. 12. Ps. xxviii. 4. lxii. 12. Prov. xxiv. 12. 29. Ec. xii. 14. Jer. xvii. 10. xxxii. 19. Matt. xvi. 27. Rom. ii. 6. 2 Cor. v. 10.
x John v. 28, 29.
y 14.—See on vi. 8.—Hos. xiii. 14. 1 Cor. xv. 50—58.
* Or, *the grave.* 1 Cor. xv. 55. *marg.*
z See on u. 12.
a See on xix. 20.—1 Cor. xv. 26. 53, 54.
b See on 6.
c Mark xvi. 16. John iii. 18, 19. 36. xiv. 6. Acts iv. 12. Heb. ii. 3. xii. 25. 1 John v. 11, 12.
d See on xix. 20.—Mark ix. 43—48.

"Christ." (*Note*, xi. 15—18.) "All kings shall fall "down before him, all nations shall do him service." (*Note*, *Ps.* lxxii. 8—11.) "The earth shall be filled with "the knowledge of the glory of the LORD, as the waters "cover the sea." (*Note*, *Hab.* ii. 12—14.) "And there "was given him dominion, and glory, and a kingdom; that "all people, nations, and languages should serve him." (*Notes*, *Dan.* ii. 34—36. 44, 45. vii. 9—14.) Many others to the same effect might be adduced.—It cannot reasonably be supposed, that when Satan, with the beast and the false prophet, is removed, and prevented from deceiving the nations; that whole nations should still continue under the gross deception of open idolatry: and if human depravity alone be sufficient (as indeed it is) to account for this; how can it be conceived, that the same depravity should fail to stir up the idolaters to war against the church? Will then a perfect neutrality prevail? Will the zealous Christians of the Millennium, during *ten whole centuries* at least, make no efforts to convert the idolatrous nations? Or will these nations adhere to their idolatry; and yet shew no enmity against those who zealously and perseveringly attempt their conversion? All this is so contrary to scriptural statements, and to the known and experienced propensities of human nature, that it is wonderful it should have been overlooked on this argument.—All over the earth, I apprehend, men will generally be changed by divine grace: but they will be holy, not by natural *birth*, but by *regeneration*. Their children will have the same fallen nature, as our's have: and, if left unregenerate, and exposed to Satan's temptations and delusions, a few years will suffice to *raise up* Gog and Magog *from the dead* (5). The same causes will produce the same effects; enmity against God will express itself by enmity against his people; the old scenes will be acted over again, and religious wars, persecutions, and massacres, with attempts to exterminate the hated company must follow more and more; did not God at once interpose to protect his friends, to destroy his enemies, and to bring forward the solemn and long expected day of judgment.

V. 11—15. After the events above predicted, the end will speedily come: and there are no prophetical intimations of any thing, which shall intervene; before the appearing of Christ to raise the dead, and to judge the world. For the apostle next "saw a great white throne," as emblematical of the majesty, dominion, power, and righteousness, with which Christ will then be manifested. On this throne sat One, "from whose presence the earth and heaven fled "away;" which, with unexampled and inimitable sublimity, denoted the effulgency of his glory; and the entire dissolution of the visible creation, or the present state of the world, by his power, and at his coming. (*Notes*, vi. 15—17. *Matt.* xxiv. 29—35. *Heb.* i. 10—12.)—'It is so plain 'that it does not need, so majestick and grand that it ex-'ceeds commentary and paraphrase. *Blackwall.*—Beyond doubt, it is the grandest idea, which ever was expressed in human language; unless some verses in the first of Genesis may be thought to rival it. The sublime conceptions and expressions of the most admired heathen poets, are flat, and mean, and low, compared with it.—The apostle then beheld the dead, as raised again, "stand "before God." We know that Christ shall "sit on the "throne of his glory," to judge the world; and he must, therefore, be here meant. (*Notes*, *Matt.* xxv. 31—46. *Mark* viii. 38. *John* v. 20—23. *Rom.* ii. 12—16. xiv. 10—12. 2 *Cor.* v. 9—12. 2 *Thes.* i. 5—10. 2 *Tim.* iv. 1—5. *Tit.* ii. 13. *Heb.* ix. 27, 28. 2 *Pet.* iii. 10—13.)—Before him all nations, and all persons, of every rank, character, and description, were gathered. "And the books were "opened." This figuratively represents the discoveries, which will be made of all the thoughts, words, actions, motives, intentions, dispositions, obligations, advantages, and talents of all men, by the divine omniscience; and the comparison of the whole with the holy law of God; and the recollection and consciousness, which every man will have of all his past actions, though he had long forgotten many of them, till thus brought to light and to remembrance. Thus an exact estimate will be made of every person's character; of the evidence and degree of his grace, and of his fruitfulness in good works, or of the aggravations or alleviations of his sins: and the final award will be made in perfect justice and impartiality, connected with truth and mercy. For "another book was opened, which "is the book of life:" otherwise all must have been condemned. This is the emblem of the Lord's knowledge of his people; and his declaration of their repentance, faith, love, and good works, as evidential of their election, redemption, regeneration, and interest in his righteousness, and the blessings of the new covenant. So that "the "dead shall be judged," according to the contents of these registers concerning them; and according to their works, whether they evidence them to be true believers, or the contrary. Nor will any be exempted from this impartial

CHAP. XXI.

A general representation of the heavenly state; connected with invitations, encouragements, and warnings, 1—8. A more particular description of it, under the emblem of a most glorious city coming down from heaven, 9—21; in which the redeemed dwell in the presence, light, and glory of God and the Lamb, 22—27.

scrutiny: for the sea shall "give up the dead" bodies, which have been cast into it; and the grave, and separate state, (*Note, Ps.* xvi. 8—11,) will give up the bodies and souls contained in them: so that the whole multitude, which shall have lived upon earth, through all generations, from the creation to the consummation of all things, will then appear before the throne; all that ever have died, shall experience a re-union of their souls with their bodies; and those who shall then live on earth will be changed. (*Notes,* 1 *Cor.* xv. 50—58. 1 *Thes.* iv. 13—18.) Then death and hell, the grave, and the separate state, (represented as two persons,) will "be cast into the lake of "fire:" that is, they shall subsist no longer, to receive the bodies and souls of men; there shall be no death in heaven; and all the wicked will be cast into the place of torment, in which death and the separate state will be swallowed up: for "this is the second death," the final separation of sinners from God, without hopes of being restored to his favour, or delivered from his wrath. (*Notes, Hos.* xiii. 14. 1 *Cor.* xv. 50—54.) Into this place of banishment and torment, all will be cast, who shall not be "found written in the book of life," as true believers; according to the general doctrine of the holy scriptures.—'The meaning is, that temporal death, which hitherto had 'exercised dominion over the race of men, shall be totally 'abolished; and, in respect of the wicked, be converted 'into eternal death.' *Bp. Newton.—Books.* (12) *Notes, Dan.* vii. 9—14. *Mal.* iii. 13—18.—*Book of life.*] *Marg. Ref.* t.—*Notes,* iii. 4—6. xiii. 8—10. xix. 7, 8.—"The lake "of fire" seems distinct from "the abyss" before spoken of.

PRACTICAL OBSERVATIONS.

V. 1—6.

We all are, and must be, very incompetent judges concerning the dispensations of God, till the whole plan shall be completed.—Hitherto Satan and his party have been permitted to prosper in an amazing degree; and whole nations, yea, almost all nations, have been "deceived by "the old serpent" and his agents: but if partial restraints had not been imposed on them, and unmerited mercy had not been exercised, this earth would have been a counterpart of hell. Ere long, however, "the LORD will make "bare his holy arm," to chain up "the deceiver of the "nations," and to give effectual success to his gospel; and the earth shall "be filled with his glory, as the waters cover "the sea." We shall not indeed live on earth to witness those happy days: yet, if indeed on the Lord's side, we may look forward with encouragement, amidst our conflicts and trials, assured that the cause, in which we are engaged, will at length, even on earth, be decidedly triumphant.—"Great grace" will indeed be on all the hundreds of millions of Christians, who shall then inhabit the earth, and the Lord will manifest himself to them in a degree, of which we now have no adequate conception; so that they will be "holy and blessed" beyond all former generations: we shall not, however, wish to leave our heavenly mansions, to come and dwell among them. They will be out of the reach of the "second death; but we shall have got over the pain of the "first death:" our spiritual and royal priesthood will be more advantageously exercised in heaven, than their's can be on earth; and Satan and sin can never more annoy us; but these will never be finally banished from the world, till it is burnt up with all its works. We shall look down, as it were, from heaven, and enjoy the felicity and triumph of our brethren on earth, as much as if we lived among them; while, "being absent from the "body, we shall be present with the Lord," in a still more blessed way, than they can be, who "walk by faith, not by "sight."—But may not these reflections, on the blessed change which the success of the gospel will make in the state of the world, supply us with an unanswerable argument of its divine original and authority, even previous to the fulfilment of those prophecies, which relate to it? Can that doctrine come from any other, than God, which wants only to be universally received with obedient faith, to remedy all the evils that fill the earth; and to render men as much like holy and happy angels, as most of them at present are like deceitful, malignant, ambitious, and apostate spirits? The need, in which the world stands of such a remedy, the suitableness of it, its evident tendency, and its efficacy, as far as men actually use it, proclaim its divinity in the most decisive manner; even apart from miracles, fulfilments of prophecy, and all other external arguments whatsoever; yea, in language distinct from, though connected with, that "witness in himself," which is the principal source of assurance to the experienced believer's heart. (*Notes, 2 Pet.* i. 19. 1 *John* v. 9, 10.)

V. 7—15.

Whenever the Lord takes off the restraint from Satan, he is both active and able to deceive the nations, and to propagate lies and mischief among men; and then persecution again lifts up its horrid front, and stalks abroad to riot and revel upon the blood of the saints.—We may even learn profitable lessons from the devil and his angels: for if the servants and ministers of Christ were as united, active, vigilant, and persevering in doing good, as these enemies are in doing mischief, we might hope for better times. Nor shall we do amiss in taking the hint from them, not to think the least opportunity of good beneath our notice; whilst we aspire and aim at the most extensive and important usefulness; for our enemies, when forming horrid plans to destroy, if it were possible, the whole church at once, do not neglect to deceive one soul; or even to defile, mislead, or harass the meanest of those, whom they cannot ruin!—But no weapons formed against the church can prosper; (*Notes, Is.* xli. 10—16. xlix. 24—26. liv. 15—17. *Zech.* xii. 2—14. xiv;) and all that fight against her shall perish, "with the devil, the beast, and the false prophet," and be "tormented day and night for ever and ever." May we then firmly believe, that 'Christ shall come to be 'our Judge,' and daily prepare to stand before his awful tribunal, when the "earth and the heaven shall flee from "his face, and no place shall be found for them." Let us frequently reflect on "the opening of the books," the "bringing to light of the hidden things of darkness," and

AND I saw [a] a new heaven and a new earth: [b] for the first heaven and the first earth were passed away; [c] and there was no more sea.

2 And [d] I John saw [e] the holy city, new Jerusalem, [f] come down from God out of heaven, prepared [g] as a bride adorned for her husband.

3 And I heard [h] a great voice out of heaven saying, [i] Behold the tabernacle of God *is* with men, and he will dwell [k] with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And [l] God shall wipe away all tears from their eyes; and there shall be [m] no more death, [n] neither sorrow, nor crying, neither shall there be any more pain: for [o] the former things are passed away.

a 5. Is. lxv. 17. lxvi. 22. 2 Pet. iii. 13.
b *See on* xx. 11.
c xiii. 1. Is. xxvii. 1. lvii. 20. Dan. vii. 3.
d i. 1. 4. 9.
e iii. 12. Ps. xlviii. 1—3. lxxxvii. 3. Is. i. 21. lii. 1. Jer. xxxi. 23. Heb. xi. 10. xii. 22. xiii. 14.
f 10. Gal. iv. 25, 26.
g *See on* xix. 7, 8. —Is. liv. 5. lxi. 10. lxii. 4. John iii. 29. 2 Cor. xi. 2. Eph. v. 25—27. 30—32.
h x. 4. 8. xii. 10. 1 vii. 15. Lev. xxvi. 11, 12. 1 Kings viii. 27. 2 Chr. vi. 18. Is. xii. 6. Ez. xxxvii. 27. xliii. 7. John i. 14. xiv. 23. 2 Cor. vi. 16.
k 7.—*See on* Gen. xvii. 7. 8.—Jer. xxxi. 33. xxxii. 38. Zech. xiii. 9. 2 Cor. vi. 18. Heb. viii. 10. xi. 16.
l vii. 17. Is. xxv. 8.
m xx. 14. xxii. 3. Is. xxv. 8. Hos. xiii. 14. 1 Cor. xv. 26. 54—58. Heb. ii. 14, 15.
n Is. xxx. 19. xxxv. 10. lx. 20. lxi. 3. lxv. 18. 19. Jer. xxxi. 13.
o 1. Ps. cxliv. 4. Matt. xxiv. 35. 1 Cor. vii. 31. 2 Cor. v. 17. 2 Pet. iii. 10. 1 John ii. 17.

the discovery of all characters and actions in their proper colours, which will take place, when the Judge shall "render to every one according to his works." (*Note*, 1 *Cor.* iv. 1—5.) Then all the dead shall be raised; all distinctions swallowed up, except that "between the right-"eous and the wicked;" and all will be "cast into the "lake of fire," "prepared for the devil and his angels," except the believing and obedient followers of Christ, "whose names are written in the book of life." "Let no "man, therefore, deceive himself with vain words; for the "wrath of God will come on all the children of disobedi-"ence," how many soever they be. "Then shall the "righteous shine forth as the sun in the kingdom of their "Father;" and "death shall be swallowed up in victory." "He that hath an ear, let him hear what the Spirit saith to "the churches."

NOTES.

CHAP. XXI. V. 1—4. Some interpreters, especially among those who hold a *literal* resurrection at the beginning of the Millennium, and the *personal* reign of Christ on earth for a thousand years, (*Note*, xx. 4—6,) understand these concluding chapters principally of the state of the church on earth at that time. But they come in order *subsequent* to the account of the general judgment; and we can never attain to a satisfactory understanding of prophecy, if imagination or conjecture be allowed to carry us backward or forward, without any fixed principles. The method which we should take, of clearing up the evidence of the divine inspiration of scripture, from the accomplishment of prophecy, (and this is no doubt one principal weapon, with which to defend Christianity against all kinds of infidels,) must be, by shewing, that there is order and arrangement in the predictions, and a coincidence between them and known facts: and that a regular series of events is foretold, some of which are already fulfilled; and the rest cannot be so, because the order of the prophecy shews them to be yet future. But, in order to this, we must carefully adhere to the proposed arrangement, in our interpretations; not deviating even from the appearance of it, without evident reason. For example, there was a necessity of returning, at the beginning of the twelfth chapter, to the primitive times of Christianity; because another regular series of predictions is there evidently begun, after the other had been completed. (*Notes*, x. 2—4. xi. 15—19. xii. 1, 2.) This creates a proper degree of prophetical obscurity; and when the key is found, it adds to the consistency, energy, and beauty of the whole. But, having now traced both parts of the book to the end of the world, and the final judgment with its consequences, it must introduce much perplexity, and occasion an appearance of uncertainty and ambiguity, to return back, *without any necessity*, to the preceding Millennium. As many ages of persecution and tribulation had been predicted; and as this book was in good measure written for the support and encouragement of believers, during those afflicting scenes; so we might naturally expect to hear towards the conclusion of it, some account of their happy state in heaven, as well as of the prosperous times of the church on earth. (*Notes*, vii. 9—17.) But if these chapters do not relate to that subject, we hear indeed of the punishment of the wicked, but nothing concerning the felicity of the righteous. (*Note*, xx. 11—15.) Many of the expressions also are such, as cannot consist with any state, where the least remains of sin or sorrow are to be found, or any return of them is to be expected: and those which seem of another nature, are emblematical, according to the style of the whole book; which differs from all others in the New Testament, though it resembles many of the prophecies of Isaiah, Ezekiel, Daniel, and Zechariah. These reasons induce me to explain what follows of the heavenly state exclusively; except as the reader's thoughts are naturally called off, in some places, to other subjects.—The emblem of "a new heaven and a new earth," has several times occurred, in different senses. (*Notes*, *Is.* lxv. 17—19. lxvi. 19—23.) Some think that Peter wrote after the book of Revelation was published, and alluded to it; (*Note*, 2 *Pet.* iii. 10—13;) but this opinion is highly improbable; and the Holy Spirit might lead both the sacred writers to the same views and images. It is obvious, however, that Peter spoke of the heavenly state; which is an additional argument to prove that John did the same: and indeed this must be so; for the "first heaven and earth were "passed away." (xx. 11.)—In this new world, "there "was no sea;" which aptly represents an entire freedom from polluting and conflicting passions, distressing temptations, tempestuous troubles, changes, and alarms; and from whatever can divide or interrupt 'the communion 'of saints' with each other. Some think it implies also, that there is abundance of room in that blessed world; as a very large proportion of the earth is now covered with the sea.—The apostle likewise saw "the holy city, coming "down from heaven;" the whole church triumphant was shewn to him under this emblem; that he might perceive and report something of its glory and felicity, according to man's capacity of apprehending heavenly things: and he thus learned, that its blessedness came wholly from God, and depended on him. It seems to have appeared in the

5 And [p] he that sat upon the throne said, [q] Behold, I make all things new. And he said unto me, [r] Write; for [s] these words are true and faithful.

6 And he said unto me, [t] It is done. [u] I am Alpha and Omega, the Beginning and the End. [x] I will give unto him that is athirst of [y] the Fountain of the water of life [z] freely.

7 He that [a] overcometh shall [b] inherit [*] all things; [c] and I will be his God, and he shall be my son.

8 But [d] the fearful, and unbelieving, [e] and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, [f] and all liars, shall have their part in [g] the lake which burneth with fire and brimstone; [h] which is the second death.

p iv. 2. 9. v. 1. xx 11.
q Is. xlii. 9. xliii 19.
r *See on* i. 11. 19.
s *See on* xix. 9.
t *See on* xvi. 17.
u *See on* i. 8. 11. 17. xxii. 13.
x vii. 17. Is. xli. 3. iv. 1—3. John iv. 10. 14. vii. 37, 38.
y Ps. xxxvi. 9. Jer. ii. 13. Joel iii. 18.
z Hos. xiv. 4. Rom. iii. 24. viii. 32. 1 Cor. ii. 12. iii. 5. 12. 21. 1 John v. 4, 5.
a ii. 11. 17. 25. b 1 Sam. ii. 8. Prov. iii. 35. Is. lxv. 9. Matt. xix. 29. xxv. 34. Mark x. 17. 1 Cor. iii. 21—23. 1 Pet. i. 3, 4. iii. 9.

[*] Or, *these things.*
c *See on* 3.—Zech. viii. 8. Rom. viii. 15—17. 1 John iii. 1—3.
d Deut. xx. 8. Judg. vii. 3. Is. li. 12. lvii. 11. Matt. viii. 26. x. 28. Luke xii. 4, 5. John xii. 42, 43. 1 Pet. iii. 14, 15. 1 John v. 4, 5.
e xxii. 15. 1 Cor. vi. 9, 10. Gal. v. 19—21. Eph. v. 5. 6. 1 Tim. i. 9, 10. Heb. xiii. 4. John viii. 44. 2 Thes. ii. 9. 1 Tim. iv. 2. 1 John ii. 22. 15.
f ii. 2. Is. ix. 15.
g xix. 20. xx. 14.
h *See on* xx. 14.

air just before him, that he might contemplate and examine it; (*Note, Acts* x. 9—16;) and he perceived that it was prepared as "a bride adorned for her nuptials:" which was another emblem denoting the mutual love between Christ and his triumphant church; their union and communion, and delight in each other; and the glory and felicity thus bestowed upon believers in heaven. (*Note*, xix. 7, 8. *Ps.* xlv. 9—17.) Thus two emblems, which apparently are not very compatible, concur in giving some instructive idea of this interesting but inconceivable subject.—He then "heard a great voice from heaven," proclaiming, with astonishment at the divine condescension, that "the tabernacle of God was placed with men," and that he would dwell among them as their reconciled Father, notwithstanding all their rebellions! (*Notes*, 1 *Kings* viii. 17. *Ps.* lxviii. 18. *Is.* lvii. 15, 16. *John* i. 14, 2 *Cor.* vi. 14—18.) They would therefore be "his people," devoted to his service and glory, and he would be with them, as their all-sufficient and eternal Portion. (*Marg. Ref.* k.) This has indeed a partial accomplishment, in the present consolations of true believers; but here it must refer to the perfect enjoyment of God in the beatifick vision: for "He will then wipe away all tears from their "eyes," like a tender Father, who comforts his mourning children, and they will never weep again, either for sin or trouble; as death, and every cause of grief, shall be no more, and "the former things will be passed away." Can these expressions relate to any thing less than the heavenly state? (*Notes*, vii. 13—17. xxii. 2—5. *Is.* xxv. 6—9. xxxv. 8—10.)—*There was no more sea.* (1) 'It is evident from 'hence, that this new heaven and new earth are not de'signed to take place, till after the general judgment: 'for at the general judgment, "the sea gave up the dead '"which were in it." (xx. 13.) Gog and Magog, the 'nations in the four corners of the earth, are deceived 'by Satan, after the expiration of the Millennium: but 'Gog and Magog are not inhabiters of "the new heaven '"and the new earth."—The church of Christ shall be 'glorious upon earth during the Millennium; and it shall 'be more glorious still, in the new earth after the Millen'nium, to all eternity.' *Bp. Newton.*

No more death. (4) *Marg. Ref.* m.—N expression equally strong on this particular, occurs in any part of scripture, except where the heavenly state is evidently intended. Ὁ θανατος ουκ εσται ετι.

V. 5—8. "He that sat on the throne," generally in this book denotes the Father personally, as distinguished from "the Lamb that was slain:" but as Christ will *appear* on the throne of judgment, and had been last mentioned as seated on "the great white throne," (*Note*, xx. 11—15,) it is most obvious to understand the clause of him in this place; and the language employed seems most exactly to accord to him, in his mediatorial character.—The Lord Jesus, therefore, declared in the apostle's hearing, that "He makes all things new." He brings sinners into a new state, and creates them anew to holiness; and he will "make all things new," respecting their situation and manner of living, when he has brought them, perfected both in body and soul, to his glorious felicity. This, John was commanded to "write," for the encouragement of the church, in all its afflictions, conflicts, and temptations; for "these words are true and faithful," on which the most entire dependence may be placed.—The Lord also added, "It is done;" or, "It is come to pass:" the whole counsel of the love of God will be then completed, and the redemption, which the incarnate Son finished on the cross, will be perfectly applied. (xvi. 17. *Note, John* xix. 28—30.) For, being "Alpha and Omega, the Beginning and "the End," he will surely bring the work which he had begun to a glorious conclusion. (*Notes*, i. 8—11. ii. 8, 9.)—If then any man, in any age or place, were athirst for the blessings of salvation; if any one were so sensible of his perishing need of these promised benefits, and had such a view of their preciousness, as to be earnest in using means for obtaining them, and would not be satisfied without them, whatever else he possessed or expected, Christ will surely "give him of the Fountain of the water "of life freely." (*Notes*, xxii. 1. 16, 17. *Is.* lv. 1—3. *John* iv. 10—15. vii. 37—39.)—Man's sin and folly consist in "forsaking the Fountain of living waters, to hew out "broken cisterns, which can hold no water;" his happiness must begin with returning to this Fountain, as opened through the mediation of Christ. (*Notes*, vii. 13—17. *Ex.* xvii. 5, 6. *Ps.* xxxvi. 5—9. *Is.* xii. 3. xliii. 14—21. xlix. 9—13. *Jer.* ii. 13.) Sensual and sinful pleasures are muddy and poisoned waters: the best earthly comforts are like the scanty stagnating supplies of a cistern; when idolized, they become "broken cisterns," and yield only vanity, disappointment, and vexation; and all our labour about them, resembles "hewing out broken cisterns, "which can hold no water." But the joys of true religion are like the springing waters from a fountain; pure, refreshing, overflowing, always satisfying, never satiating, abundant and eternal. The sanctifying consolations of the Holy Spirit, being the preparation for heavenly felicity, and the antepast of it, are the streams from this Fountain, which flow for us in the wilderness. To those who thirst for them, Christ will give of these waters "freely," with-

9 ¶ And there came unto me one of the seven angels, [i] which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee [k] the bride, the Lamb's wife.

10 And [l] he carried me away in the Spirit to a great and high mountain, and shewed me [m] that great city, the holy Jerusalem, descending out of heaven from God,

11 Having [n] the glory of God: and [o] her light *was* like unto a stone most precious, even like a jasper stone, [p] clear as crystal;

12 And had [q] a wall great and high, *and* had [r] twelve gates, and at the gates [s] twelve angels, [t] and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve [u] foundations, [x] and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had [y] a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth [z] four square, and the length is as large as the breadth. And he measured the city with the reed, [a] twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, [b] an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of

i xv. 1—7. xvi. 1—17.
k See on 2. xix. 7.
l 10. iv. 2. xvii. 3. 1 Kings xviii. 12. 2 Kings ii. 16. Ez. iii. 14. viii. 3. xi. 1. 24. xl. 1—3. Acts viii. 39. 2 Cor. xii. 2—4.
m See on 2.—Ez. xlviii. 15—22.
n 22, 23. xxii. 5. Is. iv. 5. lx. 19, 20. Ez. xlviii. 35.
o 19. Ez. i. 26. xxviii. 13, 14. 16.
p 18. iv. 6. xxii. 1. Job xxviii. 17. Ez. i. 22.
q 17—20. Ezra ix. 9. Neh. xii. 27. Ps. li. 18. cxxii. 7.
r 21. 25. Is. liv. 12. lx. 18. Ez. xlviii. 31—34.
s Matt. xviii. 10. Luke xv. 10. xvi. 22. Heb. i. 14.
t vii. 4—8. Num. ii. 2—32. Acts xxvi. 7.
u 19—21. Is. liv. 11. Heb. xi. 10
x xviii. 20. Matt. x. 2—4. xvi. 18. 1 Cor. iii. 10, 11. Gal. ii. 9. Eph. ii. 20. iii. 5. iv. 11. Jude 17.
y See on xi. 1, 2.—Ez. xl. 3. 5. xli. 1, &c. Zech. ii. 1.
z Ez. xi. 47. xlviii. 20.
a Ez. xlviii. 8—19.
b vii. 4. xiv. 3

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out any price paid for them, even supplies adequate to their largest desires; these shall be furnished from time to time, when they come and ask for them, to be their solace in life, and at the approach of death; and then he will bring them to the Fountain-head, that they may drink for ever full draughts of these holy and glorious joys. All this he gives *freely;* though he purchased it, by the shedding of his blood upon the cross for their sins. Those who "draw waters from these wells of salvation," have indeed many enemies to encounter: but the Lord assures them, that every conqueror shall "inherit all things;" for "He will be his God, and he shall be his Son," and thus be the heir of all things in him. (*Notes, Ps.* xxii. 30, 31. *Is.* liii. 9, 10. 1 *Cor.* iii. 18—23. *Heb.* ii. 10—13.) On the other hand, "the fearful," who dared not profess the gospel, or who renounced it, from the dread of reproach and suffering; the cowardly soldiers, who feared the enemy more than their Captain, and so "turned "back in the day of battle;" and "infidels," or "unbe-"lievers" of all descriptions; (not the *weak in faith*, but such as *had no faith;*) "the abominable," or those who were guilty of unnatural practices; murderers of themselves, or of others, in duels, wars, persecutions, perversion of justice, and oppression; "fornicators," adulterers, and lewd persons of every kind; "sorcerers," the devil's prophets, real or pretended, to which company all *pretenders* to new revelations belong; "idolaters, and all liars," hypocrites, deceivers, false teachers; all, who *lie* for gain, or from malice, who thus cheat or slander others; yea, all liars, though they only *divert* themselves or others, by breaking God's commandments; (*Notes,* xxii. 14, 15. 1 *Cor.* vi. 9—11. *Gal.* v. 19—21. *Eph.* v. 3—7. 1 *Tim.* i. 8—11:) all these shall "have their portion in the lake "of fire," with the devil and his angels. (*Marg. Ref.* d —f.—*Note,* xx. 11—15.)—*To him that overcometh.* (7) *Notes,* ii, 6, 7. 17. 24—28. iii. 4—6. 12, 13. 20—22. vii. 9—12.—*Inherit all things.*] *Marg. Ref.* b.—*Note, Rom.* iv. 13. *Fearful.* (8) Δειλοις. *Matt.* viii. 26. *Mark* iv. 40. Δειλιαω, *John* xiv. 27. Δειλια, 2 *Tim.* i. 7. 'It is a word of harsh 'signification; both among profane authors, and in the scrip-'tures.' *Leigh.* Δειλιαω, 'To flee from and decline danger, 'because of slothfulness and cowardice.' *Stephanus.*

V. 9—21. "One of the seven angels, who had the "seven vials, full of the seven last plagues," (*Notes,* xv. 1—4. xvi. 1, 2,) having called on John to accompany him, that he might shew him "the Bride," "the wife of the "Lamb;" or the church triumphant, after the completion of the sacred union between Christ and his redeemed people, in the glory of heaven; he was, to his own apprehension, (being under the influence of the prophetick Spirit,) carried to an exceedingly high mountain, and shewn a city immensely great, descending out of heaven from God. (*Notes,* i. 9—11. *Ez.* viii. 2—4. xi. 22—25. xl. 2.) This interchange of emblems from "the Bride, "the wife of the Lamb," to "the holy Jerusalem," shews, that we should only take general ideas from them, and not enter minutely into particulars, in which there is seldom much agreement: and that our complex view of such subjects must be deduced from the whole of them compared together. (*Notes,* 1—4. xix. 7, 8. *Gal.* iv. 21—31. *Heb.* xii. 22—25.) This city was illuminated, beautified, and rendered illustrious beyond expression, by "the glory of "God," beaming full upon it; which shews that the happiness of heaven consists in immediate communications from God, and in conformity to him. (*Note,* 22—27.) Thus the light, which shone on the city, was like the refulgency of the most admired jewels: the whole as it appeared pendent in the air, shone with surprising lustre and beauty, and was "transparent as crystal:" which may intimate, that our knowledge in heaven will be intuitive, certain, and productive of the most satisfying delight. "The great wall of jasper," (12. 17, 18,) was in height, or rather in thickness, one hundred and forty-four cubits, according to the measure of a man, from his elbow to the end of his middle finger; for this was the measure used by the angel. (*Notes,* xi, 1, 2. *Ez.* xl. 3—5.) This, which

it [c] was *of* jasper: and the city *was* pure gold, [d] like unto clear glass.

19 And [e] the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, [f] sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And [g] the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* [h] pure gold, [i] as it were transparent glass.

22 And [k] I saw no temple therein; for [l] the Lord God almighty and [m] the Lamb are the temple of it.

23 And [n] the city had no need of

c See on ch. 11. 19.
d ch. 21.
e Job xxviii. 16—19. Prov. iii. 15. Is. liv. 11, 12.
f See on Ex. xxviii. 17—21. xxxix. 10—14.
g ch. 12. xvii. 4. Matt. xiii. 45, 46.
h ch. 18. xvii. 4. xviii. 16. 1 Kings vi. 20. Is. lx. 17, 18.
i ch. 11. 18.
k 4, 5. 1 Kings viii. 27. 2 Chr. ii. 6. vi. 18. Is. lxvi. 1. John iv. 23.
l See on ch. 8. iv. 8. xi. 17. xv. 3. xvi. 7. 14. xix. 15.
m John ii. 19—21. x. 30. Col. i. 19. ii. 9. Heb. ix. 1—12.
n xxii. 5. Is. xxiv. 23. lx. 19, 20.

was the number of the twelve tribes of Israel multiplied by that of the twelve apostles, may denote the entire security of that residence, which the almighty God has prepared for the whole increase of both the Old and the New Testament churches, when collected together in heaven; where no enemy can approach to annoy or alarm them for ever. (*Notes*, vii. 4—8. xiv. 1—5.) "Twelve gates," guarded by twelve angels, and inscribed with the "names "of the twelve tribes of Israel," implied, that this holy city was open on every side, for the admission of the true Israel of God, even all his believing servants, and to none else: and that angels rejoiced in their security and felicity in heaven, as well as readily ministered to them, during their progress thither. (*Notes*, *Ez.* xlviii. 30—35.) The "twelve foundations, inscribed with the names of the "twelve apostles," and formed of twelve precious stones, (which John in vision saw in the same manner as he did the rest, the whole being seen pendent in the air,) might shew, that all who belonged to that holy city obtained their citizenship, by receiving and obeying the doctrine of the apostles respecting Christ and his salvation, as "the "Lamb of God that taketh away the sin of the world." The whole city rests primarily on Christ himself, "the "tried Foundation;" and, in a subordinate sense, on those who published and attested the true doctrine concerning him, who will be honoured there in a peculiar manner: nor will any person enter thither, who does not hold the doctrine of the apostles, in its grand outlines; for thus it has been believed by the church, ever since the first promise to fallen man. (*Notes*, *Gen.* iii. 14, 15. *Eph.* ii. 19—22.) The precious stones may denote, that all earthly splendour is mean and contemptible, compared with that of heaven; and that all possible excellency and glory will there combine, abound, and centre for ever. (*Notes*, *Ex.* xxviii. 15—29. *Is.* liv. 11—14.) The vast dimensions of the city, being an exact square, fifteen hundred miles on each side, might be emblematical of magnificence, and of room for all the multitude of inhabitants, which should ever enter it, however immense and innumerable. As it is inconceivable how a city could be fifteen hundred miles high; when it is said, that "the length, breadth, and "height were equal;" some conclude that no more is meant, than that the height was proportionable to the other dimensions. The whole, however, is enigmatical: and as a cube seems a kind of perfect form, perhaps the language is to be understood according to its obvious meaning: and then we may consider it as an intimation, that the reader is not allowed to form any gross conceptions of the city in his imagination, but to deduce instruction from it, as an emblem. It may also imply the stability, proportion, and uniformity of heavenly things, and the incomprehensible nature and glory of them. (*Note*, *Eph.* iii. 14—19.)—The city, and the street of it, being "of pure gold, as it were transparent glass," may be an emblem of the union in heaven of those excellencies, which seem here to be incompatible. 'They will be 'splendid, and durable as the purest gold; clear and 'transparent as the finest glass. In that happy world, the 'beauties and advantages, which are here divided and in-'compatible, will unite and agree. Our glass is clear, 'but brittle; our gold is shining and solid, but it is opake, 'and discovers only a surface. And thus it is with our 'minds. The powers of the imagination are lively and 'extensive, but transient and uncertain. The powers of 'the understanding are more solid and regular, but at the 'same time more slow and limited, and confined to the 'outside properties of the few objects around us. But 'when we arrive within the veil, the perfections of the 'glass and gold will be combined, and the imperfections of 'each will entirely cease. Then we shall *know* more than 'we can now *imagine*. *The glass will be all gold.* And 'then we shall apprehend truth in its relations and conse-'quences, not, as at present, by that tedious and fallible 'process which we call reasoning, but by a single glance 'of thought, as the sight pierces in an instant through 'the largest transparent body. *The gold will be all glass.*' Newton's Cardiphonia.—The twelve gates made of as many vast pearls, may denote that every thing will be superlatively glorious, beyond all comparison with any thing ever seen on earth.—The marginal references will shew the reader, in a manner suited to excite a peculiar interest, that even in those things, which are stated as the glory of the antichristian harlot, the true spouse of Christ will infinitely exceed her. (*Notes*, xvii. 3—5.)

Light. (11) Φωστηρ. *Phil.* ii. 15.—*Gen.* i. 14. 16. *Sept.* Comp. of φως, *light*, and τηρεω, *to preserve.*

V. 22—27. The temple was essential to Jerusalem, the holy city in Judea, as its great ornament and honour; and it made a prominent part in Ezekiel's vision of the church, as I suppose, during the Millennium, under the emblem of the holy city. (*Notes*, *Ez.* xl—xlviii.) But "there was no temple" in the mystical city that John saw; which is a demonstration that the heavenly state was exclusively meant. In heaven there will be no need of external symbols of the Lord's presence; when he shall be fully manifested in his essential glory, as far as is reason-

o See on 11.—xviii. 1. Is. ii. 10. 19. 21. Hab. iii. 3. Matt. xvi. 27. Mark viii. 38. John xvii. 24. Acts xxii. 11.
p Luke ii. 32. John i. 9. 14. 18. v. 23.
q xxii. 2. Deut. xxxii. 43. Ps. xxii. 27. Is. ii. 2. lii. 15. lv. 5. lxvi. 18. Jer. iv. 2. Zech. ii. 11. viii. 22, 23. Rom. xv. 10—12. xvi. 26. lxvi. 11, 12.
r Is. ii. 5.
s Ps. lxxii. 10, 11. Is. lx. 3—10. 13.
t Is. lx. 11.

the sun, neither of the moon to shine in it; [o] for the glory of God did lighten it, and [p] the Lamb *is* the Light thereof.

24 And [q] the nations of them which are saved, shall [r] walk in the light of it: [s] and the kings of the earth do bring their glory and honour into it.

25 And [t] the gates of it shall not be shut at all by day; [u] for there shall be no night there.

u xvii. 8. Is. lx. 20 Zech. xiv. 7

26 And they shall bring [x] the glory and honour of the nations into it.

x See on 24.

27 And [y] there shall in no wise enter into it any thing that defileth, neither *whatsoever* [z] worketh abomination, [a] or *maketh* a lie; but [b] they which are written in the Lamb's book of life.

y Lev. xiii. 46. Num. v. 3. xii. 15. Ps. ci. 8. Is. xxxv. 8. liii. 1. Joel iii. 17.
z See on xvii. 4, 5.
a See on 8.—xxii. 14, 15.
b See on iii. 5. xiii. 8. xx. 12. 15. Phil. iv. 3.

able and holy creatures can possibly perceive and know him. He will be evidently among them, to communicate unalloyed felicity, and to receive their adorations; and the eternal Son, in human nature, as "the Lamb that was "slain," will be "the Temple," in which "all the fulness "of the Godhead dwelling bodily," will be made manifest to the glorified bodies of the saints; whilst the perfections of the divine nature will be contemplated as "with open face," by the exercise of their intellectual powers. (*Notes*, xxii. 2—5. *John* i. 14. 18. 2 *Cor.* iii. 17, 18. *Col.* i. 18—20. ii. 8, 9.)—Neither will this holy city need "the sun or moon to lighten it,' or any of the things, which outwardly contribute to our comfort, and are suited to our state, on earth; for "the glory of God "will lighten it," yea, the Lamb "will be the Light" and Felicity of it. (*Notes*, *Ps.* xxxvi. 5—9. lxxxiv. 8—12. *Is.* xxx. 26. lx. 15—22. *Mal.* iv. 2, 3. 2 *Cor.* iv. 3—6.) What words can more fully express the mysterious union and coequality of the Son with the Father, in the Godhead?—Let the reader, also compare carefully the language with that of those scriptures, which describe in most emphatical terms the most happy and glorious state of the church on earth: and while he perceives some of the same figures employed, he will likewise perceive that this passage is far more energetical than any of them.—The inhabitants of this heavenly city will not only be numerous, far above those of other cities; but even "na-"tions," many nations of those whom Jesus has saved, will dwell in it, and "walk in the light" of God and the Lamb, perpetually and eternally. If "all the kings of "the earth" had concurred to bring the whole of their wealth, magnificence, and glory into one place, it could not have borne any comparison with this holy city. Those kings, who belonged to the true church on earth, though they left all their outward grandeur behind them at death, will yet bring all their real honour into it: and all other glory will be done away, eclipsed, or swallowed up in it.—The gates "not shut by day," and there being "no "night there," emblematically and affectingly shew the liberty, peace, security, and uninterrupted enjoyment of that blessed state: (*Note*, vii. 13—17:) and as believers are "the excellent of the earth," and enter thither from every nation; so it may literally be said, that "they bring "the glory and honour of the nations into it;" as well as figuratively, in respect of its incomparable splendour and excellency. Moreover, nothing sinful or unclean, idolatrous, or false and deceitful, can at all find admission into it. All the inhabitants are absolutely perfected in holiness; and all increase, share, and rejoice in each other's felicity; being excellent, loving, and lovely, beyond expression or imagination. (*Notes*, *Is.* lii. 1. 2 *Pet.* iii. 10—13.)

But they, &c. (27) Ει μη οι. *John* xvii. 12.

PRACTICAL OBSERVATIONS.

V. 1—8.

"There remaineth a rest for the people of God:" and when the idolized objects of worldly men's affections and pursuits shall "pass away, and be no more" for ever; believers shall enter "the new heaven and the new earth," "in which dwelleth righteousness;" and where no tumultuous passions, anxious cares, or changing dispensations, shall disturb their repose to all eternity. "But will "God indeed dwell with man?" and will he receive man to dwell with him in heavenly felicity? What then should, for a single moment, divert us from seeking so vast a blessing? Or what words can suffice to express our admiring gratitude? May we seek the adorning and beauty of holiness, and earnestly desire to be found accepted in the righteousness of the Redeemer, and adorned with the beauties of holiness; and then the heavenly Bridegroom will find us prepared, and will rejoice over us to do us good for ever. (*Notes*, *Jer.* xxxii. 39—41. *Zeph.* iii. 14—17.) Tears may indeed now furrow our cheeks, and anguish may sometimes distract our hearts; because of sin within us and around us, and because of its distressing effects: but speedily our God will "wipe away all our "tears;" and we shall feel and see no more "of death, of "sorrow, of crying, or of pain for ever." Let us then pray for "patience, that, having done the will of God, we "may inherit the promise."—If we are willing and desirous, that the gracious Redeemer should "make all things "new," in our hearts and nature, by whatever means he sees good; we need not fear, but that he will "make all "things new" in respect of our situation, till he has brought us to the enjoyment of complete felicity: for he is "Alpha and Omega;" his work is perfect, and when he begins to save, he will never leave or forsake those who partake of his grace, and who are the objects of his "everlasting love." If, in bringing us to thirst for the waters of life, he causes us to pass through humiliating dispensations and experiences, we ought not to complain; as this thirst is the preparation for all the blessings of time and eternity, and he will "give to every one "that is athirst of the Fountain of the water of life "freely." Did we come to him for this blessing more frequently, and pray for it more earnestly, we should be enabled, in the sharpest trials, to realize the Christian paradox, "As sorrowful, yet always rejoicing:" but we are too apt to go to broken cisterns; and no wonder in this

CHAP. XXII.

A further description of the heavenly state, 1—5. The angel attests these things to be faithful and true, and again forbids John to worship him, 6—9. Christ himself shews the apostle, that the state of men would soon be unchangeably fixed, by his coming to Judgment, 10—12. He declares who would enter heaven, and who would be excluded, 13—15. He urgently invites and calls on all who hear, to invite all who are athirst, yea all who are willing, to accept of his salvation; and denounces plagues on all, who add to, or take away from, the words of this prophecy, 16—19. The apostle desires the speedy advent of Christ; and concludes with a benediction on his readers, 20, 21.

AND he shewed me [a] a pure River of [b] water of life, [c] clear as crystal, [d] proceeding out of the throne of God and of the Lamb.

2 In [e] the midst of the street of it, and on either side of the river, *was* *there* [f] the Tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the Tree *were* for the [g] healing of the nations.

a Ps. xxxvi. 8. xlvi. 4. Is. xii. 18. xlviii. 18. lxvi. 12. Ez. xlvii. 1—9. Zech. xiv. 8. John vii. 38, 39.
b vii. 17. xxi. 6. Ps. xxxvi. 9. Jer. ii. 13. xvii. 13. John iv. 10, 11. 14.
c *See* on xxi. 11.
d iii. 21. iv. 5. v. 6. 13. vii. 10, 11. 17. John xiv. 16—18. xv. 26. xvi. 7—15. Acts i. 4, 5. ii. 33.
e i. xxi. 21. Ez. xlvii. 12.
f 14. ii. 7. Gen. ii. 9. iii. 22—24. Prov. iii. 18.
g xxi. 24. Ps cxlvii. 3. Is. vi. 10. lvii. 18, 19. Jer. xvii. 14. Ez. xlvii. 8—11. Hos. xiv. 4. Mal. iv. 2. Luke iv. 18. 1 Pet. ii. 24.

case that we "go mourning all the day long."—Let then those, who are engaged in the combat, have recourse to this never-failing cordial; that, by its exhilarating and invigorating efficacy, their strength may be renewed, till they have won the victory, and are owned as children and heirs of God in Christ Jesus, and possess all things in him. —But surely, the curse is also set before us, in this scripture, as well as the blessing: and most loudly does Christ say to all, who hear his word, "Fear not them, who can "kill the body, but after that have no more that they can "do;" when such cowards, as dare not own Christ on earth, are ranked with the most abominable sinners, as "cast into the lake of fire and brimstone." Should the Lord speak in thunder from heaven, and protest to sinners *by name*, that they were in the way to hell; it could not be more manifest than it is at present, if men would but notice it: for while they live in infidelity, impiety, or any of the sins here or elsewhere enumerated; does not God say expressly to them, "Except ye repent, ye shall "all likewise perish?" But, blessed be his name, he says also to the vilest, "Repent and be converted, that "your sins may be blotted out." "Believe on the Lord "Jesus Christ, and thou shalt be saved."

V. 9—27.

The angels, who "pour out vials of wrath," and inflict plagues on ungodly men, take pleasure in helping the joy of believers: and the mystical espousals of Christ and his church excite their attention, admiration, and rejoicing praises. But the way in which the Lord teaches us the nature of heavenly glories, implies that we are poor ignorant children, too apt to be pleased with trifles and externals; who must be spoken to in our own language; not being capable of knowing things as they are, or of fully relishing the pure and spiritual felicity of the celestial world. Yet, if any thing draw off our affections from earthly objects, to seek "a treasure in heaven," and a permanent mansion in that blessed world, it will be well. "Glorious things are" indeed here "spoken of the city "of God;" (*Note, Ps.* lxxxvii. 3;) and the whole is well suited to raise our expectations, and enlarge our conceptions, of its security, peace, splendour, purity, and felicity: but, in proportion to our spirituality, we shall be more and more led to contemplate heaven, as filled with "the glory "of God," and enlightened by the presence of the Lord Jesus, "the Sun of righteousness," and the Redeemer of lost sinners; knowing that "in his presence is fulness of "joy, and pleasures at his right hand for evermore." As nothing unclean can enter thither, let us be stirred up, by these glimpses of heavenly things, in giving diligence to "cleanse ourselves from all filthiness of flesh and spirit, "perfecting holiness in the fear of God;" that we may be approved as "Israelites indeed, in whom there is no "guile," and have a sure evidence that we are written in the "book of life of the Lamb that was slain, from the "foundation of the world."

NOTES.

CHAP. XXII. V. 1. The angel next made known to the apostle, the Source and Current of heavenly blessings, for "he shewed him a pure River of water of life." (*Notes, Ps.* xxxvi. 5—9. xlvi. 4. *Ez.* xlvii. 1—10.) This implied the *holy* nature and effects of those unalloyed pleasures, which flow without interruption or end, for the full satisfaction of all the saints in glory. "The River" was "clear," or transparent, "as crystal;" which may intimate that the happiness of heaven greatly consists in a full, clear and intuitive knowledge of God, and his glorious perfections and works, constantly exciting all holy and delightful affections in the heart. This River "proceeded "out of the throne of God and of the Lamb," as from its fountain; which shewed, that all felicity comes from God, as the all-sufficient Source of life, light, holiness, and joy; and that it is communicated according to his wise and holy sovereignty. But the throne of God was the throne of the Lamb also; (iii. 21;) and "the River of the water of "life" flows to sinful men, through the Person of Emmanuel, and his atonement and mediation. This especially points to the quickening and sanctifying influences and consolations of the Holy Spirit, as given to sinners through Jesus Christ, to be the Author of spiritual and eternal life to their souls. (*Notes, Ex.* xvii. 5, 6. *Is.* xii. 3. *John* iv. 10—15. vii. 37—39.) This interpretation, which coincides with so many other scriptures, gives a peculiarly interesting view of the sacred Trinity; the Father, who sent his only begotten Son to be our Saviour; the Son, who, having finished his work on earth, rose and ascended, and "sat down with the Father on his throne, and ever "liveth," as Emmanuel, our divine, our incarnate Mediator; and the Holy Spirit, as 'proceeding from the Father 'and the Son,' to apply, by his new-creating love and power, this salvation to our souls: that 'Glory may be to

3 And [b] there shall be no more curse: [i] but the throne of God and of the Lamb shall be in it; [k] and his servants shall serve him:

4 And [l] they shall see his face; [m] and his name *shall be* in their foreheads.

5 And there shall be [n] no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: [o] and they shall reign for ever and ever.

6 And he said unto me, [p] These sayings *are* faithful and true: and the Lord God of [q] the holy prophets [r] sent his angel to shew unto his servants the things [s] which must shortly be done.

7 Behold, [t] I come quickly: [u] blessed *is* he that keepeth the sayings of the prophecy of this book.

h xxi. 4. Deut. xxvii. 26. Zech. xiv. 11. Matt. xxv. 41. Gal. iii. 10—13.
i vii. 15—17. xxi. 22, 23. Ps. xvi. 11. xvii. 15. Is. xii. 6. Ez. xlviii. 35. Matt. xxv. 21. John xiv. 3. xvii. 24.
k vii. 15. John xii. 26.
l Ex. xxxiii 18—20. 23. Job xxxiii. 26. Ps. iv. 6. Is. xxxiii. 17. xxxv. 2. xl. 5. Matt. v. 8. 1 Cor. xiii. 12. Heb. xii. 14. 1 John iii. 2, 3.
m *See on* iii. 12. xiv. 1.
n xviii. 23.—*See on* xxi. 22—25.—Ps. xxxvi. 9. lxxxiv. 11. Prov. iv. 18, 19. Is. lx. 19, 20.
o iii. 21. xi. 15. Dan. vii. 18. 27. Matt. xxv. 34. 46. Rom. v. 17. 2 Tim. ii. 12. 1 Pet. i. 3, 4.
p *See on* xix. 9.—xxi. 5.
q xviii. 20. Luke i. 70. xvi. 16. Acts iii. 18. Rom. i. 2. 1 Pet. i. 11, 12. 2 Pet. i. 21. iii. 2.
r *See on* i. 1.—Dan. ii. 28. vi. 22. Matt. xiii. 41. Acts xii. 11. 2 Thes. i. 7.
s 7. Gen. xli. 32. 1 Cor. vii. 29.
u 9.—*See on* i. 3. 2 Pet. iii. 8, 9.
t 10. 12. 20.—*See on* iii. 11.

'the Father, and to the Son, and to the Holy Ghost; as 'it was in the beginning, is now, and ever shall be, world 'without end.' (*Marg. Ref.* d.)

V. 2—5. "In the midst of the street," or principal place of concourse in the city, and "on each side of the "river, was the Tree of life." (*Notes*, ii. 6, 7. *Gen.* ii. 8, 9. iii. 22—24.) This seems not here to mean, a single tree, but a species of trees, which grew in the places of publick resort for the common benefit of all the inhabitants. —On earth some fruits ripen at one season, and some at another: but this Tree bare "twelve kinds of fruit;" that every month in the year might be supplied, and abundance be united with perpetuity and variety. (*Notes*, *Ez.* xlvii. 12.) This was an emblem of Christ, and all the blessings of his salvation, as communicated, constantly and perfectly, to all his redeemed people in heaven, by his own immediate presence with them, and love to them. "The leaves of the Tree," being appointed "for the heal-"ing of the nations," implied, that the favour and presence of Christ would finally remove and prevent the return and entrance of all evil, as well as communicate all good, to the inhabitants of that blessed world. So that no "more curse would be there," no sickness, pain, sorrow, wrath, or death: for Adam sinned, even in the garden of Eden, in which grew "the Tree of life," and so fell with his posterity under the curse; but this will never befall the redeemed; as the same sovereignty and omnipotence, which have saved them, will confirm them for ever. For "the throne of God, and of the Lamb," being established there; *his* servants shall "serve" and worship him for ever, which is their great desire and delight: "and they "shall see his face," behold his glory, be assured of his love, and enjoy the fulness of felicity in his presence. (*Notes*, *Matt.* v. 8. 1 *Cor.* xiii. 8—12. 1 *John* iii. 1—3.) "And his name shall be in their foreheads;" that is, all creatures shall know that they belong to God, and perceive that they bear his holy image.—It is remarkable, that "God and the Lamb," are here spoken of *as One*, in such a manner, that we cannot determine to which of them the singular personal pronoun belongs. (*Note*, *John* x. 26—31.)—In that world of light and glory there will "be no night," no affliction, or dejection, no intermission of service and enjoyment: they will need no candle; no diversions or pleasures of man's devising will there be at all wanted; and even the outward comforts which God has provided, suited to our state in this world, will no longer be requisite. (*Notes*, xxi. 22—27. *Matt.* xxii. 23—33. 1 *Cor.* xv. 39—49. *Phil.* iii. 20, 21.) How very different is this view from a Mohammedan heaven, which could only please gross, sensual, and carnal men, if it were real! But indeed this, and various other notions of heavenly happiness, springing up, as new revelations from time to time; without excepting even the hope of philosophers, of enjoying the pleasure of learned society, an increasing knowledge of nature, and discoveries in science, beyond expression many and great; are mere delusions of the enemy, to soothe men into the opinion, that they may be happy, without submission to the gospel, and without the special favour and enjoyment of God, and without a renewal unto holiness; till the event shall awfully convince them of the fatal delusion. It is indeed most evident, that man, without revelation and regeneration, cannot conceive in what happiness consists. The most ingenious writers, of the pagans, fail in nothing more, than in describing the condition of their gods; who are represented as far removed from true happiness as from holiness, and liable to all the vexations of sinful men, with scarcely any peculiar satisfactions superior to what they enjoy: indeed differing little from them, except in power, knowledge, and exemption from death.—In the 282 opinions mentioned by Varro, concerning the *chief good*, I apprehend that view here given of it by the apostle did not form one.—"Eye hath not seen, nor ear heard, neither "have entered into the heart of man, the things which "God hath prepared for them that love him." "Except "a man be born again, he cannot *see* the kingdom of "God."

V. 6, 7. (xxi. 5.) The angel's declaration in this passage, that the Lord God had sent him, compared with what follows (16), has been adduced as a conclusive proof of the Deity of Christ. Indeed we meet with this doctrine, in one form or other, continually: and there is no way of avoiding it, but by rejecting, wholly or in part, the divine inspiration of those books in which it is so undeniably contained.—The Lord Jesus then spake by the angel; solemnly attesting the foregoing sayings, however they might seem to exceed all conception and expectation, to be "faithful and true;" and that He, in whose name all "the holy prophets" had spoken, sent his angel to make known events which would speedily take place. (*Note*, i. 1, 2.) He also declared, that "He was coming quickly," to fulfil these prophecies, to punish his enemies, to deliver his servants, and to take their souls to heaven; but especially to raise the dead and judge the world: and he added a blessing on all, who observed, understood, remembered, believed, and obeyed, the sayings contained in this prophecy: (*Note*, i. 3:) as this could not fail to increase their faith, hope, patience, stedfastness, and propriety of

8 And I John saw these things, and heard *them*. And when I had heard and seen, [x] I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, [y] See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: [z] worship God.

10 And [a] he saith unto me, [b] Seal not the sayings of the prophecy of this book; [c] for the time is at hand.

11 He [d] that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; [e] and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

12 And, behold, [f] I come quickly; [g] and my reward *is* with me, [h] to give every man according as his work shall be.

13 I am [i] Alpha and Omega, the beginning and the end, the first and the last.

14 [k] Blessed *are* they that do his commandments, that they [l] may have right [m] to the Tree of life, [n] and may enter in through the gates into the city.

15 For [o] without *are* [p] dogs, and [q] sorcerers, and [r] whoremongers, and murderers, and idolaters, [s] and whosoever loveth and maketh a lie.

x *See on* xix. 10.
y Deut. iv. 19. Col. ii. 18, 19. 1 John v. 21.
z Iv. 10. ix. 20. xiv. 7. xv. 4. Ex. xxxiv. 14. 2 Kings xvii. 36. Ps. xlv. 11. Matt. iv. 9. Luke iv. 7. John iv. 22, 23.
a 12, 13. 16. 20.
b v. 1. x. 4. Is. viii. 16. Dan. viii. 26. xii. 9. Matt. x. 27.
c *See on* i. 3.—Is. xiii. 6. Ez. xii. 23. Rom. xiii. 12. 2 Thes. ii. 3. 1 Pet. iv. 7.
d xvi. 8—11. 21. Ps. lxxxi. 12. Prov. xiv. 32. Ez. iii. 27. Dan. xii. 10. Matt. xv. 14. xxv. 19. John viii. 21.
e 3. vii. 13—15. Job xvii. 9. Prov. iv. 18. Eph. v. 27. Col. i. 22. Jude 24.
f *See on* 7.
g xi. 18. Is. lii. 10, 11. xl. 10. lxii. 11. 1 Cor. iii. 8. 14. ix. 17, 18.
h *See on* xx. 12. Matt. xvi. 27. Rom. ii. 6—11. xiv. 12.
i *See on* i. 8. 11. xxi. 6. Is. xli. 4. xliv. 6. xlviii. 12.
k 7. Ps. cvi. 3—5. cxii. 1. cxix. 1—6. Is. lvi. 1, 2. Matt. vii. 21—27. John xiv. 15. 21—23. xv. 10—14. 1 Cor. vii. 19. Gal. v. 6. 1 John iii. 3. 23. v. 3.
l John i. 12. 1 Cor. viii. 9. ix. 5. *Gr.*
m *See on* ii. 7.
n *See on* xxi. 27.—John x. 7. 9. xiv. 6.
o xxi. 8. 1 Cor. vi. 9, 10. Gal. v. 19—21. Eph. v. 3—6. Col. iii. 6.
p *See on* Phil. iii. 2.
q ix. 21. xviii. 23. Is. xlvii. 9. 12. lvii. 3. Mal. iii. 5. Acts viii. 11. xiii. 6—11.
r *See on* xvii. 1—6.
s xxi. 8. 27. 1 Kings xxii. 8. 21—23. Is. ix. 15, 16. Jer. v. 31. John iii. 18—21. viii. 46. 2 Thes. ii. 10—12.

behaviour, in the church, and in the world.—'Good 'Vitringa devoutly wisheth; May the Lord bestow this 'grace and favour on us, who have employed some time 'and pains, in the study and explication of this book; that 'some part of this blessing also may descend to us.' *Bp. Newton.*

V. 8, 9. (*Note*, xix. 9, 10.) While we are surprised, that the apostle should again fall into his former mistake, and need repeatedly the same admonition, we may observe the great wisdom of God in leaving him to do so. It has been remarked, that the idolatrous worship of saints and angels was one great abomination of that antichristian system, against which this whole prophecy is principally leveled: and here all palliations of that enormity are answered at once; for the most exalted and beneficent creature, when visibly present, would not allow the least appearance of adoration to be rendered to him: whereas the papists worship creatures when not visibly present, and thus ascribe omnipresence and omniscience to them, as well as other divine honours! It also shews the weakness of the Socinian way of accounting for Stephen's adoration of Christ; because, say they, he was visibly present: but if he had not been also truly God, the martyr would nevertheless have been an idolater. Yet Christ neither reproved him, nor any other person, for shewing him this kind of honour, or any other; but directly the contrary: he always honoured those in a peculiar manner, who thus honoured him. (*Notes*, *John* v. 20—23. xx. 24—29. *Acts* vii. 54—60. x. 24—26.)

V. 10—12. The Lord Jesus is undoubtedly the Speaker in these verses: but some think, that he spoke by the angel as his ambassador; or commanded him to proclaim these words, in his name, and as immediately from him. —'It was not thought sufficient to represent the angel, 'speaking in the person of Christ; but Christ himself also 'is introduced;...speaking in his own person, and con-'firming the divine authority of this book, and attesting 'it to be properly his revelation.' *Bp. Newton.* It is, however, more probable, that Christ again appeared in vision to his apostle, to close the prophecy, as he had done at the opening of it. (*Notes*, i. 9—20.) He directed the apostle "not to seal the sayings of this prophecy," but to publish them for the use of the church. (*Notes*, x. 2—4. *Dan.* viii. 26. xii. 4.) For "the time was at hand," when they would begin to be accomplished, nay, they would all indeed soon be completed. (*Note*, *2 Pet.* iii. 8.) And, after all these revelations of the will of God and the way of salvation, and the repeated and most earnest exhortations, invitations, persuasions, and intreaties of Christ, by his ministers, obstinate sinners would at length be left to their perverse choice, without further means being used for their conviction; and believers should be exhorted and encouraged to "perseverance in well-"doing:" nay, the time would speedily arrive, when the unjust and filthy, the unpardoned and unregenerate, would be irreversibly fixed in such a state, that they would be "unjust and filthy still," and for ever, without hope or remedy; (*Note*, *Matt.* xxi. 17—20. *P. O.* 17—27;) and the justified and sanctified believer would be perfected and confirmed for ever in righteousness, holiness, and felicity. For, "behold, Christ was coming quickly," bringing his recompence with him, both for his enemies and his people. (*Notes*, xx. 11—15. *Is.* xl. 9—11. *Matt.* xxv. 31—46. *2 Cor.* v. 9—12.)

V. 13. *Marg. Ref.*—*Notes*, i. 8—11.

V. 14, 15. Those who "do the commandments of "God," as delivered to sinners in the gospel, by repentance, faith in Christ, attendance on the means of grace, and renewed unreserved obedience from evangelical motives, are "blessed;" and they have "a right," or *privilege*, derived from grace, to "the Tree of life," (*Note*, 2—5,) or all the blessings of salvation by Christ, and admission into heaven; (*Note*, xxi. 9—21;) that they may there have fellowship with God and his holy angels, for ever and ever. (*Notes*, *Matt.* vii. 21—27. xii. 46—50.)—But without the city, even "in the lake of fire," (for there is no middle place, or condition, so much as intimated,) "are dogs," selfish, greedy, fierce, and sensual persons, or apostates; (*Notes*, *Is.* lvi. 9—12. *Matt.* vii. 6. *Phil.* iii. 1—7;) with others of a like hateful character, especially those who love a carnal, flattering lie, in preference to the holy and humbling truth of God, and who invent and pro-

16 [t] I Jesus have sent mine angel [u] to testify unto you these things in the churches. [x] I am the Root and the Offspring of David, [y] *and* the bright and morning Star.

17 And [z] the Spirit and [a] the bride say, Come. And [b] let him that heareth say, Come. And [c] let him that is athirst come: and whosoever will, [d] let him take the water of life [e] freely.

18 For [f] I testify unto every man that [g] heareth the words of the prophecy of this book, [h] If any man shall add unto these things, [i] God shall add unto him the plagues that are written in this book:

19 And if any man shall [k] take away from the words of the book of this prophecy, [l] God shall take away his part [*] out of the book of life, [m] and out of the holy city, [n] and *from* the things which are written in this book.

20 He [o] which testifieth these things saith, [p] Surely I come quickly. [q] Amen: Even so, come, Lord Jesus.

21 [r] The grace of our Lord Jesus Christ *be* with you all. Amen.

t *See on* ch. 20.—*See on* i. 11. iv. 7. ii. 17. 29. ii. 6. 13. 22.
u *See on* v. 5.—Is. xl. 1. Zech. vi. 12. Matt. xxii. 42. 45. Rom. i. 3, 4. ix. 5.
x *See on* v. 5.—Is. xi. 1. Zech. vi. 12. Matt. xxii. 42. 45. Rom. i. 3, 4. ix. 5.
y ii. 28. Num. xxiv. 17. Matt. ii. 2. 7—10. Luke i. 78. 2 Pet. i. 19.
z *See on* v. 16.—Is. lv. 1—3. John xvi. 7—15.
a *See on* xxi. 2. 9.
b Ps. xxxiv. 8. Is. ii. 3. 5. xlviii. 16—18. Jer. l. 5. Mic. iv. 2. Zech. viii. 21—23. John i. 39—46. iv. 29. 1 Thes. i. 5—8.
c *See on* xxi. 6.—Is. lv. 1. John vii. 37. 1 Cor. ii. 12.
d *See on* i.—Is. xii. 3. John iv. 10. 14.
e Rom. iii. 24.
f *See on* 16.—iii. 14. Eph. iv. 17. 1 Thes. iv. 6.
g *See on* i. 3.
h Deut. iv. 2. xii. 32. Prov. xxx. 6. Matt. xv. 6—9. 13.
i xiv. 10, 11. xv. 1. xvi. xix. 20. xx. 10. 15. Lev. xxvi. 18. 24. 25. 28. 37.
k *See on* h. 18. Luke xi. 52.
l *See on* iii. 5. xiii. 8.—Ex. xxxii. 33. Ps. lxix. 28.
* Or, *from the tree of life. See on* 2.
m *See on* xxi. 2. 22—27.
n 12. i. 3. ii. 7. 11. 17. 26. iii. 4. 5. 12. 21. vii. 9—17. xiv. 13.
o *See on* 18.
p *See on* 7. 10. 12.
q i. 18. Cant. viii. 14. 2 Tim. iv. 8. Heb. ix. 28. 2 Pet. iii. 12—14.
r h. 4.—*See on* Rom. i. 7. xvi. Eph. vi. 23, 24. 20. 24. 2 Cor. xiii. 14.

pagate lies for their own selfish purposes: all other liars may also be included. (*Note*, xxi. 5—8.)—As idolaters are mentioned separately, the making and worshipping of images cannot, with propriety, be considered as specially intended. But the whole prophecy being, in a peculiar manner, directed against the delusions, or *lies*, with which "the "devil," by means of "the beast and the false prophet," and other impostors, "deceived all the nations of the "earth;" and the idolatry of the church of Rome being only a part of her "deceivableness of unrighteousness;" it may fairly be supposed, that they, who thus "spake "lies in hypocrisy, having their conscience seared with a "hot iron," were *particularly*, though not *exclusively*, meant, by those "who loved and made a lie." (*Notes*, xii. 7—12. xiii. 5—17. 2 *Cor.* xi. 13—15. 2 *Thes.* ii. 8—12. 1 *Tim.* iv. 1—5.)—*Sorcerers*, &c. (15) *Marg. Ref.* q, r. *Right.* (14) Εξουσιαν, rendered *power*, in another remarkable declaration. (*Note*, *John* i. 10—13.)

V. 16, 17. The Lord Jesus, in many respects, used the ministry of an angel, in testifying to the churches, by his servant John, the predictions of this book. (*Note*, i. 1, 2.)—The Saviour, in his divine nature, was the Root from whom David sprang; and he was, as Man, his promised Seed. (*Notes*, v. 5—7. *Matt.* xxii. 41—46.) He was also "the bright and morning Star." 'His rising up in his 'incarnation, introduced the gospel-day: his rising in 'power introduceth the millennial day; his rising in the 'saving influences of his Spirit, introduceth the spiritual 'day of grace and comfort; and his appearance to judge 'the world, will introduce the eternal day of light, purity, 'and joy.' *Brown.* (*Note*, ii. 24—28.)—"The Spirit," by the sacred Word, and by his convictions and influence in the sinner's conscience, says, "Come" to Christ for salvation: (*Notes*, *John* xvi. 8—15:) "the Bride," or the whole church militant and triumphant, says, "Come," and share our felicity. It therefore behoves every man, who hears the invitation, to call on others to "come." (*Notes*, *Is.* ii. 2—5. *Jer.* l. 4—6. *Mic.* iv. 1—3.) In fine, "let every "man," throughout the earth, who "thirsts" for salvation, "come" to Christ. Nay, lest any should hesitate, as not able to determine whether their thirst be spiritual or not, it is added, "Let whosoever will," (or is willing) "come, and take of the water of life freely," as he would take water from a well, which belonged in common to him and to all his neighbours: nor ought he to think of paying for these blessings; except as he throws away his poison to receive food, or his dross to receive gold. (*Notes*, xxi. 5—8. *Is.* lv. 1—3. *John* vii. 37—39. 2 *Cor.* v. 18—21. vi. 1, 2.)

V. 18—21. The Lord Jesus concluded this address, and this book, and indeed the whole of his word, by "testifying, as the Amen, the true and faithful Witness," (*Note*, iii. 14—16,) to every one who heard the words of this prophecy; that if any man "added any thing" to what was contained in it, as of divine authority, "God "shall add to" or heap on him, "the plagues which were "written in the book:" and, on the other hand, if any one should presume to "take any thing away" from it; God would take away from him his part "out of the book "of life, and out of the holy city, and from the things "which are written in this book:" even the blessings which he appeared, or thought himself, to be entitled to; or which he otherwise might have obtained. (*Notes*, iii. 4—6. xx. 11—15. xxi. 9—27.) This seems primarily meant of "the book of Revelation;" with which as much liberty has certainly been taken, as with any part of scripture. But, as the Lord doubtless intended this for the conclusion of the sacred Canon; and as the crime is similar, in respect of all other parts of the word of God; it may fairly be applied to the whole written word: and it warns every man, in the most awful manner, to "add nothing "to, and take nothing from," what God has revealed, of doctrine, ordinance, or commandment; the standard of truth, the way of acceptance, the evidence of conversion, or the rule of duty. (*Notes*, *Deut.* iv. 2. *Prov.* xxx. 5, 6. *Matt.* xv. 3—14. *Luke* xi. 52.) Enthusiasts, pretenders to new revelations, bigoted sectaries, and imposing churchmen, on the one hand; with infidels and scepticks on the other, and all who to maintain their unscriptural tenets, or to exclude those mysteries which they reject, would either expunge part of the sacred Canon, or invalidate its divine authority; with all those, who think or say that it is of no consequence what men believe, (which takes away all doctrinal truth at once,) have abundant cause to tremble at this solemn warning. Criticks, who are continually proposing conjectural alterations, or expunging from the text of scripture, and adding to it, often on frivolous grounds, on slight authority, and in a dogmatical and self-confident spirit, I had almost said, in a wanton manner, are in no small danger: and expositors in general have

abundant cause to be cautious and humble. Indeed, I am ready to tremble at the awful responsibility to which I have subjected myself, when I write upon this testimony of Christ, and think of the work in which I have been, during so many years, engaged. But the merciful Saviour will no more condemn unintentional mistakes, in the honest *writer*, who desires to help men to understand his word, and proceeds in simple, humble dependence on his teaching, than he will the honest *preacher:* and I trust this effort to explain his holy scriptures, though feeble and defective, has been conducted from proper motives, and in dependence on the Lord. I can confidently appeal to my heart-searching Judge, that I have, as far as I know, written, word for word, what I supposed he would have me write; without adding, altering, or keeping back the sense of any passage, willingly, to serve any personal end, or party-interest, from fear of incurring reproach or opposition, or desire of conciliating the favour of any man or set of men whatever: and that the mistakes which have been made, were involuntary, the effects of ignorance and error, and not of design.—After this most solemn warning, our Lord declared, that he was "coming quickly;" and the apostle, in his own name, and that of the church, added, "Amen, Even so come, Lord Jesus;" and then concluded with the usual benediction on his readers in general, or on the seven churches of Asia in particular. (*Marg. Ref.—Notes*, i. 4—6. *Mal.* iv. 4—6. 2 *Cor.* xiii. 11—14, *v.* 14.)—'Men are sometimes apt to think, that if they could 'but see a miracle wrought in favour of religion, they 'would readily resign all their scruples, believe without 'doubt, and obey without reserve. The very thing that 'you desire you have. You have the greatest and most 'striking of miracles, in the series of scripture-prophecies 'accomplished; accomplished, as we see, in the present 'state of almost all nations, the Africans, the Egyptians, 'the Arabians, the Turks, the Jews, the Papists, the Protestants, Nineveh, Babylon, Tyre, the seven churches 'of Asia, Jerusalem, and Rome. And this is not a tran'sient miracle, ceasing almost as soon as performed; but 'is permanent, and protracted through the course of many 'generations. It is not a miracle delivered upon the re'port of others, but it is subject to your own inspection 'and examination. It is not a miracle, exhibited only be'fore a certain number of witnesses; but is open to the 'observation and contemplation of all mankind; and, 'after so many ages, is still growing, still improving to 'future ages. What stronger miracle therefore can you 'require for your conviction? Or, what will avail, if this 'be found ineffectual? Alas! if you reject the evidence of 'prophecy, "neither would you be persuaded, though one '"rose from the dead." What can be plainer? You see, 'or may see, with your own eyes, the scripture-prophecies 'accomplished: and if the scripture-prophecies are accom'plished, the scripture must be the word of God: and if 'the scripture is the word of God, the Christian religion 'must be true.' *Bp. Newton.*

Testify. (18) Συμμαρτυρεμαι. *I bear witness along with. Rom.* ii. 15. viii. 16. ix. 1.—The apostle testified, and Jesus testified by and with him.

PRACTICAL OBSERVATIONS.

V. 1—9.

May the Lord shew to us the streams of "the pure "River of the water of life, which proceed out of the "throne of God, and of the Lamb;" that, receiving the precious gift of the life-giving Spirit, we may be made meet for "the inheritance of the saints in light." All other streams are polluted or will soon dry up; but this will flow, "clear as crystal," without alloy or interruption, for evermore. They who drink of this water, and eat of "the fruit of the Tree of Life," "shall hunger and thirst "no more:" they will soon arrive where sin and sickness shall be no more known for ever, for "the leaves of the "tree are for the healing of the nations:" no "curse" will there be found; but blessing only and eternally, "from the throne of God and the Lamb," in the service and presence of their beloved Lord, and in bearing his image, and being filled with all his fulness. No more complaints will then be heard, of darkness, desertion, or temptation; and there will be no need of worldly pleasures or amusements; as "the Lord God giveth them light, and "they shall reign for ever and ever." "These are true "and faithful sayings;" but they are so vast, that we need to pray continually, "Lord, increase our faith," or we shall not be able to receive them, however attested to us. —We should give due honour to the instruments of good to our souls; but we must "worship God" alone: for angels, apostles, prophets, and all believers, are "fellow-"servants," or brethren; and Christ is the Lord of all. (*Note, Matt.* xxiii. 8—10.)

V. 10—21.

Soon will our Saviour and Judge come to determine our eternal state: but how dreadful will it be to the impenitent and polluted sinner, to be consigned to eternal unrighteousness and filthiness; and to be left "without, among "dogs and sorcerers, whoremongers, murderers, idolaters, "and all liars!" Oh, may we be found "righteous and "holy," and be confirmed in his holy favour and service, as our eternal and unchangeable felicity, when he shall "come, and his reward with him, to render to every man "as his work shall be!" Never let us think, that a dead or disobedient faith will save us; when the "Alpha and "Omega, the First and the Last," has declared them alone "blessed, who do his commandments," and thus prove their "right to the Tree of life, and to enter in by the "gates into the holy city." These things he has abundantly testified by his messengers to the churches: and by diligently attending to them, we may hope to have him dwell in our hearts, as "the bright and morning-Star," ushering in the eternal day. But if sinners be alarmed, and begin to desire his salvation, let them remember "that the Spirit and the bride say come;" and all that hear should say to every one of their relations, friends, and neighbours, "Come;" yea, "whosoever will, let him "come and take of the water of life freely." Nay, we should all endeavour, as much as possible, to cause the gracious invitation to sound through every land, and to every human being.—Ought not then the ministers and professors of the gospel, to beware of *adding* any thing, as a restriction on these large and open invitations, or of *deducting* any thing from them, or of altering in any way the terms of a sinner's acceptance and salvation. God alone is the Judge of men's motives and intentions; but we should keep at the greatest distance from the brink of that tremendous precipice, which is here pointed out to

"every man who heareth the words of this prophecy;" and down which multitudes, in every age, rush headlong into destruction. The Lord deliver us from this condemnation! And may the writer, and all the readers, of these observations, have a well-grounded confidence in Christ, and be of that number, who love and long for his appearing, saying, "Amen, even so come, Lord Jesus."—The God of all mercy and grace, be pleased to pardon all that is erroneous and faulty in this publication: and to his holy name be all the praise of whatever is true and profitable!

Thanks be to God for having given the writer health, strength, and ability to revise, and bring to a conclusion, another Edition of so large a work. May numbers have as much cause to be thankful for benefit derived from the perusal of it, as he has for the advantage which he has found in writing it: that so, Glory 'may be to the Father, 'and to the Son, and to the Holy Ghost: as it was in the 'beginning, is now, and ever shall be, world without end.' —And, "may the grace of our Lord Jesus Christ be with "us all, now, and for ever. Amen."

A RETROSPECTIVE VIEW

OF

THE PREDICTIONS CONTAINED

IN

THE REVELATION OF ST. JOHN.

THE intention of this retrospect, is merely to collect, and to place before the reader in one view, the outline of the interpretation of the book, which has (not without many interruptions of the subject,) been adopted in this publication. The introductory chapters do not seem to require any retrospect: the prophetical part, properly so called, begins with the opening of the seals, in the sixth chapter; which, containing six of the seven seals, has been interpreted to predict, first the progress of the gospel during the period intended; and then the gradual undermining of the *Pagan* persecuting Roman empire, by several successive judgments, till it was terminated by the conversion of the emperors to Christianity. The seventh chapter has been explained, as predicting, in the former part of it, the enlargement of the church, in consequence of the revolution above mentioned; and in the latter part of it, as describing the blessedness enjoyed with Christ in heaven by the martyrs, and suffering Christians, who had lived during the pagan persecutions.

In the eighth chapter, under the seventh seal, the sounding of seven trumpets is announced, all of which fall under this last seal: but the sounding of four only is here mentioned; with an awful denunciation of "woe on the "inhabitants of the earth," when the other three trumpets should be sounded, which, from this circumstance, are generally called, 'The three woe-trumpets.' The four trumpets, the sounding of which is mentioned in this chapter, are interpreted to predict, the gradual subversion of the Roman empire, after it became professedly Christian, but was continually more and more corrupted with superstition and idolatry, and stained with persecution, by the Goths, Huns, Moors, and Vandals; till the whole fabrick seemed completely demolished, by the death of the last feeble and obscure emperor, called Momillus, or, contemptuously, Augustulus.

The sounding of the fifth and sixth trumpets, or the two first woe-trumpets, in the ninth chapter, with the events recorded under each, is interpreted to predict the Mohammedan imposture, and its most destructive success; especially in the east, first under the Saracens, headed by Mohammed and his successors; and then, under the Othmans, or Turks, the effects of which remain to this present day.

The tenth chapter is considered as a vision introductory to the opening of "a little book," a kind of appendix, or codicil, to the book with the seven seals; attended by some other intimations, which are afterwards more particularly elucidated.

The eleventh chapter, which (exclusive of the concluding verses, relating to the sounding of the seventh trumpet,) is here supposed to be this *little book*, or appendix, is interpreted to predict the state of the church in the western regions, during the term of the fifth and sixth trumpets, while Mohammedism made such tremendous ravages in the east, or during the period of the twelve hundred and sixty years. This prediction shews the extremely corrupt state of the nominal Christian church; which yet is supplied, during the whole term, with a competent number of suffering witnesses for the truth, who protest against these corruptions; till at length they are slain, their testimony is silenced, and their enemies triumph: but only for a very short time, after which the witnesses arise, ascend into heaven, and tremendous judgments on their enemies make way for the sounding of the seventh trumpet, and the final and universal triumph of the Redeemer's cause, or are connected with those events. The latter circumstances are in this work considered *as future;* though many eminent expositors are of another opinion, respecting the slaying and rising again of the witnesses, and the sounding of the seventh trumpet.

The concluding verse of the eleventh chapter is here considered as introducing the prophecy of the twelfth chapter, in which the apostle is supposed to resume his subject from the close of the sixth or seventh chapter; or the revolution, by which the Roman empire became professedly Christian, under Constantine the Great; in order to give a more detailed prediction of those events, especially relating to the western world, which had before been very compendiously intimated.—Satan, by his agents and vicegerents, the Pagan persecuting emperors, having in vain endeavoured to prevent this revolution; and being, with all *their* coadjutors, cast out, degraded from authority, and deprived of power to do mischief, in the way which they had formerly done, have recourse, with great zeal, to other measures. And the Devil, having failed of success as a roaring lion, appears as a dragon, *a deceiver*, yet a *destroyer*. The church, however, and her seed, before the new projects are ripe, has a place provided in the wilderness, to which she flees at the appointed time, and is secured during the period of twelve hundred and sixty years; which is repeatedly mentioned both by the apostle, and the prophet Daniel.

The thirteenth chapter is interpreted to predict the rise, establishment, and dominion of the *papal* persecuting Roman *empire*, as the ten horned beast; of the *popish Clergy*, as the two horned beast; and of *the Pope*, as the

image of the beast: with the mark and number of the beast; and the persecutions and cruelties which would be perpetrated by this antichristian power.

The fourteenth chapter is interpreted, as predicting the opposition made by the remnant of true believers, to this antichristian power; and their protest against its abominations, under the name of "Babylon the Great;" and the several stages of that reformation, which at length was effected in the protestant and reformed churches; with a general intimation of those tremendous judgments, by which at last the whole *papal* persecuting empire will be destroyed, under the image of a harvest and a vintage.—The fifteenth chapter contains a vision of seven angels, having "seven vials, containing the seven last plagues," which were about to be poured out, and in which the wrath of God would be fulfilled.—The pouring out of all these vials is here supposed to take place, under the seventh trumpet; as all the seven trumpets fall under the seventh seal.

The sixteenth chapter records the pouring out of the seven vials, which is interpreted to predict the succession of judgments, by which the papal persecuting empire and church, and Rome itself, the metropolis and centre of both, will be utterly desolated. The whole, or by far the greatest part of this prophecy, however, is here considered as yet unfulfilled; though some interpret the pouring out of the three first vials, to predict the late events on the continent.—The seventeenth chapter gives a figurative, but most intelligible description of the beasts, both the ten horned beast, and the two horned beast, with the extent and seat of their empire.—The eighteenth is interpreted, by all protestant expositors, as a prophecy of the utter desolation of Rome, for all her abominations; with the terror, distress, and ruin of all her adherents, and the exulting joy of the true church of Christ.—In the nineteenth chapter, after a still more animated description of the joy and praise of all the servants of God, on account of these events, and the glorious and blessed effects which will follow, is a prophecy of the subsequent efforts against true Christianity, made by the remains of the antichristian party, under the conduct of "the beast, and "the false prophet," or "the two horned beast;" and of the final victory obtained over them, ending in their entire destruction, and the casting of "the beast and "the false prophet into the lake of fire burning with "brimstone."

Still, however, Satan himself, the grand deceiver of all nations, remains at liberty; and ready to make further efforts against the cause of Christ: but, the twentieth chapter opens with a prediction of his being bound, and cast into the bottomless pit for a thousand years. Then the Millennium, or triumphant reign of Christ, for a thousand years takes place; at the close of which, Satan, being again liberated, successfully renews his efforts; and impels those whom he has deceived and drawn into apostasy from God, to levy war, with tremendous force and violence, against the remnant of believers. But at that crisis, fire from heaven consumes the assailants, the devil is finally consigned to the place of torment; the general judgment immediately succeeds; and, all the wicked being cast into the lake of fire, the state of the righteous in heaven is described in the two concluding chapters, with many coincident instructions and exhortations.

This is the scheme of interpretation adopted in this publication; and it is, at least, the result of much study and reflection on the subject.—One thing further remains to be noticed. Some modern expositors, especially Mr. Faber, suppose another persecuting power to arise towards the end of the twelve hundred and sixty years, distinct from the *ten horned* and the *two horned beasts;* which is properly to be considered as ANTICHRIST, as an infidel king, an atheistical, and not popish domination.—The author, when he read this, purposed to give an opinion on the subject, in his exposition of Revelation; but he really found no convenient place, in the body of the work, for introducing it. For, though by no means decided against the sentiment, or averse to it, nay, allowing that modern events may seem to countenance the supposition, he could find no such third power distinctly mentioned, or even hinted at, by St. John. So that proceeding to the close of the book, without finding a proper opening for the subject; he saw no better way, than to mention this circumstance at the close of it.—In respect to the word ANTICHRIST, and the character of Antichrist, he must refer the reader to the notes on the first epistle of St. John. (*Notes, 1 John* ii. 18—25. iv. 1—3.)

TABLES OF MEASURES, &c.

MENTIONED IN SCRIPTURE.

Measures of Lengths.

	Yards.	Feet.	Inches.
A finger-breadth, about	0	0	0¾
A hand-breadth, rather more than	0	0	3½
A span, or half cubit, about	0	0	10
A cubit, the length of a full-sized man's arm, from the elbow to the extremity of the middle finger	0	1	8

N.B. Some compute the cubit to be	Feet. 1	Inches. 9
And others only	1	6

The computation here selected is, probably, rather too large. There seems no sufficient ground in Scripture, for supposing different kinds of cubits; the only texts, which appear to imply this, being capable of another interpretation. (*Note*, *Ez.* xl. 5. xliii. 13.)

A fathom, 4 cubits	2	0	8
Ezekiel's reed, by some computed to be	3	1	2
A stadium, or furlong, 400 cubits	222	0	8
A mile, 10 furlongs, being about one-fifth longer than an English mile	2,220	6	8

Measures of capacity, for Corn, or Liquids.

	Wine Gal.	Qrts.	Pints.
The Log $\frac{1}{72}$ of an Ephah	0	0	3¾
The Cab $\frac{1}{18}$ of an Ephah	0	1	1½
The Omer $\frac{1}{10}$ of an Ephah, about	0	3	0½
The Hin $\frac{1}{6}$ of an Ephah, about	1	1	0
The Ephah, or Bath, or Batus (*Luke* xvi. 6) about	7	2	0½
The Chomer, or Homer, 10 Ephahs	75	2	1

(This should carefully be distinguished from the *Omer*, which is only a hundredth part of it.)

Some think the *Kor*, or Κορος, *Luke* xvi. 7, to be the same as the Chomer: but this is not fully agreed on.

The firkin, as mentioned *John* ii. 6, is differently computed. Some think it contained	0	3	1½
The measure, or Chœnix, mentioned *Rev.* vi. 6, seems to have been the daily allowance made of corn to a slave, perhaps rather more than	0	1	0
That mentioned 2 *Kings* vii. 1, is supposed to have contained about	2	0	0

A Table of Weights and Money. By Troy Weight.

	lbs.	oz.	dwts.	grs.
The Gerah $\frac{1}{20}$ of a Shekel	0	0	0	12
The Bekah $\frac{1}{2}$ a Shekel	0	0	5	0
The Shekel	0	0	10	0
The Maneh, 60 Shekels	2	6	0	0
The Talent, 3000 Shekels	125	0	0	0

Litra, *John* xii. 3. xix. 39.

N.B. Some make the Shekel, according to which all the other weights are computed, rather less than in this table; and others rather more.

Money, in Value.

This is a subject of a very difficult nature: for money is mere relative property; and its value consists in the quantity of things useful to life which it will purchase. Now, it is certain, that the same weight, either of brass, silver, or gold, will at one time, and in one place, purchase far more of these things, than in another time and place: and probably, an ounce of silver, in any of the times of which the Scripture treats, would purchase as much as three, or four, or five ounces now would. All, therefore, that can be attempted on this head, is to shew the relative value of the money mentioned in Scripture, as computed in the money of this age and nation. An ounce of silver is generally, I believe, coined into something more than five shillings: but as minute exactness is not the object in this place, the computation will be made at that price.

	£	s.	d.
The Drachma	0	0	7½
The Beka, or Didrachma	0	1	3
The Shekel, or Stater	0	2	6
The Maneh, or pound	7	10	0
The Talent	375	0	0
A Talent of gold, (at 16 of silver to one of gold)	6000	0	0

N. B. Some learned men compute each of these lower, and some higher. But this appears to be about the mean, between discordant opinions.

Roman Money mentioned in the New Testament.

	£	s.	d.	far
A Mite (Λεπτος)	0	0	0	0¾
A Farthing (Κοδραντης) about	0	0	0	1½
A Penny, or Denarius	0	0	7	0½
A Pound, Mina	3	2	6	0

A Table of Time.

Learned men state the names of the months, and their relation to the months into which we divide the year, as follows: but all the names mentioned are not found in Scripture. Of those which are, a reference to some text, in which each is named, will be annexed.

1. Nisan, (*Neh.* ii. 1,) or Abib, (*Ex.* xiii. 4.)	March, April.
2. Zif, (1 *Kings* vi. 1,) or Jyar	April, May.
3. Sivan, (*Esth.* viii. 9,)	May, June.
4. Tamuz, or Thamuz	June, July.
5. Ab	July, August.
6. Elul, (*Neh.* vi. 15,)	August, September.
7. Ethanim, (1 *Kings* viii. 2,) or Tifri	September, October.
8. Bul, (1 *Kings* vi. 38,) or Maicheswan	October, November
9. Cisleu, or Chisleu, (*Neh.* i. 1,)	November, December.
10. Tabeth, (*Esth.* ii. 16,)	December January.
11. Shebor, or Sebat, (*Zech.* i. vii.)	January, February.
12. Adar, (*Ezra* vi. 15,)	February, March.
13. Ve-adar, or the second Adar.	

This last month was added, or *intercalated*, from time to time; when the twelve lunar months, falling considerably short of a solar year, introduced such an irregularity in the seasons, as was inconsistent with the observance of the sacred festivals at the proper time. This month, being on those occasions, added, between the end of Adar, the twelfth

month, and the beginning of Nisan, the first month, brought back the computation of the year to some degree of regularity. It answered the purpose, in some measure, which the 29th of February every fourth year, does in our days: viz. to preserve a coincidence between the twelve months, which constitute the year, and the actual yearly revolution of the earth round the sun. But the intercalated month by no means settled the calculations of the Israelites, in that degree of exactness, to which astronomers have at present reduced it. The months of Israel as here stated, are supposed to answer, each to the closing half of the former, and the first part of the latter of our months, as annexed to them; but these intercalatory months, and especially the absolute necessity which there was for them, must considerably deduct from accuracy in all these calculations. They are, however, sufficiently exact for all useful purposes.

The days of the week were numbered by the Israelites in their order, the first, the second, &c. the seventh, or last day of the week, being the Sabbath; but it does not appear that they had any names affixed to them.

Their days were generally reckoned, from the setting of the sun, to the next setting of the sun, according to the original arrangement; "The evening and the morning "were the first day."

Both the night, from sun-set to sun-rise, and the day, from sun-rise to sun-set, were divided into twelve hours; which must have been unequal in their length, at different seasons of the year. It should, however, be remembered, that the Land of Promise, being situated much nearer the Equator, the difference in the length of the days in Summer and Winter, and of the nights during Winter, in proportion to the days, was far less, than in this country.—Some, however, think with much probability, that the division of time into *hours* was introduced by the Romans. The word *hour*, as used in some places of the Old Testament, does not seem to denote a measure of time; but merely the coincidence of events.

The night likewise, from sun-set to sun-rise, was, among the Israelites, divided into four watches.—Supposing the sun to set at six o'clock, according to our computation; the first watch reached from 6 to 9; the second from 9 to 12; the third from 12 to 3; and the fourth, from 3 to 6, or sun-rising.

A TABLE OF SOME OF THE STATES, OFFICES, AND DESCRIPTIONS OF MEN, AS MENTIONED IN THE CANONICAL SCRIPTURES.

PATRIARCHS; fathers and heads of families, who eventually became renowned and celebrated in Israel: as the twelve sons of Jacob, and David, the ancestor of the kings of Judah.

JUDGES. In the common use of the word, magistrates in general are intended, whether superior or inferior: but it frequently marks out those temporary supreme rulers, whom God raised up, to reform religion and deliver his People, before he placed kings in hereditary succession over them; that is, from the death of Joshua, to the nomination of Saul to be king, or rather of David, as substituted in Saul's place.

ELDERS. This word is used with great latitude in Scripture: but it more especially denotes the Seventy persons constituting the Council or Sanhedrim of Israel: and after the establishment of Christianity, the stated Pastors and Teachers of the Christian Church.

KINGS. The kings, of David's race, were especially appointed to that office, in hereditary succession, by God himself; but for Solomon's sin, Ten Tribes were taken from his family, and given to Jeroboam.—Thus, the kings of Judah, of David's race, and the kings of Israel, or the Ten Tribes of several families, reigned separately, till the days of Hezekiah; when Israel, or the kingdom of the Ten Tribes, was finally carried captive.

ISRAELITES. This is the proper name of the whole nation, as descended from Jacob, or Israel; and became appropriate to the Ten Tribes only, after their revolt from David's family.

JEWS, or JUDEANS. The descendants of Judah, with the Levites, Benjamites, and others, who joined themselves to Judah, after the division of the kingdom, are meant by this name.—It is therefore manifestly improper, though very common among learned men, to call the nation in general JEWS, at any period of their history, till about the time of the Babylonish Captivity; when the Ten Tribes being dispersed, all the remains of the nation gradually received this name, and are known by it to this day.

A HEBREW OF THE HEBREWS. A lineal descendant from Heber and Abraham; and not one who had been proselyted, or whose ancestors had been proselyted.

A PROSELYTE. A person, from another nation, who was incorporated into the Church of Israel, by receiving circumcision, and becoming obedient to the Law of Moses. Learned men distinguish between different kinds of Proselytes; but the Scripture does not.

HIGH PRIEST. The Priest of Aaron's race, who was allowed and required to enter into the Most Holy Place, was constituted chief ruler of the Church of Israel, and was the special type of Christ.

SECOND PRIEST. He, as it is generally supposed, who was appointed to officiate for the High Priest, in case he was disqualified.

CHIEF PRIESTS The Heads, or principal persons, of the twenty-four Orders, into which the sons of Aaron were divided by David, that they might serve in rotation.

LEVITES. The descendants of Levi by Gershon, Kohath, and Merari, who were not of Aaron's race: but, in many respects, servants to the Priests, yet often teachers and magistrates in Israel.

NETHINIM. Servants to the Priests and Levites, for the meaner and more laborious offices; being the descendants of the Gibeonites and of others who were voluntarily devoted to these services

PROPHETS, OR SEERS. Extraordinary ministers of religion, whom God raised up to reveal his will to mankind, to reform Israel, and to predict future events; especially the coming of the Messiah, his sufferings, and the glory that should follow.

SONS OF THE PROPHETS. Persons educated in the Schools of the Prophets, from the days of Samuel, who instituted them; from whom God frequently called men to the prophetical office; and who on many occasions, were extraordinary teachers of true religion, when the Priests and Levites neglected their duty.

SCRIBES. Learned men, whose professed object was to expound and enforce the Law of God, from the days of Ezra to those of our Lord.—The word *scribe* in the history of Israel, under regal government, generally means *secretary*; that is, to the king.

RABBIES, DOCTORS, LAWYERS. Scribes, who had attained to certain degrees of eminence or reputation in their profession; and who were distinguished in a manner, not wholly unlike the academical honours conferred by modern Universities.

TIRSHATHA. The governor of the Jews, appointed by the Persian kings, after the Captivity.

TETRARCHS. Persons, each of whom were appointed by the Roman Emperors to govern a fourth part of that district, which had formed the kingdom of Herod the Great: and which, at his death, was divided into four governments. (*Note, Luke* iii. 1.)

CENTURIONS. Officers in the Roman army commanding a hundred men.

PUBLICANS. Tax-gatherers, under the Romans. The principal Publicans farmed large districts, at an annual

rent; and were aided by the Roman armies, in exacting their demands from individuals; and the inferior Publicans rented smaller tracts of them, or were their servants.

PHARISEES. A sect among the Jews in the days of Christ, (having sprung up some time before,) which, under the profession of extraordinary strictness and sanctity, was remarkable for hypocrisy, pride, censoriousness, and covetousness. They however maintained the true doctrine concerning the resurrection, and received all the Books of the Old Testament, as divinely inspired, even as "the Oracles "of God."

SADDUCEES. A sect of infidels among the Jews, who, professing indeed some regard to certain parts of the Scriptures, denied the resurrection, disbelieved a future state, and the existence of angels and spirits.

HERODIANS. Sadducees, who shaped their religion to outward circumstances, and especially paid court to Herod. Some say, they professed to believe that King Herod was the Messiah.

SAMARITANS. The descendants of the nations, whom the kings of Assyria settled in the country, from which they dispossessed the Ten Tribes; united with some Israelites, and apostate Jews, and Jewish Priests, who established a schismatical religion in Samaria, which produced the most determined reciprocal enmity and antipathy between them and the Jews.

NAZARENES. A name by which the Christians were at first distinguished; but afterwards applied to an heretical sect.

STOICKS. A sect of Heathen Philosophers, who prided themselves in *apathy*, or an affected indifference to pleasure or pain; who considered virtue as its own reward; and who maintained that all events were determined by *fate*, as superior to the will of the gods, even of the Supreme God.

EPICUREANS. A sect of Heathen Philosophers, who ascribed all things to chance, and considered pleasure as the chief good.

APOSTLES. Persons selected by Jesus Christ to be the witnesses of his life and death, and especially of his resurrection, to mankind; the repositaries of his holy doctrine, from whom it should be communicated to the nations, and to all future ages; and who, by their preaching and writing, should make known his holy religion; so that to the end of the world their doctrine must be appealed to, as the standard of truth and duty.

EVANGELISTS. For many ages, this word has marked out the Writers of the Four Narratives, which have been transmitted to us, as of Divine authority, concerning the miracles, life, death, and resurrection of our blessed Saviour: but in the New Testament it signifies simply *preachers of the Gospel;* yet with a special designation of certain persons, who, under the authority and direction of the Apostles, (the principal *Missionaries* of Christ to mankind,) were sent forth to establish and regulate the churches planted by the Apostles, and to plant new churches. They seem to have been distinguished from stated Pastors, in nearly the same manner as modern Missionaries are from resident Ministers.

BISHOPS. The same persons are in many places called both *Bishops* and *Elders;* but it is generally and with great probability supposed, that after a time, the *Bishops* became the superintendants and overseers, not only of the churches, but of the pastors also, each in a limited district.

DEACONS. Persons appointed, by the counsel and direction of the Apostles, to take care of the poor, and the secular concerns of the churches; from whom, however, it seems evident, that Elders and Evangelists were frequently chosen, and sent forth.

NICOLAITANS. A corrupt company of Hereticks, answering in many respects to the Antinomians of modern times. There is however no proof, that they were the disciples of Nicolas, one of the first Deacons; indeed the supposition is in the highest degree improbable.

CHRONOLOGICAL TABLE.

		A. M.	B. C.
	From the Creation of the World to the Deluge.		
Gen. i—iii.	The creation and fall of Adam....	——	4004
iv.	Cain murders Abel, about	128	3876
v. 3, 4.	Seth is born, when Adam his father is 130 years old	130	3874
6.	Enos is born, Seth his father being 105 years old	235	3769
9.	Cainan is born, when Enos his father is 90	325	3679
12.	Mahalaleel born, when Cainan is 70	395	3609
15.	Jared born, when Mahalaleel is 65	460	3544
18, 19.	Enoch born, Jared being 162.....	622	3382
21, 22.	Methuselah born, Enoch being 65..	687	3317
25.	Lamech born, Methuselah being 187	874	3130
4, 5.	Adam dies, aged 930.....	930	3074
23, 24.	Enoch is translated, aged 365	987	3017
7, 8.	Seth dies, aged 912	1042	2962
28, 29.	Noah is born, Lamech being 182..	1056	2948
13, 14.	Cainan dies, aged 910	1235	2769
16, 17.	Mahalaleel dies, aged 895	1290	2714
19, 20.	Jared dies, aged 962	1422	2582
vi. 3—22.	God denounces the Flood, and commands Noah to build the Ark ..	1536	2468
v. 32.	Noah being 500 years old, his eldest son is born	1556	2448
v. 30, 31.	Lamech dies, aged 777, being the first who is recorded to have died a natural death before his father	1651	2353
26, 27.	Methuselah dies, aged 969	1656	2348
vi. vii.	The Deluge	1656	2348
	Thus Adam lived till Lamech, the father of Noah, was 56 years of age: Noah was 595 years of age, when Lamech died; and Shem was above 90 at the same time. For it is not clear, which of Noah's sons was the first-born.		
	From the Deluge to the Calling of Abram.		
viii. ix.	Noah, after the Deluge, leaves the Ark	1657	2347
xi. 10.	Arphaxad, the son of Shem, is born	1658	2346
12.	Salah, the son of Arphaxad, is born	1693	2311
14.	Eber, the son of Salah, is born	1723	2281
16.	Peleg, the son of Eber, is born	1757	2247
x. 8—11.	Nineveh is built, probably by Nimrod	1771	2233
xi. 18.	Reu, the son of Peleg, is born.....	1787	2217
20.	Serug, the son of Reu, is born	1819	2185
22.	Nahor, the son of Serug, is born ..	1849	2155
24.	Terah, the son of Nahor, is born ..	1878	2126
ix. 28, 29.	Noah dies, aged 950.....	2006	1998
xi. 31, 32.	Terah, Abram's father, leaves Ur in Chaldea, and with Abram comes to Haran	2082	1922
xii.	Abram, at God's command, leaves Haran, and comes to sojourn in Canaan	2083	1921
	Hence it appears, that Noah lived till within two years of the birth of Abram: and it will be seen, that Isaac was 50 years old when Shem died.		
	From the Calling of Abram to the Death of Moses.		
xii.	Lot leaves Abram, and goes to dwell at or near Sodom	2087	1917
xiv.	The kings of the east ful war against the king of Sodom and his confederates, and take Lot captive: but Abram pursues and vanquishes them, rescues Lot; and meets and is blessed by Melchizedek, to whom he gives a tenth of the spoils.....	2091	1913
xvi.	Ishmael, Abram's son by Hagar, is born	2093	1911
xvii.	God covenants with Abram, changes his name to Abraham, institutes circumcision, and promises Isaac by Sarai, whom he calls Sarah ..	2107	1897
xviii. xix.	In the same year, Sodom and Gomorrah, &c. are destroyed by fire from heaven, but Lot is rescued in answer to Abraham's intercession		
xxi. 1—7.	Isaac, the child of promise, is born	2108	1896
8—21.	Isaac is weaned, and Ishmael, with Hagar his mother, is sent away by Abraham	2110	1894
xxii.	To prove Abraham's faith, God commands him to sacrifice Isaac	2132	1872
xxiii. 1, 2.	Sarah dies, aged 127 years	2145	1859
xxiv.	Isaac marries Rebekah	2148	1856
xi. 10, 11.	Shem, the son of Noah, dies	2158	1846
xxv. 20—26	Esau and Jacob, twin sons of Isaac and Rebekah, are born.....	2168	1836
xxv. 7, 8.	Abraham dies, aged 175	2183	1821
xi. 17.	Eber, the fifth from Noah, dies....	2187	1817
xxvii. xxviii. xxix. 1—14.	Jacob fraudulently obtains the blessing from Isaac; and fleeing from the murderous rage of Esau, being encouraged by a vision at Bethel, he goes into Mesopotamia, to Laban, his mother's brother	2244	1760
xxix. 15—30.	After seven years' service, he marries Leah and Rachel, Laban's daughters, when he was 83 years of age.	2251	1753
xxxi—xxxiii.	Having served Laban 13 years more, and having many sons, and one daughter, he leaves Mesopotamia and returns to Canaan; in which he was protected against Laban, who pursued him, and encouraged by a divine vision at Peniel against the fear of Esau, who came to meet him with 400 men, but was reconciled to him.	2265	1739
xxxiv.	Dinah, Jacob's daughter, is defiled by Shechem, son of Hamor, who, with the men of Shechem, are cruelly and treacherously murdered by Simeon and Levi, Jacob's sons.	2272	1732
xxxv.	Benjamin is born, and Rachel dies, near Bethlehem, when Jacob went to pay his vows at Bethel	2272	1732
xxxvii.	Joseph, Jacob's elder son by Rachel, is sold by his brethren to the Midianites, who carry him down into Egypt	2275	1729
xxxix.	Joseph, falsely accused by the wife of Potiphar his master, is committed to prison	2282	1722
xxxv. 28, 29 xxxviii.	Isaac dies, aged 180	2288	1716
	Pharez and Zerah are born of Tamar, by Judah her father-in-law, about	2290	1714

		A. M.	B. C.
Gen. xli	Joseph, interpreting Pharaoh's dreams, is made lord of all the land of Egypt	2288	1716
xlii.	Jacob, pressed by famine, sends his ten sons, to buy corn in Egypt; who meet with harsh treatment from Joseph, whom they did not know	2297	1707
xliii—xlvi.	Jacob is prevailed on to send Benjamin with his other sons: and Joseph having at length made himself known to his brethren, Jacob, with all his family, goes down into Egypt	2298	1706
xlviii—l.13.	Jacob, having blessed his sons, dies in Egypt, aged 147, and is buried in Canaan	2315	1689
l. 22—26.	Joseph dies, aged 110, and the Book of Genesis closes	2368	1636
Ex. vi. 16.	Levi, the grandfather of Moses and Aaron, dies, aged 137	2391	1613
i. 8.	The bondage of Israel in Egypt begins, about	2427	1577
vi. 20.	Aaron is born	2430	1574
ii. 1—5.	Moses is born, &c.	2433	1571
ii. 10—25.	Having been brought up by Pharaoh's daughter, he, at the age of 40, attempts to deliver his people: but meeting a repulse, he flees into Midian; where he marries Jethro's daughter, and continues 40 years as a shepherd	2473	1531
Josh. xiv. 7.	Caleb, the son of Jephunneh, is born	2474	1530
Ex. iii. &c.	God appears to Moses in a burning bush, and sends him to deliver Israel	2513	1491
iv—xxxix.	All the events recorded in the chapters, referred to in the margin, occurred in the same year, except as a change in the beginning of the year, (*Ex.* xii. 1,) made the difference of some months	2513	1491
xl. Lev. i—xxvii. Num. i—xiv.	The Tabernacle is set up, the giving of the Law is completed, and preparations made, for Israel's immediately marching to possess Canaan; but because of their unbelief and rebellion, they are doomed to continue in the Wilderness till 40 years are passed	2514	1490
xvi.	The rebellion of Korah, Dathan, and Abiram, about	2533	1471
Num. xx. 1.	Israel arrives in the wilderness of Zin, and Miriam, the sister of Aaron and Moses, dies	2552	1452
xx—xxxiv.	Aaron dies, and the events recorded in the chapters referred to in the margin, occurred in the same year	——	——
Deut. i—xxxiv.	The whole Book of Deuteronomy, ending with the death of Moses, bears date	2553	1451
	The Books of Moses contain the history of 2553 years complete.		
	From the Death of Moses to the building of Solomon's Temple.		
Josh. i—v.	Israel, under Joshua, passes over Jordan, keeps the Passover in Canaan, and the Manna ceases	2553	1451
vi—x.	The first victories of Joshua occurred in the same year	——	——
xi.	The conquest of Canaan is completed	2558	1446
xiii—xvii.	Joshua, at God's command, begins to divide the land by lot	2559	1445
xviii—xxii.	The Tabernacle is set up at Shiloh, the rest of the land is divided; and the Reubenites, &c. are dismissed to their possessions eastward of Jordan	2560	1444
Josh. xxiii.	Joshua, now drawing near to the end of his course, assembles the Elders and principal persons, and exhorts them to obedience, with earnest encouragements and warnings	2577	1427
xxiv.	Having again assembled them, and engaged them to covenant with God, in a most solemn manner; he dies, aged 110	2578	1426
	After the death of Joshua, and of the elders, who with him had seen the works of God for Israel; the people turn away from his worship, and join themselves to idols and idolaters; and are sold into the hands of their enemies. The chronology, however, of the Book of Judges, and from the death of Joshua to the advancement of David to the throne, is so extremely intricate, as to *particulars*, that little certainty can be attained. But, as the years from Israel's departure out of Egypt to the building of Solomon's Temple, are exactly determined; (1 *Kings* vi. 1;) the general chronology from the beginning of the world, till the coming of Christ, is established on the firmest ground; and the *uncertainty* relates merely to the date of the several incidents, which are recorded in Judges, Ruth, and the First Book of Samuel.		
Judg. xvii, xviii.	Micah makes an image, which the Danites seize on, and so establish idolatry in Dan, in the northern extremity of the land; which continues for a long time	2598	1406
xix—xxi.	The Levite's concubine is abused and killed by the men of Gibeah; in consequence of which the other tribes make war against the Benjamites, almost to the destruction of the whole tribe	2606	1398
iii. 1—10.	Israel is sold into the hand of the king of Mesopotamia, but delivered by Othniel, the son of Kenaz, Caleb's brother	2610	1394
11.	After this the land rests during 40 years	2650	1354
iii. 12—29.	Eglon, king of Moab, begins to oppress Israel	2650	1354
	After 18 years Ehud slays Eglon, and delivers Israel	2668	1336
iii. 31.	Shamgar slays 600 Philistines with an ox-goad, about	2680	1324
iv. 1—3.	Jabin, king of Canaan, oppresses Israel	2688	1316
iv. 4—24. v.	They are delivered by Deborah and Barak; and the land has rest for 40 years	2708	1296
vi. 1—10.	The Midianites begin to oppress Israel	2748	1256
vi. 11—40. vii. viii. 1—27.	Gideon is raised up to deliver them, and to judge Israel	2755	1249
viii. 28—32.	Gideon dies: and Abimelech, his son		
ix. 1—6.	by a concubine, murders 69 sons of Gideon, (Jotham alone escaping,) and usurps the kingdom over Israel	2795	1209
ix. 7—57.	He and his adherents quarrel, and destroy one another, and he perishes miserably, according to the warning given by Jotham	2798	1206
x. 1, 2.	Tola judges Israel	2801	1203

		A. M.	B. C.
Judg. x. 3—5.	He dies, and Jair is raised up to be judge	2825	1179
6—18.	The Ammonites, Philistines, &c. begin to oppress Israel	2843	1161
xiii. 24.	Samson is born	2844	1160
x. 5.	Jair dies	2846	1158
xi.	Jephthah delivers Israel from the Ammonites	2861	1143
xiv. xv.	Samson begins to deliver Israel from the Philistines	2863	1141
1 Sam. i.	Samuel is born	2865	1139
Judg. xii. 1—7.	Jephthah dies	2866	1138
1 Sam. iii. 19—21.	Samuel is established as a Prophet of the Lord	2876	1128
Judg. xii. 8—10.	Ibzan judges Israel, and dies	2873	1131
xvi. 30.	Samson dies, with the Philistines	2882	1122
xii. 11, 12.	Elon dies	2883	1121
1 Sam. ii—iv.	Eli, the High-Priest, having judged Israel forty years, dies; his sons having been slain, and the ark of God taken, by the Philistines	2884	1120
v, vi.	The Philistines are constrained by divine judgments, to send back the ark, which is placed at Kirjathjearim	2885	1119
Judg. 13—15.	Abdon dies	2891	1113
1 Sam. vii.	After 20 years from the death of Eli, the Israelites, having been by Samuel's labours brought to repent and turn to God, are delivered from the Philistines; and he is constituted Judge of Israel	2904	1100
	David is born	2919	1085
viii—xi.	Samuel, when old, employs his sons as judges under him; but their misconduct gives Israel the occasion of desiring a king: and Saul, whom God had selected and commanded Samuel to anoint, having delivered Jabesh-Gilead in extreme distress, is acknowledged as king	2929	1075
xiii—xvi.	God having rejected Saul, for disobedience, sends Samuel to Bethlehem to anoint David, as the king of Israel	2937	1067
xvi..	David conquers and slays Goliath	2941	1063
xviii—xxxi. 2 Sam. i. ii. 1—4.	Saul, having long persecuted David, and committed many atrocious crimes, perishes miserably; and David is anointed and acknowledged king, by the men of Judah	2948	1056

N. B. Every one, who has, in the least degree, turned his thoughts to the subject, will perceive, that this division of the years, from the death of Joshua, to the accession of David, is materially different from that of the most of learned chronologers. It is not, therefore, here inserted, in *opposition* to them; but because the author, feeling dissatisfied with their arrangement, which must be allowed to be very perplexed: endeavoured to lay together the outlines of another plan, in which these years may be arranged. He is very far indeed from being satisfied with his own plan; but he is of opinion, that it may possibly suggest a hint to some other person, engaged in these enquiries, which may eventually lead to some more satisfactory statement, than he has yet seen. It is generally agreed that Samson and Eli, and Ibzan, Elon and Abdon, were, in some part of the time allotted to each of them, contemporaries; judging Israel in different districts of the land: and it does not seem improbable, that Elon and Abdon should continue unmolested, at a distance from the Philistines, even during part of the years which intervened between the death of Eli, and the great reformation under Samuel.

		A. M.	B. C.
2 Sam. i. ii. iii—v. 5.	After many conflicts David is anointed king over all Israel	2956	1048
v. 6—10.	David takes the city of Zion from the Jebusites, and makes Jerusalem the seat of his government	2957	1047
vi. 1 Chr. xiii. —xv.	David brings the ark from Kirjathjearim, and stations it in Zion	2961	1043
2 Sam. vii. 1 Chr. xvii.	He purposes to build a temple; but is certified by Nathan the Prophet, that a son, who should after this be born to him, should perform this service	2962	1042
2 Sam. xi, xii.	David falls into most aggravated crimes, in respect of Bathsheba and Uriah: but deeply repents	2969	1035
xii. 24.	Solomon is born	2971	1033
xiii. 1—14.	Amnon, David's son, commits a rape on his sister Tamar	2972	1032
22—38.	Absalom, his brother, murders him, and flees to Geshur	2974	1030
xiv. 1—23.	David is induced to permit Absalom to return from Geshur	2977	1027
xiv. 28—33.	David is fully reconciled to him	2979	1025
xv—xx.	He steals the hearts of the people, and raises rebellion against his father, which terminates in his own miserable death, attended with many awful events	2983	1021
xxi.	A famine, sent on account of Saul's cruelty to the Gibeonites, is removed, by delivering seven of his sons to them to be put to death	2984	1020
2 Sam. xxiv. 1 Chr. xxi.	David numbers Israel, and is punished by a dreadful pestilence	2987	1017
Note, 1 Kings xiv. 21.	Rehoboam is born to Solomon, by Naamah an Ammonitess	2988	1016
1 Kings i, ii. 1 Chr. xxviii, xxix.	David dies, aged seventy, and is succeeded by Solomon	2989	1015

From the building of the Temple to the Captivity.

		A. M.	B. C.
1 Kings vi. 1. 2 Chr. iii. 1.	Solomon lays the foundation of the Temple 480 years after Israel's departure out of Egypt	2992	1012
2 Kings vi, vii. 2 Chr. iii, iv.	Solomon finishes the Temple	2999	1005
2 Kings viii. ix. 2 Chr. v—vii.	He dedicates it, with great solemnity and joy: and peculiar tokens of divine acceptance	3000	1004
1 Kings ix —xi. 2 Chr. viii. ix.	Solomon having reigned in great prosperity, 40 years, dies	3029	975
1 Kings xii. 1—25. 2 Chr. x.	In the same year, Rehoboam, having answered the elders of Israel harshly, is rejected by ten tribes; over whom Jeroboam reigns: so that only Judah and Benjamin adhere to the family of David		
1 Kings xii. 26—32. xiii.	Jeroboam, having from carnal policy established the worship of golden calves at Dan and Bethel, is reproved by a Prophet from Judah; who predicts Josiah by name, 300 years before his birth: but disobeying God, he is slain by a lion	3030	974

		A.M.	B. C.
Chr. xi. 13—17.	At this time, the Priests, and Levites, and pious Israelites, leave their possessions in Jeroboam's dominions, and are incorporated into the kingdom of Judah.....		
1 Kings xiv. 25—28. 2 Chr. xii.	Shishak, king of Egypt, plunders Jerusalem and the Temple, about	3033	971
1 Kings xiv. 31. xv. 1—7. 2 Chr. xii. 16. xiii.	Rehoboam dies, having reigned 17 years, and is succeeded by Abijam, or Abijah, (called Abia, *Matt.* i. 7.)	3046	958
	Abijah vanquishes Jeroboam, with the slaughter of 500,000 Israelites.	3047	957
1 Kings xv. 8. 2 Chr. xiv. 1.	He dies, having reigned three years, and is succeeded by Asa	3049	955
1 Kings xiv. 20. xv. 25.	Jeroboam, of Israel, dies, and is succeeded by his son Nadab.....	3050	954
1 Kings xv. 25—31.	Nadab is slain by Baasha, who usurps the kingdom, and destroys all the family of Jeroboam.....	3051	953
2 Chr. xiv.	Asa, having destroyed idolatry and reformed and fortified his kingdom, is assaulted by Zerah, king of Ethiopia, with an innumerable army; but, trusting in God he obtains a most decisive victory ..	3062	942
	Some place this invasion more early in Asa's reign.		
1 Kings xvi. 6—8.	Baasha, of Israel, dies, having reigned almost 24 years; and is succeeded by his son Elah	3074	930
xvi. 9—22.	Zimri murders Elah, and succeeds him: but is speedily dethroned by Omri, and perishes miserably ..	3075	929
xvi. 23—29.	Omri, of Israel, dies, and is succeeded by his son Ahab.....	3087	917
xv. 24. xxii. 41, 42. 2 Chr. xvi. 13, 14. xvii. 1.	Asa, of Judah, having reigned 41 years, dies, and is succeeded by his son Jehoshaphat.....	3090	914
xvii.	Jehoshaphat, having demolished the high places and groves, sends Levites with the princes to instruct the people in the law of God; and is remarkably prospered	3092	912
1 Kings xvii.	Elijah foretels to Ahab a dreadful famine	3094	910
xviii.	Elijah having proved, by fire from heaven consuming his sacrifice, that JEHOVAH is the true God; and having slain the prophets of Baal, rain is sent in answer to his prayers	3098	906
xx.	Benhadad, king of Syria, besieges Samaria with immense armies; but is repeatedly vanquished by a very small company, and with immense slaughter	3103 3104	901 900
xxi.	Ahab, by Jezebel's means, murders Naboth, and seizes his vineyard; for which he, and Jezebel, and his posterity, are doomed to utter destruction, by the word of Elijah	3105	899
xxii. 51. 2 Kings iii. 1.	Ahab, of Israel, associates his son Ahaziah with him in the kingdom;		
1 Kings xxii. 2 Chr. xviii.	and Jehoshaphat, his son Jehoram	3106	898
	Ahab, having formed an alliance and affinity with Jehoshaphat, being encouraged by the false prophets, and rejecting the warning of Michaiah, is slain at Ramoth-gilead; and succeeded by Ahaziah: but God, at the same time, preserves Jehoshaphat from extreme danger	3107	897
2 Kings i.	Ahaziah, when sick, having received a reproving message from Elijah, sends captains and soldiers to apprehend him, most of whom are slain by fire from heaven; and Ahaziah dies, according to the word of Elijah, and is succeeded by Jehoram	3108	896
2 Kings ii. iii.	In the same year Elijah is taken alive into heaven		
	The Moabites revolting from Israel, Jehoshaphat, and Jehoram of Israel, go out against them; and being in extreme danger from want of water, are miraculously delivered, by following Elisha's counsel, and obtain a great victory over the Moabites.....	3109	895
2 Chr. xix, xx.	Jehoshaphat, having been rebuked by a Prophet, for his alliance with Ahab, and stirred up to earnestness in reforming his kingdom, is assaulted by a vast army of invaders: but, in answer to his prayer of faith, they destroy each other, and Judah is enriched by the spoils.....	3112	892
1 Kings xxii. 50. 2 Kings viii. 16—18. 2 Chr. xxi. 1—7.	Jehoshaphat dies, and is succeeded by his son Jehoram, or Joram, (who had reigned four years along with his father) in the fifth year of Jehoram, or Joram, of Israel.	3115	889
2 Kings viii. 18—24. 2 Chr. xxi. 4—20.	Jehoram, of Judah, having murdered his brethren, and reigned in a very wicked manner, being instigated by his wife Athaliah, the daughter of Ahab and Jezebel, dies miserably; according to a letter left for him by Elijah, and is succeeded by his son Ahaziah..	3119	885
2 Kings ix. x. 2. 2 Chr. xx. xxii. 1—9.	Jehu, at Ramoth-gilead, conspires against Jehoram of Israel; slays him, with Ahaziah of Judah, near Samaria; and fulfils Elijah's predictions against Jezebel, and Ahab's family, which involved most of Jehoshaphat's descendants, and the royal family of Judah	3120	884
2 Kings xi. 1, 2. 2 Chr. xxii. 10—12.	Athaliah, mother of Ahaziah, and daughter of Ahab and Jezebel, usurps the kingdom of Judah, and slays all the remnant of the seed-royal, except Joash, an infant, who is preserved in the Temple by Jehoshabeath, daughter of Jehoram, and wife to Jehoiada the High Priest		
2 Kings xi. 3—21. 2 Chr. xxiii.	Jehoiada anoints Joash king, in the seventh year of his age, and puts to death Athaliah and the idolatrous priests; and covenants between the Lord, the king, and the people	3126	878
2 Kings x. 31—36. xiii. 1.	Jehu, of Israel dies, having reigned 28 years, and is succeeded by his son Jehoahaz.....	3148	856
2 Kings xii. 4—16. 2 Chr. xxiv. 4—14.	Jehoash, in the twenty-third year of his reign, gives orders for repairing the Temple, which is performed under the direction of Jehoiada..	3149	855
2 Chr. xxiv. 15, 16.	Jehoiada, the High Priest dies, being 130 years of age; and for his eminent services is honoured by a burial among the kings of Judah	3159	845
xxiv. 17—22.	Jehoash, and Judah, after the death of Jehoiada, revolt to idolatry; and the people stone Zechariah the Prophet, the son of Jehoiada, by the king's command, in the		

		A. M.	B. C.
	court of the Temple, for his faithful reproofs	3164	
2 Kings xii. 19—21. 2 Chr. xxiv. 23—27.	Jehoash, after great calamities, and dire diseases, is murdered by his servants, after having reigned 40 years; and is succeeded by his son Amaziah	3165	839
2 Kings xiii. 1—10.	Jehoahaz, of Israel, dies, and is succeeded by his son Jehoash, or Joash	——	——
xiii. 14—19.	Jehoash, of Israel, visits Elisha the Prophet, when near to death; and is by him assured of several victories over the Syrians, who at that time oppressed the nation ..	——	——
xiv. 7—14. 2 Chr. xxv. 11—24.	Amaziah, of Judah, elated by a victory over the Edomites, challenges Jehoash, of Israel; who overcomes him, takes him prisoner, breaks down the wall of Jerusalem, and plunders the treasures, both of the palace and the Temple....	3178	826
2 Kings xiv. 15, 16. 23.	Jehoash, of Israel, dies fifteen years before Amaziah of Judah; and is succeeded by his son Jeroboam the second	3179	825
xiv. 17—21. 2 Chr. xxv. 25—28. xxvi. 1—3.	Amaziah, of Judah, is slain by conspirators, and is succeeded by Azariah, or Uzziah	3194	810
2 Kings xiv. 25—27.	God grants success to Jeroboam, of Israel, according to the word of Jonah, of Gath-hepher, in Galilee, (*John* vii. 52.)	3196	808
xiv. 28, 29.	Jeroboam, of Israel, having reigned 41 years, dies, and an interregnum of eleven or twelve years follows	3220	784
xiv. 29. xv. 8, 9.	Zachariah, son of Jeroboam, and great-grandson of Jehu, and the last of his race, (2 *Kings* x. 30,) is made king, in the 38th year of Azariah, or Uzziah, of Judah ..	3231	773
xv. 10—15.	Shallum, at the end of the year, dethrones, murders, and succeeds him; but is soon murdered and succeeded by Menahem	3232	772
xv. 19, 20.	Pul, king of Assyria, invades Israel, and renders Menahem tributary	3233	771
xv. 17. 22.	Menahem, having perpetrated dire cruelties, and enormous wickedness, dies, and is succeeded by his son Pekahiah	3243	761
xv. 25.	Pekah, one of Pekahiah's captains, murders and succeeds him.....	3245	759
xv. 32—34. 2 Chr. xxvi. 16—23. xxvii. 1.	Azariah, or Uzziah, of Judah, having reigned very prosperously, but at length having been smitten with leprosy, for presuming to burn incense in the Temple, dies, after reigning 52 years; and is succeeded by his son Jotham	3246	758
Is. i. 1. Hos. i. 1. Am. i. 1. Mic. i. 1. 2 Kings xv. 38. xvi. 2. 2 Chr. xxvii. 9. xxviii. 1.	Under Uzziah and Jotham, Isaiah, Hosea, Amos, and Micah, began to prophesy.		
2 Kings xvi. 5. 2 Chr. xxviii. 5, 6. Is. vii. 1—9.	Rezin, king of Syria, and Pekah, of Israel, confederate against Ahaz, to dethrone him, to set aside the family of David, and to appoint a king over Judah of another race; but God by Isaiah assures Ahaz, that this design shall not succeed, because Immanuel the Son of a virgin, should yet spring from the stock of David	3263	741
2 Chr. xxviii. 1—8.	Nevertheless, for the wickedness of Ahaz and Judah, God gives Pekah a great victory, in which 120,000 men of Judah were slain	3264	740
2 Kings xv. 30, 31. xv. 29. 1 Chr. v. 26.	Pekah, of Israel, is murdered by Hoshea	3265	739
	In the days of Pekah, probably towards the close of his reign, Tiglath-pilezer, king of Assyria, carried captive the inhabitants of the western and northern regions of the land.		
2 Kings xvi. 10—16.	Ahaz seeks help from Tiglath-pilezer, king of Assyria, who adds to his distresses; and Ahaz acts more and more impiously	3268	736
xvii. 1.	Hoshea, probably about nine years after he had murdered Pekah, is established as king of Israel	3274	730
xvii. 3.	Shalmaneser, of Assyria, invades Israel, and renders Hoshea tributary to him	3276	728
xvi. 20. xviii. 1—6. 2 Chr. xxviii. 27. xxix—xxxi. Is. xiv. 28.	Ahaz dies, and is succeeded in Judah by his son Hezekiah; who immediately exerts himself to destroy idolatry, and to re-establish the worship of Jehovah; and celebrates a most remarkable Passover, inviting the Israelites to join in it..	3278	726
2 Kings xvii. 4, 5. xviii. 9.	Hoshea, of Israel, relying on the king of Egypt, refuses to pay tribute to Shalmaneser and is taken captive; and Shalmaneser lays siege to Samaria	3279	725
xvii. 6—41. xviii. 10—12.	Samaria is taken by Shalmaneser; and the Ten Tribes for their sins are carried captive, and dispersed in distant countries; and their land is peopled by colonies of other nations, from whom, and from some Israelites incorporated with them, sprang the Samaritans	3283	721
xviii. 13—16. xx. 2 Chr. xxxii. 24. Is. xxxviii.	Sennacherib, king of Assyria, invades Judah, but, appeased by a tribute, recedes	3291	713
	About the same time Hezekiah is sick, nigh to death; but he is restored by miracle; and deliverance from the Assyrians is promised to him	——	——
2 Kings xx. 12—20. Is. xxxix.	Hezekiah, having offended, in his conduct towards the ambassadors of the king of Babylon, the Babylonish Captivity is predicted ..	3292	712
2 Kings xviii. 17—37. xix. 2 Chr. xxxii. 1—23. Is. xxxvi. xxxvii.	Sennacherib again invades Judah: takes many cities; prepares to besiege Jerusalem; and sends menacing and blasphemous messages and letters to Hezekiah: but in answer to the prayers of Hezekiah and Isaiah, and the remnant of pious Jews, his army is cut off by an angel; and soon after he is murdered at Nineveh, in the temple of his idol, by his own sons ..	3294	710
2 Kings xx. 20, 21. xxi. 1. 2 Chr. xxxii. 33. xxxiii. 1.	Hezekiah dies, and is succeeded by his son Manasseh, aged only 12 years	3306	698
2 Kings xxi. 2, &c. 2 Chr. xxxiii. 2—11.	Manasseh reigns most wickedly, beyond all who preceded him; till he is carried captive to Babylon..	3328	676
	Or rather perhaps about	3344	660
xxxiii. 12—20.	Having deeply repented, and being restored to his kingdom; he sup-		

		A.M.	B.C.
	ports the worship of God, till his death, having reigned in all 52 years	3361	643
2 Kings xxi. 19—26. xxii. 1. 2 Chr. xxxiii 21—25. xxxiv. 1.	His son Amon, who succeeds him, aged 22 years, persisting in wickedness, is slain (after reigning two years,) by his servants, and succeeded by his son Josiah, being only eight years old	3363	641
xxxiv. 3—7.	Josiah begins to reform Judah and Israel	3374	630
Jer. i. 2.	Jeremiah enters on his prophetical office, being then a young man	3375	629
2 Kings xxii. 3—20. 2 Chr. xxxiv. 8—22.	Josiah gives orders for repairing the Temple: when Hilkiah, the High Priest, finding the book of the Law in the Most Holy Place, brings it to Josiah, and reads it to him; by which he, being greatly alarmed, sends to Huldah the Prophetess, who denounces the desolations of Jerusalem and Judah; but not in Josiah's time	3380	624
2 Kings xxiii. 1—20. 2 Chr. xxxiv. 23—28.	In the same year he proceeds with and completes his reformation; and fulfils the predictions delivered concerning him, above 300 years before. (1 *Kings* xiii. 2—32.)		
2 Kings xxiii. 21—24. 2 Chr. xxxv. 1—19.	He celebrates the Passover, with extraordinary zeal and solemnity	3381	623
Nah. i—iii.	Nineveh is taken and desolated by the Medes and Chaldeans, according to the predictions of Nahum	3392	612
2 Kings xxiii. 29,30. 2 Chr. xxxv. 20—27. xxxvi. 2.	Josiah, being 37 years of age, and having reigned 31 years, is slain in battle against Pharaoh-necho, king of Egypt: and greatly lamented by Judah and by Jeremiah.—The people of the land make Jehoahaz, Josiah's second son, king in his stead.—Zephaniah prophesied during the reign of Josiah, (*Zeph.* i. 1.)	3394	610
2 Kings xxiii. 31—35. 2 Chr. xxxvi. 2—4.	After three months Pharaoh-necho carries Jehoahaz captive into Egypt; and makes Jehoiakim, Josiah's eldest son, king over Judah		
	During the reign of Jehoiakim, Jeremiah continues to prophecy; and Urijah also prophecies, who is slain by Jehoiakim. (*Jer.* xxvi. 23.) Probably Habakkuk prophesied at the same time.		
	Nebuchadnezzar is associated with Nabopollazzar his father, king of Babylon, in the kingdom	3397	607
2 Kings xxiv. 1. 2 Chr. xxxvi. 6, 7. Dan. i. 1—3.	Nebuchadnezzar makes war on Jehoiakim, and renders him tributary. At this time Daniel and his friends were led captive; and many of the sacred vessels of the Temple were carried to Babylon: and from this year the principal computation of the 70 years' Captivity begins	3398	606
	Nabopollazzar dies, and Nebuchadnezzar succeeds to the whole authority	3399	605
2 Kings xxiv. 1. Dan. ii.	Jehoiakim revolts from Nebuchadnezzar	3401	603
	In the same year Daniel reveals and interprets Nebuchadnezzar's dream of the image, as predicting the four great monarchies, the Chaldean, Medo-Persian, Grecian, and Roman; and the stone cut out of the mountain without hands, which destroyed and dissipated the image; denoting the kingdom of Christ, and its final universal prevalence. In consequence, Daniel and his friends are greatly preferred		
Dan. v. 31.	Cambyses, called also Darius the Median, is born	3403	601
2 Kings xxiv. 2—6. 2 Chr. xxxvi. 8. Jer. xxii. 18, 19. xxxvi. 30.	Jehoiakim is slain, and succeeded by his son Jehoiachin, or Jeconiah, or Jeconias, or Coniah	3404	600
	In the same year Cyrus, the Persian, is born		
2 Kings xxiv. 8—16. 2 Chr. xxxvi. 9, 10. Jer. xxiv. 1.	Jeconiah, with a great number of the Jews, is carried captive to Babylon; and Zedekiah, his uncle, the youngest son of Josiah, is made king in his stead	3406	598
	This may be considered as another date of the 70 years' Captivity. Ezekiel, who was at this time carried captive, dates the years of the Captivity from it.		
Ez. i. 1.	Ezekiel is called to the prophetical office	3410	594
2 Kings xxiv. 20. 2 Chr. xxxvi. 13. Jer. liii. 3. Ez. xvii. 12—20. xxi. 22—27.	Zedekiah, rebelling against Nebuchadnezzar, to whom he had sworn fidelity, confederates with Pharaoh-hophra king of Egypt	3412	592
2 Kings xxv. 1. Jer. xxxix. 1. lii. 4.	Nebuchadnezzar lays siege to Jerusalem	3414	590
Ez. xxiv. 2. Jer. xxxvii. 4—11.	He drives back Pharaoh-hophra, who comes to help Zedekiah	3415	589
2 Kings xxv. 2—20. 2 Chr. xxxvi. 17—21. Jer. xxxix. lii.	Nebuchadnezzar takes Jerusalem; utterly destroys it, with the Temple; slays Zedekiah's sons before his eyes, puts out his eyes, and carries him captive to Babylon	3416	588
	This occurred 468 years after David's accession to the throne; 388 years after the revolt of the Ten Tribes from Rehoboam; and 134 years after the ruin of the kingdom of Israel.—About this time Obadiah prophesied against the insulting Edomites. The 137th Psalm was probably written about the same period.		
	From the beginning of the Captivity, till the close of the Scriptural History, and Canon.		
lii. 30.	Nebuzaradan carries captive the scattered remnant of the Jews	3420	584
Dan. iii.	Nebuchadnezzar requires all his officers, &c. to worship a golden image, which he had set up: but Shadrach, Meshach, and Abednego, magnanimously refuse: they		

		A. M.	B. C.
	are cast into the fiery furnace, and are miraculously preserved	3421	583
Ez. xxix. 17—20.	Nebuchadnezzar takes Tyre, after a siege of thirteen years; and the spoil of Egypt, which he next invaded, is promised to him as his wages	3432	572
Dan. iv. 1—27.	Being rendered insolent by prosperity he is warned by a dream of a dire calamity, which was coming upon him; which dream Daniel interprets	3435	569
28—32.	The dream is fulfilled in his most extraordinary insanity	3436	568
33—37.	At the end of seven years, he recovers his senses, is restored to his authority, and adores and honours the God of heaven	3443	561
2 Kings xxv. 27—30. Jer. lii. 31—34.	He dies, and is succeeded by Evil-merodach, who releases Jehoiachin, in the 37th year of his captivity, and treats him with kindness	3444	560
	Evil-merodach is slain, and succeeded by Neriglissar, his brother-in-law	3446	558
	In the same year, Cyrus the Persian joins Cyaxares the Mede against Babylon, being about 41 years of age		
	Cyrus, as commander of the Medes and Persians, slays in battle Neriglissar, and soon after his successor, Laborosarchad	3448	556
Dan. vii.	Belshazzar, the son of Evil-merodach, succeeds to the throne of Babylon; and in the same year Daniel has his vision of the four beasts; as emblematick of the four great empires, subverted and succeeded by the kingdom of Christ, according to Nebuchadnezzar's dream of the image, &c. (*Dan.* ii.)	3449	555
viii.	Daniel has the vision of the ram and the he-goat, &c. as emblematick of the Medo-Persian empire, subverted by Alexander the Great, and the Grecian empire, under his successors, and many subsequent events	3451	553
	Cyrus, having conquered a great part of Asia, besieges Belshazzar in Babylon	3463	541
v.	While Belshazzar celebrates a licentious feast; and blasphemes the God of heaven, by profaning the sacred vessels in honour of his idols; a hand-writing on the wall terrifies him, which Daniel interprets to denounce his immediate ruin, and the subversion of his kingdom by the Medes and Persians: and in that night Cyrus takes Babylon, slays Belshazzar, and transfers the kingdom to Cyaxares his uncle, called in Scripture, Darius the Mede.—Thus the Medo-Persian empire is established; being *the breast and arms of silver*, in Nebuchadnezzar's image; and *the bear* in Daniel's vision. (*Dan.* ii. vii.)	3466	538
vi	Daniel, being greatly preferred by Darius, is envied and hated by his nobles; and by their artful devices is cast into the den of lions; whence he is miraculously delivered	3467	537
ix.	About this time he had the vision of the Seventy Weeks		
2 Chr. xxxvi. 22, 23.	Darius dies, and is succeeded by Cyrus, who, in the same year, proclaims liberty to the captive Jews; permits and encourages them to rebuild the Temple and City; and restores the sacred vessels. In consequence of this proclamation, a remnant of Jews go to Jerusalem, being assisted by their brethren and by others.—This terminates the 70 years' Captivity, from the third of Jehoiakim, when Daniel was carried captive to Babylon	3468	536
Ezra i. 1. v. 13—15. vii. 6. Is. xlv. 1—6.			
Ezra iii. 1—7.	The remnant of Jews, having arrived at Jerusalem, set up an altar, begin to observe their solemn feasts, and prepare to rebuild the Temple	3468	536
8—13.	They lay the foundation of the temple, with mingled tears and acclamations of praise	3469	535
Dan. x—xii.	About this time Daniel had his last vision		
	The Samaritans, bribing the courtiers of Cyrus, obstruct the work	3471	533
	Cyrus dies, aged 70, and is succeeded by his son, Cambyses, or Ahasuerus	3474	530
	Cambyses, after subjecting Egypt, dies, and Smerdis the Magian, called in Scripture Artaxerxes, usurps the throne of Persia	3482	522
Ezra iv. 7—24.	The Samaritans write to him against the Jews' rebuilding the Temple, and obtain a decree, forbidding them to proceed	3483	521
	In the same year Smerdis, or Artaxerxes, is slain, and Darius Hystaspes ascends the throne. About this time, the Persian kings, making Susa their capital, neglect Babylon, which begins to decay		
v. 1, 2. vi. 14. Hag. i. ii. Zech. iii. iv. Ezra v. 2—17.	Zerubbabel and Jeshua, excited by the Prophets Haggai and Zechariah, set forward the building of the Temple	3484	520
	The Samaritans, and their associates, again attempt to hinder the work, but are made to desist by a decree of Darius.—About this time Haggai prophesies, that the glory of this Temple shall exceed that of the former temple	3486	518
	The Babylonians, having revolted from Darius, are reduced, and the high walls of Babylon are demolished	3487	517
vi. 14—22.	The Temple is finished and dedicated	3489	515
	Darius Hystaspes, after a prosperous reign, dies, and is succeeded by his son Xerxes	3518	486
	Xerxes destroys the celebrated temple of Bel, at Babylon; which further tends to the decay of that city	3526	478
	After an inglorious reign, especially in an unsuccessful war, with immense forces against the Greeks, which so weakened his kingdom, as to prepare the way for its subversion, Xerxes is slain, by the treachery of Artabanus	3539	465
	Artaxerxes, the youngest son of Xerxes, having been led, by the calumnies of Artabanus, to slay his eldest brother Darius, ascends the throne; though he had another elder brother (Hystaspes) at a distance; and to secure himself slays Artabanus	3540	464
Esth. i. 1.	This Artaxerxes is supposed to be the Ahasuerus mentioned in Esther.		

		A.M.	B.C.
Esth. i.	1. Being fully established in the throne, he makes a great feast for his nobles; and divorces Vashti, his queen, for disobeying his orders..	3542	462
	ii. Esther, the Jewess, pleases the king, and is made queen instead of Vashti	3546	458
Ezra vii.	Ezra the Priest, a learned Scribe, obtains a commission from Artaxerxes, to go as governor to Jerusalem, to reform and settle the state of the nation.—From this decree the date of Daniel's 70 Weeks is supposed to begin. (*Dan.* ix. 24—27.)	3547	457
Esth. iii. 21—23.	About the same time Mordecai discovers the treason of Bigtha and Teresh.....	——	——
Ezra vii—x.	Ezra, arriving at Jerusalem, with Priests, Levites, and a large company, and a considerable treasure, separates the Jews from their Heathen wives, which they had married contrary to the Law of Moses	3548	456
	After this he continued in authority during several years, of which there is no history extant.		
Esth. iii.	Mordecai, refusing to bow in adoration to Haman, the Agagite; Haman, in revenge, plots the destruction of all the Jews, throughout the whole kingdom of Persia	3550	454
	And obtains from Ahasuerus a decree for that purpose	3551	453
iv—x.	This project is defeated by means of Esther, and ends in the destruction of Haman and his family, and of the enemies of the Jews; in Mordecai's advancement to the highest authority under the king, and in the great prosperity of the Jews; in remembrance of which, the feast of Purim is instituted, which is observed by the Jews to this day	3552	452
Neh. i—iv.	Nehemiah is sent governor to Jerusalem, with extensive powers, and a commission to build the walls of the City; which he immediately attempts, and effects notwithstanding great opposition	3559	445
v.—xii.	He proceeds prosperously to execute his commission; to repeople Jerusalem; and to reform both the civil and ecclesiastical state of the nation	3560	444
xiii. 6.	He goes to the Persian court.....	3571	433
	But returning, as it is supposed, with a renewed commission, he finds that many corruptions had crept in during his absence; and proceeds zealously to enforce reformation; in effecting which he banished the grandson of Eliashib, the High Priest, who had married the daughter of Sanballat, the Horonite; who in consequence excited Sanballat and the Samaritans to build a temple on mount Gerizim, in opposition to that at Jerusalem; which augmented and perpetuated the enmity between the Jews and the Samaritans ..	3572	432
	Some, however, place this last act of Nehemiah much later.—In the time of Nehemiah, it is recorded, that Ezra prepared and set forth a correct edition of the Scriptures as extant at that time. Being himself an inspired writer, he no doubt did this under a special superintendency of the Holy Spirit: and it is evident, that our Lord and his Apostles sanctioned the Sacred Volume, which was edited at this time, as "the Oracles of God;" with no other variation, as far as it can now be found, than the insertion of the Book of Nehemiah, and the Prophecy of Malachi, after Ezra's decease. Some think, that Malachi prophesied towards the end of the time, during which Nehemiah was governor; others think that he was raised up, soon after his removal.		
	Plato the celebrated philosopher is born	3576	428
	Artaxerxes dies, and after some bloody contests, Darius Nothus succeeds to the throne of Persia..	3581	423
Mal. i—iv.	Malachi delivers his Prophecy	3584	420
	According to some chronologers, Nehemiah banishes the grandson of Eliashib, the High Priest, &c. ..	3595	409
	Here the Old Testament closes, and there is no further *Scriptural* information, till the time of Zacharias and Elizabeth, the parents of John the Baptist, the forerunner of the Saviour.		
	From the close of the Old Testament to the coming of Christ.		
	Darius Nothus dies, and is succeeded by Artaxerxes Mnemon	3599	405
	Aristotle the philosopher is born	3620	384
	Johanan, High Priest of the Jews, kills his brother Joshua in the Temple, for which the nation is fined by the Persians	3638	366
	Artaxerxes Mnemon dies	3645	359
	Ochus succeeds him in the kingdom of Persia..	3646	358
	Alexander the Great is born in Macedonia	3648	356
	Plato the philosopher dies, aged 80. He is supposed to have seen and studied the Hebrew Scriptures; and to have taken many things from them	3656	348
	Ochus, king of Persia, is murdered, and succeeded by Arogus	3666	338
	Arogus is murdered, and succeeded by Darius Codomannus, the last king of the Medo-Persian empire	3668	336
	In the same year, Philip, king of Macedon, is murdered; and his son, Alexander the Great, succeeds him in the throne	——	——
	Alexander the Great is appointed general of the Greeks against the Persians.....	3669	335
	He passes over into Asia, and gains a victory over Darius, at the Granicus	3670	334
	He reduces all Asia Minor, and gains another great victory over Darius at Issus	3671	333
	He takes Tyre and Gaza, and visits Jerusalem peaceably, (*Note, Dan.* viii. 5—7.).....	3672	332
	With inexpressible celerity he passes the Euphrates and the Tigris, and obtains a decisive victory over Darius, at Arbela.....	3673	331
	Soon after, Darius is slain; and the Medo-Persian empire is terminated, and succeeded by the Grecian, or Macedonian; as denoted by the belly and thighs of brass, in Nebuchadnezzar's dream; (*Dan.* ii. 32—39;) the leopard in Daniel's first vision, (*Dan.* vii. 6,) and the he-goat in his second. (*Dan.* viii. 5—8.)	3674	330
	Alexander the Great dies at Babylon; whose vast dominions and conquests, after many dreadful conflicts between his captains, form four kingdoms, Macedonia, Thrace, Syria, and Egypt.....	3681	323

	A. M.	B. C.
Ptolemy, afterwards called Soter, gains possession of Jerusalem, and carries a great number of Jews into Egypt, where they form a colony at Alexandria	3684	320
This year, Jadduah the High Priest dies, (*Neh.* xii. 22,) and is succeeded by Onias		
Onias dies, and is succeeded by Simon the Just	3704	300
About the same time Seleucus builds Antioch in Syria, (*Acts* xi. 19—26. xiii. 1.)		
Epicurus begins to teach his profligate philosophy	3694	310
The dominions of Alexander are formed into four kingdoms; Egypt, under Ptolemy Soter; Macedonia, under Cassander; Thrace, under Lysimachus; and Syria, with all the east, under Seleucus. Thus Daniel's visions were exactly fulfilled. (*Note, Dan.* vii. 6. viii. 8.)—The Jews, however, had little concern, except with the kingdoms of Egypt and Syria; between which their country was situated. At this time they formed a part of Ptolemy's dominion.	3703	301
Seleucus, king of Syria, builds Seleucia, on the Tigris, which tended greatly to depopulate Babylon	3711	293
Simon the Just dies, and is succeeded, in the High-priesthood, by his brother Eleazar	3713	291
The light-house, or watch-tower, of Pharos, near Alexandria, one of the Wonders of the World, is finished by Ptolemy Soter	3720	284
In the same year Ptolemy Soter dies, and is succeeded by his son, Ptolemy Philadelphus		
Seleucus, king of Syria, is slain, and succeeded by his son, Antiochus Soter	3725	279
A multitude of emigrated Gauls, after many defeats and disasters, pass over out of Greece into Asia Minor; and there obtain a settlement, in the country afterwards called Galatia	3727	277
About this time the Hebrew Scriptures began to be translated into Greek; for the benefit of the dispersed Jews, who spake that language; which opened the way for learned Heathens to become acquainted with them		
Antiochus Soter, of Syria, dies, and is succeeded by his son, Antiochus Theus	3743	261
Manasseh, the High Priest, who had succeeded Simon the Just, dies, and is succeeded by Onias, the son of Simon	3753	251
Ptolemy Philadelphus, king of Egypt, dies, and is succeeded by his son, Ptolemy Euergetes	3757	247
Antiochus Theus, king of Syria, is poisoned by his wife Laodice, and succeeded by his son, Seleucus Ceraunicus	3758	246
Seleucus Callinicus is vanquished, and taken prisoner by the Parthians	3774	230
He dies in Parthia, and is succeeded by his son, Seleucus Ceraunus	3779	225
Who is poisoned by his attendants	3781	223
And is succeeded by his brother Antiochus, afterwards surnamed the Great		
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Pompey, appealed to by Hyrcanus and Aristobulus, and promising to arbitrate between them, discovers that Aristobulus is preparing for war; and in consequence marches against Jerusalem, and takes it, after a siege of three months, and restores Hyrcanus—At this time he enters into the Temple, and into the Holy of Holies, and many have remarked, that he never after prospered in any undertaking. From this period, the Jews became dependent on the Romans; after having been, for a long time, independent, by reason of the weakness of the Syrian and Egyptian kings.—In the same year Augustus Cæsar is born	3941	63
Aristobulus, and Alexander his son, raise disturbances in Judea, but are vanquished by Gabinius, a Roman commander	3947	57
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Deposing him, he appoints Aristobulus, brother of Mariamne his wife, to the High-priesthood. The succession belonged to him, but he was no more than 17 years of age. Herod not long after murdered him	3969	35
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Octavianus (afterwards Augustus Cæsar) having vanquished Mark Anthony, Herod with much difficulty makes his peace with him....	3974	30
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To conciliate the Romans, he occasionally conforms to Heathen observances, which greatly disgusts the Jews.....	3978	26

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He rebuilds Samaria and calls it Sebaste, from the Greek word *Sebastus*, or *august*; which was the title given to the Roman Emperor, or assumed by him	3979	25
In the same year, he takes great care to relieve the Jews, under the pressure of a grievous famine, which conciliated their minds towards him		
Augustus Cæsar acquires absolute dominion over the whole Roman Empire	3980	24
In the same year, Herod completes for himself a stately palace on Mount Zion		
He builds Herodium	3981	23
He begins to build Cæsarea, which was not finished till the end of twelve years	3982	22
Being more and more favoured by Augustus, he prepares to rebuild, or thoroughly to repair and beautify, the Temple	3985	19
After two years' preparation, he enters on the work	3987	17
Having finished Cæsarea, (before called Straton's tower,) he names it in honour of his patron Cæsar Augustus	3994	10
He puts to death the two sons, whom he had by Mariamne, on a frivolous accusation of treason	3998	6
In this year, the angel Gabriel promised to Zacharias a son, by his wife Elizabeth, whom he must call John		
The same angel shews the Virgin Mary, that the Messiah should be born of her	3999	5
The census, or register of estates and families throughout Judea, was made at this time: but the taxes were not imposed or collected till some years after. (*Note*, *Luke* ii. 2.)		
Christ is born at Bethlehem	4000	4
In the same year, Herod in vain attempts to murder the infant Saviour, but cruelly massacred the male children near Bethlehem. He puts his son Antipater to death, on an accusation of treason and parricide, and five days after dies himself in the most dreadful manner.		
Archelaus succeeds Herod his father, in Judea, Idumæa, and Samaria; Herod Antipas in Galilee and Petræa; and Philip, in Auranitis, Trachonitis, Paneas, and Balanæa.—Joseph and Mary, with the child Jesus, returning out of Egypt, settle at Nazareth in Galilee.	4002	2
The Christian Æra begins, 4 years after the real time at which our Lord was born	4004	
Archelaus, the son of Herod, having been convicted of mal-administration in his government, is deposed, and banished into Gaul: and Judea is made a Province of the Roman Empire by Quirinius, or Cyrenius, governor of Syria, who first levied the taxes, according to the census, or register, before made; and Coponius is placed over it. Thus the sceptre was departing from Judah, for Shiloh was come, though not manifested	4012	A. D. 8
In this year, Jesus went up to Jerusalem, and at the Temple sat in the midst of the teachers of the Law, both hearing them and asking them questions		
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Tiberius is admitted to share the authority with Augustus, whence his 15 years is dated. (*Luke* iii. 1.)	4016	12
Annius Rufus succeeds Marcus Ambivius	4017	13
Augustus Cæsar dies, and is succeeded by Tiberius, his adopted son	4018	14
Who appoints Valerius Gratus Procurator of Judea	4019	15
Valerius Gratus removes Annas, the High Priest, and substitutes Ismael, the son of Fabus	4027	23
Eleazar, the son of Annas, is made High Priest instead of Ismael	4028	24
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Pontius Pilate is made Procurator of Judea; and in the same year John begins his ministry.	4031	27
Not long after, our Lord is baptised by John, and after his temptation in the wilderness, begins to exercise his publick ministry, being 30 years of age. (*Luke* iii. 23. *John* i. 29—51.)		
Christ is crucified under Pontius Pilate, when Tiberius was the Roman Emperor	4037	33
Tiberius dies, and is succeeded by Caligula		
Caligula makes Herod Agrippa, grandson of King Herod by his son Aristobulus, and nephew to Herod Antipas, who beheaded John the Baptist, and brother to Herodias, and father to King Agrippa, Tetrarch or King of Galilee	4041	37
Caligula dies, and is succeeded by Claudius	4042	38
Claudius makes Herod Agrippa King of Judea, in addition to his former territories	4045	41
Herod puts James, the brother of John, to death, and purposes to kill Peter also, who is miraculously preserved: and soon after Herod, smitten by an angel, is eaten with worms, and dies	4046	42
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He is superseded by Festus	4059	55
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Who, in the same year, is murdered, and succeeded by Otho		
Otho murders himself, and is succeeded by Vitellius	4073	69
Who is speedily cut off, and succeeded by Vespasian	4074	70
In the beginning of whose reign Jerusalem is taken by the Romans, under Titus, the son of Vespasian, and all the awful predictions of our Lord, as well as those of the ancient Prophets, are exactly accomplished.—The City is desolated; the Temple destroyed, so that not one stone was left on another; 1,100,000 persons perished miserably in the siege; and the remnant of the Jews are scattered into all nations, and dispersed among them.		
Vespasian dies, and is succeeded by his son Titus.	4083	79
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Domitian is slain, and succeeded by Nerva	4100	96
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N. B. This carries on the chronology of the Roman Emperors considerably beyond the termination of the New Testament: and therefore it is here closed.—It may be observed by the reader, that the author has not attempted to arrange into a table, either the date of our Lord's discourses and miracles, &c., or the history contained in the Acts of the Apostles. In fact, he is not competent to add any thing to what has been already advanced in the notes: a table on these particulars must have assumed an appearance of *certainty*, or at least *satisfaction*, as to the *date* of the several events, which he does not possess: those to whom such matters appear important, will find this already done by many writers, according to their several computations, with sufficient exactness: and after all, to the generality of readers the precise time when this or that sermon was preached, or miracle wrought, or Epistle written, is not a matter of very great consequence. At least, the author, probably for want of the proper turn of mind, or ability, must be permitted to devolve this service on others; as incapable of performing it to his own satisfaction.

A TOPICAL INDEX.

*** The Student is requested to observe that, as a general rule, the references to the Explanatory Notes and the Practical Observations have been kept distinct, and printed in distinct paragraphs, the former in Roman and the latter in Italic character; but occasionally, there being only two or three passages referred to, both have been printed on the same line, to avoid a needless waste of room: the first subject in the Index is an instance of this.

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——— *Gen.* 30, v. 24; 1 *Sam.* 20, v. 34; *Esth.* 2, v. 14; *Job* 6, v. 14.
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———, *Exod.* 34, v. 7; *Deut.* 29, v. 29; 2 *Chron.* 33, v. 25; *Isai.* 30, v. 17; *Jerem.* 7, v. 15, 16; *Hosea* 6, v. 10; *Matt.* 1, v. 25; 18, v. 9; *Mark* 2, v. 17; *Luke* 23, v. 43; *John* 8, v. 36; *Rom.* 3, v. 8; 6, v. 4; 2 *Cor.* 11, v. 15; *Gal.* 1, v. 7; 5, v. 18; *Ephes.* 2, v. 10; *Phil.* 3, v. 11; 1 *Tim.* 1, v. 11; *James* 2, v. 13; 2 *Peter* 2, v. 14, 22; 1 *John* 2, v. 6; *Rev.* 2, v. 17, 29.
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——— *Judg.* 6, v. 1; *Numb.* 6, v. 12; 1 *Chron.* 5, v. 26; *Psalm* 74, v. 2; 78, v. 11; *Jer.* 2, v. 13; *Ezek.* 23, v. 42; *Hos.* 5, v. 2; 8, v. 8; 9, v. 1; *Zeph.* 1, v. 6; *Matt.* 10, v. 33; *Hebr.* 6, v. 6; 10, v. 39.
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———, *how to be regulated, Judg.* 4, v. 24; 1 *Kings* 13, v. 10; *Jer.* 35, v. 17; *Matt.* 9, v. 13; 1 *Cor.* 5, v. 13; *Col.* 4, v. 6. See also "Circumspection."
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* The integrity of the work requires the mention of this and several other authors, of whom Mr. Scott has made frequent use, but it would answer no purpose to refer more particularly to the passages.

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* Many of the places here referred to (as also under the names of several other critical commentators) contain merely citations of different renderings, and may appear to be a useless incumbrance to the Index. It having, however, been deemed expedient to furnish the student with a clue by which he might readily, and with little trouble, turn to any particular quotation, the position of which in the Commentary he might not remember, the difficulty of discriminating those which were *too* trivial made it absolutely necessary to refer to the whole, without any exception; but their insertion cannot have extended the Index a single page.

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———, a shepherd, Psalm 23, v. 1—3; Isa. 40, v. 9—11; 53, v. 4—6; Ezek. 34, v. 23—31; Matt. 2, v. 6; 18, v. 12; Luke 15, v. 3—7; John 10, v. 10—18; Hebr. 13, v. 20.
———, *Psalm* 23, v. 6; *Jerem.* 31, v. 14; *Ezek.* 34, v. 16, 31.
——— compared with Aaron, Hebr. 5; 7.
——— Adam, Rom. 5, v. 15—19.
——— Elijah, 2 Kings 4, v. 33.
——— Joseph, Gen. 49, v. 22—26; Acts 7, v. 9—13.
——— Melchizedek. See " Melchizedek."
——— Moses, Deut. 18, v. 15—19; 34, v. 5, 10—12; John 6, v. 30—35; Hebr. 3, v. 1—6.
——— Samson, Judg. 15, v. 18; 16.
——— delivers from the fear of death, 1 Cor. 15, v. 55—58; Hebr. 2, v. 14. See also " Death."
——— despised of men, Isa. 53, v. 2, 3; 1 Peter 2, v. 7.
——— *Isa.* 53, v. 3; *Zech.* 11, v. 14; *John* 1, v. 13; 1 *Peter* 2, v. 8.
———, head of his church, Psalm 45; John 10, v. 1—5; 1 Cor. 11, v. 2—16; 12, v. 12—14; Ephes. 1, v. 9—12, 15—23; 5, v. 22—33; Coloss. 1, v. 18—20; 2, v. 10; Hebr. 3, v. 1—6.
——— Immanuel, Isa. 7, v. 14; 8, v. 9; Matt. 1, v. 22; John 20, v. 24—29; Hebr. 1, v. 1. See also " Christ's incarnation."
——— " made a curse," Gal. 3, v. 10—14. See also " Christ obedient to the law."
——— obedient to the law, Psalm 40, v. 6—8; 85, v. 10—13; Matt. 3, v. 13—15; 5, v. 17; 17, v. 24—27; 22, v. 15—22; Mark 7, v. 3; Luke 2, v. 21; 15, v. 1, 2; John 7, v. 3—10; Rom. 3, v. 21—26; Gal. 4, v. 4—7; Hebr. 5, v. 7—10.
——— our example and forerunner. See " Christ's example."
——— " *brother*," *John* 20, v. 23; *Heb.* 2, v. 13. See also " Christ's sympathy."
——— " High priest and intercessor," Jer. 33, v. 17; Dan. 10, v. 4—9; Matt. 8, v. 1—4; Hebr. 3; 4; 5, v. 1—10; 7—10; Rev. 1, v. 12—20.
———, *Exod.* 28, v. 43; 29, v. 46; *Lev.* 8, v. 36; *Zech*, 3, v. 7; 6, v. 15; *Hebr.* 7, v. 28. See also " Christ's intercession."
——— " Passover," Exod. 12, v. 3—10; *Exod.* 12, v. 51.
——— " peace," Ephes. 2, v. 14—18; *Micah* 5, v. 6.
——— " righteousness," Psalm 4, v. 1; 16, v. 2; 32, v. 1; Isa. 42, v. 21; 45, v. 23—25; 61, v. 10; 64, v. 6—8; Jer. 23, v. 5; 33, v. 14—16; Rom. 1, v. 17; 1 Cor. 1, v. 26—31.
———, *Zech.* 3, v. 7. See also " Justification."
———, prophecies of. " See Prophecies."
——— *precious to the believer*, *Exod.* 26, v. 37; *Psalm* 45, v. 2; *Cant.* 1; 2; 5, v. 16; 1 *Peter* 2, v. 8.
———, " the branch," Psalm 80, v. 14; Isa. 4, v. 2; 11, v. 1; Jer. 23, v. 5; Zech. 3, v. 8; 6, v. 12; Matt. 2, v. 19—23; *Psalm* 80, v. 14; *Jerem.* 23, v. 8.
———, " the bread of life," John 6, v. 30—35, 47—51.
———, *Gen.* 41, v. 57; *Exod.* 12, v. 51; 16, v. 36; *Lev.* 24, v. 9; *John* 6, v. 35, 59.
——— " the breaker," Micah 2, v. 12.
——— the " captain of our salvation," Josh. 5, v. 13—15; Hebr. 2, v. 10—13; 2 *Sam.* 23, v. 17; *Acts* 7, v. 43. See also " Christ, head of his church."
———, the fountain of grace to his church, Psalm 87, v. 7; 92, v. 13—15; Isa. 42, v. 5—7; Matt. 13, v. 12; John 1, v. 16; 7, v. 37—39; Ephes. 4, v. 7—10; Coloss. 1, v. 18—20; 3, v. 1—4; 1 John 5, v. 11.
——— *Psalm* 68, v. 23; *Ezek.* 17, v. 24; 47, v. 6; *John* 7, v. 39
———, " the Lamb of God," *John* 1, v. 29.
———, " the life," John 1, v. 4; 1 John 1, v. 1.
———, " the light of the world," Psalm 146, v. 8; Mal. 4, v. 2; Matt. 5, v. 14—16; Luke 18, v. 35—43; John 1, v. 4—9; 8, v. 12; 9, v. 4—7; 12, v. 34—36; Acts 26, v. 16—18.
———, *Lev.* 24, v. 4; *Numb.* 8, v. 4; *Psalm* 27, v. 3; *Isa.* 9, v. 4; 30, v. 3; *Matt.* 4, v. 17; *Mark* 8, v. 26; *John* 1, v. 13; 8, v. 20; 2 *Cor.* 4, v. 6; *Rev.* 2, v. 1.
——— *of the Gentiles, Isa.* 49, v. 6.
——— *object of the ceremonial law, Hebr.* 7, v. 24.
——— only " foundation," Isa. 28, v. 16; Zech. 3, v. 9; 1 Cor. 3, v. 10—15; 2 Tim. 2, v. 19; 1 Peter 2, v. 4—8.
——— *Exod.* 17, v. 7; 27, v. 8; 2 *Sam.* 6, v. 5; 1 *Kings* 7, v. 51; *Ezra* 10, v. 17; *Psalm* 40, v. 17; 60, v. 12; 87,

v. 1; 118, v. 29; *Isa.* 28, v. 22; 45, v. 25; *Ezek.* 13, v. 16; *Dan.* 9, v. 27; *Hosea* 13, v. 10; *Amos* 4, v. 13; *Micah* 1, v. 16; *Nah.* 1, v. 8; *Zech* 3, v. 10; 6, v. 15; 1 *Cor.* 3, v. 15; 1 *Peter* 2, v. 8. See also "Christ's atonement."

Christ, the only manifestation of the Father, Exod. 20, v. 4; Psalm 96, v. 3; Matt. 11, v. 27; John 1, v. 18; 14, v. 7—14; 17, v. 4; 2 Cor. 3, v. 17; 4, v. 5; Coloss. 1, v. 15—17; 1 Tim. 3, v. 16; 6, v. 13—16; Hebr. 1, v. 3.

———————————, *Gen.* 32, v. 32; *Deut.* 18, v. 22; *Judg.* 13, v. 21; 1 *Chron.* 16, v. 36; *Psalm* 95, v. 5; *Isa* 6, v. 4; *Ezek.* 1, v. 28; *John* 1, v. 18; 14, v. 14; 17, v. 5; *Coloss.* 1, v. 20.

———————— only "way," Deut. 18, v. 15—19; 30, v. 11—14; 1 Kings 7, v. 48—51; Psalm 9, v. 7—12; 16, v. 4; John 10, v. 1—9; 14, v. 4—6; Hebr. 10, v. 19—22; 12, v. 18—21.

———————— *Exod.* 27, v. 19; 28, v. 43; *Levit.* 17, v. 9; *Deut.* 12, v. 14; 2 *Kings* 5, v. 14; *Job.* 23, v. 7; 42, v. 17; *Psalm* 65, v. 5; 118, v. 29; *Isai.* 66, v. 4: *Jer.* 30, v. 24; 50, v. 6; *Ezek.* 43, v. 24; *Hosea* 13, v. 14; *Micah* 2, v. 13; *Amos* 5, v. 6; *John* 14, v. 6; *Hebr.* 9, v. 14. See also "Justification," "Christ's intercession."

—— "the Pearl of great price," Matt. 13, v. 45. See also "One thing needful."

—— "the Prince of Peace," 1 Chron. 22, v. 6—10; Isa. 9, v. 6; Matt. 5, v. 9; Ephes. 2, v. 14—18; 2 Thess. 3, v. 16; *Levit.* 3, v. 17.

—— "*the Purifier*," *Mal.* 3, v. 6; *John* 2, v. 17. See also "Gospel, its holy tendency."

—— "the Resurrection," John 11, v. 20—27; *John* 11, v. 27.

—— "the Root of David," Rev. 5, v. 5—7.

—— "the Son of God." 1 John 5, v. 5. See also "Christ's sonship."

—— "the Sun of Righteousness," *Psalm* 19, v. 11; *Isa.* 60, v. 3; Mal. 4, v. 2. See also "the Light of the world."

—— the Surety of the New Covenant, Isa. 53, v. 7; Hebr. 7, v. 20—22; 9, v. 15—17; 12, v. 22—25.

———————— *Prov.* 18, v. 28; *Hebr.* 7, v. 24.

—— "the true Vine," John 15, v. 1.

—— "*the Wisdom of God*," *Prov.* 3, v. 35; 4, v. 13; 1 *Cor.* 1, v. 31; Col. 2, v. 1—4.

—— "the Word of God," Prov. 8, v. 15; John 1, v. 1—3; Rev. 1, v. 1; *John* 1, v. 5.

—— wounded in the house of his friends, Zech. 13, v. 6; *Zech.* 13, v. 9; *Matt.* 27, v. 18.

Christ's acting by the Holy Spirit, Acts 1, v. 1—3.

———— ascension, Psalm 24, v. 7—10; 47; 68, v. 9, 18—23; 118, v. 19—24; Acts 1; 1 Tim. 4, v. 16.

————————, *Psalm* 24, v. 10; 75, v. 10.

———————— *typical*, *Deut.* 27, v. 8.

———— atonement, Lev. 10, v. 16—18; 16, v. 32—34; Psalm 32. v. 1; 130, v. 3; Prov. 16, v. 6; Isa. 53, v. 4—12.

———————— cleanses the conscience, Hebr. 9, v. 11—14; 10, v. 1, 11—18; 1 Peter 1, v. 1; 3, v. 18—16; 1 John 3, v. 18—24.

———————— *does not supersede the necessity of repentance*, Micah 6, v. 6—8; *Lev.* 6, v. 7; *Jer.* 7, v. 15.

———————— distinguished from paying a debt, Luke 11, v. 1—4.

————————, its sufficiency for all, John 1, v. 29; Rom. 5, v. 15—19; 2 Cor. 5, v. 18—21; Col. 1, v. 18—24; 1 Tim. 2, v. 5—7; Hebr. 9, v. 11—14; 10, v. 1—10; 2 Peter 2, v. 1—3; 1 John 2, v. 1, 2.

———————————, *Lev.* 9, v. 21; 1 *Chron.* 2, v. 55; 21, v. 27; *Isa.* 44, v. 23; *Ezek.* 45, v. 25; *Gal.* 2, v. 18; *Col.* 2, v. 23; *Hebr.* 10, v. 4.

————————, its superior excellency, Hebr. 9; 10; 12, v. 22—25; 1 Peter 1, v. 17—21.

———————————, *Deut.* 17, v. 7.

———————— *made with blood*, *Exod.* 24, v. 8; *Lev.* 16, v. 34. See also "Sin only purged by."

———————— must be appropriated, John 6, v. 30—35.

———————————— *Exod.* 30, v. 16; *Lev.* 1, v. 4—9; 14, v. 32; *Isa.* 53, v. 7; 1 Peter 1, v. 21.

———————— the foundation of the Christian hope, 1 Cor. 15, v. 12—18; *Deut.* 27, v. 8; *Heb.* 9, v. 28. See also "Christ the only foundation."

———————— required a human person, Hebr. 8, v. 3—6; 9, v. 18—23.

————————, the contemptuous rejection of, Hebr. 10; 12, v. 22—25. See also "Rejection."

———————— subverts Satan's kingdom, Colos. 2, v. 13—15.

———————— typified, Gen. 8, v. 20—22; Exod. 20, v. 21—25; Lev. 1, v. 4; 1 Sam. 2, v. 23—25; 15, v. 22; 1 Kings 8, v. 28—30; Psalm 20, v. 3; 40, v. 6—8; 51, v. 16, 17; Hosea 6, v. 6; John 1, v. 29; Acts 13, v. 38—41; Hebr. 9, v. 11—14.

———————————, *Exod.* 29, v. 41; *Lev.* 4, v. 12; 6, v. 29, 30; 14, v. 7; *Numb.* 19, v. 10.

———— burial, Isa. 53, v. 9; Matt. 27, v. 57—61.

Christ's crucifixion, *Exod.* 17, v. 7. See also "Christ's sufferings."

———— death, Deut. 21, v. 22; Psalm 22, v. 26; Matt. 27, v. 50; Hebr. 2, v. 5—9; *Isa.* 53, v. 9. See also "Christ's atonement."

————————, *its sanctifying effect on the Christian*, *John* 12, v. 33.

———— Deity, Prov. 8, v. 36; Matt. 28, v. 20; Mark 11, v. 10; John 5, v. 29, 33; 8, v. 29; 10, v. 42; 15, v. 27; 16, v. 15; Hebr. 3, v. 6; 1 John 2, v. 25; Rev. 5, v. 7, 14; 10, v. 4; 19, v. 10. See also "Divine appearances."

————————, disbelief of, the mark of Antichrist, 1 John 2, v. 20—29.

———————— proved by his attributes, Gen. 48, v. 16; Exod. 3, v. 2; Micah 5, v. 2; Matt. 10, v. 1—4; 26, v. 1; 28, v. 18; Mark 11, v. 1—11; Luke 10, v. 17—20; 21, v. 12—19; John 5, v. 24—27; 10, v. 26—39; 14, v. 7—14; 16, v. 25—30; Phil. 3, v. 20; Col. 1, v. 15—17; Philem. v. 3; Hebr. 1, v. 1; 13, v. 7; 1 John 1, v. 1; Rev. 1, v. 4—8, 12—20; 2, v. 8; 3, v. 7, 14—16.

———————————— of Creator, Psalm 104, v. 2; Prov. 8, v. 22—30; Isa. 44, v. 24; John 1, v. 1—3; 5, v. 17; 1 Cor. 8, v. 4—6.

———————— against Socinian objections, Luke 17, v. 5, 6; John 13, v. 1—5; 17, v. 4; 1 Cor. 12, v. 3; Phil. 2, v. 5—8.

———————— by his appearances to the Old Testament saints, Gen. 48, v. 16; Exod. 3, v. 2; Judg. 6, v. 14; John 1, v. 18; Acts 7, v. 30—36. See also "Divine appearances."

———————— assumption of divine authority, Matt. 7, v. 21; 9, v. 2—8; 10, v. 37—39; 11, v. 7—11; 12, v. 41; 17, v. 24—27; 22, v. 41—46; 23, v. 37—39; 28, v. 18; Mark 2, v. 3—12; 11, v. 1—11; Luke 10, v. 17—20; 21, v. 12—19; John 2, v. 18—22; 5, v. 17; 8, v. 13—20, 54—59; 10, v. 14—18, 26—31.

———————— the efficacy of his atonement, 1 Tim. 2, v. 5—7; Hebr. 10, v. 3.

———————— his Mediatorial dignity, Psalm 2, v. 2—9; 45, v. 6; Matt. 11, v. 27; John 5, v. 24—27; 14, v. 27; Phil. 2, v. 9—11; Hebr. 1, v. 3—9; Rev. 5, v. 11—14; 7, v. 9—12.

———————— his miracles, Matt. 10, v. 1—4; 14, v. 25—27; 17, v. 24—27; Mark 11, v. 1—11; John 2, v. 6—11; 14, v. 7—14; Acts 3, v. 12—16.

———————— his resurrection, Acts 13, v. 24—37; Rom. 1, v. 1—4.

———————— prophecies of him in the Old Testament, Psalm 97, v. 3—7; Psalm 110; Isa. 8, v. 15; 40, v. 9—11; 42, v. 3; 43, v. 8—13; Matt. 12, v. 35—37; Hebr. 1, v. 5—7. See also "Prophecies," &c.

———————— names given to him in Scripture, Exod. 3, v. 14; 23, v. 20—23; Prov. 8, v. 15; Isa. 9, v. 6; Rom. 9, v. 4; 14, v. 7—9; Hebr. 1, v. 3; 1 John 1, v. 1; Rev. 1, v. 4—6, 8; 2, v. 8; 3, v. 7, 14—16.

———————— Scripture prayers to him, Joel 2, v. 28—32; Matt. 4, v. 10; 8, v. 1—4; Acts 7, v. 54—60; 2 Cor. 12, v. 7—10; 1 Thess. 3, v. 11—13; 2 Thess. 2, v. 16; 2 Tim. 4, v. 19—22; 1 John 5, v. 20; Rev. 22, v. 8.

———————— his sovereignty, Romans 14, v. 10—12; 1 Cor. 15, v. 20—28.

———————— his superiority to the angels, Deut. 34, v. 10—12; Hebr. 1, v. 3; 2, v. 5—9.

———————— inference, Psalm 146, v. 3; Zech. 2, v. 6—9; Matt. 8, v. 8; Mark 1, v. 3; 15, v. 34—39; John 1, v. 15, 18; 3, v. 12; Rom. 16, v. 25—27; 2 Cor. 5, v. 18—21; Gal. 1, v. 11—14; Phil. 2, v. 19—23; 1 John 5, v. 20.

———— delight in redemption, Prov. 8, v. 31; *Psalm* 41, v. 17; *Isa.* 53, v. 12; *Matt.* 8, v. 13.

———— the testimony of the Father, 1 John 5, v. 9.

———— eternal generation, Prov. 8, v. 24, 30.

———— forgiveness of sin, Matt. 9, v. 2—8; 16, v. 19.

———— fulfilment of the law, Luke 16, v. 16—18.

———— *garments*, *Exod.* 28, v. 35.

———— *example* (*generally*), *Matt.* 12, v. 21; *Mark* 1, v. 13; 5, v. 34; *Luke* 5, v. 28; 6, v. 40; *John* 4, v. 10; 8, v. 2; 1 *Cor.* 11, v 1; *Hebr.* 12, v. 4, 13.

———————— *a pattern to his ministers*, *Lev.* 21, v. 15; *Luke* 8, v. 15; *John* 16, v. 21.

———————————— *rulers*, *Psalm* 72, v. 20; 101, v. 8; *Isa.* 32, v. 8.

———————————— *the young*, *Luke* 2, v. 52.

———————— *of devotedness*, *John* 4, v. 38; 11, v. 10.

———————— holy living, Ephes. 5, v. 1; *Numb.* 6, v. 8; 2 *Kings* 18, v. 8; *Psalm* 101, v. 8.

———————— *humility*, *Matt.* 1, v. 25; 21, v. 5; *Luke* 1, v. 7; 22, v. 27; *Ephes.* 4, v. 10; *Phil.* 2, v. 11.

———————— love to his enemies, 1 Peter 3, v. 8—16; *Luke* 23, v. 34.

———————————— *the brethren*, *Psalm* 112, v. 10; *Matt.* 6, v. 45; *Luke* 10, v. 37; *John* 6, v. 15; *Rom.* 1, v. 15; *Ephes.* 5, v. 2.

———————— obedience to the law, Matt. 3, v. 13—15.

Christ's example of patience under suffering, Hebr. 12, v. 2, 3; 1 Peter 2, v. 18—25.
———————, *Gen.* 39, v. 23; *Josh.* 3, v. 13—17; *Judg.* 15, v. 17; *Neh.* 6, v. 19; *Job* 29, v. 25; *Psalm* 3, v. 8; 31, v. 18; 34, v. 6; 35, v. 28; 38, v. 14; 41, v. 10; 109, v. 31; 118, v. 29; 129, v. 8; *Isa.* 8, v. 18; 53, v. 7; *Lam.* 3, v. 1; *Matt.* 10, v. 33; 20, v. 23; 26, v. 56, 68; 27, v. 44; *Mark* 10, v. 34; 15, v. 47; *Luke* 22, v. 23; *John* 12, v. 28; 18, v. 11; 2 *Cor.* 10, v. 1; 2 *Tim.* 2, v. 13; 1 *Peter* 2, v. 25.
——— sympathy. See "Christ's sympathy."
——— genealogy, Matt. 1, v. 1—17; Luke 3, v. 24—38.
——— human nature, Deut. 18, v. 15—19; Isa. 11, v. 2—5; 42, v. 1—4; Matt. 8, v. 23—27; Mark 13, v. 32; John 6, v. 60—65; 14, v. 27; 17, v. 4; Acts 4, v. 23—28; Rom. 1, v. 1—4; 1 Tim. 3, v. 16; Hebr. 1, v. 3; 1 John 1, v. 1; 4, v. 1—3; Rev. 1, v. 4—6; 5, v. 5—7. See also "Christ's incarnation."
———————, *Gen.* 28, v. 30; *Exod.* 25, v. 9, 22; 26, v. 8; *Lev.* 1, v. 3; 16, v. 4, 10; *Matt.* 1, v. 17, 25.
——— humiliation (by union with manhood), Isa. 53; Psalm, 8, v. 4—9; Matt. 8, v. 23—27; Luke 9, v. 28; John 1, v. 14—18; 13, v. 1—5; 2 Cor. 8, v. 6—9; Phil. 2, v. 5—8; Hebr. 2, v. 14—18; 5, v. 7—10.
——————————— *Luke* 2, v. 7.
——————— (in Gethsemane), Psalm 22, v. 1, 69; Matt. 26, v. 36—39; Hebr. 5, v. 7—10.
——————— (on the cross), Psalm 22, v. 3—8; 1 Peter 2, v. 18—25; 3, v. 17; 4, v. 1, 2. See also "Christ's sufferings."
——— incarnation, Isa. 7, v. 14; 49, v. 5; Matt. 1, v. 18—23; Luke 1; John 1, v. 14; Gal. 4, v. 4—7; Colosse. 2, v. 8; 1 Tim. 3, v. 16; Hebr. 2, v. 16; 1 John 4, v. 1—3; 2 John 7, v. 11.
——————— *Cant.* 8, v. 5; *Hebr.* 2, v. 13, 18. See also "Christ's human nature."
——— *instructions in prayer, Luke* 11, v. 13.
——— intercession, Gen. 18, v. 23—26; Deut. 18, v. 15—19; 1 Sam. 2, v. 23—25; 1 Chron. 16, v. 28; Psalm 110, v. 4; Cant. 4, v. 6; Jer. 30, v. 21; John 16, v. 23; 17, v. 20, 21; 1 Cor. 8, v. 4—6; Phil. 2, v. 9—11; Col. 2, v. 18; 3, v. 16; 1 Tim. 2, v. 5—7; Hebr. 4, v. 14—16; 5, v. 1—10; 7, v. 20—22; 9, v. 24—26; 10, v. 19—22; 1 Peter 2, v. 46; 1 John 2, v. 1.
——————— *Exod.* 28, v. 14; 30, v. 6, 10, 38; *Lev.* 2, v. 3; 16, v. 17, 22; *Numb.* 16, v. 50; *Deut.* 9, v. 29; 1 *Kings* 8, v. 45; 2 *Chron.* 6, v. 40; *Psalm* 28, v. 9; 99, v. 9; *Jer.* 6, v. 26; 44, v. 14; *Zech.* 3, v. 7; *John* 6, v. 21; 17, v. 5; *Hebr.* 5, v. 10; *Rev.* 8, v. 4.
——— justification, Rom. 4, v. 23—25.
——— kingdom, Numb. 24, v. 7—9, 17—19; 1 Sam. 2, v. 10; 2 Sam. 22, v. 43—51; 23, v. 5; Psalm 2, v. 1—12; 35, v. 1; 45, v. 3—26; 61, v. 6; 72; 89, v. 19—37; 96, v. 11—13; 101, v. 1; 110; Isa. 9, v. 6; 11, v. 6—16; 24, v. 23, 26; 40, v. 1; 45, v. 23—25; 60, v. 15—22; 65, v. 20—23; Jer. 23, v. 5; 30; 31; Ezek. 37, v. 20—22; Dan. 2, v. 44; 7, v. 23—27; Micah 4; Hagg. 2, v. 20—23; Zech. 6, v. 12, 13; Matt. 6, v. 10, 13, 33; 8, v. 1—4; 20, v. 24—28; Mark 4, v. 30; Luke 17, v. 20, 24—31; John 18, v. 33—36; Acts 3, v. 19—21; 1 Cor. 15, v. 28—30; Hebr. 1, v. 8.
——— *kingdom*, 2 *Sam.* 8, v. 13; 19, v. 43; 22, v. 51; 1 *Kings* 1, v. 53; 2, v. 46; 4, v. 34; 1 *Chron.* 12, v. 40; *Psalm* 2, v. 6, 12; 10, v. 18; 21, v. 6, 13; 22, v. 31; 45, v. 8; 72, v. 20; 75, v. 10; *Isa.* 2, v. 5; 24, v. 23; *Dan.* 2, v. 45; 7, v. 27; *Matt.* 3, v. 3; *Luke* 17, v. 21; *John* 18, v. 37; *Acts* 15, v. 21; *Rev.* 19, v. 21.
——— life on earth, Deut. 18, v. 15—19; Isa. 42, v. 1—4; 53, v. 8; Mark 4, v. 35—40; 6, v. 1—4; Luke 2, v. 40—52; John 1, v. 10—13. See also "Christ's sufferings," and "Christ's example."
——————— *Mark* 5, v. 34; *Luke* 2, v. 52; 5, v. 28.
——— love to his church, Sol. Song; Isa. 49, v. 14—16; 62, v. 1—5; Matt. 25, v. 41—46; John 15, v. 9—16; Ephes. 3, v. 14—19; Hebr. 2, v. 10—13.
———, *Gen.* 43, v. 34; *Cant.* 3, v. 11; *Isa.* 49, v. 16; 62, v. 5; *Zech.* 1, v. 17.
——————— mankind, Matt. 23, v. 37—39; *Gen.* 22, v. 19; *Prov.* 17, v. 28; *Cant.* 8, v. 7; *Matt.* 12, v. 50; *Luke* 10, v. 37; 19, v. 48; *John* 4, v. 10; 11, v. 38; 12, v. 26; 13, v. 1—8; 15, v. 15; 18, v. 9.
——— mediation, Deut. 18, v. 15—19. See also "Christ's intercession."
——— mediatorial glory, Psalm 2, v. 7—9; 103, v. 19; Prov. 8, v. 23—33; Isa. 49, v. 7; John 14, v. 7—14; 17, v. 1—4; Rom. 6, v. 8—10; 1 Cor. 15, v. 18—30; Ephes. 1, v. 15—23; Phil. 2, v. 9—11; Colosse. 1; Hebr. 1, v. 1; 2, v. 5—9; 12, v. 2; 2 Peter 1, v. 16—18; Rev. 1, v. 4—6; 5, v. 11—14.
———————, *Psalm* 21, v. 6; 22, v. 31; 75, v. 10; 86, v. 17; *Isa.* 11, v. 5; 22, v. 25; *Matt.* 17, v. 7; *Luke* 9, v. 36; *John* 13, v. 38; *Rev.* 1, v. 20.
——— miracles, Isa. 35, v. 5—7; Matt. 8, v. 1—4, 16; 9, v. 2—8, 27—32; 11, v. 2—6; 15, v. 31; Mark 1, v. 34; 6, v. 5; John 2, v. 6—11; 6, v. 30—35; 10, v. 19—21; Acts 3, v. 12—16.
———————, *Matt.* 15, v. 31; *John* 6, v. 15.
Christ's offices (generally), Deut. 18, v. 15—19; Isa. 61, v. 1—3; Jer. 33, v. 17; Matt. 11, v. 28—30; 1 Cor. 15, v. 28—30; Hebr. 3, v. 1—6; 5; 7; 8; Rev. 1, v. 12—20; 5, v. 5—7.
———————, *Exod.* 27, v. 8; 28, v. 43; 40, v. 33; *Josh.* 20, v. 9; *John* 1, v. 13; *Rev.* 5, v. 7.
——— omnipresence, John 13, v. 1—5.
——— omniscience, John 1, v. 47—51; 1 Cor. 4, v. 3—5.
——— poverty, Matt. 17, v. 24—27; Luke 8, v. 1—3.
——— preaching, Prov. 8, v. 1—3; Isa. 50, v. 4; Matt. 5, v. 29; 7, v. 28; 10, v. 5; 11, v. 28—30; 13, v. 34; Mark 4, v. 33; Luke 4, v. 22; John 4; 7, v. 14—17.
——— pre-existence as God, John 1, v. 15; 8, v. 54—59; 10, v. 32—39; Phil. 2, v. 5—8; Hebr. 1, v. 1; 1 John 1, v. 1. See also "Divine appearances."
——— prescience of his sufferings, Matt. 26, v. 1, 17, 19; Mark 14, v. 12—16; Luke 22, v. 14—18; John 16, v. 4—9, 27
——— resurrection, Psalm 18, v. 15; 40, v. 1—5; 118, v. 19; Hosea 6, v. 1—3; Matt. 12, v. 38—40; 26, v. 26—28; 28; Mark 8, v. 31; 9, v. 10; 16, v. 12; Luke 2, v. 2; 24, v. 48; John 20, v. 11—18, 24—29; Acts 2, v. 25—36; 4, v. 1; 5, v. 32; 9, v. 36—43; 13, v. 24—37; 23, v. 6—10; 26, v. 4—8, 24—29; 1 Cor. 15; Hebr. 11, v. 17—19.
——————— an emblem of the believer's resurrection from sin, Numb. 17, v. 6—11; Rom. 6, v. 8—10.
——————— a proof of his deity, Rom. 1, v. 1—4; 1 Peter 3, v. 17. See also "Christ's deity proved," &c,
——————— a warrant of the Covenant, Hebr. 13, v. 20; 1 Peter 1, v. 3—5.
——————— *Psalm* 74, v. 15; *Matt.* 28, v. 7; 1 *Cor.* 15 v. 19—23.
——— righteousness, Psalm 85, v. 10—13; Isa. 42, v. 5—7; Matt. 3, v. 13—15; 5, v. 17; Rom. 1, v. 17; 3, v. 21—26; 1 John 2, v. 1, 2,
———————, *Exod.* 20, v. 17; 28, v. 35, 38, 43; 29, v. 46; *Levit.* 16, v. 4.
——— salvation perfect, Hebr. 5, v. 7—10; *Isa.* 49, v. 6.
——— second coming, 1 Chron. 16, v. 32; Psalm 18, v. 15; 50, v. 3; 81, v. 14; Isa. 25, v. 9; 1 Thess. 4, v. 13—18; 2 Thess. 1, v. 5—10; 2, v. 1—4; 1 Tim. 6, v. 13—16; Titus 2, v. 13; Hebr. 9, v. 27; James 5, v. 9; 1 John 2, v. 26—29; Rev. 1, v. 7.
———————, *Isa.* 63, v. 6; *Zech.* 2, v. 13; *Matt.* 24, v. 31; 25, v. 33; *Luke* 19, v. 40; 1 *Thess.* 4, v. 18; 2 *Thess.* 2, v. 2; *Rev.* 1, v. 8.
——— sonship, Psalm 2, v. 7—9; John 1, v. 18; 5, v. 17—30; Rom. 1, v. 1—4; Gal. 4, v. 4—7; Colosse. 1, v. 15—17; Hebr. 1, v. 5—7; 1 John 4, v. 9.
——— sufferings, Psalm 2, v. 1—3; 22; 40, v. 1—5; 69, v. 1—3; 77, v. 4; 89, v. 19—37; 94, v. 16—18; 110, v. 7; Isa. 25, v. 10—12; 29, v. 20; 43, v. 26, 28; 50, v. 5—9; 52, v. 13—15; Isa. 53, v. 1—8; Lam. 3, v. 1; Zech. 13, v. 7; Matt. 26, v. 36; 27, v. 26—46; Luke 24, v. 44—49; Colosse. 1, v. 24; Hebr. 2, v. 10—13; 5, v. 7—10; 12, v. 2; 1 Peter 1, v. 10—12; 3, v. 17.
———————, *Gen.* 37, v. 36; *Exod.* 30, v. 10; *Levit.* 1, v. 3; 2 *Sam.* 22, v. 51; *Job* 6, v. 7; 16, v. 22; 42, v. 17; *Psalm* 22, v. 21; 40, v. 3, 17; 55, v. 5; 69, v. 21; 88, v. 18; 109, v. 31; 120; 129; *Lam.* 1, v. 22; 3, v. 66; *Jonah* 2, v. 10; *Matt.* 20, v. 19, 23; 26, v. 46; 27, v. 44, 50; *Mark* 14, v. 41; 15, v. 26; *John* 19, v. 30; 1 *Peter* 5, v. 1.
——— superiority to the angels. See "Christ's deity proved," &c.
——— suretyship. See "Christ the surety of the new covenant."
——— sympathy, Colosse. 1, v. 24; Hebr. 2, v. 16—18; 4, v. 14—16; 5, v. 7—10.
———————, *Luke* 7, v. 15; *John* 11, v. 38; 13, v. 1; 19, v. 27.
——— transfiguration, Matt. 17; 2 Peter 1, v. 16—19.
——— victories over Satan and death, Gen. 3, v. 15; Exod. 15, v. 3; Psalm 97; 98, v. 1; Isa. 63, v. 1—6; Rom. 6, v. 21—23; Hebr. 2, v. 27; Rev. 1, v. 12—20; 20, v. 1—3.
———————, 1 *Sam.* 17, v. 53; *Psalm* 97, v. 8; 98, v. 2; *Isa.* 25, v. 12; *Hosea* 13, v. 14; *Rev.* 6, v. 8; 17, v. 18.
——— willingness to save. See "Christ's delight in redemption," "God's willingness to pardon," "Freeness of the Gospel."
Christian activity, Josh. 3, v. 4; *Judg.* 5, v. 18; 1 *Chron.* 6, v. 81; 17, v. 27; 22, v. 5, 16; 2 *Chron.* 35, v. 6; *Neh.* 6, v. 4; *Eccles.* 9, v. 10; *Micah* 6, v. 5; *Matt.* 25, v. 30; *Mark* 6, v. 6; *Luke* 19, v. 27; *John* 11, v. 10; *Acts* 18, v. 23; *Gal.* 6, v. 10.
——— armour, the, Rom. 13, v. 11—14; Ephes. 6, v. 10—20.
——— *admonitions, Rom.* 15, v. 16. See also "Reproof."
——— benedictions, Numb. 6, v. 24—26; *Acts* 20, v. 32.
——— *boldness, Numb.* 14, v. 10; *Exod.* 4, v. 17; 32, v. 29; *Josh.* 1, v. 9; 1 *Sam.* 16, v. 2; 1 *Kings* 18, v. 14, 16, 24; 2 *Kings* 1, v. 12; 2 *Chron.* 27, v. 9; *Neh.* 7, v. 73; *Est.* 3, v. 4; *Psa.* 94, v. 18; 106, v. 48; 119, v. 48; *Jer.* 38, v. 13; *Dan.* 6, v. 10; *Matt.* 10, v. 18, 33; *Luke* 12, v. 53; *John* 8, v. 59; *Acts* 21, v. 13; *Rom.* 1, v. 17; *Rev.* 11, v. 6; 21, v. 8. See also "Profession of faith."
——— care for weak brethren. See "Weak brethren."

Christian characteristics (or the Christian described in his temper, conduct, &c.), Gen. 5, v. 21, 24; Psa. 1, v. 1—3; 15, v. 1; 24, v. 3—6; 32, v. 1, 2; 37, v. 29; 97, v. 10; 103, v. 15—18; 106, v. 3; 110, v. 3; 112, v. 4; 119, v. 1, 112, 132, 165; 125, v. 4; 145, v. 19; 149; Prov. 10, v. 9, 32; 27, v. 21; Isa. 26, v. 8; Jer. 31, v. 33; 32, v. 39—41; Ezek. 11, v. 17—20; 18, v. 5—9; Micah 4, v. 5; Matt. 5, v. 5, 9; 7, v. 13—20; Luke 14; John 10, v. 26—31; 13, v. 31—35; 14, v. 21—24; Acts 9, v. 10—14; Rom. 4, v. 4; 5, v. 1—5; 6, v. 1, 2, 16—19; 7, v. 14; 12, v. 9—13; 1 Cor. 7, v. 17—24; 2 Cor. 5, v. 16—21; Gal. 5, v. 16—18; Ephes. 1, v. 13; Heb. 11, v. 1; 1 Pet. 1, v. 22; 2, v. 1—6; 2 Pet. 1, v. 5—9; 1 John 2, v. 3—6, 18—24; 3, v. 7—24; 4, v. 7; 5, v. 1—5; *Gen.* 8, v. 19; 12 v. 4; *Exod.* 24, v. 11; *Levit.* 1, v. 2; 3, v. 17; 8, v. 36; 14, v. 57; 23, v. 44; *Num.* 8, v. 18; 23, v. 10; *Deut.* 23, v. 25; 1 *Sam.* 20, v. 17; 25, v. 1; 2 *Sam.* 12, v. 14; 1 *Kings* 3, v. 3; 8, v. 14; *Neh.* 10, v. 31; *Est.* 3, v. 9; *Job.* 23, v. 17; 34, v. 4; *Psa.* 15, v. 5; 26, v. 12; 27, v. 6; 31, v. 8; 37, v. 40; 39, v. 13; 45, v. 1, 17; 86, v. 17; 87, v. 7; 91, v. 16; 112, v. 10; 119, v. 8, 24, 112, 144, 176; 124; 125; 137; *Prov.* 10, v. 16, 32; 11, v. 31; 12, v. 14; 14, v. 16, 35; 15, v. 33; 16, v. 16; 20, v. 16; 21, v. 16, 31; 26, v. 28; 27, v. 27; 28, v. 17; 29, v. 14; *Eccles.* 7, v. 6; 8, v. 8; *Cant.* 3, v. 6; 4, v. 7; 6, v. 2, 13; 7, v. 2; *Isa.* 2, v. 5; 11, v. 5; 22, v. 4; 24, v. 15; 42, v. 4; 55, v. 13; *Ezek.* 9, v. 7; 16; *Habb.* 2, v. 4; *Zeph.* 2, v. 3; 3, v. 13; *Zech.* 13, v. 4; 14, v. 11; *Matt.* 3, v. 17; 5, v. 12, 16; 22, v. 46; 25, v. 30; *Mark* 5, v. 20; 7, v. 23; 15, v. 26; *Luke* 7, v. 50; 15, v. 24; 16, v. 9; 19, v. 10; *John* 1, v. 13, 51; 4, v. 15; 6, v. 71; 10, v. 42; 15, v. 8; 20, v. 16; 21, v. 17; *Acts* 8, v. 5; 11, v. 30; *Rom.* 1, v. 4; 3, v. 4; 6, v. 20; 7, v. 25; 12, v. 16; 1 *Cor.* 7, v. 35; 15, v. 9; 16, v. 12, 24; *Gal.* 2, v. 21; 6, v. 16; *Phil.* 3, v. 11, 15; *Col.* 3. v. 15; *Titus* 1, v. 16; *Heb.* 1, v. 14; 1 *Pet.* 1, v. 5; 1 *John* 3, v. 6, 13; 5, v. 8; *Rev.* 7, v. 17; 12, v. 2.

——— circumspection. See "Circumspection."

——— *communion, Psa.* 66, v. 20; *Acts* 14, v. 28. See also "Christian fellowship."

——— conduct beneficial to others, Prov. 11, v. 30; 1 Thess. 5, v. 16—22; *Isa.* 60, v. 3.

———————, general rules for, Psa. 119, v. 9; Prov. 11, v. 3; Matt. 6, v. 1—4; Rom. 6, v. 11; 12, v. 3, 21; 1 Cor. 7, v. 17—21; 10, v. 29—33; Ephes. 4, v. 1—6; Col. 3, v. 12—15; 4, v. 5; 1 Pet. 3, v. 8—16; Jude, v. 20.

———————————, *Josh.* 2, v. 23; *Neh.* 12, v. 43; *Prov.* 3, v. 35; 25, v. 28; *Eccles.* 10, v. 4; *Matt.* 5, v. 48.

———————, its influence for good or evil, Matt. 5, v. 13; 1 Tim. 4, v. 11—16; 1 Pet. 2, v. 12.

———————————————, *Ruth* 1, v. 10; 1 *Sam.* 25, v. 28; *Jer.* 4, v. 4; *Col.* 4, v. 6; 1 *Pet.* 2, v. 17. See also "Example."

———————————————, its temporal reward, Prov. 11, v. 18, 19; Gal. 6, v. 6—10.

———————————————————. *Josh.* 15, v. 14; *Rom.* 15, v. 24.

——— conduct must be circumspect, conscientious, and consistent, Psa. 50, v. 22; Prov. 10, v. 9; Ephes. 5, v. 8—20; Col. 1, v. 9—14; 3, v. 7, 11; James 3, v. 13—16; 1 Pet. 1, v. 13—16; *Exod.* 35, v. 35; *Josh.* 22, v. 29; *Mark* 12, v. 27; *Luke* 3, v. 18; *Rom.* 13, v. 10; *Ephes.* 4, v. 6; 5, v. 14; *Phil.* 1, v. 30. See also "Christian obligations," "Circumspection."

———————————— *peaceable, Phil.* 2, v. 18. See also "Peaceableness."

———————————— *regulated by Scripture,* 1 *Kings* 2, v. 4. See also "Scripture the rule of duty."

———————— showing forth the glory of God, 1 Pet. 2, v. 9; 4, v. 12—16.

———————————————————, *Isa.* 60, v. 3; *Zech.* 8, v. 23; *Acts* 2, v. 47; *Ephes.* 4, v. 6.

———————— *springing from Christian principles, Exod.* 22, v. 31; 1 *Sam.* 24, v. 13; 1 *Kings* 2, v. 4; 1 *Chron.* 12, v. 40; *Acts* 16, v. 5; *Rom.* 13, v. 10. See also "Christian motives."

———————— *to younger brethren, Acts* 21, v. 16.

———————— *animating to trust in God, Josh.* 1, v. 9, 18; 2 *Kings* 18, v. 8; *Prov.* 3, v. 4. See also "Obedience the only warrant of divine protection."

——— conflict, the (internal, with natural corruption), Gen. 49, v. 19; Psa. 36, v. 11; Prov. 27, v. 19; Rom. 7, v. 15—21; 1 Pet. 2, v. 11; 1 John 2, v. 15—17; 5, v. 4.

———————, *Gen.* 14, 24; *Exod.* 23, v. 33; *Num.* 21, v. 35; 31, v. 12; *Josh.* 5, v. 10; 11, v. 5; 15, v. 65; 23, v. 13; 2 *Sam.* 22, v. 51; 1 *Chron.* 20, v. 8; 27, v. 22; 2 *Chron.* 14, v. 15; 20, v. 19; *Neh.* 4, v. 23; *Psa.* 60, v. 12; 126, v. 6; *Isa.* 9, v. 5; 26, v. 19; *Matt.* 4, v. 11; *Luke* 11, v. 26; *Rom.* 7, v. 25; 2 *Cor.* 1, v. 11; 1 *Pet.* 4, v. 2; 1 *John* 5, v. 8; *Rev.* 2, v. 29.

——— *consideration for others,* 2 *Sam.* 15, v. 22; *Ephes.* 3, v. 13.

Christian consistency, Gen. 12, v. 20; *Exod.* 11, v. 8; 1 *Kings* 10, v. 7; 2 *Kings* 5, v. 4; *Neh.* 2, v. 3; *Psa.* 115, v. 18; *Prov.* 26, v. 16; *Zech.* 13, v. 9.

——— consolation, Cant. 1, v. 2; Isa. 35, v. 3; 50, v. 11; Matt. 19, v. 29; Rom. 5, v. 3—5; 2 Cor. 1, v. 1—7; Heb. 6, v. 16—20; James 1, v. 9—12.

———————, *Gen.* 28, v. 15; 29, v. 1; 35, v. 15; 39, v. 6; 48, v. 22; 49, v. 2; *Exod.* 10, v. 23; 17, v. 7; 26, v. 37; *Levit.* 3, v. 1; *Num.* 13, v. 24; 21, v. 20; 1 *Sam.* 1, v. 8, 11; 23, v. 18; 1 *Kings* 17, v. 24; *Job* 15, v. 13; 19, v. 29; 29, v. 6; *Psa.* 42, v. 4; 61, v. 1; 119, v. 50, 77; 143, v. 12; *Eccles.* 11, v. 10; *Cant.* 2, v. 7; 3, v. 5; 7, v. 9; *Isa.* 40, v. 1; 41, v. 20; 48, v. 22; 51, v. 3; 58, v. 12; *Jer.* 30, v. 18; 31, v. 14; 33, v. 3; *Lam.* 2, v. 22; 3, v. 20; *Hos.* 6, v. 2; *Luke* 15, v. 24; *John* 11, v. 20; 14, v. 20; 16, v. 22; 20, v. 23; *Acts* 16, v. 34; 27, v. 24; 2 *Cor.* 1, v. 6; 4, v. 18; 7, v. 7; 2 *Thes.* 2, v. 17; *Rev.* 6, v. 11.

———————— *a motive to greater devotedness, Num.* 29, v. 40.

——— *co-operation, Judg.* 1, v. 3; 1 *Chron.* 22, v. 19; *Neh.* 8, v. 1; *Ephes.* 6, v. 20; *Rev.* 20, v. 10.

——— decision, Josh. 24, v. 15; Psa. 119, v. 127; Jer. 23, v. 32; Matt. 6, v. 24; 10, v. 32—39; Mark 8, v. 38; Luke 10, v. 57—62; Rom. 12, v. 2; James 1, v. 5—8; 1 John 2, v. 15—17.

———————————, *Gen.* 7, v. 24; *Exod.* 8, v. 32; 10, v. 20; 12, v. 42; *Num.* 24, v. 14; 35, v. 34; *Deut.* 13, v. 11; *Josh.* 24, v. 33; *Judg.* 3, v. 31; 5, v. 31; 16, v. 14; *Ruth* 1, v. 14; 1 *Kings* 18, v. 21; 22, v. 5; 2 *Kings* 10, v. 21; 23, v. 14; *Psa.* 45, v. 17; *Prov.* 23, v. 35; 24, v. 20; *Isa.* 8, v. 12; *Jer.* 36, v. 19; *Jonah* 1, v. 4; *Matt.* 7, v. 14; 11, v. 15; 13, v. 50; 19, v. 22; 24, v. 18; *Mark* 13, v. 20; *Luke* 9, v. 27; 14, v. 35; *John* 3, v. 3; *Acts* 2, v. 40; 7, v. 23; 26, v. 32; 2 *Tim.* 3, v. 15; *Heb.* 11, v. 7, 10, 29; 2 *John,* v. 13; *Rev.* 3, v. 22. See also "Divided heart."

——— devotedness, 1 Chron. 29, v. 9; Matt. 26, v. 6—13; Mark 14, v. 5; Luke 14, v. 25—33; Rom. 14, v. 7—9; 2 Cor. 5, v. 13—15; Titus 2, v. 14.

———————, *Exod.* 33, v. 8; *Josh.* 22, v. 9, 20; 24, v. 13; 2 *Sam.* 6, v. 14; 7, v. 3; 24, v. 25; 1 *Kings* 8, v. 21; 2 *Kings* 18, v. 16; 1 *Chron.* 17, v. 27; 23, v. 1; 25, v. 7; 29, v. 8; 2 *Chron.* 4, v. 22; *Neh.* 11, v. 2; *Psa.* 66, v. 15; *Isa.* 62, v. 5; *Ezek.* 41, v. 20; *Dan.* 3, v. 1; *Matt.* 10, v. 37, 42; 19, v. 30; *Mark* 14, v. 11, 16; 16, v. 4; *Acts* 19, v. 22; *Rom.* 6, v. 20; 2 *Tim.* 2, v. 7.

———————— *a duty, Exod.* 10, v. 26; 13, v. 16; *Deut.* 6, v. 5; 1 *Chron.* 6, v. 81; *Neh.* 3, v. 5; *Est.* 4, v. 14; *Psa.* 16, v. 3; *Jer.* 6, v. 5; *Ezek.* 4, v. 8; *Micah* 5, v. 15; *Matt.* 19, v. 22; *Luke* 17, v. 10.

———————— *an evidence, Isa.* 60, v. 9; *Acts* 20, v. 27; 2 *Cor.* 5, v. 15; *Heb.* 1, v. 14; 6, v. 12. See also "Assurance," &c.

———————— *a ground of trust in God, Exod.* 34, v. 24; *Zech.* 8, v. 15; *John* 11, v, 10.

————————, its trials, Matt. 8, v. 18—22; 16, v. 24—28.

———————————, *Gen.* 22, v. 5; *Exod.* 5, v. 1; *Judg.* 7, v. 3; *Ezek.* 3, v. 15; *Mark* 8, v. 38.

———————— *a return for special mercies, Gen.* 8, v. 22; *Psa.* 116, v. 14.

———————— ———— *must be joined with discretion, Exod.* 36, v. 7; *Lev.* 27, v. 34. See also "Christian liberality."

———————— *springing from the consolations of the Spirit, Gen.* 28, v. 22; *Num.* 7, v. 88; *Isa.* 6, v. 8; *Matt.* 25, v. 30, 40; 2 *Tim.* 1, v. 10. See also "Love to Christ the Christian's motive."

———————— *typified, Exod.* 29, v. 18, 28; *Levit.* 1, v. 3.

———————— urged by the example of Christ, John 12, v. 23—26; *Matt.* 8, v. 22; *Mark* 3, v. 21; *John* 4, v. 38.

——— *docility.* See "Teachableness."

——— duty, Matt. 25, v. 24—30; Luke 12, v. 47; 17, v. 7—10; Rom. 13, v. 1—10; 14, v. 7—9, 13—18; Titus 2, v. 14; 1 Pet. 4, v. 7. See also "Relative duties," "Scripture the rule," &c.

———————, *Exod.* 4, v. 17; *Deut.* 1, v. 18; *Josh.* 1, v. 9; 1 *Kings* 19, v. 14; 1 *Chron.* 15, v. 24; *Ezra* 1, v. 6; 3, v. 7; 4, v. 24; *Eccles* 3, v. 11; *Mark* 13, v. 37. See also "Christian obligation."

——— *earnestness, Deut.* 12, v. 14; *Psa.* 119, v. 60; *Prov.* 6, v. 5; *Isa.* 57, v. 12.

————————————, *the want of, Josh.* 18, v. 10; *Judge* 18, v. 1.

——— experience, its various character described, John 14, v. 21—24; Rom. 7, v. 9—25.

———————, *Zech.* 14, v. 11; *John* 16, v. 22; *Rom.* 7, v. 25; *Phil.* 3, v. 15; *Rev.* 21, v. 7.

———————— *an argument against unbelief, John* 9, v. 25; *Acts* 22, v. 5.

———————— an encouragement to trust, Prov. 25, v. 10. See also "God's dealings with believers."

———————————————————, *Exod.* 14, v. 18; 15, v. 21; *Psa.* 119, v. 28; *Isa.* 46, v. 4; *Mark* 14, v. 16.

———————— *a ground for thanksgiving, Gal.* 1, v. 24.

———————— *a necessary accompaniment of conversion,* 1 *Pet* 2, v. 8.

Christian experience of chastisement, 2 *Sam.* 12, v. 23; *Lam.* 3, v. 20; *Hos.* 2, v. 15.
——— of consolation, Psa. 34, v. 3.
———, *Psa.* 25, v. 11; 28, v. 9; *Joel* 2, v. 27; *John* 14, v. 20; *Rom.* 15, v. 29.
——— *of discomfort*, *Job* 23, v. 17; 29, v. 6; *Psa.* 13, v. 6; 42, v. 4; 63, v. 8; 86, v. 17; 119, v. 24; *Cant.* 3, v. 3; *Hos.* 3, v. 5; *Jonah* 2, v. 10.
——— *of God's love*, *Cant.* 1, v. 3.
——— the result of patience, Rom. 5, v. 3—5.
——— *wisdom*, 1 *Cor.* 2, v. 9.
——— *of his own weakness*, 2 *Cor.* 12, v. 10.
——— *designed to humble*, *Judg.* 15, v. 20; 1 *Sam.* 18, v. 30; *Job* 42, v. 17.
——— fellowship, 1 John 1, v. 3; *Psa.* 119, v. 74; *Eccles.* 4, v. 12; *Jer.* 50, v. 6; *Luke* 1, v. 56; 24, v. 16; *Acts* 8, v. 40; 14, v. 28; 21, v. 9; 1 *Cor.* 12, v. 26, 31; 16, v. 24; 2 *Cor.* 1, v. 16; 8, v. 17; *Ephes.* 6, v. 20; *Phil.* 2, v. 2, 23; 4, v. 23; *Coles.* 4, v. 16; *Phile.* v. 6; 1 *John* 1, v. 4. See also "Brotherly love."
——— forbearance, Prov. 15, v. 1; 20, v. 22; Matt. 5, v. 38—42; Rom. 12, v. 17—21; 14, v. 13—18; 1 Cor. 10, v. 29—33; 1 Thes. 5, v. 12—15; James 1, v. 19—21; 1 *Sam.* 24, v. 11.
———, *Gen.* 26, v. 33; 32, v. 8; 33, v. 20; 50, v. 21; *Exod.* 4, v. 20; 34, v. 35; *Numb.* 20, v. 21; *Est.* 1, v. 22; 9, v. 16; *Pro.* 17, v. 15; 37, v. 21; *Eccles.* 10, v. 4; *Matt.* 7, v. 12; 17, v. 27; 18, v. 35; 27, v. 44; *Luke* 17, v. 4; *Rom.* 15, v. 2; *Eph.* 4, v. 6; *Phil.* 4, v. 5. See also "Weak brethren," "Forgiveness of injury."
——— freedom, Rom. 8, v. 1; *Exod.* 25, v. 40; *Ezra* 7, v. 22; *John* 8, v. 36; *Acts* 15, v. 11—21; *Rom.* 7, v. 6; *Gal.* 5, v. 6. See also "Christian's liberty."
——— from ceremonial observances. See "Ceremonial law abrogated."
——— fruitfulness, Heb. 6, v. 7.
———, *Psa.* 92, v. 15; *Cant.* 4, v. 16; 8, v. 14; *Ezek.* 15, v. 8; 47, v. 12; *Hos.* 13, v. 16; *Matt.* 13, v. 23; 21, v. 22; *Mark* 11, v. 33; 12, v. 11; *Luke* 13, v. 9; *John* 15, v. 2, 16; *Acts* 9, v. 42; *Phil.* 1, v. 11; *James* 1, v. 18; 2, v. 26. See also "Talents," "Unprofitableness."
——— hope, Gen. 3, v. 14; Psa. 4, v. 2; 119, v. 166; Pro. 10, v. 28; Rom. 5, v. 3—6; 6, v. 8—10, 14; 8, v. 24—27; 12, v. 9—13; 1 Cor. 13, v. 13; 15, v. 19; 2 Cor. 5, v. 5—8; Eph. 6, v. 14—17; Heb. 6, v. 16—20; 7, v. 18; 1 Pet. 1, v. 3—6, 17—21; 3, v. 13—16.
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——— *a support in the prospect of death*, 1 *Kings* 2, v. 4; *Luke* 9, v. 36.
———, its purifying effect, 1 John 3, v. 1—3. See also "Gospel, its holy tendency."
——— ignorance, John 8, v. 3—11. See also "Secret things of God."
——— influence, 1 *Kings* 8, v. 1; 1 *Sam.* 7, v. 4; *Jer.* 38, v. 13; *John* 1, v. 45; 15, v. 16. See also "Example," "Influence."
——— *integrity*, *Jer.* 48, v. 10. See also "Uprightness."
——— joy, 1 Sam. 2, v. 1; Psa. 51, v. 12; 97, v. 12; 100, v. 2; 118, v. 15; 149, v. 5; Rom. 5, v. 3—5, 11; Phil. 4, v. 4; 1 Thes. 5, v. 16—22; James 1, v. 9—11; 1 Pet. 1, v. 6—9.
———, 1 *Chron.* 29, v. 9; 2 *Chron.* 30, v. 26; *Neh.* 8, v. 12; *Job* 29, v. 6; *Psa.* 5, v. 12; 28, v. 9; 33, v. 1; 34, v. 2; 63, v. 11; 90, v. 17; 97, v. 12; 118, v. 4, 18, 24; 119, v. 16; 126; 138; *Pro.* 14, v. 16; 15, v. 18; *Isa.* 60, v. 5; *Zeph.* 3, v. 20; 2 *Cor.* 8, v. 4; *Phil.* 4, v. 4—7; 1 *Pet.* 1, v. 9; 1 *John* 1, v. 4.
——— liberality, Lev. 19, v. 9; Deut. 32, v. 17; 2 Chron. 31, v. 8; Psa. 37, v. 25; 112, v. 5; Pro. 3, v. 9; 11, v. 24—26; 12, v. 24—26; 13, v. 22; 22, v. 9; Eccles. 11, v. 1—6; Luke 3, v. 10—14; 11, v. 41; Acts 4, v. 32—35; 20, v. 32—35; Rom. 12, v. 9—13; 14, v. 13—18; 15, v. 22—29; 2 Cor. 8, v. 6—15; 9; Eph. 4, v. 28; 1 Tim. 6, v. 17—19; Heb. 13, v. 1—3; 1 Pet. 4, v. 9—11.
———, *Exod.* 35, v. 24; 36, v. 7; *Lev.* 1, v. 17; 7, v. 18; 19, v. 10; 23, v. 22; 27, v. 8, 34; *Num.* 7, v. 9; *Deut.* 15, v. 11; 16, v. 17; *Josh.* 16, v. 10; *Judg.* 13, v. 15; 1 *Sam.* 25, v. 11; 30, v. 31; 2 *Sam.* 17, v. 29; 19, v. 37; 24, v. 25; 1 *Kings* 3, v. 4; 6, v. 1; 2 *Kings* 7, v. 11; 1 *Chron.* 16, v. 3; 2 *Chron.* 31, v. 10; *Ezra* 3, v. 7; *Pro.* 3, v. 10; 11, v. 31; *Eccles.* 11, v. 6; *Isa.* 32, v. 8; 58, v. 12; *Matt.* 12, v. 34; *Mark* 12, v. 44; *Acts* 11, v. 30; *Rom.* 14, v. 4—9; 2 *Cor.* 8, v. 5—15; 9, v. 7—15. See also "Christian Devotedness," "Willing heart."
——— moderation. See "Moderation."
——— obedience, Gen. 1, v. 26; Exod. 9, v. 20; Deut. 27, v. 12; Lev. 26, v. 3; Josh. 22, v. 5; 1 Kings 8, v. 55—61; 9, v. 4—6; 1 Chron. 23, v. 13; Psa. 103, v. 15—18, 20—22; 106, v. 3; 119, v. 54—56, 94, 106, 112, 145, 166; Pro. 3, v. 1; 10, v. 29; 19, v. 16; Jer. 11, v. 17; Matt. 7, v. 21—27; 11, v. 28—30; Luke 6, v. 46—49; 17, v. 7—10; John 7, v. 14—17; Acts 5, v. 32; Rom. 2, v. 7—11; 3, v. 21—28; 4, v. 4; 6, v. 16—19; Gal. 5, v. 22—26; 1 John 2, v. 3—6.
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——— *obligations*. See "Christian responsibility."
"——— Observer," quotation from Luke 18, v. 18—30.
——— patience, Matt. 5, v. 10—12, 38—42; Luke 6, v. 21—23; 21, v. 12—19; Rom. 5, v. 3—5; James 5, v. 7—11.
——— *patriotism*, 2 *Sam.* 10, v. 19; 1 *Kings* 15, v. 15; 1 *Chron.* 15, v. 15; *Est.* 4, v. 14; *Ezek.* 22, v. 31.
——— perfection. See "Perfection."
——— "privileges," Rom. 14, v. 13—18; Heb. 10, v. 19—22; *Deut.* 10, v. 22; *John* 14, v. 24.
——— *prudence*, *Gen.* 32, v. 8; *Acts* 23, v. 8. See also "Prudence."
——— responsibility, Rom. 14, v. 7—9; Heb. 12, v. 18—29; 1 Pet. 1, v. 13—16.
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——— resignation. See "Submission to the will of God."
——— singularity, 1 John 5, v. 4; *Gen.* 6, v. 18; 7, v. 24; *Exod.* 33, v. 17; *Deut.* 13, v. 18; 1 *Pet.* 4, v. 5.
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——— steadfastness, Josh. 24, v. 15—19; 2 Chron. 12, v. 7—11; Psa. 15, v. 5; 44, v. 17—22; Pro. 4, v. 27; Matt. 10, v. 22; Luke 21, v. 12—19; Heb. 10, v. 23—25; 12, v. 2, 3, 12; James 1, v. 5—8; 1 Pet. 3, v. 13—18; 4, v. 1, 12, 19; 5, v. 8—10; 2 Pet. 3, v. 17; Jude, v. 20, 21; 1 John 2, v. 26—29; Rev. 2, v. 24—28.
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——— *sympathy*, *Job* 2, v. 13; 6, v. 7; 13, v. 6; 16, v. 5; 31, v. 23; Psa. 41, v. 3; *Lam.* 2, v. 22. See also "Brotherly love."
——— teachableness. See "Teachableness."
——— thankfulness, 1 Chron. 26, v. 28; Psa. 119, v. 57—63; Pro. 3, v. 9; 10, v. 22; 20, v. 12; John 6, v. 23; James 5, v. 13.
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——— unity, 1 Sam. 18, v. 1; 2 Chron. 5, v. 6; Psa. 122; 133, v. 1; Jer. 32, v. 39—41; Matt. 18, v. 15—17; 25, v. 34—40; Mark 3, v. 31; John 13, v. 31—35; 15, v. 12—21; 17, v. 20—23; Rom. 12, v. 9—16; 14, v. 19—23; 15, v. 4—7; 1 Cor. 1, v. 10—16; 6, v. 1—8; 11, v. 17—22; 12; 13; Gal. 5, v. 13—15; 6, v. 1—5; Phil. 2, v. 1—4; Eph. 4, v. 1—6; Col. 2, v. 1—4; 3, v. 12—15; 1 Thes. 4, v. 9—12; Heb. 13, v. 1—3, 15; 1 Pet. 1, v. 22—25; 3, v. 8—12. See also "Christian sympathy," "Peaceableness."
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——— usefulness. See "Christian activity."
——— watchfulness, Matt. 24, v. 42—51; 26, v. 40; Luke 12, v. 35—46; 1 Thes. 5, v. 4—11; 1 Pet. 5, v. 8, 9. See also "Circumspection," "Death, preparation for."
———, 1 *Chron.* 27, v. 22; *Cant.* 2, v. 7; *Mark* 13, v. 37; *Luke* 12, v. 40; *Rom.* 13 v. 14.

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———— *dedication of himself to God, Exod.* 26, v. 39; 29, v. 46; 40, v. 17; 2 *Chron.* 6, v. 17; *Psa.* 30, v. 1; *Isa.* 44, v. 5. See also "Christian devotedness"
———— *delight in praising God, Psa.* 146, v. 21. See also "Praise to God, a duty."
———— *desire for the promotion of the gospel, Psa.* 51, v. 19; 90, v. 17; 102; 147, v. 20; *Zech.* 14, v. 11.
———— *duty to admonish others,* 1 *Kings* 1, v. 27.
———— *to remove scandals,* 2 *Sam.* 1, v. 27; *Neh.* 5, v. 13; *Psa.* 94, v. 18; *Isa.* 57, v. 14; 1 *Cor.* 5, v. 13; 2 *Thes.* 3, v. 6. See also "Christian boldness."
———— *promote the conversion of others, Num.* 10, v. 32; 2 *Chron.* 30, v. 12; *Psa.* 67, v. 5—7; *Isa.* 40, v. 11; *John* 4, v. 30; *Col.* 2, v. 7.
———— *prosecute for civil offences, Ezra* 9, v. 2.
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———— *hope of the resurrection, Gen.* 3, v. 24; *John* 11, v. 27; *Acts* 2, v. 36; 1 *Thes.* 4, v. 18.
———— *inheritance, Gen.* 13, v. 18; *Psa.* 60, v. 12; *Ezek.* 46, v. 17; 47, v. 23; *Dan.* 4, v. 26; *Matt.* 6, v. 24.
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———— peace, the, Lev. 3, v. 1; Psa. 119, v. 165; Pro. 3, v. 23—25; 28, v. 1—14; Eccles. 2, v. 24—26; Cant. 1, v. 7; Isa. 26, v. 3; Zech. 3, v. 9; John 14, v. 27. See "Peace."
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———— *protest against sinful compliances, Lev.* 14, v. 53; 2 *Chron.* 19, v. 3; *Ezra* 9, v. 4. See also "Christian boldness."
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————, *her corruptions,* 1 *Sam.* 2, v. 26; *Cant.* 1, v. 6; *Isa.* 57, v. 14; *Ezek.* 2, v. 5; 20, v. 48; 36, v. 27; *Hosea* 2, v. 5; *Amos* 5, v. 3; *Matt.* 21, v. 13; *Rev.* 17, v. 6.
————, *her delight in Christ, Canticles.*
————————, Psa. 45; Matt. 25, v. 41—46; John 15, v. 2. See also "Believer's union."
————, her state at different periods, Isa. 59, v. 1; 60, v. 1—3; Rev. 4, v. 4; 12, v. 1; 14, v. 1—5. See also "Backsliding," "Lukewarmness."
————————, *Isa.* 1, v. 23; 2, v. 9; *Ezek.* 16, v. 63.
————, *her superior glory, Hag.* 2, v. 9.
————, *extension of the, Exod.* 1, v. 7; 38, v. 20; 2 *Sam.* 3, v. 1; 2 *Kings* 6, v. 4; 1 *Chron.* 12, v. 22; 2 *Chron.* 4, v. 22; *Psa.* 14, v. 7; 74, v. 23; *Isa.* 11, v. 16; 19, v. 25; 29, v. 24; 44, v. 26; 45, v. 14; 49, v. 26; 54, v. 3; 60, v. 13; 62, v. 5; 66, v. 14; *Jer.* 3, v. 18; 31, v. 9, 30; 33, v. 22; *Ezek.* 41, v. 27; *Zech.* 2, v. 7; *Acts* 1, v. 20; 6, v. 7.
————————, *the Christian's joy in, Psa.* 102.
————, future prospects of the, 1 Sam. 2, v. 10; Isa. 26; 27, v. 1—6; 35, v. 3; 51, v. 9—16; Isa. 60, v. 1—9; 61, v. 10; 65, v. 20; 66, v. 10—14; Zech. 14, v. 6—11; Rev. 15, v. 5—8; 21, v. 22—27.
————————, *Psa.* 102; *Isa.* 33, v. 24; *Ezek.* 29, v. 16; *Dan.* 7, v. 28; *Micah* 5, v. 4.

Church, purification of the, Cant. 4, v. 7.
———, *Isa.* 1, v. 31; *Amos* 9, v. 15; *Zech.* 1, v. 17; 14, v. 21; *Mark* 13, v. 17; *Acts* 5, v. 16; 1 *Cor.* 5, v. 8; *Rev.* 2, v. 29.
———, naturally opposed to the world, Gen. 3, v. 14; 2 Kings 9, v. 11; Psa. 2, v. 1—3; 37, v. 12; 44, v. 9—26; 71, v. 7; Matt. 5, v. 10—12; 10; Luke 6, v. 21—26; 10, v. 15; 12, v. 49—53; 14, v. 28—33; John 15, v. 17—21; 16, v. 31—33; 17, v. 13—16; Rom. 12, v. 2; 2 Cor. 6, v. 3—10; 1 Thes. 3, v. 1—5; 2 Tim. 6, v. 10—12; James 4, v. 4—6; 1 Pet. 4, v. 12—16; 1 John 3, v. 13—15.
———, *Deut.* 32, v. 43; *Josh.* 10, v. 6; *Judg.* 1, v. 36; 11, v. 11; 1 *Sam.* 14, v. 45; 17, v. 53; 2 *Sam.* 5, v. 19; 1 *Kings* 22, v. 28; 2 *Kings* 19, v. 22, 37; 2 *Chron.* 20, v. 1; *Ezra* 4, v. 6, 16; 5, v. 2; *Neh.* 1, v. 4; 2, v. 16; 4, v. 3, 23; 6, v. 9; 13, v. 31; *Est.* 3, v. 9; *Job* 12, v. 4; *Psa.* 2, v. 6; 3, v. 8; 9, v. 6, 20; 12, v. 8; 14, v. 6; 43, v. 3; 44, v. 2; 55, v. 4; 60, v. 12; 64, v. 10; 69, v. 21; 71, v. 16; 74, v. 18; 79, v. 13; 83, v. 8; 106, v. 48; 109, v. 31; 119, v. 53, 63, 85; 120, v. 7; 124; 137; 140; *Pro.* 29, v. 14; *Isa.* 2, v. 5; 8, v. 10, 18; 18, v. 7; 26, v. 19; 29, v. 8; 33, v. 13, 24; 37, v. 38; 47, v. 6; 51, v. 8; 53, v. 3; 57, v. 8; *Jer.* 1, v. 19; 11, v. 23; 12, v. 4; 20, v. 6; *Ezek.* 25, v. 17; 40, v. 49; *Dan.* 3, v. 12; 10, v. 21; 11, v. 32, 35; *Joel* 3, v. 2; *Micah* 5, v. 4; *Hab.* 3, v. 19; *Zech.* 12, v. 4; *Matt.* 2, v. 23; 10, v. 18; 12, v. 21, 30; 20, v. 23; 21, v. 41; 24, v. 10; *Mark* 3, v. 12; 9, v. 15; 11, v. 10; 12, v. 11, 12; *Luke* 2, v. 35; 11, v. 26; 13, v. 35; *John* 7, v. 10, 13; 8, v. 59; 15, v. 21; 17, v. 19; *Acts* 12, v. 4; 19, v. 31; *Phil.* 1, v. 30; 1 *Thes.* 3, v. 13; 2 *Tim.* 2, v. 13; *Heb.* 11, v. 7; 12, v. 4; *James* 4, v. 4; 1 *Pet.* 1, v. 2; 4, v. 6; 1 *John* 3, v. 2, 13; *Rev.* 12, v. 6; 18, v. 24. See also "Persecution," "Steadfastness."
———, *punished for degeneracy, the*, Rev. 2, v. 2—5; *Psa.* 74, v. 2; *Isa.* 47, v. 6; 59, v. 15; *Ezek.* 20, v. 48; *Zeph.* 3, v. 7.
———, *the reflected light of Christ, Zech.* 4, v. 3.
———, *the final victory of the, Psa.* 79, v. 13; 137, v. 9; *Isa.* 10, v. 34; 12, v. 6; 26, v. 19; *Acts* 12, v. 25; *Rev.* 6, v. 17.
———, *the unity of the*, 1 *Cor.* 11, v. 19; *Eph.* 4, v. 16.
———, Psa. 122, v. 6; Rom. 11, v. 16—21. See also "Brotherly love."
——— *under persecution, Psa.* 74, v. 11; *Ezek.* 40, v. 2; *Dan.* 11, v. 35; *Acts* 9, v. 31.
——— the law, the ancient, Gal. 4, v. 1—3.
——— *weakened by dissension, the, Psa.* 55, v. 11; 122, v. 5.
——— building, Deut. 12, v. 2—4; Neh. 10, v. 32; Psa. 74, v. 5; Hag. 4, v. 1—11; Acts 1, v. 13; James 2, v. 1—4; 2 *Kings* 12, v. 5; *Hag.* 1, v. 11.
——— discipline and government, Matt. 18, v. 15—18; Acts 16, v. 4; 1 Cor. 5, v. 1—5; 2 Cor. 2, v. 5—11; Eph. 4, v. 11—13.
———, 2 *Sam.* 2, v. 26; *Matt.* 18, v. 18; *Acts* 5, v. 16; 6, v. 6; 11, v. 17; 1 *Cor.* 5, v. 5; 14, v. 38; 2 *Cor.* 2, v. 11; 1 *Tim.* 5, v. 25; 2 *Thes.* 3, v. 6, 15.
——— membership, Cant. 1, v. 2; Matt. 16, v. 18.
———, *Josh.* 7, v. 18.
——— *patronage*, 1 *Tim.* 5, v. 25.
——— rates, Neh. 10, v. 30—34; 2 *Chron.* 35, v. 13; *Ezra* 7, v. 22; *Neh.* 10, v. 39; *Psa.* 132, v. 18.
Churching of women, Lev. 12, v. 8.
Circumcision, Gen. 17, v. 9—12; Exod. 12, v. 48; Lev. 26, v. 41; Josh. 5, v. 2—8; Jer. 4, v. 3; 9, v. 25; John 7, v. 19—24; Rom. 2, v. 12—16; 25, v. 29; 3, v. 1; 4, v. 9—12; 6, v. 3; 11, v. 16—21; Gal. 5, v. 1—6; 6, v. 11—16; Phil. 3, v. 1—7; Col. 2, v. 11—15.
———, *Gen.* 17, v. 14; *Deut.* 10, v. 22.
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———, *Gen.* 3, v. 5; 9, v. 23; 13, v. 9; 14, v. 24; 21, v. 26; 26, v. 11; *Exod.* 3, v. 2; 22, v. 15; 23, v. 13; *Lev.* 5, v. 19; 11, v. 47; *Num.* 6, v. 27; 13, v. 2; *Deut.* 4, v. 20; 32, v. 52; 34, v. 6; 1 *Sam.* 2, v. 36; 25, v. 28; 1 *Kings* 3, v. 3; 11, v. 8; 19, v. 14; 2 *Kings* 22, v. 2; 1 *Chron.* 21, v. 1; *Ezra* 4, v. 16; *Neh.* 6, v. 14; *Job* 3, v. 26; 4, v. 6; *Psa.* 30, v. 12; 35, v. 28; 39, v. 3; 51, v. 2; 89, v. 52; 141, v. 4; *Prov.* 4, v. 22, 27; 14, v. 16; 23, v. 3; 26, v. 16; *Eccles.* 7, v. 22; 10, v. 1; *Cant.* 2, v. 15, 17; *Jer.* 2, v. 7; 7, v. 18; *Dan.* 6, v. 5; *Matt.* 18, v. 9, 14; *Luke* 17, v. 4; 21, v. 38; *John* 7, v. 10; 16, v. 32; *Rom.* 11, v. 24; 14, v. 21; 1 *Cor.* 10, v. 12, 33; *Gal.* 2, v. 5; *Phil.* 2, v. 13; 3, v. 21; *Col.* 4, v. 6; 1 *Tim.* 3, v. 15; 1 *Peter* 1, v. 17; 4, v. 16; 5, v. 11.
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———, *Exod.* 21, v. 27; *Lev.* 20, v. 9; *Num.* 36, v. 13; *Deut.* 21, v. 9; *Acts* 22, v. 30.
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———, *Exod.* 5, v. 23; 23, v. 9; *Josh.* 9, v. 13; *Judg.* 18, v. 10; 1 *Sam.* 8, v. 22; 2 *Sam.* 5, v. 5; 1 *Kings* 12, v. 15, 33; 2 *Kings* 8, v. 6; *Ezra* 7, v. 28; *Est.* 2, v. 14; 3, v. 6; 10, v. 3; *Job* 39, v. 12; *Psa.* 82, v. 2, 8; *Prov.* 20, v. 30; *Jer.* 26, v. 23; 27, v. 22; 29, v. 7; *Ezek.* 31, v. 14; *Dan.* 2, v. 12; *Micah* 3, v. 4; *Matt.* 17, v. 27; 22, v. 22; *Acts* 22, v. 30; *Rom.* 13, v. 7; 1 *Tim.* 2, v. 2; *Titus* 3, v. 3; 1 *Peter* 2, v. 17; 2 *Peter* 2, v. 14; *Jude*, v. 9.
—— *grievances*, 2 *Chron.* 10, v. 19; *Eccles.* 10, v. 4, 10.
—— *prosecutions, Exod.* 22, v. 4; *Lev.* 24, v. 14; *Num.* 35, v. 34; *Deut.* 13, v. 18; 19, v. 13; 25, v. 3; 2 *Sam.* 13, v. 23; 1 *Kings* 2, v. 9; 20, v. 43; *John* 8, v. 11.
—— *war, Judg.* 21, v. 15; 2 *Sam.* 2, v. 31; 20, v. 2; 2 *Chron.* 13, v. 22; *Isa.* 3, v. 11; 19, v. 17; *Jer.* 27, v. 22; 46, v. 28.
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"——— Saints, the." See "Christian fellowship."
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———, *Gen.* 33, v. 20; 1 *Sam.* 28, v. 2; *Prov.* 27, v. 27. See also "Association," "Society."
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——— the carnal and spiritual mind. See "Carnal," &c.
——— the Jewish sacrifices and Christ's atonement, Heb. 10. See also "Christ's atonement typified."
——— *temporal and eternal judgments, Job* 30, v. 31.
——— the righteous and wicked. See "Righteous and wicked," &c.
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———, 1 *Kings* 13, v. 19; *Isa.* 44, v. 5; *Luke* 12, v. 12; *Acts* 7, v. 8; 24, v. 21; *Rom.* 10, v. 11.
——— sin, Exod. 29, v. 7; Lev. 5, v. 5; 16, v. 20—22; Job 33, v. 27; Psa. 119, v. 26; Rom. 10, v. 5—11; James 5, v. 16—18; 1 John 1, v. 8—10; 4, v. 13—17.
———, *Lev.* 3, v. 2; 6, v. 7; Josh. 7, v. 21; 2 *Sam.* 11, v. 13—27; 1 *Chron.* 27, v. 24; *Psa.* 51, v. 3; *Eccles.* 5, v. 3; 1 *John* 1, v. 10.
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———, *Exod.* 34, v. 30; *Lev.* 1, v. 17; 19, v. 37; 2 *Sam.* 23, v. 2; *Cant.* 1, v. 2; *Ezek.* 40, v. 49; *Matt.* 17, v. 7; *Rom.* 6, v. 11; 15, v. 7; 2 *Cor.* 3, v. 18; 4, v. 12.
——— the world, 2 Kings 5, v. 17—19; Cant. 3, v. 6; Rom. 12, v. 2; 1 Cor. 10, v. 6—10; James 4, v. 4—6; 1 John 2, v. 15—17.
———, *Gen.* 4, v. 26; *Exod.* 5, v. 9; 8, v. 32; *Lev.* 11, v. 47; 18, v. 18; *Num.* 25, v. 5; *Deut.* 6, v. 9; 12, v. 32; 13; 17,

v. 15; 22, v. 5; *Judg.* 3, v. 8; 14, v. 13, 18; 1 *Sam.* 28, v. 2; *Prov.* 29, v. 27; *Isa.* 8, v. 12; 20, v. 6; 44, v. 20; *Rom.* 12, v. 2; 1 *Cor.* 10, v. 12, 22, 33; *James* 4, v. 4. See also "Association with the world."
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————, the alarmed, Prov. 18, v. 14; *Gen.* 42, v. 35; *Josh.* 9, v. 13; 1 *Sam.* 14, v. 3; 16, v. 5, 23; 24, v. 21; *Job* 13, v. 4; *Jer.* 17, v. 2; *Lam.* 4, v. 19; *Dan.* 5, v. 9, 12; *Micah* 6, v. 8.
————, the awakened, Psa. 51, v. 3; 107, v. 23—30; Prov. 28, v. 1; *Jer.* 17, v. 14; 30, v. 9.
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————————, *Gen.* 4, v. 26; 50, v. 21; 1 *Sam.* 4, v. 11; 2 *Chron.* 33, v. 17; *Psa.* 53, v. 6; *Prov.* 28, v. 17; *Isa.* 6, v. 9.
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————, the seared, Psa. 1, v. 1—3.
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————, the testimony of a good, Prov. 3, v. 23—25; 15, v. 13; Acts 15, v. 7—11.
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"*Consecration*," *Exod.* 29, v. 9.
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————, the source of, Pro. 15, v. 1; Gal. 5, v. 19—21; James 4, v. 1. See also "Sin, the cause," &c.
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———— a consequence of diligence, Pro. 21, v. 26.
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————, *Gen.* 43, v. 23; *Job* 32, v. 22; 33, v. 7; *Psa.* 141, v. 4; *Pro.* 15, v. 18; *Eccles.* 5, v. 7; *Eph.* 4, v. 32; *James* 1, v. 27. See also "Speech."
————, a test of character, Pro. 10, v. 11: James 1, v. 26.
Conversion described,* Gen. 5, v. 21—24; Psa. 1, v. 1—3; Jer. 31, v. 18—20, 33; Hos. 14, v. 1—3; Matt. 7, v. 13; 13, v. 44; Luke 15, v. 3—7, 17—19; Rom. 1, v. 16.
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————, *fallacious evidence of, Exod.* 32, v. 6. See also, "Repentance, effects of."
————, *insincere profession of, Exod.* 10, v. 29.
———— *of others, grounds of hope for, Rom.* 9, v. 29.
————, *the effect of faith*, 2 *Kings* 17, v. 23.
————, progressive, Psa. 86, v. 11; Pro. 4, v. 18.
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————, *sudden, to be suspected*, 1 *Sam.* 10, v. 12.
———— *of relatives, Josh.* 33, v. 13; 2 *Chron.* 30, v. 12; *James* 5, v. 20; 1 *Pet.* 3, v. 6.

* Charnock makes the following distinction—"that Regeneration is a spiritual change; Conversion a spiritual motion: in regeneration there is a power conferred; conversion is the exercise of the power." It is by no means easy in all cases to adhere strictly to this rule with respect to Mr. Scott's notes, as he frequently uses the two words as convertible terms. It has been attempted: but it is also recommended to the student to consult both heads.

Conversion, sufficient means sometimes ineffectual to, Pro. 27, v. 22; Isa. 5, v. 3; Matt. 7, v. 13, Acts 10, v. 1; 2 *Chron* 24, v. 3.
————, the work of God, Psa. 44, v. 1—3; Jer. 13, v. 23; 23, v. 17; *Exod.* 12, v. 2; *Deut.* 29, v. 4; *Josh.* 9, v. 27; 1 *Kings* 18, v. 39; 2 *Kings* 4, v. 35; 17, v. 6; 2 *Chron.* 12, v. 16; 24, v. 3; *Job* 33, v. 30; *Isa.* 42, v. 17; 52, v. 6; *Jer.* 24, v. 10; 31, v. 9; *Ezek.* 2, v. 2; 20, v. 9; 37, v. 14; *Hos.* 3, v. 5; 7, v. 1; 11, v. 4; *Zech.* 12, v. 7; *Hag.* 2, v. 7; *Luke* 14, v. 35; 23, v. 43; *John* 5, v. 14; *Acts* 3, v. 11; 5, v. 16; 9, v. 25; 16, v. 34; 1 *Thes.* 1, v. 10.
———— of the world. See "Gentiles, fulness of the."
———— Jews. See "Israel's conversion and return."
———— St. Paul. See "Paul."
Convert, the, not called to leave his station, 1 Cor. 7, v. 17—24. See also "Awakened Sinner," "Penitent, the true."
————, *his early zeal, John* 21, v. 19.
————, *the effect of his past conduct, Josh.* 2, v. 11.
Conviction of sin, Psa. 34, v. 18; 51; Luke 7, v. 40—43; 51; Rom. 3, v. 29—31; 1 John 3, v. 18—24.
———— ————, 2 *Sam.* 23, v. 7; *Psa.* 34, v. 22; 41, v. 4; 51, v. 3, 13; 116, v. 9; *Isa.* 61, v. 3; 66, v. 2; *Jer.* 2, v. 24; 17, v. 2; 38, v. 23; *Ezek.* 8, v. 6; 16, v. 63; *Hos.* 13, v. 8; *Amos* 6, v. 14; *Micah* 6, v. 8; *Zech.* 12, v. 14; *Matt.* 9, v. 13; 12, v. 45; *Mark* 4, v. 20; 6, v. 28; *Luke* 6, v. 11; 7, v. 50; 12, v. 59; *John* 16, v. 13; *Acts* 2, v. 40; 9, v. 5; 16, v. 34; *Eph.* 2, v. 3, 10; *Heb.* 4, v. 16; 1 *John* 1, v. 10.
————————, *a divine operation, and to be sought of God*, John 16, v. 8—11; 1 Thes. 5, v. 16—22; *Judg.* 2, v. 5; 1 *Sam.* 7, v. 4; *Job* 13, v. 28; *Jer.* 13, v. 11; *John* 16, v. 13.
————, by the preaching of the law, Rom. 1, v. 18—20; 7, v. 9—14.
————————————, *Exod.* 20, v. 17, 26; *Deut.* 9, v. 29; *Josh.* 9, v. 13; 2 *Sam.* 12, v. 12; 2 *Kings* 22, v. 11; 1 *Chron.* 21, v. 27; *Neh.* 8, v. 12; *Psa.* 29, v. 11; *Mark* 12, v. 34; *John* 4, v. 20; 16, v. 13; *Ephes.* 2, v. 3.
———— by special afflictions, Psa. 32, v. 3—7; 2 *Sam.* 21, v. 1; 2 *Chron.* 11, v. 4; 33, v. 17; *Psa.* 81, v. 7; *Jer.* 21, v. 2; 30, v. 9; *Hos.* 6, v. 4; *Luke* 15, v. 24; 17, v. 19.
———— *rendered ineffectual by distrust of God, Sol. Song* 2, v. 14.
———————— *by pride, or love of sin, Exod.* 8, v. 15, 32; 9, v. 12, 35; 10, v. 29; 14, v. 9; 20, v. 26; *Num.* 22, v. 21; 1 *Sam.* 6, v. 9; 1 *Kings* 13, v. 7; 21, v. 29; *Psa.* 32, v. 7; *Isa.* 6, v. 13; 46, v. 13; *John* 19, v. 16; *Acts* 26, v. 32.
Cook's (Capt.) travels quoted, Hos. 13, v. 5—8.
"Corban," Mark 7, v. 11.
Coronation of sovereigns, the, 2 Kings 11, v. 12.
Councils, ecclesiastical, Acts 15, v. 11.
Counsel, the advantage of good, Pro. 11, v. 14; 15, v. 22; 27, v. 17. See also "Advice to others," "Reproof."
Courage, Deut. 20, v. 4.
Covenant of obedience with Adam, the, Gen. 2, v, 16, 17.
———— faith with Abraham. See "Abraham."
———— works of Sinai, Gen. 17, v. 4; Exod. 20, v. 1—10; 24, v. 3; Lev. 26, v. 42; Deut. 5, v. 3; 30, v. 11—14; 1 Chron. 16, v. 14; Ezek. 16, v. 60—63; Rom. 6, v. 14; Gal. 3, v. 19—22; 4, v. 21—31; Heb. 8, v. 3—6; 9, v. 18, 23.
————————, *Gen.* 2, v. 17; *Exod.* 20, v. 17; 24, v. 8.
———— with Israel as a nation. See "Israel."
————, the Christian, Gen. 9, v. 9; 17, v. 4; Lev. 26, v. 3; Deut. 26, v. 17—19; 29, v. 10—15; 2 Sam. 23, v. 5; Psa. 89, v. 19—37; Jer. 31, v. 33; 32, v. 39—41; Rom. 2, v. 7—11; 4, v. 4—12; 7, v. 1—4; Phil. 2, v. 9—11; 1 Tim. 2, v. 5—7; Heb. 6, v. 16—20; 7, v. 20—22; Heb. 9, v. 15—17; Rev. 4, v. 1—3. See also "Justification."
————————, *Levit.* 2, v. 13; *Deut.* 4, v. 40; 29, v. 17; 1 *Kings* 9, v. 9; 1 *Chron.* 16, v. 29; *Neh.* 10, v. 31; *Psa.* 89, v. 37; *Jer.* 50, v. 6; *Gal.* 3, v. 22; 4, v. 31.
Covetousness, Gen. 37, v. 26; Exod. 20, v. 17; Deut. 15, v. 9; 2 Kings 5, v. 20—25; Psa. 119, v. 36; Pro. 13, v. 11; 15, v. 27; 20, v. 21; 28, v. 20; 30, v. 15; Eccles. 2, v. 24—26; 5, v. 9—17; 6, v. 3—5; Jer. 8, v. 10; Ezek. 22, v. 13; Matt. 6, v. 19—21; Mark 10, v. 17—31; Luke 12, v. 15—34; 18, v. 18—30; 2 Cor. 9, v. 1—5; Eph. 5, v. 3—7; Col. 3, v. 5; 1 Tim. 6, v. 6—10; Heb. 13, v. 5.
————, *Gen.* 31, v. 2; 47, v. 6; 48, v. 13; *Exod.* 16, v. 21; 17, v. 4; 23, v. 9; *Lev.* 6, v. 7; 25, v. 22; *Deut.* 7, v. 26; *Josh.* 7, v. 18; 16, v. 10; *Judg.* 14, v. 15; 1 *Sam.* 15, v. 9; 2 *Sam.* 1, v. 16; 18, v. 13; 23, v. 17; 1 *Kings* 21, v. 7; 2 *Kings* 18, v. 17; 2 *Chron.* 8, v. 6; 11, v. 12; 18, v. 1; *Est.* 1, v. 9; *Job* 3, v. 10; 31, v. 8, 28; *Psa.* 10, v. 3; *Pro.* 11, v. 31; 15, v. 33; 20, v. 30; 23, v. 18; 28, v. 28; *Eccles.* 4, v. 8; 5, v. 20; 11, v. 6; 26, v. 14; *Isa.* 5, v. 10; 23, v. 18; *Jer.* 6, v. 14; *Micah* 2, v. 5; *Hab.* 2, v. 14; *Zec.* 5, v. 4; *Mal.* 1, v. 10; *Matt.* 6, v. 24; 8, v. 34; 19, v. 26; 26, v. 16; *Luke* 12, v. 21; 16, v. 13; *John* 12, v. 3; *Acts* 5, v. 6; 19, v. 31; *Heb.* 13, v. 6; 1 *Tim.* 6, v. 12.

Covetousness defined, Isa. 57, v. 17.
Covetous opposers of the Gospel, *Matt.* 26, v. 13, *Luke* 16, v. 18; *Acts* 16, v. 24; 19, v. 31.
Cowper quoted, Acts 23, v. 6—10.
Creation a proof of Deity, Gen. 1, v. 1; Rom. 1, v. 18—20; Heb. 11, v. 3; *Gen.* 1, v. 31; *Psa.* 33, v. 11.
———— *God's goodness*, *Psa.* 104, v. 30; 136.
———, the present state of, Rom. 8, v. 18—23.
Creeds, ignorant adhesion to, *Acts* 26, v. 8. See also "Confession of Faith."
Criminal code of England, the, Exod. 20, v. 13; 22, v. 1—4
Crooll quoted, Matt. 12, v. 38—40.
Cross, the custom of signing the, Ezek. 9, v. 3.
———— *offence of the*, *Isa.* 8, v. 15.
Crucifixion, the origin of, Psa. 22, v. 16—18.
Cruden quoted, 1 Pet. 4, v. 9.
Cunninghame quoted, Rev. 11, v. 3—6.
Curiosity, 1 *Chron.* 8, v. 40; *John* 21, v. 23.
Curse, the nature of the, Gen. 3, v. 14—19; Rom. 8, v. 18—23. See also "Man's fall."
Cyril quoted, Isa. 7, v. 17—19.
Cush, Jer. 13, v. 23.
"Daily Bread," Exod. 16, v. 16—21; Matt. 6, v. 11.
————, *Exod.* 16, v. 21—36; *Deut.* 8, v. 4; 1 *Kings* 17, v. 16.
——— portions of Scripture, 2 Kings 22, v. 8—11.
Dancing, Exod. 15, v. 1; Judg. 21, v. 19—21.
Day of atonement, the, Levit. 23, v. 26—32.
——— Pentecost, the. See "Pentecost."
"———— the Lord, the," Isa. 4, v. 2; Jer. 46, v. 10; Joel 2, v. 10; Amos 5, v. 18—20; 1 Thes. 5, v. 1—11; 2 Pet. 3, v. 10—13.
"———— Wrath, the," Pro. 11, v. 4.
David a type, *Psa.* 18, v. 50; Psa. 17, v. 4; 31, v. 1—18; 35, v. 4—16; 38, v. 13; 40; 41, v. 9; 60, v. 5; 69; 71; 89, v. 19—37; 109; 118, v. 10—18; 132, v. 1; 144, v. 5—8.
David's wealth, 1 Chron. 22, v. 14.
——— numbering Israel, Exod. 30, v. 11—16; 2 Sam. 24.
Deacons, Acts 6, v. 2—6; 1 Tim. 3, v. 8.
"Dead in sin," Matt. 8, v. 21; Eph. 2, v. 1.
"———— unto sin," Rom. 6, v. 1—11.
Death, Job 14, v. 7—12; Psa. 23, v. 4; 49, v. 6—15; 86, v. 10—12; 142, v. 5; Eccles. 7; 8, v. 8; 12, v. 2—7; Matt. 16, v. 18; Luke 8, v. 55; Acts 9, v. 36—43.
————, *Gen.* 5, v. 32; 23, v. 2; 35, v. 29; 46, v. 4; 50, v. 14; *Deut.* 34, v. 6; *Josh.* 12, v. 6; *Judg.* 9, v. 6; 1 *Sam.* 31, v. 13; 2 *Sam.* 14, v. 20; 1 *Kings* 14, v. 11, 31; 2 *Kings* 1, v. 6; 2, v. 14; 15, v. 38; 1 *Chron.* 1, v. 54; 29, v. 19, 25; *Job* 3, v. 26; 8, v. 7; 14, v. 15; 29, v. 25; *Isa.* 53, v. 9; *Jer.* 22, v. 12; 31, v. 17; *Ezek.* 7, v. 11; 32, v. 16, 32; 39, v. 16; *Amos* 8, v. 3; *Matt.* 9, v. 26; 24, v. 41; 25, v. 13; *Mark* 5, v. 39; *John* 11, v. 27; *Acts* 12, v. 6; *Rom.* 8, v. 17; 1 *Cor.* 15, v. 58.
———— and life contrasted, Isa. 38, v. 17—20.
————, *an appointed time for*, 1 *Sam.* 20, v. 3; *John* 11, v. 10.
————, the certainty of, Pro. 9, v. 4—6.
————————, *Num.* 27, v. 14; *Deut.* 2, v. 15; *Job* 7, v. 11; *Psa.* 39, v. 6.
————————, *a motive to activity*, *Josh.* 13, v. 1; *Job* 14, v. 15.
————, the desire for, 1 Kings 19, v. 3; Job 6, v. 8—13; 7, v. 1—6; 36, v. 16—21; 2 Cor. 5, v. 1—4; Phil. 1, v. 21—26.
————————, *Num.* 11, v. 15; *Job* 3, v. 26; 6, v. 14; 7, v. 4; 10, v. 1; 36, v. 21; 42, v. 17; *Jonah* 4, v. 4. See also "Suicide."
————, the fear of, 2 Kings 20, v. 3; Heb. 2, v. 14.
————————, *Exod.* 12, v. 32; 20, v. 26; *Est.* 4, v. 4; 2 *Cor.* 5, v. 4; *Phil.* 1, v. 26.
———— of the believer, Num. 23, v. 10; Psa. 116, v. 15; Isa. 57, v. 1.
————————, *Gen.* 47, v. 31; 48, v. 2, 22; *Num.* 6, v. 21; 20, v. 24; *Deut.* 3, v. 29; 31, v. 5; 32, v. 52; *Josh.* 1, v. 4; 3, v. 17; 24, v. 33; 2 *Sam.* 7, v. 16; 23, v. 2; 2 *Kings* 2, v. 8; 25, v. 30; 1 *Chron.* 29, v. 30; 2 *Chron.* 24, v. 16; 35, v. 27; *Isa.* 57, v. 2; *Mark* 15, v. 47; *Luke* 16, v. 26.
———— *of the wicked*, 2 *Kings* 1, v. 12; *Luke* 16, v. 26.
———— overcome by Christ, Rom. 6, v. 21—23; Heb. 9, v. 27. See also "Christ's victories."
————————, *Job* 29, v. 25; *Matt.* 27, v. 53; *Acts* 2, v. 36; 1 *Cor.* 15, v. 58.
————, preparation for, *Gen.* 7, v. 16; 27, v. 5; *Deut.* 34, v. 5; 1 *Sam.* 26, v. 12; 1 *Kings* 1, v. 6, 31; 2, v. 4; 2 *Kings* 2, v. 8; 20, v. 1; 2 *Chron.* 8, v. 16; *Est.* 4, v. 4; *Job* 14, v. 15; 17, v. 16; *Eccles.* 8, v. 8; 9, v. 6; *Cant.* 4, v. 8; *Jer.* 41, v. 10; *Matt.* 24, v. 44; *Mark* 13, v. 37; 1 *Thes.* 5, v. 11.
————, the state after. See "Intermediate state, the."
————, *the penalty of sin*, *Gen.* 3, v. 19; 7, v. 22; *Lev.* 14, v. 53; *Num.* 26, v. 65; 1 *Chron.* 1, v. 54; 23, v. 1; *Ezek.* 32, v. 16; 1 *Cor.* 15, v. 58.
———— bed repentance, Luke 23, v. 39—43.
Death bed repentance, *Exod.* 12, v. 32; 14, v. 9; 20, v. 26; *Luke* 23, v. 43.
———— *admonitions*, *Gen.* 49, v. 2; 2 *Kings* 2, v. 8; 1 *Chron.* 22, v. 10.
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Decalogue, the, Deut. 4, v. 13; Exod. 20.
Deceit, Josh. 2, v. 4—6; Psa. 120, v. 1; Prov. 13, v. 5; 14, v. 25; Isa. 11, v. 5
———, *Gen.* 20, v. 3, 18; 27, v. 29; 44, v. 6; *Jer.* 9, v. 9.
"*Deep things of God, the*," *Prov.* 25, v. 7; 1 *Cor.* 2, v. 10.
————————, 1 Cor. 2, v. 10—13.
Deism, Acts 14, v. 11—18.
"Delighting in God," Psa. 37, v. 4; 94, v. 19; 119, v. 35. See also "Longing for God."
Deliverance from evil, Gal. 1, v. 3—5.
————————, *Exod.* 6, v. 8; *Acts* 12, v. 11.
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Demoniacs, Matt. 4, v. 23—25; 8, v. 28; Mark 1, v. 23—28; 3, v. 7—12; 5, v. 2—13; 9, v. 16; Acts 16, v. 16—18; 19, v. 13—20.
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Desecration of public ordinances, the, *Ezek.* 44, v. 9.
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————, *Lev.* 26, v. 46; *Job* 2, v. 10; 10, v. 19; *Jer.* 2, v. 25; 18, v. 12; *Ezek.* 33, v. 20; *Jonah* 2, v. 10; *Matt.* 27, v. 10.
Despondency, Neh. 8, v. 10—12; Job 9, v. 14—21; Psa. 42; 77, v. 5—12; Pro. 12, v. 25; 1 Pet. 1, v. 17—21; 1 John 2, v. 1.
————, *Gen.* 21, v. 21; *Exod.* 5, v. 21, 23; 13, v. 14; *Judg.* 6, v. 13, 40; 2 *Sam.* 22, v. 20; 1 *Kings* 19, v. 9; *Ezra* 3, v. 13; 10, v. 2; *Job* 9, v. 35; 14, v. 22; 30, v. 31; 36, v. 21; *Psa.* 10, v. 2; 13, v. 6; 31, v. 24; 42, v. 11; 43, v. 3; 55, v. 19; 56, v. 23; 77, v. 10; 89, v. 52; 94, v. 19; 143, v. 12; *Pro.* 17, v. 28; *Isa.* 40, v. 31; 49, v. 16; 54, v. 5; 57, v. 19; *Jer.* 15, v. 17; 45, v. 5; *Ezek.* 24, v. 27; 37, v. 14; *Matt.* 14, v. 31; *Mark* 16, v. 8; *John* 14, v. 3; 2 *Cor.* 4, v. 12, 18; *Phil.* 4, v. 4; *Eph.* 5, v. 20; 2 *Tim.* 1, v. 10; *Heb.* 2, v. 18.
Despotic power, Est. 1, v. 16—18; *Est.* 3, v. 6.
"Destroyer, a," defined, Psa. 17, v. 4.
"Destruction," Pro. 10, v. 14.
———— of Jerusalem, the, Num. 28, v. 19—57; Deut. 30, v. 1—10; 32, v. 36; Psa. 50, v. 1; Isa. 2, v. 10—18; 3, v. 1—9; 5, v. 5, 6; 6, v. 13; 8, v. 21; 24, v. 1—15; 28, v. 17—19; 42, v. 22—25; 44, v. 25—28; 51, v. 17—20; 65, v. 13—15; Jer. 10, v. 17; Micah 3, v. 8—12; Zech. 11, v. 1—3; 14, v. 1—3; Matt. 24, v. 1—18; 27, v. 24; Mark 13, v. 24—31; Luke 19, v. 41—44; 21, v. 7—24; Rev. 6, v. 1—4. See also "Prophecies of."
———————— *a warning aginst false teachers*, *Lam.* 2, v. 22.
———————— *an evidence of Scripture*, *Dan.* 9, v. 27.
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————, 2 *Kings* 6, v. 17; *Job* 1, v. 12—22; 2, v. 6; *Matt.* 8, v. 32; *Mark* 5, v. 13.
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————, *Josh.* 18, v. 10; 1 *Chron.* 22, v. 16; *Eccles.* 4, v. 6. See also "Indolence."
Discontent, 1 Tim. 6, v. 6—10. See also "Contentment."
————, *Exod.* 16, v. 12; *Numb.* 11, v. 1; 14, v. 4; 1 *Kings* 12, v. 15; *Job* 34, v. 30; 37, v. 13; *Psa.* 106, v. 27; *Eccles.* 2, v. 17; 7, v. 10; *Jer.* 20, v. 18; *Jonah* 4, v. 8—11; *Hab.* 2, v. 8; *Matt.* 14, v. 31; *John* 14, v. 3; 2 *Cor.* 4, v. 12, 18; *Eph.* 5, v. 20; *Phil.* 4, v. 4; 2 *Tim.* 1, v. 10; *Heb.* 2, v. 18.
Disappointment of temporal hopes, *Jer.* 48, v. 2.
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Discrimination imperfect, *Gen.* 49, v. 28; *Matt.* 13, v. 43. See also "Judgment of others."
Dishonesty, Exod. 20, v. 15; Num. 5, v. 6, 7; Pro. 11, v. 1; 20; Mark 10, v. 17—31; Eph. 4, v. 28; 1 Thes. 4, v. 6—8.
———— *Lev.* 19, v. 36; *Num.* 5, v. 8; 31, v. 47; *Deut.* 25, v. 16.
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Disputes, or dissension among Christians, *Acts* 7, v. 29. See also "Contention," "Brotherly love."
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——— direction in difficulty, or general conduct, Gen. 24, v. 11—14; Psa. 25, v. 4; 37, v. 5—8; 119, v. 169; Pro. 3, v. 5—8; Jer. 10, v. 23—25; Matt. 7, v. 7—11; 28, v. 19; John 7, v. 14—17; James 1, v. 5—8.
———, *Gen.* 46, v. 4; 47, v. 26; *Exod.* 13, v. 22; 18, v. 24; 33, v. 17; *Num.* 9, v. 23; *Josh.* 3, v. 13; 10, v. 11; *Judg.* 18, v. 6; 1 *Sam.* 8, v. 22; 10, v. 9; *Neh.* 12, v. 43; *Ezra* 2, v. 70; *Psa.* 17, v. 5; 25, v. 6, 8, 20; 107, v. 9; 139, v. 12; *Pro.* 13, v. 25; 16, v. 33; *Cant.* 1, v. 8; *Isa.* 30, v. 22; 48, v. 20; *Jer.* 10, v. 25; *Ezek.* 21, v. 22; *Dan.* 2, v. 18, 23; 6, v. 5; *Matt.* 1, v. 25; 18, v. 20; *Acts* 16, v. 12.
——— grace, the effect of, Gen. 3, v. 14; Psa. 86, v. 11; 119, v. 17, 173; Isa. 11, v. 6—9; 35, v. 5—7; Acts 3, v. 24—26; 4, v. 32—35; Rom. 1, v. 16; 11, v. 1—6; 2 Cor. 5, v. 18—21; Eph. 2, v. 4—10; Titus 2, v. 11; James 1, v. 27; 2, v. 14—20; 4, v. 4—6; 1 Pet. 1, v. 3; Rev. 2, v. 17; 4, v. 4.
———, *Job* 10, v. 22; *Isa.* 11, v. 9; 32, v. 20.
——— *necessary to draw us to Christ*, *Psa.* 61, v. 3; *John* 6, v. 46.
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—— the gift of God, Gen. 3, v. 21; Luke 17, v. 5—10; John 6, v. 28; Acts 11, v. 18; 1 Cor. 2, v. 3—5; Col. 2, v. 11; Heb. 12, v. 2.
—— *the ground of joy, Acts* 8, v. 40; *Heb.* 11, v. 4; 1 *Pet.* 1, v. 9.
——, the life of. See "Life of Faith."
——, the necessity of, Psa. 119, v. 166; John 6, v. 30—35; Heb. 4, v. 1; 11, v. 1.
———————————, *Isa.* 64, v. 9; *Acts* 16, v. 34; *Rom.* 11, v. 24; *Heb.* 11, v. 2.
——, *the power of, Acts* 3, v. 16.
——, "the righteousness" of, Gen. 6, v. 8; 7, v. 1; Isa. 64, v. 6—8; Hab. 2, v. 1—4; Matt. 5, v. 6; John 16, v. 8—11; Rom. 1, v. 17; 3, v. 21—28; 5, v. 1; 8, v. 3; 10, v. 5—11; 1 Cor. 1, v. 26—31; Gal. 3, v. 10—14; 2 Pet. 1, v. 1; 1 John 3, v. 7—10; Rev. 3, v. 18.
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——, the trials of, Gen. 22; Job 1, v. 12; 5, v. 25—27; Psa. 44, v. 23—26; 73; 77, v. 5—20; 89, v. 19—37; 119, v. 8, 157; Pro. 17, v. 3; 24, v. 10; Luke 22, v. 31—34; 2 Thes. 1, v. 5—10; Heb. 12, v. 5—11; James 1, v. 2—4, 13—15; 1 Pet. 1, v. 6; 4, v. 12—16; 5, v. 10.
———————————, *Gen.* 18, v. 15; 22, v. 5; *Deut.* 13, v. 5; *Judg.* 6, v. 40; 7, v. 12; 1 *Sam.* 27, v. 4; 2 *Kings* 18, v. 16; 19, v. 19; *Job* 1, v. 12; 9, v. 35; 21, v. 6; *Psa.* 13, v. 6; 31, v. 24; 42, v. 11; 64, v. 1; 66, v. 12; 73, v. 14—22; 77, v. 10; 89, v. 5; 116, v. 11; 119, v. 50, 85; 143, v. 12; *Pro.* 13, v. 12; 17, v. 15; *Matt.* 8, v. 27; 14, v. 31; *Mark* 7, v. 30; 10, v. 31; *John* 11, v. 6; 19, v. 16; *Col.* 1, v. 24; 1 *Thes.* 3, v. 13; *Heb.* 11, v. 19; 1 *Pet.* 4, v. 19. See also "God's permission of temptation," "Weakness of faith," "Satan's temptations."
——, the test of a saving, Gen. 15, v. 5, 6; Deut. 6, v. 25; Psa. 106, v. 12—14; John 12, v. 42; Acts 5, v. 32; 1 Cor. 2, v. 3—5; James 1; 2; 1 Pet. 1, v. 6, 7; 2 Pet. 1, v. 1; 1 John 4, v. 13—17; 5, v. 1—9. See also "Its fruits."
———————————, *Gen.* 17, v. 27; 22, v. 12; *Exod.* 2, v. 14; *Lev.* 26, v. 13; 1 *Kings* 17, v. 16; *Mark* 5, v. 34; *John* 12, v. 50; *Acts* 2, v. 47; 2 *Thes.* 2, v. 17; *Heb.* 11, v. 10, 19, 29.
——, *the warrant of, Luke* 1, v. 4.
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——— man, the, Psa. 64, v. 1; Pro. 29, v. 25; Isa. 8, v. 11—15; Mark 8, v. 38.
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———— *shown in the messenger, Mark* 16, v. 11 ; 1 *Tim.* 1, v. 16.

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Wealth an occasion of disquiet to the wicked, Pro. 10, v. 22 ; 13, v. 8 ; 15, v. 6 ; Eccles. 5, v. 13—17 ; 6, v. 2—7 ; Luke 12, v. 15—21.
———, *Pro.* 30, v. 9 ; *Eccles.* 5, v. 20 ; *Isa.* 46, v. 4.
——— temptation to the Christian, 1 Tim. 6, v 6—10. See also "Contentment," and "Prosperity." *Deut.* 6, v. 25 ; 1 *Kings* 4, v. 28 ; 10, v. 29 ; 2 *Chron.* 18, v. 1 ; 1 *Tim.* 6, v. 12.
——— cannot save the soul, Psa. 49, v. 6 ; James 5, v. 1—6.
———, *Gen.* 43, v. 14 ; *Exod.* 12, v. 42 ; *Psa.* 49, v. 13 ; *Pro.* 11, v. 9 ; *Isa.* 2, v. 22 ; *Ezek.* 7, v. 19.
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———, *Pro.* 11, v. 9 ; *Eccles.* 6, v. 10 ; *Jer.* 27, v. 22.
———, ill-gotten, Pro. 10, v. 2 ; 13, v. 11 ; 16, v. 8 ; 20, v. 21 ; 21, v. 6 ; 28, v. 30 ; Jer. 17, v. 11 ; Mark 10, v. 17—21 ; *Pro.* 13, v. 9 ; 20, v. 30 ; *Jer.* 22, v. 19. See also "Dishonesty."
———, its fugitive nature, Psa. 49, v. 11 ; Pro. 10, v. 2 ; 18, v. 10 ; 23, v. 4 ; Eccles. 5, v. 13—17 ; Matt. 6, v. 19—21 ; Luke 6, v. 24—26 ; James 1, v. 9—11.
———, *its fugitive nature,* 2 *Chron.* 10, v. 19 ; *Eccles.* 2, v. 26 ; 5, v. 20 ; *Dan.* 4, v. 12 ; *Luke* 12, v. 21 ; *Rev.* 18, v. 19.
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———, man's responsibility for its use, Luke 16, v. 1—8.
———, *Exod.* 10, v. 26 ; *Lev.* 25, v. 25 ; 1 *Sam.* 25, v. 11 ; *Pro.* 3, v. 10 ; *Hag.* 2, v. 8. See also "Man, a steward," and "Talents."
———, the real advantage and proper use of, Psa. 105, v. 43—45 ; Pro. 13. v. 22 ; 15, v. 6 ; Eccles. 3, v. 12—15 ; 5, v. 18—20 ; Luke 6, v. 9—13 ; 1 Cor. 16, v. 1 ; 1 Tim. 6, v. 17—19.
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———, the trust in and love of, Psa. 49 ; 62, v. 8—10 ; Pro. 10, v. 15 ; 11, v. 28 ; 25, v. 18 ; 28, v. 11 ; Amos 6, v. 3—8 ; Matt. 13, v. 22 ; 19, v. 16—26 ; Mark 10, v. 17—31 ; Luke 12, v. 15—21 ; 16, v. 24—26 ; 1 Tim. 6, v. 6—10, 17—19 ; James 1, v. 9—11.
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———, *their despair and terror, Isa.* 21, v. 5; *Luke* 23, v. 31.

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——— *execution on each other of God's vengeance, Judg* 7, v. 25; 19, v. 30; 1 *Kings* 16, v. 20; 2 *Kings* 9, v. 37; 21, v. 26; *Jer.* 8, v. 3; *Ezek.* 29, v. 7.

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——— punished in this life, Job 20, v. 10—29; 22, v. 15—20.

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"——— of God, the," Matt. 6, v. 10; 7, v. 21—23; 1 Pet. 4, v. 1.

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———, *Exod.* 35, v. 24; 36, v. 7; *Lev.* 1, v. 17; 22, v. 24; 27, v. 8, 34; 2 *Cor.* 8, v. 12; 9, v. 7.

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——— sin, Jer. 9, v. 6; John 10, v. 26—31; Rom. 1, v. 18—23 1 John 3, v. 4—10, 18—24; 5, v. 16—18. See also "Presumptuous sin."

———, *Jer.* 17, v. 2; *John* 19, v. 16.

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——— (Christian docility), Psa. 119, v. 34; Pro. 2, v. 6—10; 3, v. 16; 4, v. 1; Micah 6, v. 4; James 1, v. 5—8; 3, v. 17. See also "Divine direction," "Teachableness."

———, 2 *Chron.* 1, v. 12; *Psa.* 119, v. 102; *Pro.* 1 v. 6, 7; 13, v. 25; 15, v. 33; 19, v. 29; 21, v. 16; *Mark* 12, v. 40, 1 *Cor.* 14, v. 20; *Col.* 2, v. 7.

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——— (human knowledge), Pro. 8, v. 13. See also "Knowledge."

——— (skill) the gift of God, Exod. 28, v. 3; 35, v. 25; Pro. 8, v. 12; 16, v. 1, 20; 17, v. 2; 18, v. 1; 21, v. 22; Eccles. 3, v. 1—11. See also "Prudence."

———, 2 *Chron.* 2, v. 13; *Est.* 5, v. 8; *Job* 12, v. 13; *Pro.* 8, v. 16.

——— (the knowledge of God), Pro. 8, v. 12; 19, v. 8. See also "Knowledge of God."

———, *Pro.* 2, v. 9; 18, v. 13; 19, v. 14; 1 *Cor.* 2, v. 9; *James* 1, v. 8.

———, the advantage of, Pro. 17, v. 2; Eccles. 8, v. 1; *Pro.* 7, v. 5; 24, v. 20.

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——— *joy, Pro.* 14, v. 16; *Eccles.* 2, v. 17; *John* 2, v. 11. See also "Sorrow of the world."

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———, *Exod.* 5, v. 9; *Deut.* 16, v. 17; 2 *Kings* 17, v. 41.
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———, the apostles' times of, Acts 3, v. 1—11; 20, v. 7—11.
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———, *Exod.* 25, v. 43; 2 *Sam.* 6, v. 5; *Neh.* 8, v. 8; *Matt.* 15, v. 2.
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———, sitting during public, 2 Sam. 7, v. 18; Psa. 95, v. 6; Acts 21, v. 1—6. See also "Irreverence."
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